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John Wesley M. D.

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EXPLANATORY

NOTES

UPON

R. B. 16

The New Testament.

BY

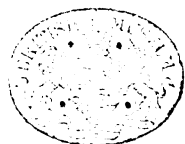
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L O N D O N,

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P R E F A C E.

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

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

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

4. In order to assist these in such a measure as I am able, I design first to set down the Text itself, in the common *English* Translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet

I do not say, it is incapable of being brought in several places nearer to the Original. Neither will I affirm, That the *Greek* Copies from which this Translation was made, are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

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

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

7. I once designed to write down, barely what occurred to my own mind, consulting none but the inspired Writers. But no sooner was I acquainted with that great Light of the Christian World (lately gone to his Reward) *Bengelius*, than I entirely changed my Design, being thoroughly convinced, it might be of more Service to the Cause of Religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many Volumes upon it. Many of his excellent Notes I have therefore translated. Many

P R E F A C E. ▼

more I have abridged; omitting that part which was purely Critical, and giving the Substance of the rest. Those Various Readings likewise which he has shewed to have a vast Majority of Antient Copies and Translations on their side, I have without Scruple incorporated with the Text: Which after his manner I have divided all along (tho' not omitting the common Division into Chapters and Verses, which is of use on various Accounts) according to the matter it contains, making a larger or smaller pause, just as the Sense requires. And even this is such an help in many places, as one who has not tried it can scarcely conceive.

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

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

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

not

not pass away. The Scripture therefore of the *Old and New Testament*, is a most solid and most precious System of Divine Truth. Every Part thereof is worthy of GOD: And all together are one intire Body, wherein is no Defect, no Excess. It is the Fountain of heavenly Wisdom, which they who are able to taste, prefer to all Writings of Men, however wise, or learned, or holy.

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

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

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

Bristol Hot-wells,
Jan. 4, 1754.

NOTES

N O T E S

O N T H E

Gospel according to St. MATTHEW.

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

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

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

The Gospel according to St. *Matthew* contains,

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

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

- a. **Wednesday,**
 - His Prediction, C. xxvi. 1—2
 - The Consultation of the Chief Priests and Elders, 3—5
 - Judas bargains to betray him, 6—16
- b. **Thursday,**
 - 1. In the Day-time,
 - The Passover prepared, 17—19
 - 2. In the Evening,
 - The Traytor discovered, 20—25
 - The Lord's Supper, 26—29
 - 3. In the Night,
 - 1. Jesus foretells the Cowardice of the Apostles, 33—35
 - 2. Is in an Agony, 36—46
 - 3. Is apprehended, reproves Peter and the Multitude; is forsaken of all, 47—56
 - 4. Is led to Caiaphas, falsely accused, owns himself the Son of GOD, is condemned, derided, 57—68
 - 5. Peter denies him and weeps, 69—75
- c. **Friday,**
 - 1. The Height of his Passion: In the Morning,
 - 1. Jesus is delivered to Pilate, C. xxvii. 1—2
 - 2. The Death of Judas, 3—10
 - 3. Jesus' Kingdom and Silence, 11—14
 - 4. Pilate, tho' warned by his Wife, condemns him, 15—26
 - 5. He is mocked and led forth, 27—32
 - The Third Hour,
 - The Vinegar and Gall; the Crucifixion; his Garments divided; the Inscription on the Cross; the two Robbers; Blasphemies; 33—44
 - From the Sixth to the Ninth Hour;
 - The Darkness; his last Agony, 45—49
 - 2. His Death, 50—
 - The veil rent, and a great Earthquake, 51—53
 - The Centurion wonders; the Women behold, 54—56
 - 3. His Burial, 57—61
- d. **Saturday,**
 - The Sepulchre secured, 62—66
- B. His Resurrection,
 - 1. Testified to the Women by an Angel, C. xxviii. 1—8
 - by our Lord himself, 9—10
 - 2. Denied by his Adversaries, 11—15
 - 3. Proved to his Apostles, 16—20

ST. MATTHEW.

Chap. I.

THE * book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren; And Judah begat Pharez and Zarah of Tamar, and Pharez begat Esrom, and Esrom be-

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

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

* *Luke* iii. 31.
B

4 gat Aram ; And Aram begat Aminadab, and Aminadab begat Naaffon,
5 and Naaffon begat Salmon ; And Salmon begat Boaz of Rahab, and
6 Boaz begat Obed of Ruth, and Obed begat Jesse ; And Jesse begat
David the king.

7 And David the king begat Solomon, of the *wife* of Uriah ; And
Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah
8 begat Afa ; And Afa begat Jehoshaphat, and Jehoshaphat begat
9 Jehoram, and Jehoram begat Uzziah ; And Uzziah begat Jotham,
10 and Jotham begat Ahaz, and Ahaz begat Hezekiah ; And Hezekiah
begat Manasseh, and Manasseh begat Amon, and Amon begat
11 Josiah ; And Josiah begat Jeconiah and his brethren, about the time
12 they were carried away to Babylon. And after they were brought to
Babylon, Jeconiah begat Salathiel, and Salathiel begat Zerubbabel ;
13 And Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim
14 begat Azor ; And Azor begat Zadok, and Zadok begat Achim, and
15 Achim begat Eliud ; And Eliud begat Eleazar, and Eleazar begat
16 Matthan, and Matthan begat Jacob ; And Jacob begat Joseph,
the husband of Mary, of whom was born Jesus, who is called
Christ.

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

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

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

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

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

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

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

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

It may be farther observed, That the word *Christ*

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

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

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

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

When we survey such a Series of Generations, it is a natural and obvious Reflection, *how like the leaves of a tree, one passeth away,*

and another cometh ! Yet the Earth still abideth. And with it the Goodness of the Lord, which runs on from Generation to Generation, the common Hope of Parents and Children.

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

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

V. 21. *Jesus*: that is, a Saviour. It is the same Name with *Joshua* (who was a Type of him) which properly signifies, the LORD, Salvation. *His people; Israel.* And all the *Israel* of GOD.

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

* *Isai.* vii. 14.

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

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

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

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

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

V. 1. *Bethlehem of Judea*. There was another *Bethlehem* in the Tribe of *Zebulon*. In the days of *Herod*: Commonly called, *Herod the Great*, born at *Ascalon*. The Sceptre was now on the Point of departing from *Judah*. Among his Sons were *Archelaus*, mentioned ver. 22. *Herod Antipas*, mentioned ch. xiv. and *Philip*, mentioned *Luke* iii. *Herod Agrippa*, mentioned *Acts* xii. was his Grandson. *Wise-men*: The first-fruits of the *Gentiles*: Probably they were *Gentile* Philosophers, who,

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

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

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

V. 6. *Thou*

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

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

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

V. 10. *Seeing the Star*—standing over where the child was.

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

* *Micah* v. 2.

customary to offer some present, to any eminent person whom they visited. And so it is, as travellers observe, in the Eastern Countries to this day. *Gold*, &c. Probably these were the best things their Country afforded ; or that these were the Presents ordinarily made to very great persons. This was a most seasonable providential Assistance, for a long and expensive Journey into *Egypt*, a Country where they were entirely strangers, and were to stay for a considerable time.

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

† *Hos.* xi. 1.

V. 16. *Then*

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

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

V. 16. *Then Herod, seeing that he was de-
 luded by the wise-men:* So did his Pride teach
 him to regard this Action, as if it were intend-
 ed to expose him to the derision of his subjects.
*Sending forth, a party of soldiers—In all the
 Confines thereof—in all the neighbouring Places,
 of which Rama was one.*

V. 17. *Then was fulfilled—*A Passage of
 Scripture, whether Prophetic, Historical, or
 Poetical, is in the Language of the New Testa-
 ment fulfilled, when an Event happens to
 which it may with great Propriety be accom-
 modated.

V. 18. *Rachael weeping for her children.*
 The *Benjamites*, who inhabited *Rama*, sprung
 from her. She was buried near this place;
 and is here beautifully represented, risen, as
 it were, out of her Grave, and bewailing her
 lost children. *Because they are not:* that is,
 are dead. The preservation of *Jesus* from this
 Destruction, may be considered as a Figure,
 of God's care over his Children in their
 greatest danger. God does not often, as he
 easily could, cut off their Persecutors at a
 stroke: But he provides a hiding place for his
 people, and by Methods not less effectual,

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

V. 22. *He was afraid to go thither—* into
Judea, and so turned aside into the region of
Galilee— a part of the land of *Israel* not in the
 Jurisdiction of *Archelaus*.

V. 23. *He came and dwelt in Nazareth,*
 (where he had dwelt before he went to *Bethle-
 hem*) a place contemptible to a proverb. So
 that hereby was fulfilled what had been spoken
 in effect by several of the prophets (tho' by none
 of them in express words) *He shall be called a
 Nazarene:* that is, He shall be despised and
 rejected, shall be a mark of publick Contempt
 and Reproach.

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

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

* *Jer. xxxi. 15.*

dom

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

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

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

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

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

V. 4. *John had his raiment of camels hair.* Coarse and rough, suiting his character and doctrine. *A leathern girdle:* Like *Elijah*, in whose spirit and power he came. *His food was locusts and wild honey.* Locusts are ranked among clean meats, *Lev. ix. 22.* But these

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

V. 6. *Confessing their Sins;* of their own accord; freely and openly.

Such prodigious numbers could hardly be baptized by immersing their whole Bodies under water. Nor can we think they were provided with Change of Raiment for it, which was scarce practicable for such vast multitudes. And yet they could not be immersed naked with Modesty, nor in their wearing Apparel with Safety. It seems therefore, that they stood in ranks on the edge of the River, and that *John* passing along before them, cast water on their Heads or Faces, by which means he might baptize many thousands in a day. And this way most naturally signified *Christ's* baptizing them with the Holy Ghost and with fire, which *John* spoke of, as figured by his baptizing with water, and which was eminently fulfilled, when the Holy Ghost sat upon the Disciples in the appearance of tongues, or flames, of fire.

V. 7. *The Pharisees* were a very antient Sect among the *Jews*. They took their name from an *Hebrew* word, which signifies to *separate*, because they separated themselves from all other men. They were outwardly strict Observers of the law, fasted often, made long prayers, rigorously kept the Sabbath, and paid all tithe, even of mint, anise and cummin. Hence they were in high Esteem among the people. But inwardly, they were full of Pride and Hypocrisy.

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

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

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

respectively by him who saw their hearts, *Serpents, dogs, wolves, and swine*. Terms, which are not the random language of Passion, but a judicious designation of the persons meant by them. For it was fitting such men should be marked out, either for a Caution to others, or a Warning to themselves.

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

V. 9. *And say not*. The word in the Original, which is vulgarly rendered, *Think not*, is here and in many places, purely Expletive. And so are two other words, which often occur in St. *Matthew*, *Mark*, and *Luke*: One of which our Translators usually render *began*; the other, *It came to pass*. *We have Abraham to our father*. It is almost incredible, how great the presumption of the *Jews* was, on this their relation to *Abraham*. One of their famous Sayings was, "*Abraham sits near the Gates of Hell, and suffers no Israelite to go down into it.*" *I say to you*. This Preface always denotes the Importance of what follows: *Of these stones*. Probably pointing to those which lay before them.

V. 10. *But even the axe already lieth*. That

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

is, There is no room for such idle Pretences. Speedy Execution is determined against all that do not repent. The Comparison seems to be taken from a Woodman, that has laid down his Axe, to put off his Coat, and then immediately goes to work to cut down the tree. This refers to *the wrath to come* in the 7th Verse. *Is cut down*: Instantly, without farther delay.

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

V. 12. *Whose fan*: that is, the word of the Gospel. *His floor*: that is, his Church, which is now covered with a mixture of wheat and chaff. *He will gather the wheat into his garner*: will lay up those who are truly Good, in Heaven.

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

V. 16. *And*

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

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

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

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

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

the brightest Light, that Virtue can appear in.

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

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

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

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

V. 5. *The holy City.* So *Jerusalem* was commonly called, being the place GOD had peculiarly chosen for himself.

V. 6. *In their hands:* that is, with great care.

* Mark i. 12. Luke iv. 1.

† Deut. viii. 3.

‡ Psa. xci. 11, 12.

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

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

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

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

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

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

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

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

V. 13. *Leaving Nazareth*—Namely, when they had wholly rejected his word, and even

attempted to kill him, *Luke* iv. 29.

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

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

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

* Deut. vi. 16.

† Deut. vi. 13.

‡ Mark i. 14.

|| Isai. ix. 1.

21 the nets they followed him. And going on from thence, he saw two other brethren, James the son of Zebedee and John his brother, in a vessel with Zebedee their father mending their nets; and he called 22 them. And leaving the vessel and their father, they immediately followed him.

23 AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease, 24 and all manner of malady among the people. And his fame went thro' all Syria; and they brought to him all sick people, that were seized with divers diseases and tormenting pains; even demoniacs, and luna- 25 ticks, and paralytics; and he healed them. And there followed him great multitudes from Galilee and Decapolis, and Jerusalem and Judea, and from beyond Jordan.

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

Church, the whole Body of Believers. In the former Sense it is opposed to Repentance; in the latter, to the *Mosaic Dispensation*.

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

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

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

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

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

common Aim, and that an innate Instinct continually urges us to the pursuit of it, he in the kindest Manner applies to that Instinct, and directs it to its proper Object.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

V. 11. *Revile* ; when present : *say all evil*, when you are absent.

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

13 Ye are the salt of the earth: but if the salt have lost its favour, wherewith shall it be salted? It is thenceforth good for nothing, but to
14 be cast out and to be trodden under foot of men. Ye are the light of
15 the world. A city that is situated on a mountain cannot be hid. Nei-
ther do they light a candle and put it under a bushel, but on a candle-
16 stick, and it giveth light to all that are in the house. Let your light so
shine before men, that they may see your good works, and glorify your
Father who is in heaven.

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

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

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

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

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

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

V. 18. *Till all things shall be effected*, which it either requires or foretells. For the Law has its effect, when the Rewards are given and the Punishments annex to it inflicted, as well

as when its Precepts are obeyed.

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

V. 20. *The righteousness of the scribes and Pharisees*, Described in the Sequel of this Discourse.

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

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

* Luke xvi. 17, 21, 33.

† Exo. xx. 13.

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

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

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

V. 23. *Thy brother hath ought against thee:* On any of the preceding Declaration: For any unkind thought or word; any that did not spring from Love.

V. 24. *Leaving thy gift, go:* For thy Gift and thy Prayer will not atone for thy want of Love: but this will make them both an abomination before GOD.

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

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

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

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

* Luke xii. 58.

† Exo. xx. 14.

‡ C. xviii. 8. Mark ix. 43.

Perhaps

cut it off and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast
 31 into hell. It hath been said, * Whosoever shall put away his wife, let
 32 him give her a writing of Divorce. But I say unto you, whosoever shall
 put away his wife, save for the cause of whoredom, causeth her to com-
 mit adultery: and whosoever marrieth her that is put away, committeth
 33 adultery. Again, ye have heard, that it was said to them of old time,
 † Thou shalt not forswear thyself, but shalt perform thine oaths unto
 34 the Lord. But I say unto you, Swear not at all, neither by heaven, for
 35 it is GOD'S throne. Nor by the earth, for it is his footstool; neither by
 36 Jerusalem, for it is the city of the great King. Neither shalt thou swear
 37 by thy head; for thou canst not make one hair white or black. But
 let your conversation be yea, yea; nay, nay: for whatsoever is more than
 38 these, cometh of the evil one. Ye have heard that it hath been said,
 39 ‡ An eye for an eye, and a tooth for a tooth. But I say unto you, that
 ye resist not the evil man: but whosoever shall smite thee on the right-
 40 cheek, turn to him the other also; And if a man will sue thee and take
 41 away thy coat, let him have thy cloak also. And whosoever shall com-

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

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

V. 32. *Causest her to commit adultery*: If she marry again.

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

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

V. 36. *For thou canst not make one hair white*

* Deut. xxiv. 1. Matt. xix. 7. Mark x. 2. Lu. xvi. 18. † Exo. xx. 7. ‡ Deut. xix. 21.

for

or black. Whereby it appears, that this also is not thine but GOD'S.

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

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

V. 39. *But I say unto you, That ye resist not the evil man*, thus the Greek word translated *resist* signifies *standing in battle array striving for Victory*. *If a man smite thee on the right-cheek*, return not evil for evil: Yea, *turn to him the other*, rather than revenge thyself.

V. 40, 41. Where the damage is not great, chuse rather to suffer it, tho' possibly it may on that account be repeated, than to demand *an eye for an eye*, to enter into a rigorous prosecution of the offender. The meaning of the whole Passage seems to be, Rather than return evil

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

for evil, when the Wrong is purely Personal, submit to one Bodily Wrong after another, give up one Part of your Goods after another, submit to one Instance of Compulsion after another.

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

V. 43. *Thou shalt love thy neighbour and hate thy enemy*. God spoke the former Part: the Scribes added the latter.

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

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

V. 46. *The publicans*, were Officers of the Revenue, farmers or receivers of the publick money: Men employed by the *Romans* to gather the taxes and customs, which they exacted of the nations they had conquered. These

were generally odious for their Extortion and Oppression, and were reckoned by the *Jews* as the very scum of the Earth.

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

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

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

* Luke vi. 30.

† Lev. xix. 18.

‡ Luke vi. 27, 35.

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

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

This Verse is a general Caution against Vain-glory, in any of our good Works: All these are here summed up together, in the comprehensive Word Righteousness. This general Caution our Lord applies in the Sequel to our Neighbour, ver. 2—4: to GOD, ver. 5—6: and to ourselves, ver. 16—18.

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

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

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

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

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

V. 6. *Enter into thy closet:* that is, do it with as much Secrefy as-thou canst.

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

D

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

titions, if they are not the Language of the Heart.

Your Father knoweth what things ye have need of. The primary End of Prayer is, not to inform God of our Wants, nor to persuade him to relieve them. Omniscient as he is, he cannot be informed; merciful as he is, he need not be persuaded. The chief thing wanting is, a fit Disposition on our Part, to receive his Grace and Blessing. Consequently, the great Office of Prayer is, to produce such a Disposition in us; to exercise our Dependence on God; to increase our Desire of the things we ask for; to make us so sensible of our Wants, that we may never cease wrestling till we have prevailed for the Blessing.

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

Thus: For these things; sometimes, in these Words, at least in this Manner, short, close, full.

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

I. *Our Father:* Who art good and gracious to all, our Creator, our Preserver: The Father of our Lord, and of us in Him, thy Children by Adoption and Grace: Not *my* Father only, who now cry unto thee, but

the Father of the Universe, of Angels and Men: *Who art in heaven:* Beholding all things, both in Heaven and Earth; knowing every Creature, and all the Works of every Creature, and every possible Event from everlasting to everlasting: The Almighty Lord and Ruler of all, superintending and disposing all things: *In heaven:* eminently there, but not there alone, seeing thou fillest Heaven and Earth:

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

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

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

4. *Give us,* O Father (for we claim nothing of right, but only of thy free Mercy) *this day* (for we take no Thought for the Morrow) *our daily bread*, all things needful for our Souls and Bodies: Not only *the meat that perisheth*, but the sacramental Bread, and thy Grace, the

* Luke xi. 2.

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

19 Lay not up for yourselves treasures on earth, where moth and rust
 20 consumè, and where thieves break thro' and steal: But lay up for your-
 selves treasures in heaven, where neither moth nor rust doth consume,
 21 and where thieves do not break thro' nor steal. For where your trea-
 22 sure is, there will your heart be also. The eye is the light of the
 body: if therefore thine eye be single, thy whole body shall be full of

food which endureth to everlasting life.

5. *And forgive us our trespasses, as we forgive them that trespass against us:* Give us, O Lord, Redemption in thy blood, even the Forgiveness of sins: as thou enablest us freely, and fully to forgive every man, so do thou forgive all our trespasses.

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

III. *For thine is the kingdom,* the Sovereign Right of all things that are or ever were created: *The power,* the executive Power, whereby thou governest all things in thy everlasting Kingdom: *And the glory,* the Praise due from every Creature, for thy Power, and all thy

wondrous Works, and the mightiness of thy Kingdom, which endureth thro' all Ages, even for ever and ever. It is observable, that tho' the Doxology, as well as the Petitions of this Prayer, is threefold, and is directed to the Father, Son, and Holy Ghost distinctly, yet is the whole fully applicable both to every Person, and to the ever blessed and undivided Trinity.

V. 16. *When ye fast*—Our Lord does not enjoin either Fasting, Alms-deeds, or Prayer: all these being Duties which were before fully established in the Church of God.

Ibid. *disfigure*: by the dust and ashes which they put upon their head, as was usual at times of solemn humiliation.

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

V. 19. *Lay not up for yourselves*—Our Lord here makes a transition from Religious to Common Actions, and warns us of another Snare, the Love of Money, as inconsistent with Purity of Intention as the Love of Praise. *Where rust and moth consume*: Where all things are perishable and transient.

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

V. 22. *The eye is the light of the body.* And what the Eye is to the body, the Intention is to the Soul. We may observe with what exact

* Mark xi. 25.

23 light. But if thine eye be evil, thy whole body shall be full of darkness: if therefore the light that is in thee be darkness, how great is that
 24 darkness? * No man can serve two masters: for either he will hate the one and love the other, or he will cleave to the one and neglect the
 25 other. Ye cannot serve GOD and Mammon. † Therefore I say unto you, Take not thought for your life, what ye shall eat, nor for the body, what ye shall put on. Is not the life more than meat, and the body than
 26 raiment? Behold the birds of the air: they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.
 27 Are ye not much better than they? And which of you by taking
 28 thought can add to his age the smallest measure? And why take ye thought for raiment? Consider the lilies of the field, how they grow;
 29 they toil not, neither do they spin: And yet I say unto you, that even
 30 Solomon in all his glory was not arrayed like one of these. Now: if GOD so clothe the grafs of the field, which to day is, and to morrow is cast into the still, *will be* not much more *clothe* you, O ye of little faith?
 31 Therefore take not thought, saying, What shall we eat, or what shall
 32 we drink, or what shall we wear? (For after all these things do the heathens seek) for your heavenly Father knoweth that ye need all these

Propriety our Lord places Purity of Intention, between Worldly Desires and Worldly Cares, either of which directly tend to destroy it. *If thine eye be single*, Singly fixt on GOD and Heaven, thy whole Soul will be full of Holiness and Happiness. *If thine eye be evil*; not single, aiming at any thing else.

V. 24. *Mammon*: Riches, Mony; anything loved or sought, without reference to GOD.

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

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

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

V. 30. *The grafs of the field*, is a general

* Luke xvi. 13.

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

V. 31. *Therefore take not thought*—How kind are these Precepts! The substance of which is only this, Do thyself no harm! Let us not be so ungrateful to Him and so injurious to ourselves, as to harass and oppress our minds, with that burden of Anxiety, which He has so graciously taken off. Every Verse speaks at once to the Understanding and to the Heart. We will not therefore indulge these unnecessary, these useless, these mischievous

† Luke xii. 22.

Cares.

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

VII. Judge not, that ye be not judged. For with what judgment ye
2 judge, ye shall be judged, and with what measure ye mete, it shall
3 be measured to you. And why beholdest thou the mote in thy bro-
4 ther's eye, but observest not the beam in thine own eye? Or how wilt
thou say to thy brother, Let me pull out the mote from thine eye, and
5 behold a beam *is* in thine own eye? Thou hypocrite, first cast out the
beam out of thine own eye, and then shalt thou see clearly to cast the
6 mote out of thy brother's eye. Give not that which is holy to dogs, nei-
ther cast your pearls before swine, lest they trample them under their

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

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

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

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

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

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

as it were, chuse for ourselves, if God shall be severe or merciful to us. God and Man will favour the Candid and Benevolent: but they must expect *Judgment without Mercy, who have shewed no mercy.*

V. 3. In particular, why do you open your Eyes to any Fault of your Brother, while you yourself are guilty of a much greater?

Ibid. *The mote.* The Word properly signifies a Splinter or Shiver of Wood. This and a *beam*, its opposite, were proverbially used by the *Jews*, to denote, the one, small Infirmities, the other gross, palpable Faults.

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

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

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

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

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

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

V. 7. But *ask*—pray for them, as well as for yourselves. In this there can be no such danger. *Seek*—Add your own diligent Endeavour to your asking, and *knock*—persevere importunately in that Diligence.

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

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

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

V. 15. *Beware of false prophets*; who in their preaching describe a broad Way to Heaven. It is their *prophesying*, their *teaching* the

broad way, rather than their *walking* in it themselves, that is *here* chiefly spoken of. All those are *False Prophets*, who teach any other Way, than that which our Lord hath here marked out. *In sheeps clothing*: With fair Professions of Love: *Wolves*; Not feeding but destroying Souls.

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

V. 18. *A good tree cannot bring forth evil fruit, neither a corrupt tree good fruit*. But it is certain, the Goodness or Badness here mentioned, respects the Doctrine rather than the Personal Character. For a bad Man preaching the Good Doctrine here delivered, is often an Instrument of converting Sinners to GOD.

* Luke vi. 3.

† Luke xiii. 24.

‡ Luke vi. 43, 44. xii. 33.

V. 19. *Every*

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

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

VIII. And when he was come down from the Mountain, great multi-
2 tudes followed him. And || behold a leper came and worshiped
3 him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus
stretching forth his hand, touched him, saying, I will; Be thou clean.
4 And immediately his leprosy was cleansed. And Jesus saith to him,

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

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

V. 22. *We have prophesied*: We have declared the Mysteries of thy Kingdom; wrote Books; preached excellent Sermons. *In thy name done many wonderful works.* So that even the working of Miracles is no Proof that a Man has saving Faith.

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

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

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

V. 4. *See thou tell no man*: Perhaps our Lord only meant not here, not till thou hast

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

See thou tell no man, but go, shew thyself to the priest, and offer the gift that * Moses commanded, for a testimony to them.

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

shewed thyself to the Priest. But many others he commanded, Absolutely to tell none, of the Miracles he had wrought upon them. And this he seems to have done, chiefly for one or more of these Reasons: 1. To prevent the Multitude from thronging him, in the Manner related, *Mark i. 45.* 2. To fulfil the Prophecy (*Isai. xlii. 1.*) That he would not be vain or ostentatious. This Reason St. *Matthew* assigns, ch. xii. 17, &c. 3. To avoid the being taken by Force and made a King, *John vi. 15.* And 4. That he might not irrage the Chief Priests, Scribes, and Pharisees, who were the most bitter of all others against him, any more than was unavoidable, *Matt. xvi. 20, 21.* For a testimony—that I am the *Messiah*—to them, the Priests, who otherwise might have pleaded Want of Evidence.

V. 5. *There came to him a centurion.* Probably he came a little Way toward him, and then went back. He thought himself not worthy to come in Person, and therefore spoke the Words that follow by his Messengers. As it is not unusual in all Languages, so in *Hebrew* it is peculiarly frequent, to ascribe to a Person himself the Thing which is done, and the Words which are spoken by his Order. And accordingly St. *Matthew* relates as said by the Centurion himself, what others said by order from him. An Instance of the same kind we have, in

the Case of *Zebedee's Children.* From St. *Matthew (xx. 20.)* we learn, It was their Mother that actually spoke those Words, which, *Mark x. 35, 37.* themselves are said to speak; Because she was only their Mouth.

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

V. 8. *The centurion answered:* By his Second Messengers.

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

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

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

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

* *Lev. xiv. 2.*

† *Luke vii. 1.*

‡ *Luke xiii. 29.*

V. 14. *Peter*

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

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

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

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

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

V. 18. *He commanded to go to the other side*: That both himself and the people might have

a little Rest.

V. 20. *The Son of man hath not where to lay his head*: Therefore do not follow me, from any view of Temporal Advantage.

V. 21. *Another said*: I will follow thee without any such view; but I must mind my Business first.

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

V. 24. *The ship was covered*: So Man's Extremity is God's Opportunity.

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

* C. xxv. 30.

† Mark i. 29. Luke iv. 38. ‡ Mark i. 32. Luke iv. 40. § liii. 4.

|| Luke ix. 57.

** Mark iv. 35. Luke viii. 22.

28 * AND when he was come to the other side, into the country of the
 Gergesenes, there met him two demoniacs, coming out of the tombs,
 29 exceeding fierce, so that no man could pass by that way. And behold
 they cried out, saying, What have we to do with thee, Jesus, thou Son
 30 of God? Art thou come hither to torment us before the time? And
 31 there was afar off from them an herd of many swine feeding. So the
 devils besought him, saying, If thou cast us out, suffer us to go into the
 32 herd of swine. And he said to them, Go. And coming out, they
 went into the herd of swine, and behold the whole herd rushed down a
 33 steep place into the sea, and perished in the waters. But they that kept
 them fled, and going into the city, told every thing, and what had be-
 34 fallen the demoniacs. And behold the whole city came out to meet
 Jesus; and seeing him, they besought him, to depart out of their
 coasts.

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

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

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

V. 30. *There was an herd of many swine*:

Which it was not lawful for the Jews to keep. Therefore our Lord both justly and mercifully permitted them to be destroyed.

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

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

V. 1. *His own City*: Capernaum, ch. iv. 13.

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

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

* Mark v. 1. Luke viii. 26.

† Mark ii. 3.

‡ Mark v. 18. Luke viii. 37.

Luke v. 18.

6 To say, Thy sins are forgiven thee? Or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the paralytic) Arise, take up thy couch, and go to
7 thy house. And he arose and went to his own house. And the multitude seeing *it*, marvelled, and glorified God, who had given such power to men.

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

14 ‡ Then come to him the disciples of John, saying, Why do we and
15 the Pharisees fast often, but thy disciples fast not? And Jesus said, Can the children of the bride-chamber mourn, as long as the bride-groom is with them? But the days will come, when the bride-groom shall be
16 taken from them, and then shall they fast. No man putteth a piece of new cloth on an old garment: for that which is put in to fill it; taketh

V. 6. *On earth*: Even in my State of Humiliation.

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

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

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

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

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

V. 14. *Then*: While he was at table.

V. 15. *The children of the bride-chamber*: The Companions of the bridegroom. *Mourn*: Mourning and Fasting usually go together. As if he had said, While I am with them, it is a festival time, a season of rejoicing, not mourning. But after I am gone, all my Disciples likewise shall be *in fastings often*.

V. 16. This is one reason. It is not a proper Time for them to fast. Another is, They are not ripe for it.

New cloth: The words in the Original properly signify, Cloth that has not past thro' the Fuller's hands, and which is consequently much harsher, than what has been often washed and worn; and therefore yielding less than that, will tear away the Edges to which it is sewed.

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

† *Hof.* vi. 6.

‡ *Mark* ii. 18. *Luke* v. 33.

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

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

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

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

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

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

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

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

V. 25. *The maid arose*. *Christ* raised three dead persons to life: This child; the widow's Son and *Lazarus*: One newly departed; another on the bier; the third smelling in the Grave: To shew us, that no degree of *Death*, is so desperate as to be past help.

* *Mark* v. 22. *Luk.* viii. 41.

V. 33. Even

32 * As they were going out, behold men brought a dumb demoniac to
 33 him. And when the devil were cast out, the dumb spake : and the multi-
 34 tudes marvelled, saying, It was never seen thus, *even* in Israel. But the Pha-
 risees said, He casteth out devils by Beelzebub, the prince of the devils.
 35 AND Jesus went about all the cities and villages, teaching in their
 synagogues, and preaching the gospel of the kingdom, and healing every
 36 disease, and every malady among the people. But seeing the multitudes
 he was moved with tender compassion for them, because they were faint
 37 and scattered, as sheep having no shepherd. † Then saith he to his dis-
 38 ciples, The harvest truly is great, but the labourers are few. Pray ye
 therefore the Lord of the harvest, that he would send forth labourers
 X. into his harvest. And ‡ having called to him his twelve disciples, he
 gave them power over unclean spirits, to cast them out and to heal every
 2 disease and every malady. || Now the names of the twelve apostles are these;
 the first, Simon who is called Peter, and Andrew his brother; James *the son*
 3 of Zebedee, and John his brother; Philip and Bartholomew, Thomas and
 Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose
 4 surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who
 also betrayed him.
 5 These twelve Jesus sent forth, having commanded them, saying, Go
 not into the way of the Gentiles, and into a city of the Samaritans enter
 6,7 not: But go rather to the lost sheep of the house of Israel. And as ye go,

V. 33. *Even in Israel: where so many wonders have been seen.*

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

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

V. 38. *The Lord of the harvest: Whose peculiar work and office it is, and who alone is able to do it—that he would send forth. The Original Word properly means, To thrust out: for it is an Employ not pleasing to flesh and blood; so full of reproach, labour, danger, temptation of every kind, that Nature may*

well be averse to it. Those who never felt this, never yet knew what it is, To be Labourers in Christ's Vineyard.

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

V. 3. *Lebbeus: commonly called, Judas, the brother of James.*

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

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

V. 7. *Cast out devils. It is a great Relief to the Spirits of an Infidel, sinking under a dread, that possibly the Gospel may be true, to find it observed by a learned Brother, that the Diseases therein ascribed to the Operation of*

* Luke xi. 14. † Luke x. 2. ‡ Mark iii. 14. Luke, iv. 13. Acts i. 13. || Mark vi. 7. Luk. ix. 1.
 the

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

the Devil, have the very same symptoms, with the natural diseases of Lunacy, Epilepsy, or Convulsions: whence he readily and very willingly concludes, that the Devil had no hand in them.

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

But suppose God gives an evil Spirit a greater power, to affect immediately the Origin of the Nerves in the brain, by irritating them to produce violent motions, or so relaxing them that they can produce little or no motion; still the symptoms will be those of over tense Nerves, as in Madness, Epilepsies, Convulsions; or of relaxed Nerves, as in paralytic cases. But could we conclude thence, that the Devil had no hand in them? Will any man affirm, that God cannot or will not, on any occasion whatever, give such a power to an evil Spirit? Or, that effects, the like of which may be produced by natural causes, cannot possibly be produced by preternatural? If this be possible, then he who affirms it was so, in any particular case, cannot be justly charged with falshood, merely for affirming the reality of a possible thing. Yet in this manner are the Evangelists treated by those unhappy men, who above all things dread the Truth of the Gospel, because, if it is true, they are of all men most miserable.

V. 8. *Freely ye have received*—all things; in particular, the power of working miracles: *freely give*, exert that power wherever you come.

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

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

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

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

V. 12. *Salute it*: In the usual Jewish form, "Peace (that is, all blessings) be to this House."

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

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

† Luke x. 3. xii. 11.

V. 17.

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

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

V. 19. *Take no thought*—Neither at this time, upon a sudden Call, need we be careful, how or what to answer.

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

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

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

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

† Luke x. 3. xii. 11. * C. xii. 34.

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

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

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

† Mark iv. 22. Luke viii. 17. xii. 2.

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

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

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

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

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

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

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

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

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

* *Mark* viii. 33. *Luke* ix. 26. † *Luke* xii. 51. ‡ *Mic.* vii. 6. § *C.* xvi. 24. *Luke*
 xiv. 27. || *C.* xviii. 5. *John* xiii. 20. ** *Mark* ix. 41.

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

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

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

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

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

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

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

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

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

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

V. 9. *More than a prophet*. For the Pro-

phets only pointed me out afar off; but *John* was my immediate Forerunner.

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

V. 12. *And from the days of John*; that is, from the Time that *John* had fulfilled his Ministry, Men rush into my Kingdom with a

* Luke vii. 18.

† *Isai.* xxxv. 5.

‡ *Mal.* iii. 1.

Vio-

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

Violence like that of those who are taking a City by Storm.

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

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

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

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

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

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

* Luke xvi. 16.

† Mal. iv. 5.

Wisdom herein is acknowledged by those who are truly wise.

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

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

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

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

V. 25. *Jesus answered*: This Word does not always imply, that something had been spoken, to which an Answer is now made. It often means no more, than the speaking in reference

‡ Luke x. 13.

|| Luke x. 21.

26 from the wise and prudent, and hast revealed them to babes. Even so,
 27 Father; for so it seemed good in thy sight. All things are delivered to
 me by my Father; and no one knoweth the Son but the Father; nei-
 ther knoweth any one the Father, save the Son, and *he* to whomsoever
 28 the Son is pleased to reveal him. Come to me, all ye that labour, and
 29 are heavy laden, and I will give you rest. Take my yoke upon you, and
 learn of me; for I am meek and lowly in heart, and ye shall find rest to
 30 your souls. For my yoke is easy, and my burden is light.

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

to some Action or Circumstance preceding. The following words *Christ* speaks in reference to the Cafe of the Cities above-mentioned. *I thank thee*—that is, I acknowledge and joyfully adore the Justice and Mercy of thy Dispensations. *Because thou hast hid*—that is, Because thou hast suffered these things to be hid from men, who are in other respects wise and prudent, while thou hast discovered them to those of the weakest understanding, to them who are only wise to Godward.

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

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

V. 29. *Take my yoke upon you*: Believe in

me. Receive me as your Prophet, Priest and King—*For I am meek and lowly in heart*—*Meek* toward all men, *lowly* toward God—And ye shall find rest. Whoever therefore does not find rest of soul, is not meek and lowly. The fault is not in the Yoke of *Christ*: But in Thee, who hast not taken it upon thee. Nor is it possible for any one to be discontented, but thro' Want of Meekness or Lowliness.

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

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

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

V. 4. *The shew-bread*: So they called the bread which the Priest, who served that week, put every Sabbath-day on the Golden Table that was in the Holy Place, before the Lord. The Loaves were twelve in number, and re-

* Mark ii. 23. Luk. vi. 1.

† 1 Sam. xxi. 6.

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

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

presented the twelve Tribes of *Israel*. When the New were brought, the stale were taken away, but were to be eaten by the Priests only.

V. 6. *The priests in the temple profane the sabbath*—that is, Do their ordinary work on this, as on a common day, cleaning all things, and preparing the Sacrifices. *One greater than the temple*. If therefore the Sabbath must give way to the temple, much more must it give way to me.

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

V. 8. *For the Son of man*—Therefore they are *guiltless*, were it only on this account, that they act by my Authority. *Is Lord even of the Sabbath*, This certainly implies, that the Sab-

bath was an Institution of great and distinguished Importance. It may perhaps also refer, to that signal Act of Authority, which *Christ* afterwards exerted over it, in changing it from the Seventh to the First Day of the Week. If we suppose here is a Transposition of the 7th and 8th verses, then the 8th verse is a proof of the 6th.

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

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

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

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

† *Isai. xlii. 1, &c.*

20 hear his voice in the streets. He shall not break a bruised reed, and smoking flax he shall not quench, till he send forth judgment unto victory.

21 And in his name shall the heathens trust.

22 THEN was brought to him a demoniac, blind and dumb; and he healed him, so that the blind and dumb both spake and saw. And

the multitude were amazed and said, Is not this the Son of David?

24 * But the Pharisees hearing *it* said, This fellow casteth not out devils

25 but by Beelzebub the prince of the devils. And Jesus knowing their thoughts said to them, Every kingdom divided against itself is brought

to desolation, and every city or house divided against itself shall not be

26 established. And if Satan cast out Satan, he is divided against himself:

27 how then shall his kingdom stand? And if I by Beelzebub cast out de-

28 vils, by whom do your children cast them out? Therefore they shall be

29 your judges. But if it be by the Spirit of GOD *that* I cast out devils, then

30 the kingdom of GOD is come upon you. How can one enter into the

strong one's house, and plunder his goods, unless he first bind the strong

31 one? And then he will plunder his house. He that is not with me is

against me, and he that gathereth not with me, scattereth. † Where-

fore I say to you, All manner of sin and blasphemy shall be forgiven to

men; but the blasphemy of the Holy Ghost shall not be forgiven to men.

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

V. 21. *In his name*: that is, in him.

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

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

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

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

V. 27. *By whom do your children* (that is, disciples) *cast them out?* It seems, some of them really did this; although the Sons of *Sceva* could not.

* Mark iii. 22.

† Mark iii. 28. Luke xiii. 10.

nothing

V. 28. *Therefore they shall be your judges*: Ask them, If Satan will cast out Satan: Let even them be Judges in this matter. And they shall convict you of Obstinacy and Partiality, who impute that in me to *Beelzebub* which in them you impute to GOD. Besides, how can I rob him of his Subjects, till I have conquered him? *The kingdom of GOD is come upon you*, Unawares; before you expected. So the word implies.

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

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

V. 31. *The Blasphemy against the Holy Ghost*: How much Stir has been made about this? How many Sermons, yea, Volumes have been written concerning it? And yet there is

- 32 And whosoever speaketh against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be
 33 forgiven him, neither in this world, nor in that to come. * Either make the tree good and its fruit good, or make the tree corrupt and its fruit
 34 corrupt; for the tree is known by its fruit. Ye brood of vipers, how can ye, being evil, speak good things? For out of the abundance of the
 35 heart the mouth speaketh. A good man out of the good treasure bringeth forth good things: and an evil man out of the evil treasure
 36 bringeth forth evil things. But I say to you, That every idle word which men shall speak, they shall give account thereof in the day of
 37 judgment. For by thy words thou shalt be justified, or by thy words thou shalt be condemned.
- 38 † Then certain of the scribes and Pharisees answered, saying, Master,
 39 we would see a sign from thee. And he answered and said to them, An evil and adulterous generation seeketh a sign, and there shall no sign
 40 be given it, but the sign of the prophet Jonah. ‡ For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of

nothing plainer in all the Bible. It is neither more nor less, than the ascribing those Miracles to the Power of the Devil, which *Christ* wrought by the Power of the Holy Ghost.

V. 32. *Whosoever speaketh against the Son of man*—In any other respect. *It shall be forgiven him*: Upon his true repentance. *But whosoever speaketh thus against the Holy Ghost, it shall not be forgiven.* Neither in this world nor in the world to come. This was a proverbial Expression among the *Jews*, for a thing that would never be done. It here means farther, He shall not escape the punishment of it, either in this world or in the world to come. The Judgment of God shall overtake him, both here and hereafter.

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

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

V. 36. Ye may perhaps think, God does

* *Matt. vii. 16.*

† *Matt. xvi. 1.*

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

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

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

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

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

‡ *Jonah ii. 1.*

41 man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonah; and behold a greater than Jonah is here. * The queen of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth, to hear the wisdom of Solomon; and behold a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh thro' dry places, seeking rest, and findeth none. Then he saith, I will return to my house whence I came out, and when he is come, he findeth it empty, swept and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. So shall it be also to this wicked generation.

46 † While he yet talked to the multitude, behold his mother and his brethren stood without, seeking to speak to him. And one said to him, Behold thy mother and thy brethren stand without, seeking to speak to thee. And he answering said to him that told him, Who is my mother, and who are my brethren? And stretching forth his hand toward his

any part of a Natural Day of twenty-four Hours, for the whole Day. Accordingly they used to say, A thing was done after three or seven days, if it was done on the Third or Seventh Day, from that which was last mentioned. (Instances of this may be seen 1 Kings xx. 29. 2 Chron. ii. 5, 12. and Luke vii. 21.) And as the Hebrews had no word to express a Natural Day, they used night and day, or day and night for it. So that to say, a thing happened after three days and three nights, was with them the very same, as to say, it happened after three days, or on the third day. See Esth. iv. 16. v. 1. Gen. vii. 4, 12. Ex. xxiv. 18. xxxiv. 28.

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

V. 43. But how dreadful will be the Consequence of their rejecting me? *When the unclean spirit goeth out*—Not willingly, but being compelled by one that is stronger than he, ver. 49. *He walketh*—wanders up and down—*thro' dry places*: Barren, dreary, desolate: or, Places not yet watered with the Gospel: *Seeking rest, and findeth none*: How can he, while he carries with him his own Hell? And

* 1 Kings x. 1.

is it not the case of his Children too? Reader, Is it thy case?

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

V. 45. *Seven other Spirits*: that is, a great many: a certain number being put for an uncertain. *More wicked than himself*. Whence it appears, That there are degrees of wickedness, among the Devils themselves. *They enter in and dwell* for ever, in him who is now forsaken of God.

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

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

V. 49, 50. See the highest Severity, and the highest Goodness! Severity to his Natural, Goodness to his Spiritual Relations: In a man—

† Mark iv. 1. Luke viii. 4.

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

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

ner disclaiming the former, who opposed the Will of his Heavenly Father, and owning the latter, who obeyed it.

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

V. 3. *In Parables*: The word is here taken in its proper sense, for apt Similes or Comparisons. This way of speaking, extremely common in the Eastern Countries, drew and fixt the Attention of many, and occasioned the Truths delivered to sink the deeper into humble and serious Hearers. At the same time, by an awful mixture of Justice with Mercy, it hid them from the proud and careles.

In this Chapter our Lord delivers Seven Parables; directing the four former, (as being of General Concern) to all the People; the three latter to his Disciples.

Behold a Sower — How exquisitely proper is this Parable to be an Introduction to all the rest? In this our Lord answers a very obvious and a very important Question. The same Sower, *Christ*, and the same Preachers sent by him, always sow the same Seed. Why has it not always the same Effect? He that hath ears

to hear, let him hear!

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

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

V. 8. *Good ground*: Soft, not like that by the way-side; deep, not like the stony ground; Purged, not full of thorns.

V. 11. *To you, who have, ver. 12. it is given to know the mysteries of the kingdom of heaven,*
 the

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

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

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

V. 13. *Therefore I speak to them in parables, because seeing they see not.* In pursuance of this General Rule, I do not give more Knowledge to this People; because they use not that which they have already. Having all the Means of seeing, hearing and understanding, they use none of them; they do not effectually see or

* Ch. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26.
 † Isai. vi. 9. John xii. 40.
 ‡ Luke x. 23.

hear or understand any thing.

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

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

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

V. 20. The seed sown on stony places, therefore sprung up soon, because it did not sink deep. (ver. 5.) *He receiveth it with joy*: Perhaps with Transport, with Extasy: Struck

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

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

with the Beauty of Truth, and drawn by the Preventing Grace of GOD.

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

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

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

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

V. 24. *He proposed another parable*: In which he farther explains the Case of unfruitful Hearers. *The kingdom of heaven* (as has been observed before) sometimes signifies Eternal Glory: sometimes the Way to it, Inward Religion: Sometimes, as here, the Gospel Dispensation: the phrase is likewise used, for a person or thing relating to any of those. So in this place, it means *Christ* preaching the Gospel, who is like a man sowing good seed.

The expression *is like*, both here and in the 45th verse, as well as in several other places, only means, That the thing spoken of may be illustrated by the following Similitude. *Who sowed good seed in his field*—GOD sowed nothing but Good in his whole Creation. *Christ* sowed only the good Seed of Truth in his Church.

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

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

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

“No

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

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

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

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

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

“No Evil can from Thee proceed,

“’Tis only suffer’d, not decreed:

“As Darknes is not from the Sun,

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

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

Darnel in the Church are properly Out-
 side Christians, such as have the Form of God-
 liness, without the Power. Open Sinners,
 such as have neither the Form nor the Power,
 are not so properly Darnel, as Thistles and
 Brambles. These ought to be *rooted up* with-
 out delay, and not *suffered* in the Christian
 Community. Whereas should fallible men at-
 tempt to *gather up the Darnel*, they would often

* Mark iv. 30. Luke xiii. 18,

root up the wheat with them.

V. 31. *He proposed to them another parable.*
 The former Parables relate chiefly to Unfruit-
 ful Hearers, these that follow to those who
 bear good fruit.

V. 31. *The kingdom of heaven.* Both the
 Gospel Dispensation, and the Inward King-
 dom.

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

V. 33. *Three measures:* This was the quan-
 tity which they usually baked at once: *till the*
whole was leavened. Thus will the Gospel
 leaven the World, and Grace the Christian.

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

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

† Luke xiii. 20.

‡ Psalm lxxviii. 2.

39 one. The enemy that sowed them is the devil: the harvest is the end
40 of the world; the reapers are the angels. As therefore the darnel are ga-
41 thered and burnt with fire, so shall it be in the end of this world. The

Son of man shall send forth his angels, and they shall gather out of his
42 kingdom all things that offend, and them that do iniquity. And shall
cast them into the furnace of fire; there shall be wailing and gnashing of
43 teeth. Then shall the righteous shine forth as the Sun in the kingdom
of their Father. He that hath ears to hear, let him hear.

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

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

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

kingdom: that is, the children of God, the righteous.

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

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

deep in his heart, and gives up all other Happiness for it.

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

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

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

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

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

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

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

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

V. 1. *At that time*—When our Lord had

spent about a year in his publick Ministry.

V. 2. *He is risen from the dead*. Herod was a Saducee. And the Saducees denied the Resurrection of the dead. But Saduceism staggers, when Conscience accuses.

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

V. 4. *It is not lawful for thee to have her*. John's words were rough like his raiment. It was not lawful indeed for either of them to have her. For her Father *Aristobulus* was their own brother.

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

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

* Mark vi. 1. Luke iv. 16.

† John iv. 54.

‡ Mark vi. 14. Luke ix. 7.

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

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

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

V. 9. *And the king was sorry*: as himself knowing that *John* was a good man: *Yet for the oath's sake*—So he murdered an innocent man, from tenderness of Conscience?

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

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

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

V. 15. *the time is now past*: The usual Meal time.

* *Mark vi. 32. Luke ix. 10. John vi. 1.*

† *Mark vi. 35. Luke ix. 12. John vi. 5. V. 25. The*

25 In the fourth watch of the night, Jesus went to them, walking on the
 26 sea. And the disciples seeing him walking on the sea, were troubled,
 27 saying, It is an apparition: and they cried out for fear. But Jesus im-
 mediately spake to them, saying, Take courage: it is I: be not afraid.
 28 And Peter answering him said, Lord, if it be thou, bid me come to thee
 29 on the water. And he said, Come. And Peter coming down from the
 30 vessel, walked on the water, to go to Jesus. But seeing the wind boi-
 sterous, he was afraid; and beginning to sink, he cried, Lord, save me.
 31 And immediately Jesus reaching forth his hand, caught him, and saith
 32 to him, O thou of little faith, wherefore didst thou doubt? And when
 33 they were come into the vessel, the wind ceased. Then they that were
 in the vessel, came and worshipped him, saying, Of a truth thou art the
 Son of GOD.

34 And having crossed over, they came into the land of Gennesaret.
 35 And when the men of that place had knowledge of him, they sent out
 into all that country round about, and brought to him all that were dis-
 36 eased; And besought him, that they might touch but the hem of his
 garment: and as many as touched were made perfectly whole.

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

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

V. 30. *He was afraid*: tho' he had been used to the sea, and was a skilful Swimmer. But so it frequently is. When Grace begins to act, the Natural Courage and Strength are

withdrawn:

V. 33. *Thou art the Son of GOD*: They mean, The Messiah.

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

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

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

* Mark vii. 1.

† Exod. xx. 12.. xxi. 17..

V. 7. *Wa*

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

21 ‡ AND Jesus going thence, retired to the coast of Tyre and Sidon.
 22 And behold a woman of Canaan, of those coasts, came and cried to him,
 saying, Have mercy on me, O Lord, thou Son of David: my daughter
 23 is grievously vexed with a devil. But he answered her not a word.

V. 7. *Well did Isaiah prophecy of you, saying*—that is, The description which *Isaiab* gave of your Fathers, is exactly applicable to you. The words therefore which were a Description of them, are a Prophecy with regard to You.

V. 8. *Their heart is far from me*: And without this, all Outward Worship is mere Mockery of God.

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

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

* *Isai. xxix. 13.*

† *Luke vi. 39.*

‡ *Mark vii. 24.*

V. 17. *Are ye yet without understanding?* How fair and candid are the Sacred Historians? Never concealing or excusing their own blemishes.

V. 19. First evil thoughts; then murders and the rest. *Railings*: The Greek word includes all Reviling, backbiting and evil speaking.

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

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

V. 24. *I am*

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

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

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

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

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

V. 29. *The sea of Galilee*. The Jews gave the name of Seas, to all large lakes. This was an hundred furlongs long and forty broad. It was called also, *The sea of Tiberias*. It lay on the borders of *Galilee*; and the City of *Tiberias* stood on its Western Shore. It was likewise

* *Mark vii. 31.*

† *Mark viii. 1.*

‡ *Mark viii. 11. Matt. xii. 38.*

|| *Luke xii. 54.*

V. 3. *The*

styled, *The lake of Gennesareth*: Perhaps a corruption of *Cinnereth*, the name by which it was antiently called, *Numb. xxxiv. 11.*

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

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

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

H

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

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

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

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

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

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

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

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

* *Mark* viii. 14.

† *Luke* xii. 1.

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

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

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

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

† *Mark* viii. 27. *Luke* ix. 18.

V. 17. *Flesh*

17 living God. And Jesus answering said to him, Happy art thou, Simon
 Barjonah; for flesh and blood have not revealed *this* to thee, but my Fa-
 18 ther who *is* in heaven. And I say also to thee, Thou art Peter, and on
 this rock I will build my church, and the gates of hell shall not prevail
 19 against it. * And I will give thee the keys of the kingdom of heaven:
 and whatsoever thou shalt bind on earth shall be bound in heaven, and
 20 whatsoever thou shalt loose on earth shall be loosed in heaven. Then
 charged he his disciples, to tell no one, that he was the Christ.
 21 † From that time Jesus began to shew his disciples, That he must go
 to Jerusalem and suffer many things from the elders and chief priests
 22 and scribes, and be killed, and be raised again the third day. Then
 Peter taking hold of him, rebuked him, saying, Favour thyself, Lord:
 23 this shall in no wise be unto thee. But he turning said to Peter, Get
 thee behind me, Satan; thou art an offence to me: for thou savourest

V. 17. *Flesh and blood*: that is, Thy own Reason, or any Natural Power whatsoever.

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

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

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

† C. xviii. 18.

and to the Gentiles, Acts x.

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

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

V. 21. *From that time Jesus began to tell his disciples, that he must suffer many things*. Hitherto he had mainly taught them only one point, That he was the Christ. From this time he taught them another, That Christ must thro' Sufferings and Death enter into his Glory. From the elders, the most Honourable and Experienced men, the chief priests, accounted the most Religious, and the Scribes, the most Learned Body of men in the Nation. Would not one have expected, That these should have been the very first to receive him? But *not many wise, not many noble* were called. *Favour thyself*—The advice of the World, the Flesh and the Devil to every one of our Lord's Followers.

V. 23. *Get thee behind me*. Out of my sight.

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

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

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

Should we not consider all Crosses, all things grievous to flesh and blood, as what they really are, as Opportunities of embracing GOD's Will, at the expence of our own? And consequently as so many Steps, by which we may advance toward Perfection? We should make

* C. x. 38.

† C. x. 39. *Mark* viii.

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

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

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

35. *Luke* ix. 24. xvii. 33. *John* xii. 25.

V. 28. And

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

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

7 And Jesus came and touched them and said, Arise and be not afraid. 8 And lifting up their eyes, they saw no man, but Jesus only. And as they 9 came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes, That 11 Elijah must come first? And Jesus answering said to them, Elijah truly

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

V. 1. *A high mountain*—Probably Mount Tabor. *He was transfigured*, or transformed—The indwelling Deity darted out its Rays thro' the Veil of his Flesh. And that with such transcendent Splendor, that he no longer bore the *form of a servant*. His Face shone with Divine Majesty, like the Sun in its strength; and all his Body was so irradiated by it, that his Cloths could not conceal its Glory, but became white and glittering as the very Light, with which he covered himself as with a garment.

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

V. 4. *Let us make three tents*: The words of rapturous Surprise. He says *Three*, not *Six*:

Because the Apostles desired to be with their Master.

V. 5. *Hear ye him*: As Superior even to *Moses* and the Prophets.

V. 6. *Be not afraid*: And doubtless the same moment he gave them Courage and Strength.

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

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

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

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

V. 12. *Elijah*.

12 doth come first, and regulate all things. But I say to you, That Elijah
is come already, and they acknowledged him not, but have done to him
13 whatever they listed. So shall also the Son of man suffer from them.

Then the disciples understood, that he spoke to them of John the Baptist.

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

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

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

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

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

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

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

* *Mark ix. 14. Luke ix. 37.*

† *C. xxi. 21. Luke xvii. 6.*

‡ *Mark ix. 30. Luke ix. 44.*

which is here spoken of, may subsist without saving Faith. *Judas* had it: and so had many, who thereby cast out Devils, and yet will at last have their portion with them. It is only, A Supernatural Persuasion given a man, that God will work thus by him at that hour. Now tho' I have all this Faith, so as to remove mountains, yet if I have not the Faith which worketh by love, I am nothing.

To remove Mountains was a Proverbial Phrase among the Jews, and is still retained in their Writings, to express a thing which is very difficult, and to appearance impossible.

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

V. 24. *Doth not your master pay the tribute?* This was a tribute or payment of a peculiar

kind,

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

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

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

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

V. 26. *Then are the children free.* The Sense is: This is paid, for the use of the House of God. But I am the Son of God. Therefore I am free from any obligation of paying this to my own Father.

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

How illustrious a degree of Knowledge and Power did our Lord here discover? Know-

* Mark ix. 36. Luke ix. 47. † C. x. 40. Luke xvii. 1.

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

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

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

V. 3. *Except ye be converted*—The first step towards entering into the Kingdom of Grace, is to *become as little children*: Lowly in heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in heaven, for a supply of all your Wants. Except ye be turned from darkness to light, and from the Power of Satan to God: Except ye be entirely, inwardly changed, renewed in the image of God, ye cannot enter into the Kingdom of Glory. Thus must every man be converted in this Life, or he can never enter into Life Eternal. *Ye shall in no wise enter*—So far from being great in it.

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

fore

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

15 But if thy brother shall sin against thee, go and tell him his fault, be-
 tween thee and him alone: if he will hear thee, thou hast gained thy

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

V. 7. *Wo to the world because of offences:* that is, Unspeakable Misery will be in the world thro' them: *for it must needs be that offences come:* Such is the nature of things, and such the Weakness, Folly, and Wickedness of Mankind, that it cannot be but they will come: *but wo to that man*—that is, miserable is that man, *by whom the offence cometh.* Offences are, all things whereby any one is turned out of, or hindered in the way of GOD.

V. 8. 9. *If thy hand, foot, eye offend thee:* If the most dear Enjoyment, the most beloved and useful Person, turn thee out of, or hinder thee in the Way. Is not this an hard Saying? Yes: if thou take counsel with flesh and blood.

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

over them: Even those of the highest Order, who continually appear at the Throne of the most High. To *behold the face of GOD* seems to signify the waiting near his Throne; and to be an allusion to the Office of Chief Ministers in Earthly Courts, who daily converse with their Princes.

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

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

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

* Luke xix. 10. † Luke xv. 4.

16 brother. But if he will not hear, take with thee one or two more, that
 by the mouth of two or three witnessess every word may be established:
 17 And if he will not hear them, tell it to the church; but if he will not
 18 hear the church, let him be to thee as an heathen and a publican. Verily
 I say to you, * Whatsoever ye shall bind on earth, shall be bound in hea-
 ven, and whatsoever ye shall loose on earth, shall be loosed in heaven.
 19 Again I say to you, That if two of you shall agree on earth, touching
 any thing that they shall ask, it shall be done for them by my Father
 20 who is in heaven. For where two or three are gathered together in my
 name, there am I in the midst of them.

21 Then came Peter to him and said, Lord, how often shall my brother
 22 sin against me, and I forgive him? Till seven times? Jesus saith to him,
 23 I say not unto thee, till seven times, but till seventy times seven. There-
 fore the kingdom of heaven is like a king, who was minded to settle
 24 accounts with his servants. And when he had begun to reckon, one

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

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

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

Can any thing be plainer? *Christ* does here as expressly command all Christians who see a brother do evil, to take this way, not another, and to take these Steps, in this Order, as he does to honour their father and mother.

But if so, In what lands do the Christians live?

If we proceed from the Private Carriage of man to man, to Proceedings of a more Publick Nature, in what Christian Nation are Church Censures conformed to this Rule? Is this the Form in which Ecclesiastical Judgments appear, in the Popish, or even the Protestant World? Are these the Methods used even by those, who boast the most loudly of the Au-

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

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

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

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

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

V. 23. *Therefore* — that is, in this respect.

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

* C. xvi. 19.

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

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

Hereby our Lord intimates the vast Number and Weight of our Offences against God, and our utter Incapacity, of making him any satisfaction.

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

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

V. 34. *His lord delivered him to the tormentors.* Imprisonment is a much severer Punishment in the Eastern Countries than in Ours. State-Criminals especially when condemned to it, are not only confined to a very mean and scanty allowance, but are frequently loaded with Clogs or heavy yokes, so that they can neither lie nor sit at ease: and by frequent Scourgings and sometimes Rackings are brought to an untimely End. *Till he should pay all that was due to him:* that is, without all hope of

Release. For this he could never do.

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

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

V. 2. *Multitudes followed him, and he healed them there:* that is, Wheresoever they followed him.

V. 3. *The Pharisees came tempting him:* Trying to make him contradict Moses. *For every cause:*

* Mark x. 1.

4 away his wife for every cause? And he answering said to them, Have ye not read, that he who made them, made them male and female from the beginning? And said, * For this cause a man shall leave father and mother and cleave to his wife, and they twain shall be one flesh? 6 Wherefore they are no more twain but one flesh. What therefore God 7 hath joined together, let not man put asunder. They say to him, Why then did Moses † command to give a writing of divorce and put her 8 away? He saith to them, Because of the hardness of your hearts, Moses suffered you to put away your wives; but from the beginning it was not 9 so. And I say to you, whosoever shall put away his wife, except for whoredom, and marry another, committeth adultery, and whoso marrieth her that is put away, committeth adultery. His disciples say to him, If the case of a man with *his* wife be so, it is not expedient to marry. 11 But he said to them, All *men* cannot receive this saying, but they to whom 12 it is given. For there are eunuchs, who were born so from their mother's womb, and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*. 13 ‡ Then were brought to him little children, that he should lay *his* hands on them and pray: and the disciples rebuked them.

cause: that is, For any thing which he dislikes in her. This the Scribes allowed.

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

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

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

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

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

* *Gen. ii. 24.* † *Deut. xxiv. 1.* *Matt. v. 31.* *Mark x. 2.* *Luke xvi. 18.* ‡ *Mark x. 13.* *Luke xviii. 15.*

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

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

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

The disciples rebuked them: that is, them that brought them: Probably thinking such an

14 * But Jesus said, Suffer little children to come to me, and forbid them
15 not; for of such is the kingdom of heaven. And he laid his hands on
them and departed thence.

16 † And behold one came and said to him, Good Master, what good
17 thing shall I do, that I may have eternal life? And he said to him,
Why callest thou me good? *There is none good but one, that is God:*
18 but if thou wilt enter into life, keep the commandments. He saith to
him, Which? Jesus said, Thou shalt do no murder: thou shalt not
commit adultery; thou shalt not steal; thou shalt not bear false witness;

19 Honour thy father and mother, and, Thou shalt love thy neighbour as
20 thyself. The young man saith to him, All these things have I kept
21 from my childhood: what lack I yet? Jesus saith to him, If thou de-
sirest to be perfect, go, sell what thou hast and give to the poor, and thou
22 shalt have treasure in heaven; and come, follow me. But the young
man, hearing that saying, went away sorrowful; for he had great pos-
23 sessions.

24 Then said Jesus to his disciples, Verily I say to you, a rich
man shall with difficulty enter into the kingdom of heaven. And again

I say to you, It is easier for a camel to go thro' the eye of a needle, than
25 for a rich man to enter into the kingdom of God. His disciples hear-
26 ing it, were exceedingly amazed, saying, Who then can be saved? But
Jesus looking upon *them*, said to them, With men this is impossible;

Employ was beneath the Dignity of their Master.

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

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

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

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

V. 21. *If thou desirest to be perfect:* that is,

* C. xviii. 3.

† Mark x. 17. Luke xviii. 18.

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

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

V. 25. *His disciples were amazed, saying, Who then can be saved?* If rich men, with all their Advantages cannot? Who? A poor man: a peasant: a beggar: ten thousand of them: sooner than one that is rich.

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

pose

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

pose their hurried spirits. O what a speaking look was there?—*Said to them*—With the utmost Sweetness—*With men this is impossible*—It is observable, he does not retract what he had said; no, nor soften it in the least degree, Rather he strengthens it, by representing the Salvation of a rich man, as the utmost Effort of Omnipotence.

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

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

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

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

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

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

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

V. 6. *About*

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

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

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

V. 8. *In the Evening*: Of Life; or of the World.

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

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

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

* C. xix. 30. xxii, 14.

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

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

“ Consign an unborn Soul to Hell?

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

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

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

† Mark x. 32. Luke xviii. 31.

pel:

19 condemn him to death, And shall deliver him to the Gentiles, to mock and scourge and crucify him; and the third day he shall rise again.

20 * Then came to him the mother of Zebedee's children with her sons, 21 worshipping *him* and desiring a certain thing of him. And he said to her, What wilt thou? She saith to him, Grant that these my two sons may sit, the one on thy right-hand, and the other on thy left in thy kingdom. 22 But Jesus answering said, Ye know not what ye ask. Are ye able to drink of the cup that I am about to drink of, or to be baptized with the baptism that I am baptized with? They say to him, We are able. 23 And he saith to them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right-hand and on my left is not mine to give, save to them for whom it is prepared 24 of my Father. And the ten hearing *it*, were moved with indignation 25 against the two brethren. But Jesus calling them to him said, Ye know that the princes of the Gentiles lord *it* over them, and they that are great 26 exercise authority upon them. † It shall not be so among you; but whosoever desireth to be great among you, let him be your minister; 27 And whosoever desireth to be chief among you, let him be your servant: 28 Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.

29 ‡ And as they were going from Jericho, a great multitude followed 30 him. And behold two blind men sitting by the way-side, hearing that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, thou 31 son of David. And the multitude charged them to hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of

pel: *but few chosen*: Only those who obey it.

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

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

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

V. 23. *But to sit on my right-hand — Christ does in no wise deny, That this is his to give*. It is his to give in the strictest Propriety, both as God, and as the Son of Man. He only as-

serts, That he gives it to none but those for whom it is originally prepared: namely, those who perseveringly excel in the Faith that worketh by Love.

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

V. 26. *Your minister*: that is, your servant.

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

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

* *Mark* x. 35.

† *C.* xxiii. 11.

‡ *Mark* x. 46. *Luke* xviii. 35.

V. 5. *The*

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

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

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

V. 7. *They set him thereon*: that is, on the clothes.

V. 8. A great multitude spread their Garments *in the way* — A custom which was usual at the Creation of a king. *2 Kings ix. 13*.

V. 9. *The multitudes cried, saying* — Proba-

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

bly from a divine impulse: for certainly most of them understood not the words they uttered. *Hosanna* (Lord, save us) was a solemn word, in frequent use among the *Jews*. The meaning is, "We sing *Hosanna* to the son of *David*." "Blessed is he, of the Lord. Save, thou that art in the highest Heavens." Our Lord restrained all public Tokens of Honour from the People till now, lest the Envy of his Enemies should interrupt his preaching before the time. But this Reason now ceasing, he suffered their Acclamations, that they might be a public Testimony against their Wickedness, who in four or five days after cried out, Crucify him, crucify him.

The Expressions recorded by the other Evangelists are somewhat different from these. But all of them were undoubtedly used by some or others of the multitude.

V. 11. *This is Jesus from Nazareth*: What a stumbling block was this? If he was of Na-

† *Zech. ix. 9.*

zareth,

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

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

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

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

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

* *Mark* xi. 11, 15. *Luke* xix. 45.
§ *Mark* xi. 11, 12. || *Ch.* xviii. 20.

V. 13. *A den of thieves:* A proverbial Expression, for an Harbour of wicked men.

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

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

V. 23. *When he was come into the temple, the chief priests came:* Who thought he violated their Right: *And the elders of the people:* Probably, Members of the Sanhedrim, to whom that title most properly belonged: Which is the more probable, as they were the persons under whose cognisance the late Action of *Christ*, in purging the temple would naturally

† *Isai.* lvi. 7. *Jer.* vii. 11. † *Psal.* viii. 3.
‡‡ *Mark* xi. 27. *Luke* xx. 1.

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

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

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

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

V. 27. *Neither tell I you:* Not again, in express terms. He had often told them before,

* Mark xii. 1. Luke xx. 9.

and they would not believe him.

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

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

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

V. 34. *He*

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

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

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

V. 41. *They say* — Perhaps some of the bystanders, not the chief priests or *Pharisees*; who, as St. Luke relates, said, *GOD forbid,* (Luke xx. 16.)

V. 42. *The builders* — The Scribes and Priests whose Office it was, to build up the Church. *Is become the head of the corner* — or the chief corner-stone. He is become the foundation of the Church, on which the whole Building rests, and its principal corner-Stone, for uniting the *Gentiles* to it, as the chief corner-stone of an house supports and links its two sides together.

† *Psal. cxviii. 22.*

V. 43. *Therefore* — Because ye reject this corner-stone. *The kingdom of GOD*: that is, the Gospel.

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

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

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

V. 3. *Them that were invited*: namely, the *Jews*.

† *Luke xx. 18.*

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V. 4. *Fatlings*:

4 riage; but they would not come. Again he sent forth other servants, saying, Tell them who were invited, behold I have prepared my dinner, my oxen and fatlings are killed, and all things are ready: come to the 5 marriage. But they slighting *it*, went one to his farm, another to his 6 merchandise. And the rest laying hold on his servants, treated *them* 7 shamefully and slew them. And the king hearing *it* was wroth, and sending forth his troops, destroyed those murderers and burnt their city. 8 Then saith he to his servants, The marriage-feast is prepared, but they 9 who were invited were not worthy. Go ye therefore into the high- 10 ways, and invite whomsoever ye find to the wedding-banquet. So those servants going out into the highways, gathered together all whomsoever they found, both bad and good. And the feast was abundantly supplied 11 with guests. But the king coming in to see the guests, saw there a man 12 who had not on a wedding-garment, And saith to him, Friend, how camest thou in hither, not having a wedding-garment? And he was 13 speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into the outer darkness: there 14 shall be weeping and wailing and gnashing of teeth. * For many are called, but few chosen.

15 † Then went the Pharisees and consulted, how to insnare him in his 16 talk. And they sent to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man: for thou regardest not the per- 17 son of men. Tell us therefore, What thinkest thou? Is it lawful to

V. 4. *Fatlings*: fatted beasts and fowls.

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

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

V. 9. *Go into the highways*: the word properly signifies, the by-ways, or turnings of the Road.

V. 10. *They gathered all*: by preaching every where.

V. 11. *The guests*: The members of the Visible Church.

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

to the Lord's Supper, but to God's proceeding at the last Day.

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

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

V. 17. *Is it lawful to give tribute to Cesar?* If he had said, Yes, the Pharisees would have accused him to the people, as a betrayer of the Liberties of his Country. If he had said, No, the *Herodians* would have accused him to the Roman Governour.

* C. xx. 14. † Mark xii. 13. Luke xx. 20.

V. 18. *Ye*

18 give tribute to Cesar, or not? But Jesus knowing their wickedness, said,
 19 Why tempt ye me, ye hypocrites? Shew me the tribute-mony. And
 20 they brought to him a penny. He saith to them, Whose is this image
 21 and superscription? They say to him, Cesar's. Then said he to them,
 Render therefore to Cesar the things that are Cesar's, and to God the
 22 things that are God's. And hearing *it* they marvelled. And they left
 him and went away.

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

34 || But the Pharisees having heard, that he had silenced the Saducees,

V. 18. *Ye hypocrites*: Pretending a scruple of Conscience.

V. 19. *The tribute-mony*. A Roman Coin, stamp'd with the head of *Cesar*, which was usually paid in tribute.

V. 21. *They say to him, Cesar's*: Plainly acknowledging, by their having received his Coin, that they were under his Government. And indeed this is a standing Rule. The current Coin of every Nation, shews who is the Supreme Governour of it.

Render therefore, ye Pharisees, to Cesar, the things which ye yourselves acknowledge to be Cesar's: And, ye Herodians, while ye are zealous for *Cesar*, see that ye render to God the things that are God's.

V. 25. *Now there were with us seven brethren*: This story seems to have been a kind of Common-place Objection, which no doubt they brought up on all occasions.

V. 29. *Ye err, not knowing the Scriptures*,

* *Mark* xii. 18.

† *Deut.* xxv. 5.

‡ *Exod.* iii. 6.

|| *Mark* xii. 28. *Luke* x. 25.

V. 35. A

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

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

V. 31. *Have ye not read*: The Saducees had a peculiar value for the Books of *Moses*. Out of these therefore our Lord argues with them.

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

35 were gathered together. And one of them, a scribe, asked *him* a
36 question, trying him and saying, Master, which *is* the great command-
37 ment in the law? Jesus said to him, * Thou shalt love the Lord thy

God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment. And the second *is* like
39 unto it, † Thou shalt love thy neighbour as thyself. On these two com-
40 mandments hang all the law and the prophets.

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

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

V. 35. *A scribe asked him a question, trying him:* Not, as it seems, with any ill Design: but barely to make a farther trial of that Wisdom, which he had shewn in silencing the Saducees.

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

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

V. 46. *Neither durst any question him any more:* Not by way of insnaring or tempting him.

V. 1. *Then — leaving all Converse with his Adversaries, whom he now left to the hard-*

ness of their hearts.

V. 2. *The scribes sit in the chair of Moses:* that is, read and expound the Law of Moses, and are their appointed Teachers.

V. 3. *All things therefore:* which they read out of the Law, and inforce therefrom.

V. 5. *Their phylacteries:* The Jews understanding those words literally, *It shall be as a token upon thy hand, and as frontlets between thine eyes* (Exod. xiii. 16.) *And thou shalt bind these words for a sign upon thine hand, and they shall be as frontlets between thine eyes* (Deut. vi. 8.) used to wear little scrolls of paper or Parchment, bound on their Wrists and Foreheads, on which several Texts of Scripture were writ. These they supposed, as a kind of Charm, would preserve them from Danger. And hence they seem to have been called *Phylacteries* or Preservatives.

The fringes of their garments: Which God

* Deut. vi. 5. † Lev. xix. 18. ‡ Luke xx. 41. || Psal. cx. 1. § Luke xi. 44.
‡ ‡ Mark xii. 38.

7 the chief seats in the synagogues, And salutations in the markets, and
 8 to be called by men, Rabbi, Rabbi. But be not ye called Rabbi; for
 9 one is your teacher, and all ye are brethren. And call no man your fa-
 10 ther on earth; for one is your Father, who is in heaven. Neither be ye
 11 called Masters; for one is your Master, *even* Christ. * But he that is
 12 greatest among you shall be your servant. † Whosoever shall exalt
 himself, shall be humbled, and he that shall humble himself, shall be
 exalted.

13 But wo to you, scribes and Pharisees, hypocrites; for ye shut the king-
 dom of heaven against men: ye go not in, neither suffer ye them that
 14 are entring to go in. Wo to you, scribes and Pharisees, hypocrites:
 for ye devour widows houses, and for a pretence make long prayers;
 15 therefore ye shall receive the greater damnation. Wo to you, scribes
 and Pharisees, hypocrites: for ye compass sea and land, to make one
 profelyte, and when he is become so, ye make him twofold more the
 16 child of hell than yourselves. Wo to you, ye blind guides; who say,
 Whosoever shall swear by the temple, it is nothing; but whosoever shall
 17 swear by the gold of the temple, he is bound. Ye fools and blind:
 for which is greater? The gold? Or the temple that sanctifieth the gold?
 18 And whosoever shall swear by the altar, *ye say*, it is nothing: but who-
 19 soever shall swear by the gift that is upon it, is bound. Ye fools and
 blind; for which is greater, the gift, or the altar that sanctifieth the gift?
 20 He therefore that sweareth by the altar, sweareth by it and by all things

had enjoined them to wear, to remind them of *doing all the commandments*, Numb. xv. 38. These, as well as their Phylacteries, the Pharisees affected to wear broader and larger than other men.

V. 8, 9, 10. The Jewish *Rabbi's* were also called *Father* and *Master*, by their several Disciples, whom they required, 1. To believe implicitly what they affirmed, without asking any farther Reason, 2. To obey implicitly what they enjoined, without seeking farther Authority. Our Lord therefore by forbidding us either to give or receive the title of *Rabbi*, *Master*, or *Father*, forbids us either to receive any such Reverence, or to pay any such, to any but God.

V. 12. *Whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted.* It is observable, that no one Sentence of our Lord's, is so often repeated, as this. It occurs, with scarce any variation, at

* C. xx. 26.

† Luke xiv. 11. xviii. 14.

least ten times in the Evangelists.

V. 13. *Wo to you* — Our Lord pronounced Eight Blessings upon the Mount. He pronounces Eight Woes here: Not as Imprecations, but solemn, compassionate Declarations of the Misery, which these stubborn Sinners were bringing upon themselves. *Ye go not in*: for ye are not poor in spirit; and ye hinder those that would be so.

V. 16. *Wo to you, ye blind guides.* Before he had styled them *Hypocrites*, from their personal Character. Now he gives them another Title, respecting their Influence upon others. Both these Appellations are severely put together, in the 23^d and 25th verses: And this Severity rises to the height, in the thirty third verse. *He is bound*, to keep his Oath.

V. 20. *He that sweareth by the altar, sweareth by it, and by all things thereon*: Not only by the Gift, but by the Holy Fire, and the Sacrifice; and above all, by that God to whom

they

21 thereon. And he that sweareth by the temple, sweareth by it and by
 22 him that dwelleth therein. And he that sweareth by heaven, swear-
 23 eth by the throne of God, and by him that sitteth thereon. Wo
 to you, scribes and Pharisees, hypocrites; for ye pay tithe of mint, and
 anise, and cummin, and have neglected the weightier matters of the
 law, judgment, mercy, and faith: these ought ye to have done, and not
 24 to have neglected the others. Ye blind guides, who strain out a gnat,
 25 and swallow a camel. Wo to you, scribes and Pharisees, hypocrites;
 for ye cleanse the outside of the cup and of the dish; but within they
 26 are full of rapine and intemperance. Thou blind Pharisee, cleanse first,
 the inside of the cup and dish, that the outside of them may be clean
 27 also. Wo to you, scribes and Pharisees, hypocrites; for ye are like
 whited sepulchres, which outwardly indeed appear beautiful, but within
 28 are full of dead men's bones and of all uncleanness. So ye likewise out-
 wardly appear righteous to men; but within ye are full of hypocrisy
 29 and iniquity. Wo to you, scribes and Pharisees, hypocrites; for ye
 build the tombs of the prophets, and adorn the sepulchres of the righte-
 30 ous. And say, If we had been in the days of our fathers, we would not
 31 have been partakers with them in the blood of the prophets. Where-
 fore ye testify against yourselves, that ye are the sons of them who killed

they belong: Inasmuch as every Oath by a Creature, is an implicit Appeal to GOD.

V. 23. *Judgment*: that is Justice: *Faith*: The word here means Fidelity.

V. 24. *Ye blind guides, who teach others to do as you do yourselves, to strain out a gnat, from the liquor you are going to drink, and swallow a camel.* It is strange, that false print, strain at a gnat, which quite alters the sense, should run thro' all the Editions of our *English Bibles*.

V. 25. *Intemperance*: the word takes in not only all kinds of outward Intemperance, particularly, in eating and drinking, but all intemperate or immoderate Desires, whether of Honour, Gain, or Sensual Pleasure. *Full of rapine and intemperance.* The Censure is double (taking Intemperance in the vulgar Sense.) These miserable men procured unjustly what they used intemperately. No wonder Tables so furnished prove a Snare, as many find by sad Experience. Thus Luxury punishes Fraud, while it feeds Disease with the Fruits of Injustice.

V. 29. *Ye build the tombs of the prophets*: And that is all; for ye neither observe their

Sayings, nor imitate their Actions.

V. 30. *We would not have been partakers*: So ye make fair Professions, as did your Fathers.

V. 31. *Wherefore ye testify against yourselves* — by your smooth words as well as devilish Actions, that ye are the genuine sons of them, who killed the prophets of their own times, while they professed the utmost Veneration for those of past Ages.

From the Third to the Thirtieth Verse is exposed every thing that commonly passes in the World for Religion, whereby the Pretenders to it keep both themselves and others from entering into the Kingdom of God; from attaining, or even seeking after those Tempers, in which alone True Christianity consists. As
 1. Punctuality in attending on Public and Private Prayer, ver. 4—14. 2. Zeal to make Profelytes to our Opinion or Communion, tho' they have less of the Spirit of Religion than before, ver. 15. 3. A superstitious Reverence for consecrated Places or Things, without any for him to whom they are consecrated, ver. 16—
 22. A scrupulous Exactness in little Observances, tho' with the Neglect of Justice,
 Mercy,

32 the prophets. Fill ye up then the measure of your fathers. Ye ser-
 33 pents, ye brood of vipers, how can ye escape the damnation of hell?
 34 * Wherefore behold I send to you prophets, and wise-men, and scribes;
 and *some* of them ye will kill and crucify, and *some* of them ye will
 35 scourge in your synagogues, and persecute from city to city: That upon
 you may come all the righteous blood shed on the earth, from the blood
 of Abel the righteous, to the blood of Zechariah the son of Barachiah,
 36 whom ye slew between the temple and the altar. Verily I say to you,
 37 all these things shall come upon this generation. † O Jerusalem, Je-
 rusalem, that killest the prophets, and stonest them who are sent unto
 thee, how often would I have gathered thy children together, even as a
 38 bird gathereth her young under *her* wings; and ye would not! Behold
 39 your house is left unto you desolate. For I say to you, ye shall not see
 me from this time, till ye say, Blessed is he that cometh in the name of
 the Lord.

XXIV. ‡ AND Jesus going out of the temple departed: and his disciples came
 2 to *him*, to shew him the buildings of the temple. And Jesus said to
 them, See ye not all these things? Verily I say to you, There shall not

Mercy, and Faith, ver. 23, 24. 5. A nice
 Cautiousness to cleanse the Outward Behaviour,
 but without any regard to Inward Purity,
 ver. 25, 26. 6. A specious face of Virtue and
 Piety, covering the deepest Hypocrisy and Vil-
 lainy, ver. 27, 28. 7. A profest Veneration
 for all Good men; except those among whom
 they live.

V. 32. *Fill ye up*—A word of Permission,
 not of Command. As if he had said, I contend
 with you no longer. I leave you to your-
 selves. You have conquered. Now ye may
 follow the devices of your own hearts. *The*
measure of your fathers' wickedness: Ye may
 now be as wicked as they.

V. 33. *Ye serpents*—Our Lord having now
 lost all hope of reclaiming these, speaks so as to
 affright others from the like sins.

V. 34. *Wherefore*—That it may appear
 you are the true Children of those murderers,
 and have a Right to have their Iniquities visited
 on you—*Behold I send*—Is not this, speaking
 as one having Authority? *Prophets*—Men
 with Supernatural Credentials—*Wise-men*,
 such as have both natural Abilities and Expe-
 rience; and *Scribes*, Men of Learning: but all
 will not avail.

V. 35. *That upon you may come*—The Con-
 sequence of which will be, that upon you will

* Luke xiii. 34. † Luke xi. 49.

come the vengeance of all *the righteous blood*—
Zechariah the son of Barachiah—termed *Je-*
hoiada, 2 Chron. xxiv. 20. where the Story is
 related. *Ye slew*—Ye make that Murder also
 of your Fathers your own, by imitating it.
Between the temple, that is, the Inner Temple,
 and *the Altar*, which stood in the outer Court.
 Our Lord seems to refer to this Instance, rather
 than any other, because he was the last of the
 Prophets on record, that were slain by the
Jews for reproving their Wickedness; and be-
 cause God's requiring this blood, as well as
 that of *Abel*, is particularly taken notice of in
 Scripture.

V. 38. *Behold your house*: The temple,
 which is now your house, not God's—*Is left*
unto you: Our Lord spake this, as he was go-
 ing out of it for the last time. *Desolate*: For-
 saken of God and his *Christ*, and sentenced to
 utter Destruction.

V. 39. *Ye*—*Jews* in general; Men of *Je-*
rusalem, in particular: *Shall not see me from*
this time—which includes the short space till
 his Death, till, after a long interval of Deso-
 lation and Misery, ye say, *Blessed is he that com-*
eth in the name of the Lord: Ye receive me
 with joyful and thankful hearts. This also
 shall be accomplished in its *son*.

V. 2. *There shall not be left one stone upon an-*
 † Mark xiii. 1. Luke xxi. 5.

L

other.

be left here one stone upon another, which shall not be thrown down.
 3 And as he sat on the mount of Olives, his disciples came to him privately, saying, Tell us, when shall these things be? And what shall be
 4 the sign of thy coming, and of the end of the world? And Jesus answering said, Take heed that no man deceive you. For many shall come
 5 in my name, saying, I am the Christ, and shall deceive many. And ye will hear of wars and rumours of wars: see that ye be not troubled; for
 7 all these things must come to pass: but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall
 8 be famines and pestilences and earthquakes in divers places: All these
 9 are the beginning of sorrows. Then shall they deliver you to be afflicted, and shall kill you; and ye shall be hated of all nations for my
 10 name's sake. And then shall many be offended, and shall betray one
 11 another, and hate one another. And many false prophets shall rise and
 12 shall deceive many. And because iniquity shall abound, the love of
 13 many shall wax cold. * But he that shall endure to the end, the same
 14 shall be saved. † And this gospel of the kingdom shall be preached to
 all the world, for a testimony to all nations: and then shall the end

other. This was most punctually fulfilled. For after the Temple was burnt, Titus the Roman General, ordered to dig up the very Foundations of it; after which Turnus Rufus ploughed up the Ground on which it had stood.

V. 3. *As he sat on the Mount of Olives:* Whence they had a full View of the Temple. *When shall these things be? And what shall be the sign of thy coming, and of the end of the world?* The Disciples inquire confusedly, 1. Concerning the time of the Destruction of the Temple; 2. Concerning the Sign of Christ's Coming, and of the End of the World, as if they imagined these two were the same thing.

Our Lord answers distinctly, concerning
 1. The Destruction of the Temple and City, with the Signs preceding, ver. 4, &c. 15, &c.
 2. His own Coming, and the End of the World, with the Signs thereof: ver. 29—31.
 3. The Time of the Destruction of the Temple, ver. 32, &c. 4. The Time of the End of the World; ver. 36.

V. 4. *Take heed that no man deceive you.* The Caution is more particularly designed for the succeeding Christians, whom the Apostles then represented. The first Sign of my Coming is, the Rise of false Prophets.

V. 5. *Many shall come in my name, first, False*

* Matt. x. 22. Mark xiii. 13. Luke xxi. 17.

† Mark xiii. 10.

Christ's, next false Prophets, ver. 11: At length, both together, ver. 24.

V. 6. *Wars — Near — Rumours of wars:* at a Distance. *All these things must come to pass—* As a foundation for lasting tranquillity. *But the end, concerning which ye enquire, is not yet:* So far from it, that this is but the beginning of sorrows.

V. 9. *Then shall they deliver you to be afflicted:* As if you were the Cause of all these Evils. *And ye shall be hated of all nations:* Even of those who tolerate all other Sects and Parties. But in no Nation will the children of the Devil tolerate the children of God.

V. 10. *Then shall many be offended:* So as utterly to make shipwreck of faith and a pure conscience. But hold ye fast Faith (ver. 11.) in spite of false prophets. Love, even when iniquity and offences abound (ver. 12.) And Hope, unto the end (ver. 13.) He that does so, shall be snatched out of the burning.

V. 14. *And then shall the end come:* Of the City and Temple.

Josephus's History of the Jewish War, is the best Commentary on this Chapter. It is a wonderful Instance of God's Providence, that he, an Eye-witness, and one who lived and died a Jew, should (especially in so extraordinary

a man-

15 come. When therefore ye see the abomination of desolation spoken
of by Daniel the prophet, standing in the holy place (he that readeth, let
16 him understand;) Then let them who are in Judea flee to the moun-
17 tains: Let not him that is on the house-top, come down to take any
18 thing out of his house: Neither let him who is in the field return back
19 to take his clothes. But wo to them that are with child, and to them
20 that give suck in those days. And pray ye that your flight be not in the
21 winter, neither on the sabbath. For then shall be great tribulation, such
as was not from the beginning of the world to this time, nor ever shall
22 be. And unless those days were shortened, no flesh would be saved;
23 but for the elect's sake, those days shall be shortened. Then if any
24 say to you, Lo here *is* Christ, or there; believe *it* not. For false Christs
and false prophets shall arise and shew great signs and wonders, so that
25 they would deceive (if *it were* possible) even the elect. Behold I have
26 told you before. Therefore if they say to you, Behold, he is in the de-
27 sert, go not forth: Behold he is in the secret chambers, believe *it* not. For
as the lightning cometh out of the east, and shineth even to the west,
28 so shall also the coming of the son of man be. * For wheresoever

a manner) be preserved, to transmit to us a Collection of important Facts, which so exactly illustrate this glorious Prophecy, in almost every Circumstance.

V. 15. *When ye see the abomination of desolation: Daniel's term is, The Abomination that maketh desolate (c. xi. 31.) that is, The Standards of the desolating Legions, on which they bear the abominable Images of their Idols—Standing in the holy place: Not only the Temple and the Mountain on which it stood, but the whole City of Jerusalem, and several Furlongs of land round about it were accounted holy: Particularly the Mount on which our Lord now sat, and on which the Romans afterward planted their Ensigns.*

He that readeth let him understand. Whoever reads that Prophecy of Daniel, let him deeply consider it.

V. 16. *Then let them who are in Judea, flee to the Mountains.* So the Christians did, and were preserved. It is remarkable, that after the Romans under Cestius Gallus, made their first Advance toward Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic manner. This the Christians took as a Signal to retire, which they did, some to Pella, and others to Mount Libanus.

V. 17. *Let not him that is on the house-top, come down to take any thing out of his house.* It may be remembered, that their Stairs used to be on the Outside of their houses.

V. 19. *Wo to them that are with child, and to them that give suck:* Because they cannot so readily make their Escape.

V. 20. *Pray ye that your flight be not in the winter.* They did so; And their Flight was in the Spring. *Neither on the Sabbath.* Being on many accounts inconvenient: Besides that many would have scrupled to travel far on that day.

V. 22. *No flesh would be saved:* The whole Nation would be destroyed—*but for the Elect's sake;* that is, for the sake of the Christians.

V. 24. *They would deceive, if it were possible, even the elect.* But it is not possible, that God should suffer the Body of Christians to be thus deceived.

V. 27. *For as the lightning cometh:* For the next Coming of Christ, will be as quick as Lightning; so that there will not be time for any such previous Warning.

V. 28. *For wheresoever the carcase is, there will the eagles be gathered together.* Our Lord gives this, as a farther Reason, why they should not hearken to any pretended Deliverer. As

* Mark xiii. 24. Luke xxi. 25.

29 the carcase is, there will the eagles be gathered together. * Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send forth his angels, with a loud-sounding trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 † Learn a parable from the fig-tree: when its branch is now tender and shooteth forth leaves, ye know that summer is nigh. So likewise when ye see all these things, know that it is nigh, *even* at the doors.

34 Verily I say to you, This generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, neither the angels of heaven, but my Father only. But as the days of Noah, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, till the day that Noah entered into the ark. And knew not, till the flood came and took them all away, so shall also the coming of the Son of man be.

if he had said, Expect not any Deliverer of the Jewish Nation; for it is devoted to Destruction. It is already before God as a dead Carcase, which the Roman Eagles will soon devour.

V. 29. *Immediately after the tribulation of those days* — Here our Lord begins to speak of his last Coming. But he speaks not so much in the language of man as of God, with whom a thousand years are as one day, one moment. Many of the primitive Christians not observing this, thought He would come *immediately*, in the common Sense of the word: A mistake which St. Paul labours to remove, in his Second Epistle to the *Thessalonians*. *The powers of the heavens*: Probably, the Influences of the Heavenly Bodies.

V. 30. *Then shall appear the sign of the Son of man in heaven*: It seems a little before He himself descends. The Sun, Moon, and Stars being extinguished (probably, not those of our System only) *the Sign of the Son of man* (perhaps the Cross) will appear in the Glory of the Lord.

V. 31. *They shall gather together his Elect*:

that is, All that have endured to the end in the Faith which worketh by Love.

V. 32. *Learn a parable* — Here our Lord begins to speak concerning the Time of these grand Events. And to the Question concerning the Time of the Destruction of *Jerusalem*, he answers ver. 34. Concerning the Time of the End of the World, he answers ver. 36.

V. 34. *This generation of men now living shall not pass, till all these things be done*. Our Lord having spoken of the *Signs* preceding the two grand Events, concerning which the Apostles had inquired, now speaks of the *time*, and first answers the Question (ver. 3.) touching the *Time* of the Destruction of *Jerusalem*. The Expression implies, that great Part of that Generation would have passed away, but not the whole. Just so it was. For the City and Temple were destroyed thirty-nine or forty years after.

V. 36. *But of that day*: The day of Judgment — *Knoweth no man*: Not while our Lord was on earth. Yet it might be afterwards revealed to St. John, consistently with this.

* Luke xvii. 37.

† Mark xiii. 28. Luke xxi. 28.

40 Then shall two be in the field : one is taken, and one is left. Two
 41 women shall be grinding in the mill ; one is taken, and one is left.
 42 * Watch therefore ; for ye know not what hour your Lord cometh.
 43 But ye know this, that if the houholder had known, in what watch the
 thief would have come, he would have watched, and not have suffered
 44 his house to be broke open. Therefore be ye also ready : for at an hour
 45 ye think not, the Son of man cometh. Who then is the faithful and
 wise servant, whom his Lord hath appointed ruler over his household, to
 46 give them food in due season ? Happy is that servant, whom his Lord
 47 coming shall find so doing. Verily I say to you, he will make him ruler
 48 over all his goods. But if that evil servant say in his heart, My Lord
 49 delayeth his coming : And shall begin to smite his fellow-servants, and
 50 to eat and drink with the drunken : The Lord of that servant shall
 come in a day that he expecteth *him* not, and in an hour that he is not
 51 aware of, And shall cut him asunder, and appoint him his portion with
 the hypocrites : there shall be weeping, and gnashing of teeth.

XXV THEN shall the kingdom of heaven be like ten virgins, who taking
 2 their lamps, went forth to meet the bridegroom. But five of them were
 3 wise, and five were foolish. They that were foolish, taking their lamps,

V. 40. *One is taken*—Into God's immediate protection : *And one is left*—to share the common Calamities. Our Lord speaks, as having the whole Transaction present before his eyes.

V. 41. *Two women shall be grinding* : Which was then a common Employment of Women.

V. 42. *Ye know not what hour your Lord cometh* : Either to require your Soul of you ; or to avenge himself of this Nation.

V. 45. *Who then is the faithful and wise servant* ? Which of you aspires after this Character ? *Wise* : Every moment retaining the clearest Conviction, That all he now has is only intrusted to him as a Steward : *Faithful*—Thinking, speaking, and acting continually, in a manner suitable to that Conviction.

V. 48. *But if that evil servant* : Now evil, having put away faith and a good Conscience.

V. 51. *And shall appoint him his portion with the hypocrites*, the worst of sinners, as upright and sincere as he was once !

If Ministers are the persons here primarily intended, there is a peculiar propriety in the Expression. For no Hypocrisy can be baser,

than to call ourselves Ministers of *Christ*, while we are the Slaves of Avarice, Ambition, or Sensuality. Wherever such are found, may God reform them by his Grace, or disarm them of that Power and Influence, which they continually abuse to his Dishonour, and to their own aggravated Damnation.

Ch. xxv. This Chapter contains the last public Discourse, which our Lord uttered before he was offered up. He had before frequently declared, what would be the Portion of all the Workers of Iniquity. But what will become of those who do no harm ? Honest, inoffensive, *Good sort* of people ? We have here a clear and full Answer, to this important Question.

V. 1. *The kingdom of heaven* : that is, The Candidates for it. *Who took their lamps* : The word properly means *Burning lamps*. Such they all were, when they set out to meet the bridegroom.

V. 3. *The foolish took not oil with them* : No more than kept them burning just for the present. *The Lamp* is Faith. *A Lamp and Oil with it*, is Faith working by Love.

* Mark xiii. 33. Luke xii. 35. xxi. 34.

4 took not oil with them. But the wise took oil in their vessels with their
 5 lamps. While the bridegroom delayed, they all slumbered and slept.
 6 But at midnight there was a cry, Behold the bridegroom cometh: come
 7 ye out to meet him. Then all those virgins arose and trimmed their
 8 lamps. And the foolish said to the wise, Give us of your oil; for our
 9 lamps are gone out. But the wise answered, *Not so*; lest there be not
 enough for us and you: go ye rather to them that sell, and buy for
 10 yourselves. And while they went to buy, the bridegroom came; and
 they that were ready went in with him to the marriage; and the door
 11 was shut. Afterward came also the other virgins, saying, Lord, Lord,
 12 open to us. But he answering said, Verily I say to you, I know you not.
 13 Watch therefore; for ye know not the day nor the hour.
 14 * For *the kingdom of heaven* is as a man travelling into a far country,
 15 *who* called his servants, and delivered to them his goods. And to one he
 gave five talents, to another two, and to another one, according to his own
 16 ability, and immediately took his journey. Then he who had received
 the five talents, went and traded with them, and made *them* other five
 17 talents. And likewise he that had received the two, he also gained other
 18 two. But he that had received one, went and digged in the earth, and

V. 4. *The wise took oil in their vessels*: Love in their Hearts.

V. 5. *While the bridegroom delayed*: that is, Before they were called to attend him—*they all slumbered and slept*: Were easy and quiet; the wise enjoying a True, the foolish, a False Peace.

V. 6. *At midnight*: In an hour quite unthought of.

V. 7. *They trimmed their lamps*: they examined themselves, and prepared to meet their God.

V. 8. *Give us of your oil; for our lamps are gone out*. Our Faith is dead. What a time to discover this! Whether it mean the time of Death, or of Judgment. *Unto which of the Saints wilt thou then turn?* Who can help thee at such a Season?

V. 9. *But the wise answered, Lest there be not enough for us and you*: beginning the Sentence with a beautiful abruptness; such as shewed their Surprise, at the State of those poor Wretches, who had so long deceived Them, as well as their own Souls. *Lest there be not enough*. It is sure there is not; for no man has more than enough Holiness for himself.

Go ye rather to them that sell—Without money and without price: that is, to God, to Christ: *And buy*—if ye can. O no! The Time is past, and returns no more!

V. 13. *Watch therefore*. He that watches, has not only a burning Lamp, but likewise Oil in his Vessel. And even when he sleepeth, his Heart waketh. He is *quiet*; but not *secure*.

V. 14. Our Lord proceeds by a Parable still plainer (if that can be) to declare the Final Reward of an *Harmless Man*. May God give all such, in this their day, ears to hear and hearts to understand it!

The kingdom of heaven: that is, the King of Heaven, Christ.

V. 15. *To one he gave five talents, to another two, and to another one*. And who knows, whether (all circumstances considered) there be a greater disproportion than this, in the talents of those who have received the most, and those who have received the fewest? *According to his own ability*. The words may be translated more literally, *according to his own mighty power*. *And immediately took his journey*: To Heaven.

V. 18. *He that had received one*—made his

* Mark xiii. 34. Luke xix. 12.

having

19 hid his lord's mony. After a long time, the lord of those servants
 20 cometh and reckoneth with them. And he that had received the five
 talents came and brought other five talents, saying, Sir, thou deliveredst
 21 to me five talents; behold I have gained to them five talents more. His
 lord said to him, Well done, good and faithful servant: thou hast been
 faithful over a few things; I will set thee over many things: enter thou
 22 into the joy of thy lord. He also that had received two talents came
 and said, Sir, thou deliveredst to me two talents; behold I have gained
 23 to them two other talents. His lord said to him, Well done, good and
 faithful servant: thou hast been faithful over a few things: I will set
 24 thee over many things: enter thou into the joy of thy lord. Then he
 that had received the one talent came and said, Sir, I knew that thou art an
 hard man, reaping where thou hadst not sown, and gathering whence
 25 thou hadst not scattered. And being afraid, I went and hid thy talent
 26 in the earth: lo, thou hast what is thine. His lord answering said to
 him, Thou wicked and slothful servant, thou knewest that I reap where
 27 I sowed not, and gather whence I had not scattered? Thou oughtest
 therefore to have put my money to the bankers, and at my coming I
 28 should have received my own with interest. Take therefore the talent
 29 from him, and give it him who hath ten talents. * For to every one
 that hath shall be given, and he shall have abundance: but from him
 30 that hath not, shall be taken away even what he hath. And cast ye the
 unprofitable servant into the outer darkness: there shall be weeping and
 gnashing of teeth.

having fewer Talents than others a pretence for not improving any.

Went and hid his lord's mony. Reader, art thou doing the same? Art thou hiding the Talent God hath lent thee?

V. 24. *I knew that thou art an hard man.* No. Thou knowest him not. He never knew God, who thinks him an hard Master. *Reaping where thou hadst not sown:* that is, requiring more of us, than thou givest us power to perform. So does every obstinate Sinner, in one kind or other lay the blame of his own Sins on God.

V. 25. *And I was afraid* — lest if I had improved my Talent, I should have had the more to answer for. So from this Fear, one will not learn to read, another will not hear Sermons!

V. 26. *Thou knewest* that I require impossibilities! This is not an allowing, but a strong

Denial of the Charge.

V. 27. *Thou oughtest therefore* — On that very account, on thy own supposition, to have improved my Talent, as far as was possible.

V. 29. *To every one that hath shall be given:* So close does God keep to this stated Rule, from the beginning to the end of the world.

V. 30. *Cast ye the unprofitable servant into the outer darkness* — For what? What had he done? It is true, he had not done Good. But neither is he charged with doing any Harm. Why, for this reason, for *barely doing no harm*, he is consigned to outer Darkness. He is pronounced a *wicked* because he was a *slothful*, an *unprofitable servant*. So *mere Harmlessness*, on which many build their hope of Salvation, was the Cause of his Damnation! *There shall be weeping and wailing* — of the careless thoughtless sinner — *and gnashing of teeth* — of the proud and stubborn.

* *Matt.* xiii. 12.

The.

31 When the Son of man shall come in his glory, and all the angels
 32 with him, then shall he sit upon the throne of his glory. And all na-
 tions shall be gathered before him, and he shall separate them one from
 33 another, as a shepherd separateth the sheep from the goats. And he
 34 will set the sheep on his right-hand, and the goats on the left. Then
 shall the king say to them on his right-hand, Come, ye blessed of my
 Father, inherit the kingdom prepared for you, from the foundation of
 35 the world. For I was hungry, and ye gave me meat; I was thirsty,
 36 and ye gave me drink: I was a stranger, and ye took me in; Naked,
 and ye clothed me: I was sick, and ye visited me; I was in prison, and
 37 ye came to me. Then shall the righteous answer him, saying, Lord,
 when saw we thee hungry, and fed *thee*? Or thirsty, and gave *thee* drink?
 38 When saw we thee a stranger, and took *thee* in? Or naked, and clothed
 39 *thee*? Or when saw we thee sick or in prison, and came to thee?
 40 And the king shall answer and say to them, Verily I say to you, Inasmuch
 as ye did it to one of the least of these my brethren, ye did it to me.
 41 Then shall he say also to them on his left-hand, Depart from me, ye
 cursed into the everlasting fire, prepared for the devil and his angels.
 42 For I was hungry, and ye gave me no meat; I was thirsty, and ye gave
 43 me no drink: I was a stranger, and ye took me not in; naked, and ye

The same great Truth, That there is no such thing as Negative Goodness, is in this Chapter shewn three times, 1. In the Parable of the Virgins; 2. In the much plainer Parable of the Servants, who had received the Talents; and 3. In a direct, unparabolical Declaration of the manner wherein our Lord will proceed at the last day. The several Parts of each of these exactly answer each other, only each rises above the preceding.

V. 31. *When the Son of man shall come in his glory, and all the holy angels with him* — With what Majesty and Grandeur does our Lord here speak of himself! Giving us one of the noblest instances of the true Sublime. Indeed not many descriptions in the Sacred Writings themselves, seem to equal this. Methinks we can hardly read it, without imagining ourselves before the awful Tribunal it describes.

V. 34. *Inherit the kingdom, purchased by my blood, for all who have believed in me, and shewn their Faith by their Works.*

Prepared for you — On purpose for you. May it not be probably inferred from hence, That man was not created, merely to fill up

the places of the fallen angels?

V. 35. *I was hungry and ye gave me meat, I was thirsty, and ye gave me drink* — All these Works of Outward Mercy suppose Faith and Love, and must needs be accompanied with Works of Spiritual Mercy. But Works of this kind, the Judge could not mention in the same manner. He could not say, I was in Error, and ye recalled me to the Truth; I was in Sin, and ye brought me to Repentance.

V. 37. *Then shall the righteous answer* — It cannot be, that either the righteous or the wicked should answer in these very words. What we learn herefrom is, That neither of them have the same Estimation of their own Works as the Judge hath.

V. 40. *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me.* What Encouragement is here, to assist the Household of Faith? But let us likewise remember, to do good to all men.

V. 41. *Depart into everlasting fire, prepared for the devil and his angels:* Not originally for You: You are Intruders into everlasting Fire.

V. 44. *Then*

44 clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then shall he answer them, saying, Verily I say to you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. 46 And these shall go away into everlasting punishment; but the righteous into life everlasting.

XXVI. * AND when Jesus had finished all these discourses, he said to his 2 disciples, Ye know that after two days is the Passover, and the Son of 3 man is betrayed to be crucified. Then the chief priests, and the scribes, and the elders of the people assembled together, at the palace of the 4 high priest, who was called Caiaphas. And consulted, how they might 5 apprehend Jesus by subtlety and kill *him*. But they said, Not at the feast, lest there be a tumult among the people. 6 † Now when Jesus was in Bethany, in the house of Simon the leper, 7 There came to him a woman; having an alabaster box of very costly 8 ointment, and poured *it* on his head, as he sat at table. But his disciples seeing *it*, had indignation, saying, To what purpose *is* this waste? 9 For this ointment might have been sold for much, and given to the 10 poor. Jesus knowing *it*, said to them, Why trouble ye the woman?

V. 44. *Then shall they answer* — So the Endeavour to justify themselves, will remain with the wicked even to that Day!

V. 46. *And these shall go away into everlasting punishment, but the righteous into life everlasting.* The Judge will speak first to the righteous, in the audience of the wicked. The wicked shall then go away into everlasting fire, in the view of the righteous. Thus the damned shall see nothing of the everlasting Life. But the just will see the Punishment of the ungodly.

V. 1. *When Jesus had finished all these discourses:* When he had spoken all he had to speak. Till then he would not enter upon his Passion: Then he would delay it no longer.

V. 2. *After two days is the passover:* The manner wherein this was celebrated, gives much light to several Circumstances that follow. The Master of the Family began the Feast with a Cup of Wine, which having solemnly blessed, he divided among the Guests. (Luke xxii. 17.) Then the Supper began with

the unleavened Bread and bitter Herbs; which when they had all tasted, one of the young persons present (according to *Exod. xvi. 26.*) asked the Reason of the Solemnity. This introduced *The Shewing forth*, or Declaration of it: in allusion to which we read of *Shewing forth* the Lord's Death (1 *Cor. xi. 26.*) Then the Master rose up and took another Cup, before the Lamb was tasted. After Supper, he took a thin Loaf or Cake, which he broke and divided to all at the table, and likewise the Cup, usually called the Cup of Thanksgiving, of which he drank first, and then all the Guests. It was *this Bread* and *this Cup*, which our Lord consecrated to be a standing Memorial of his Death.

V. 5. *But they said, Not at the feast.* This was the Result of human Wisdom. But when *Judas* came, they changed their purpose. So the Counsel of God took place.

V. 8. *His disciples seeing it had indignation, saying* — It seems, several of them were angry, and spoke, tho' none so warmly as *Judas Iscariot*.

* Mark xiv. 1. Luke xxii. 1.

† Mark xiv. 3.

M

V. 11. Ye

11 She hath wrought a good work upon me. For ye have the poor al-
12 ways with you; but me ye have not always. For in pouring this oint-
13 ment on my body, she hath done *it* for my burial. Verily I say to you,
wheresoever this gospel shall be preached in the whole world, this also
which she hath done shall be spoken for a memorial of her.

14 * Then one of the twelve, called Judas Iscariot, going to the chief
15 priests, Said, What will ye give me, and I will deliver him to you?
16 And they bargained with him for thirty pieces of silver. And from that
time he sought opportunity to betray him.

17 † ON the *first* day of unleavened bread, the disciples came to Jesus,
saying to him, Where wilt thou that we prepare for thee to eat the
18 passover? And he said, Go into the city to such a man, and say to him,
The Master saith, My time is at hand: I will keep the passover at thy
19 house with my disciples. And the disciples did as Jesus had appointed
them; and they made ready the passover.

20 When the evening was come, he sat down with the twelve. And as
21 they ate he said, Verily I say to you, One of you will betray me. And
22 they were exceeding sorrowful and began each of them to say to him,
23 Lord, Is it I? And he answering said, He that dippeth *his* hand with
24 me in the dish, the same will betray me. The Son of man goeth as it
is written of him: but wo to that man, by whom the Son of man is be-
25 trayed: it had been good for that man if he had not been born. Then
Judas who betrayed him answering said, Master, Is it I? He saith to
him, Thou hast said.

26 And after they had eaten, Jesus took bread and blessed and brake
and gave *it* to his disciples and said, Take, eat; this is my body.

V. 11. *Ye have the poor always with you.* Such is the wise and gracious Providence of GOD, that we may have always opportunities of relieving their Wants, and so laying up for ourselves treasures in heaven.

V. 15. *They bargained with him for thirty pieces of silver:* The price of a slave, *Exod. xxi. 32.*

V. 17. *On the first day of unleavened bread:* Being *Thursday* the fourteenth day of the first month, *Exod. xii. 6, 15.*

V. 18. *The Master saith, My time is at hand:* that is, The time of my Suffering.

V. 23. *He that dippeth his hand with me in the dish:* Which it seems Judas was doing at that very time.

* *Mark xiv. 10. Luke xxii. 3.*

V. 24. *The Son of man goeth thro' sufferings to glory, as it is written of him:* Yet this is no excuse for him that betrayeth him: miserable will that man be. *It had been good for that man, if he had not been born.* May not the same be said of every man that finally perishes? But who can reconcile this, if it were true of Judas alone, with the Doctrine of Universal Salvation?

V. 25. *Thou hast said:* that is, It is as thou hast said.

V. 26. *Jesus took bread—* literally, *The Bread,* or *Cake,* which the Master of the Family, used to divide among them, after they had eaten the Passover. This Custom our Lord now transferred to a nobler Use.

† *Mark xiv. 12. Luke xxii. 7.*

V. 27. *And*

27 And he took the cup, and gave *it* to them, saying, Drink ye all of it.
 28 For this is my blood of the New Testament, which is shed for many, for
 29 the remission of sins. I say to you, I will not drink henceforth of this
 fruit of the vine, till the day when I drink it new with you in my
 Father's kingdom.

30 * And when they had sung the hymn, they went out into the mount
 31 of Olives. Then saith Jesus to them, All ye will be offended at me this
 night, for it is written, † I will smite the shepherd, and the sheep of the
 32 flock shall be scattered. But after I am risen, I will go before you into
 33 Galilee. Peter answering said to him, Tho' all should be offended at
 34 thee, I will never be offended. Jesus said to him, Verily I say to thee,
 35 before cock-crowing thou wilt deny me thrice. Peter saith to him, If I
 must die with thee, yet will I in no wise deny thee. In like manner also
 said all the disciples.

36 THEN cometh Jesus with them to a place called Gethsemane, and saith
 37 to the disciples, Sit ye here, while I go and pray yonder. And he took
 with him Peter and the two sons of Zebedee, and began to be sorrowful
 38 and in deep anguish. Then saith he to them, My soul is exceeding
 sorrowful even unto death: tarry ye here, and watch with me.

V. 27. *And he took the cup*, called by the Jews, *The Cup of Thanksgiving*; which the Master of the Family used likewise to give to each after Supper.

V. 28. *Which is shed for many*: As many as spring from Adam.

V. 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's kingdom*: that is, I shall taste no more Wine, till I drink Wine of quite another kind in the Glorious Kingdom of my Father. And of this you also shall partake with me.

V. 30. *And when they had sung the hymn*: Which was constantly sung at the close of the Passover. It consisted of Six Psalms, from the cxiii^b to the cxviii^b.

V. 31. *All ye will be offended at me*: Something will happen to me, which will occasion your falling into sin by forsaking me.

V. 32. *But notwithstanding this, after I am risen, I will go before you* (as a Shepherd before his sheep) *into Galilee*. Tho' you forsake me, I will not for this forsake you.

V. 34. *Before cock-crowing, thou wilt deny me thrice*: that is, Before Three in the Morning,

the usual time of Cock-crowing: Although one cock was heard to crow once, after *Peter's* first Denial of his Lord.

V. 35. *In like manner also said all the disciples*. But such was the tenderness of our Lord, that he would not aggravate their Sin, by making any Reply.

V. 36. *Then cometh Jesus to a place called Gethsemane*: that is, The Valley of fatness. The Garden probably had its Name from its Soil and Situation, lying in some little Valley between two of those many Hills, the Range of which constitutes the Mount of Olives.

V. 37. *And he took with him Peter and the two Sons of Zebedee* — to be witnesses of all — *and began to be sorrowful and in deep anguish*: Probably from feeling the Arrows of the Almighty stick fast in his Soul, while God laid on Him the iniquities of us all. Who can tell, what painful and dreadful Sensations were then impress'd on him by the immediate hand of God? The former word in the Original properly signifies, to be penetrated with the most exquisite Sorrow; The latter, to be quite deprest, and almost overwhelmed with the load.

* Mark xiv. 26. Luke xxii. 39. John xviii. 1.

† Zech. xiii. 7.

39 And going a little farther, he fell on his face and prayed, saying, O my
 40 Father, if it be possible, let this cup pass from me; yet not as I will,
 41 but as thou wilt. And he cometh to the disciples, and findeth them
 42 asleep, and saith to Peter, What! Could ye not watch with me one
 43 hour? Watch and pray, that ye enter not into temptation: the spirit
 44 indeed is willing; but the flesh is weak. Again the second time he went
 45 away and prayed, saying, O my Father, if this cup cannot pass from me,
 46 unless I drink it, thy will be done. And he came and found them asleep
 47 again; for their eyes were weighed down. And leaving them, he went
 48 away again, and prayed the third time, saying the same words. Then
 49 cometh he to his disciples and saith to them, Sleep on now and take
 50 your rest: Behold the hour is come, and the Son of man is betrayed into
 51 the hands of sinners. Rise; let us be going: behold he that betrayeth
 52 me is at hand.

47 And while he was yet speaking, lo Judas one of the twelve came, and
 48 with him a great multitude with swords and clubs from the chief priests
 49 and elders of the people. Now he that betrayed him, had given them
 50 a signal, saying, Whomsoever I shall kiss, is he; seize him. And forth-
 51 with coming to Jesus, he said, Hail, Master, and kissed him. And Jesus
 52 said to him, Friend, Wherefore art thou come? Then came they and laid
 53 hands on Jesus and took him. * And behold one of them that were with
 Jesus, stretching out his hand, drew his sword, and striking the servant
 of the high priest, cut off his ear. Then said Jesus to him, Put up
 again thy sword into its place; for all they that take the sword, shall
 perish by the sword. Thinkest thou that I cannot now ask my Father,
 and he will presently give me more than twelve legions of angels?

V. 39. *If it be possible, let this cup pass from me.* And it did pass from him quickly. When he cried unto God with strong cries and tears, he was heard in that which he feared. God did take away the Terror and Severity of that Inward Conflict.

V. 41. *The spirit*—Your Spirit: Ye yourselves. *The flesh*—Your evil nature. How gentle a Rebuke was this, and how kind an Apology! Especially at a time, when our Lord's own mind was so weighed down with sorrow.

V. 45. *Sleep on now*, if you can; and take your rest, for any farther service you can be of to me.

V. 50. The Heroic Behaviour of the blessed Jesus, in the whole Period of his Sufferings, will be observed by every attentive Eye, and felt by every pious Heart: Although the Sacred

Historians, according to their usual, but wonderful Simplicity, make no Encomiums upon it. With what Composure does he go forth to meet the Traitor? With what Calmness receive that malignant Kiss? With what Dignity does he deliver himself, into the hands of his Enemies? Yet plainly shewing his Superiority over them, and even then leading as it were captivity captive!

V. 51. *And one of them, striking the servant of the high priest*: Probably the person that seized Jesus first—*Cut off his ear*: Aiming, it seems, to cleave his head, but that by a secret Providence interposing he declined the blow.

V. 52. *all they that take the sword*—God's giving it them; without sufficient authority.

V. 53. *He will presently give me more than twelve Legions of Angels.* The least of whom,

* Mark xiv. 47. Luke xx. 49. John xviii. 10.

'tis

54 But how then shall the scriptures be fulfilled, that thus it must be?
 55 In that hour Jesus said to the multitude, Are ye come out as against a
 robber, with swords and clubs to take me? I sat daily with you teaching
 56 in the temple and ye took me not. But all this is done, that the
 scriptures of the prophets may be fulfilled. Then all the disciples for-
 took him and fled.
 57 And they that had apprehended Jesus, led *him* away to Caiaphas the
 58 high priest, where the scribes and the elders were assembled. But Peter
 followed him afar off to the high priest's palace, and going in, sat with
 59 the officers, to see the end. Now the chief priests, and elders, and all
 60 the council sought false witnesses against Jesus, to put him to death, But
 found none; yea, tho' many false witnesses came, yet found they none.
 61 At last came two false witnesses, And said, This *fellow* said, I am able
 62 to destroy the temple of God, and to build it in three days. And the
 high priest rising up said to him, Answerest thou nothing? What do
 63 these witnesses against thee? But Jesus held his peace. And the high
 priest answering said to him, I adjure thee by the living God, to tell us,
 64 if thou art the Christ, the Son of God? Jesus saith to him, Thou hast
 said. Moreover I say to you, Hereafter shall ye see the Son of man sit-
 ting on the right-hand of power, and coming upon the clouds of hea-
 65 ven. Then the high priest rent his clothes, saying, He hath spoken
 blasphemy: what further need have we of witnesses? Behold now ye
 66 have heard his blasphemy. What think ye? They answering said, He
 67 is guilty of death. Then did they spit in his face and buffet him, and
 68 others smote *him*, Saying, Prophecy to us, thou Christ, who is he that
 smote thee?

'tis probable, could overturn the earth and destroy all the Inhabitants of it.

V. 57. *They led him away to Caiaphas*—From the House of *Annas*, the Father-in-law of *Caiaphas*, to whom they had carried him first.

V. 58. *But Peter followed him afar off*—Variouly agitated by conflicting Passions. Love constrained him to follow his Master; Fear made him follow *afar off*: *And going in, sat with the officers*: Unfit Companions, as the Event shewed.

V. 60. *Yet found they none*: On whose Evidence they could condemn him to die. *At last came two false witnesses*—Such they were, although the main of their Evidence was true: Because our Lord did not speak some of those words at all; nor any of them in this sense.

V. 64. *Thou hast said*: that is, It is as thou hast said. *Hereafter shall ye see the Son of man*:

He speaks in the third person, modestly, and yet plainly—*Sitting on the right-hand of power*—that is, the Right-hand of God; *And coming upon the clouds of heaven*: As he is represented by *Daniel* (ch. vii. 13, 14.) Our Lord looked very unlike that person now! But nothing could be more awful, more majestic and becoming, than such an Admonition, in such Circumstances!

V. 65. *Then the high priest rent his clothes*: Tho' the high priest was forbidden to rent his clothes (that is, his upper Garment) in some Cases where others were allowed to do it, (*Lev. xxxi. 10.*) yet in case of Blasphemy or any public Calamity, it was thought allowable. *Caiaphas* hereby expressed in the most artful manner, his Horror at hearing such grievous Blasphemy.

V. 72. *He*

69 Now Peter sat without in the hall. And one of the maid-servants
 70 came to him saying, Thou also wast with Jesus of Galilee. But he de-
 71 nied before all, saying, I know not what thou sayest. And when he
 was gone out into the porch, another *maid* saw him, and said to them
 72 that were there, This *fellow* also was with Jesus of Nazareth. And
 73 again he denied with an oath, I know not the man. And after a while
 they that stood by, came and said to Peter, Surely thou art also *one* of
 74 them; for thy speech discovereth thee. Then began he to curse and to
 75 swear, I know not the man. And immediately the cock crew. And
 Peter remembered the word of Jesus, who said to him, Before cock-
 crowing thou wilt deny me thrice. And he went out and wept bitterly.

XXVII. * **WHEN** the morning was come, all the chief priests and elders of
 2 the people took counsel against Jesus, to put him to death. And having
 bound *him*, they led him away and delivered him to Pontius Pilate the
 governour.

3 Then Judas who had betrayed him, seeing that he was condemned,
 repenting himself, brought back the thirty pieces of silver to the chief
 4 priests and elders, Saying, I have sinned, in betraying innocent blood.
 5 And they said, What *is that* to us? See thou *to it*. And having thrown
 down the pieces of silver in the temple, he withdrew and went and
 6 hanged himself. And the chief priests taking the pieces of silver,
 said, It is not lawful to put them into the treasury, because it is the price
 7 of blood. And having consulted together, they bought with them the
 8 potters field, to bury foreigners in. Wherefore that field was called,

V. 72. *He denied with an oath*: To which possibly he was not unaccustomed, before our Lord called him.

V. 73. *Surely thou art also one of them; for thy speech discovereth thee.* Malchus might have brought a stronger Proof than this. But such is the ever-ruling Providence of God, that the World, in the height of their Zeal, commonly catch hold of the very weakest of all Arguments against the children of God.

V. 74. *Then began he to curse and to swear*: Having now quite lost the reins, the Government of himself.

V. 2. *Having bound him.* They had bound him when he was first apprehended. But they did it now afresh, to secure him from any danger of an Escape, as he passed thro' the Streets

of *Jerusalem*.

V. 3. *Then Judas, seeing that he was condemned*—Which probably he thought *Christ* would have prevented by a Miracle.

V. 4. *They said, What is that to us?* How easily could they digest innocent Blood? And yet they had a Conscience! *It is not lawful* (say they) *to put it into the Treasury*—But very lawful to slay the innocent!

V. 7. *They bought with them the potters field*: Well known, it seems, by that name. This was a small price for a field so near *Jerusalem*. But the Earth had probably been digged for potters vessels, so that it was now neither fit for tillage, nor pasture, and consequently of small value.

* *Mark xv. 1. Luke xxii. 66. xxiii. 1. John xviii. 28.*

V. 9. *Then*

9 The field of blood unto this day. Then was fulfilled what was spoken by the prophet, saying, * And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, And gave them for the potters field, as the Lord commanded me.

10 value, And gave them for the potters field, as the Lord commanded me.

11 And Jesus stood before the governour. And the governour questioned him, saying, Art thou the king of the Jews? And Jesus said to him,

12 Thou sayest. And when he was accused by the chief priests and elders,

13 he answered nothing. Then said Pilate to him, Hearest thou not, how

14 many things they witness against thee? And he answered him to never a word, so that the governour marvelled greatly.

15 Now at the feast the governour was wont to release to the people a

16 prisoner, whom they would. And they had then a notorious prisoner,

17 named Barabbas. Therefore when they were gathered together, Pilate

18 said to them, Whom will ye that I release to you? Barabbas? Or Jesus

19 who is called Christ? For he knew that for envy they had delivered him.

20 While he sat on the judgment-seat, his wife sent to him, saying, Have

21 thou nothing to do with that just man; for I have suffered many things

22 to-day in a dream because of him. But the chief priests and elders

23 persuaded the multitude, to ask Barabbas, and destroy Jesus. The governour answering said to them, Which of the two will ye that I release

24 to you? They say, Barabbas. Pilate saith to them, What shall I do then with Jesus, who is called Christ? They all say to him, Let him be

25 crucified. And the governour said, Why, what evil hath he done?

26 But they cried out the more, saying, Let him be crucified. Then Pilate, seeing, that he could prevail nothing, but rather a tumult was made, took water and washed his hands before the multitude, saying, I am in-

V. 9. *Then was fulfilled what was spoken by the prophet*—The word *Jeremy*, which was added to the text in later Copies, and thence received into many Translations, is evidently a Mistake. For he who spoke what St. *Matthieu* here cites (or rather paraphrases) was not *Jeremy*, but *Zachariah*.

V. 10. *As the Lord commanded me*: to write, to record.

V. 11. *Art thou the king of the Jews?* Jesus before *Cataphas* avows himself to be the *Christ*; before *Pilate* to be a King; clearly shewing thereby, That his answering no more, was not owing to any Fear.

V. 15. *At the feast*: Every year, at the feast

of the Passover.

V. 18. *He knew that for envy they had delivered him*: As well as from Malice and Revenge. They envied him, because the people magnified him.

V. 22. *They all say, Let him be crucified*—The punishment which *Barabbas* had deserved. And this probably made them think of it. But in their malice they forgot, with how dangerous a Precedent they furnished the *Roman* Governour. And indeed within the compass of a few years, it turned dreadfully upon themselves.

V. 24. *Then Pilate took water and washed his hands*. This was a Custom frequently used,

* *Zech. xi. 12.*

25 nocent of the blood of this just man : see ye *to it*. Then all the people
26 answering said, His blood *be* on us and on our children. Then released
he Barabbas to them, and having scourged Jesus, he delivered *him* to be
crucified.

27 THEN the soldiers of the governour, taking Jesus into the common
28 hall, gathered to him the whole troop. And they stripped him and put on
29 him a scarlet robe, And plating a crown of thorns, they put it upon his
head, and a cane in his right-hand ; and kneeling before him, they
30 mocked him, saying, Hail, King of the Jews. And spitting on him,
31 they took the cane and smote him on the head. And after they had
mocked him, they stripped him of the robe, and put his own raiment on
32 him, and led him away to crucify *him*. And coming out, they found a
man of Cyrene, Simon by name : him they compelled to bear his cross.

33 AND coming to a place called Golgotha, that is, the place of a skull,
34 They gave him vinegar mingled with gall to drink, and when he had
35 tasted *thereof*, he would not drink. And they crucified him and parted
his garments, casting lots, that it might be fulfilled which was spoken by
the prophet, * They parted my garments among them, and for my
36 vesture they cast lots. And sitting down, they guarded him there,

among the *Heathens* as well as among the *Jews*, in token of Innocency.

V. 25. *His blood be on us and on our children.* As this Imprecation was dreadfully answered in the ruin so quickly brought on the *Jewish* Nation, and the Calamities which have ever since pursued that wretched People, so it was peculiarly fulfilled by *Titus* the *Roman* General, on the *Jews* whom he took during the Siege of *Jerusalem*. So many having been scourged in a terrible manner, were crucified all round the City, that in a while there was not room near the Walls for the Crosses to stand by each other. Probably this befel some of those who now joined in this Cry, as it certainly did many of their Children : The very Finger of God thus pointing out their Crime in crucifying his Son.

V. 26. *He delivered him to be crucified*— The person crucified was nailed to the Cross as it lay on the ground, thro' each hand extended to the utmost stretch, and thro' both the feet together. Then the Cross was raised up, and the foot of it thrust with a violent Shock into an hole in the ground prepared for it. This Shock disjoined the body, whose whole weight

hung upon the nails, till the persons expired thro' mere dint of pain. This kind of death was used only by the *Romans*, and by them inflicted only on slaves and the vilest Criminals.

V. 28. *They put on him a scarlet robe* : Such as Kings and Generals wore ; probably an old, tattered one.

V. 32. *Him they compelled to bear his cross.* It is generally supposed, he bore it himself, till he sunk under it.

V. 33. *A place called Golgotha, that is, the place of a skull* : It was probably called so from this time ; being an Eminence upon Mount *Calvary*, not far from the King's Gardens.

V. 34. *They gave him vinegar mingled with gall out of Derision* : Which however nauseous he received and tasted of. *St. Mark* mentions also a different Mixture which was given him, *Wine mingled with myrrh* : Such as it was customary to give to dying Criminals, to make them less sensible of their Sufferings. But this our Lord refused to taste, determining to bear the full force of his pains.

V. 35. *My vesture* : that is, my inner Garment.

* *Psal.* xxii. 19.

V. 45. *From*

37 And set up over his head his accusation written, **THIS IS JESUS,**
 38 **THE KING OF THE JEWS.** Then were two thieves crucified
 with him, one on the right-hand and one on the left.

39 And they that were passing by reviled him, wagging their heads and
 40 saying, Thou that destroyest the temple, and buildest *it* in three days,
 save thyself. If thou be the Son GOD, come down from the cross.

41 In like manner the chief priests also with the scribes and elders mock-
 42 ing *him* said, He saved others; Cannot he save himself? If he be the
 43 king of Israel, let him now come down from the cross, and we will
 believe him. He trusted in GOD: let him deliver him now if he will
 44 have him; for he said, I am the Son of GOD. And even the robbers
 that were crucified with him, cast the same reproach upon him.

45 Now from the sixth hour there was darknes over all the earth, unto
 46 the ninth hour. And about the ninth hour, Jesus cried with a loud
 voice, saying, *Eli, Eli, lama-sabachthani? That is, My GOD, my
 47 GOD, why hast thou forsaken me? Some of them that stood there hear-
 48 ing *it*, said, He calleth Elijah. And immediately one of them ran, and
 taking a sponge filled *it* with vinegar, and put *it* on a cane, and gave
 49 him to drink. The rest said, Let be: let us see whether Elijah will
 come to save him.

50 JESUS after he had cried again with a loud voice, dismissed his spirit.

V. 45. *From the sixth hour, there was darknes over all the earth unto the ninth hour:* Inasmuch, that even an Heathen Philosopher seeing it, and knowing it could not be a natural Eclipse, because it was at the time of the Full Moon, and continued three hours together, cried out, *Either the GOD of Nature suffers, or the Frame of the World is dissolved.*

By this Darknes GOD testified his abhorrence of the wickedness which was then committing. It likewise intimated *Christ's* sore Conflicts with the Divine Justice, and with all the Powers of Darknes.

V. 46. *About the ninth hour, Jesus cried with a loud voice* — Our Lord's great Agony probably continued these whole three hours, at the conclusion of which he thus cried out, while he suffered from GOD himself what was unutterable. *My GOD, my GOD, why hast thou forsaken me?* Our Lord hereby at once expresses his trust in GOD, and a most distressing Sense, of his letting loose the Powers of Darknes upon him, withdrawing the comfortable Discoveries of his Pre-

sence, and filling his Soul with a terrible Sense of the Wrath due to the Sins which he was bearing.

V. 49. *One taking a sponge, filled it with vinegar.* Vinegar and water was the usual drink of the Roman Soldiers. It does not appear, That this was given him in derision, but rather with a friendly design, that he might not die before Elijah came.

V. 50. *He dismissed his spirit.* So the Original Expression may be literally translated; An expression admirably suited to our Lord's words, *John x. 18. No man taketh my life from me, but I lay it down of myself.* He died by a voluntary Act of his own, and in a way peculiar to himself. He alone of all men that ever were, could have continued alive even in the greatest tortures, as long as he pleased, or have retired from the Body whenever he had thought fit. And how does it illustrate that Love, which he manifested in his Death? Inasmuch as he did not use this Power to quit his Body, as soon as it was fastened to the Cross, leaving

* *Psal.* xx. 2.

51 And behold the veil of the temple was rent in twain from the top to the bottom, and the earth was shaken and the rocks were torn asunder :
 52 And the tombs were opened, and many bodies of holy men that slept
 53 were raised. And coming out of the tombs after his resurrection, went into the holy city, and appeared to many.

54 AND the centurion and they that were with him, guarding Jesus, seeing the earthquake and the things that were done, feared greatly, saying, Truly this was the Son of God.

55 And many women were there, beholding afar off, who had followed
 56 Jesus from Galilee, serving him. Among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 * WHEN the evening was come, there came a rich man of Arimathea,
 58 named Joseph, who also himself was a disciple of Jesus. He going to Pilate, asked the body of Jesus : then Pilate commanded the body to be
 59 delivered. And Joseph taking the body, wrapped it in clean linen,
 60 And laid it in his own new tomb, which he had hewn out in the rock, and having rolled a great stone to the door of the sepulchre, departed.
 61 And Mary Magdalene was there and the other Mary, sitting over against the sepulchre.

only an insensible Corpse, to the Cruelty of his Murderers; But continued his abode in it, with a steady Resolution as long as it was proper. He then retired from it, with a Majesty and Dignity, never known or to be known in any other Death: *Dying*, if one may so express it, *like the Prince of Life!*

V. 51. Immediately upon his Death, while the Sun was still darkened, *the Veil of the Temple*, which separated the Holy of Holies from the Court of the Priests, tho' made of the richest and strongest Tapestry, was rent in two from the top to the bottom: So that while the Priest was ministering at the Golden Altar (it being the time of the Sacrifice) the sacred Oracle, by an invisible Power, was laid open to full view: GOD thereby signifying the speedy removal of the Veil of the *Jewish Ceremonies*, the casting down the Partition-wall, so that *Jews and Gentiles* were now admitted to equal Privileges, and the opening a way thro' the veil of his flesh for all Believers into the most Holy Place.

And the earth was shaken — There was a general Earthquake thro' the whole globe, tho'

chiefly near *Jerusalem*.

V. 52. Some of *the tombs were shattered and laid open* by the Earthquake, and while they continued unclosed (and they must have stood open all the Sabbath, seeing the Law would not allow any attempt to close them) *many bodies of holy men were raised* (perhaps *Simeon, Zacharias, John the Baptist*, and others who had believed in *Christ*, and were known to many in *Jerusalem*) *And coming out of the tombs after his Resurrection, went into the holy city* (*Jerusalem*) *and appeared to many*, who had probably known them before: GOD hereby signifying, That *Christ* had conquered Death, and would raise all his Saints in due Season.

V. 54. *The Centurion and they that were with him feared, saying, Truly this was the Son of GOD*: Referring to the words of the chief priests and scribes, ver. 43. *He said, I am the Son of GOD*.

V. 56. *James* — the less. He was so called, to distinguish him from the other *James*, the brother of *John*; probably because he was less in stature.

* *Mark* xv. 42. *Luke* xxiii. 50. *John* xix. 28.

62 Now the next day that followed the day of the preparation the chief
 63 priests and Pharisees came together to Pilate, Saying, Sir, we remem-
 ber, that impostor said while he was yet alive, After three days I will rise
 64 again. Command therefore that the sepulchre be secured till the third
 day, lest his disciples coming steal him away, and say to the people, He
 is risen from the dead: so the last imposture shall be worse than the
 65 first. Pilate said to them, Ye have a guard; go, make *it* as secure as
 66 ye can. So they went and secured the sepulchre, sealing the stone, and
 setting a guard.

XXVIII. * Now after the sabbath, as it began to dawn toward the first *day* of
 the week, came Mary Magdalene and the other Mary, to see the sepul-
 2 chre. And behold, there had been a great earthquake, and an angel of
 the Lord descending from heaven, had come and rolled away the stone
 3 from the door and sat upon it. His countenance was like lightning, and
 4 his raiment white as snow. And for fear of him the guards trembled,
 5 and became as dead *men*. But the angel answering said to the women,
 6 Fear not ye; for I know ye seek Jesus who was crucified. He is not
 here; for he is risen, as he said: come, see the place where the Lord lay.
 7 And go quickly and tell the disciples, that he is risen from the dead.

V. 62. *The next day that followed the day of the preparation:* The Day of Preparation was the day before the Sabbath, whereon they were to prepare for the celebration of it. The next day then was the Sabbath according to the *Jews*. But the Evangelist seems to express it by this Circumlocution, because the *Jewish* Sabbath was then abolished, and a new Order succeeded.

V. 63. *That impostor said, while he was yet alive, After three days I will rise again.* We do not find, That he had ever said this to *them*, unless when *he spoke of the temple of his body*, (John ii. 19, 21.) And if they here refer to what he then said, How perverse and iniquitous was their Construction of these words, when he was on his trial before the Council? c. xxvi. 61.

V. 65. *Ye have a guard*—Of your own, in the tower of *Antonia*, who were stationed there, for the service of the Temple.

V. 66. *They went and secured the sepulchre, sealing the stone, and setting a guard.* They set *Pilate's* Signet, or the publick Seal of the Sanhedrim upon a fastning which they had put on the stone. And all this uncommon Caution

was over-ruled by the Providence of God, to give the strongest proof of *Christ's* ensuing Resurrection; since there could be no room for the least Suspicion of a Deceit, when it should be found, that his body was raised out of a new Tomb, where there was no other Corpse, and this Tomb hewn out of a Rock; the mouth of which was secured by a great Stone, under a Seal, and a Guard of Soldiers.

V. 2. *An angel of the Lord had rolled away the stone and sat upon it.* St. Luke and *J. bn* speak of two Angels that appeared; but it seems as if only one of them had appeared sitting on the stone without the Sepulchre, and then going into it, was seen with another Angel, sitting one where the head, the other where the feet of the body had lain.

V. 6. *Come, see the place where the Lord lay.* Probably in speaking, he rose up, and going before the women into the Sepulchre, said, Come, see the place. This clearly reconciles what St. *John* relates (xx. 12.) this being one of the two Angels there mentioned.

V. 7. *There shall ye see him:* In his solemn Appearance to them all together. But their gracious Lord would not be absent so long;

* *Mark* xvi. 1. *Luke* xxiv. 1. *John* xx. 1.

And behold, he goeth before you into Galilee; there shall ye see him.
 8 Lo, I have told you. And departing quickly from the sepulchre with
 9 fear and great joy they ran to tell his disciples. And behold Jesus met
 them and said, Hail. And they came, and took hold of his feet and
 10 worshiped him. Then saith Jesus to them, Fear not. Go tell my
 brethren to go into Galilee, and there shall they see me.

11 While they were going, behold some of the guard coming into the
 12 city, told the chief priests all the things that had been done. And
 having met together with the elders and taken counsel, they gave large
 13 mony to the soldiers, Saying, Say his disciples came by night, and stole
 14 him while we slept. And if this come to the governour's ears, we will
 15 persuade him and secure you. So they took the money and did as they
 were taught; and this saying is commonly reported among the Jews till
 this day.

16 Then the eleven disciples went into Galilee to the mountain where
 17 Jesus had appointed them. And when they saw him they worshiped
 18 him, tho' some had doubted. And Jesus came and spake to them, say-
 19 ing, All power is given me in heaven and in earth. Go ye and disciple
 all nations, baptizing them in the name of the Father, and of the Son,
 20 and of the Holy Ghost. Teaching them to observe all things what-
 soever I have commanded you; and lo I am with you always, even to
 the end of the world.

He appeared to them several times before then. *Lo, I have told you.* A solemn Confirmation of what he had said.

V. 9. *Hail.* The word in its primary Sense means, "Rejoice:" In its secondary and more usual Meaning, "Happiness attend you."

V. 10. *Go tell my brethren:* I still own them as such, tho' they so lately disowned and forsok me.

V. 13. *Say, His disciples came by night, and stole him while we slept.* Is it possible, that any man of Sense should digest this poor, shallow Inconsistency? If ye were awake, why did you let the disciples steal him? If asleep, How do you know they did?

V. 16. *To the mountain where Jesus had appointed them.* This was probably Mount *Tabor*, where (it is commonly supposed) he had

been before transfigured. It seems to have been here also, that he appeared to above five hundred brethren at once.

V. 18. *All power is given to me:* Even as Man. As God, he had all Power from Eternity.

V. 19. *Disciple all nations:* Make them my Disciples. This includes the whole Design of *Christ's Commission.* *Baptizing* and *Teaching* are the two great Branches of that General Design. And these were to be determined by the Circumstances of things: which made it necessary in baptizing Adult *Jews* or *Heathens*, to teach them before they were baptized; in discipling their children, to baptize them before they were taught; as the *Jewish* Children in all ages, were first circumcised, and after taught to do all God had commanded them.

NOTES

N O T E S

O N T H E

Gospel according to St. MARK.

This contains,

- I. **T**HE Beginning of the Gospel :
- a. John prepares the way, C. i. 1— 8.
 - b. Baptizes Jesus, who is proclaimed the Son of God, 9—11.
 - c. Tempted of Satan, served by Angels, 12—13.
- II. The Gospel itself :
- A. In Galilee ; where we may observe Three Periods :
 - a. After John was cast into prison :

In general :

 1. The Place and Matter of his Preaching, 14—15.
 2. The calling of several of the Apostles, 16—20.

In particular :

 1. Actions not censured by his Adversaries :
 1. He teaches with Authority, 21—22.
 2. Cures the Demoniac, 23—28.
 3. Heals many sick, 29—34.
 4. Prays, 35.
 5. Teaches every where, 36—39.
 6. Cleanses the Leper, 40—45.
 2. Actions censured by them. Here occur
 1. The Paralytic forgiven and healed, C. ii. 1—12.
 2. The Call of Levi, and eating with Publicans and Sinners, 13—17.
 3. The Question concerning Fasting answered, 18—22.
 4. The ears of corn plucked, 23—28.
 5. The withered Hand restored ; Snares laid, C. iii. 1— 6.
 3. Our Lord's Retirement :
 1. At the Sea, 7—12.
 2. In the Mountain, where the Apostles are called, 13—19.
 3. In the House, where after refuting the blasphemy of the Pharisees, he shews who are his mother and his brethren, 20—35.
 4. In the Ship ; various Parables, C. iv. 1—34.
 5. On the Sea, and beyond it, 35—41. C. v. 1—20.
 6. On this side the Sea : Again : Jairus, and the Woman with the Issue of Blood, 21—43.
 7. At Nazareth : His Countrymen offended, C. vi. 1— 6.
 8. The Apostles sent forth, 7—13.
- b. After John was put to Death :
1. Herod's hearing of Jesus, and Judgment of him, 14—29.
 2. Christ's retiring with his Apostles, now return'd 30—32.
 3. The earnestness of the people : Christ's Compassion : five thousand fed, 33—44.
 4. His walking on the Sea, 45—52.
 5. He heals many in the land of Genesaret, 53—56.
 6. And teaches, what defiles a man, C. vii. 1—23.
 7. A devil cast out in the coasts of Tyre and Sidon, 24—30.
 8. At the Sea of Galilee, the deaf and dumb healed ; four thousand fed, 31—37. C. viii. 1— 9.
 9. He comes into the Parts of Dalmanutha, and answers concerning the Sign from Heaven, 10—13.
 10. In the Ship, he warns them of Evil Leaven, 14—21.
 11. At Bethsaida, heals the sick, 22—26.
- c. After he was acknowledged to be the Son of God :
1. Peter confessing him, he enjoins

his.

- his Disciples silence; foretels his Passion; reproves Peter; exhorts to follow him: 27—
C. ix. 1.
2. Is transfigured; casts out a devil; foretels his Passion: 2—32.
 3. Reproves and instructs his Disciples, 33—50.
- B. In Judea:**
- a. In the borders, C. x. 1.
 1. He treats of Divorce, 2—12.
 2. Of little Children, 13—16.
 3. Of entering into Life, and of the danger of Riches, 17—31.
 - b. In his way to the City,
 1. He foretels his Passion a third time, 32—34.
 2. Answers James and John, and instructs them all, 35—45.
 3. At Jericho, gives sight to Bartimeus, 46—52.
 4. At Jerusalem C. xi. 1.
 - a. His Royal Entry, 2—11.
 - b. The day after, the fig-tree cursed, 12—14.
the temple purged, 15—19.
 - c. The day after that,
 1. Near the fig-tree, he shews the power of Faith, 20—26.
 2. In the Temple,
 1. His Authority vindicated, 27—33.
 2. The Parable of the wicked Husbandmen, C. xi. 1—12.
 3. Of paying tribute to Cesar, 13—17.
 4. Of the Resurrection, 18—27.
 5. Of the great Commandment, 28—34.
 6. Of David's Lord, 35—37.
 7. He warns the people of the Scribes, 38—40.
 8. Commends the poor Widow, 41—44.
 3. On Mount Olivet, he foretels the destruction of the City and Temple, and the End of the World, C. xiii. 1—37.
 - d. Two days before the Passover: His Enemies bargain with Judas, C. xiv. 1—11.
- e. On the first day of unleavened bread:
 1. The Passover prepared, 12—16.
 2. The Lord's Supper instituted, 17—25.
 3. After the Hymn, the Offence of the Disciples, and Peter's Denial foretold, 26—31.
 4. In Gethsemane
Jesus prays: wakes his Disciples, 32—42.
Is betrayed: taken: forsook of all, 43—52.
 5. In the High-priest's Palace,
He is condemned to death, 53—65.
Denied by Peter, 66—72.
 - f. Friday,
What was done
 1. In Pilate's Palace, C. xv. 1—20.
 2. In the way, 21.
 3. At Golgotha, 22.
 1. The Wine and Myrrh offered, 23.
 2. The Crucifixion: his Garments parted, 24, 25.
 3. The Title, 26.
 4. The two Malefactors, 27, 28.
 5. Revilings, 29—32.
 6. The Darkness: the Cry of Jesus: the scoff: the vinegar: his death: the veil rent: 33—38.
 7. The saying of the Centurion: the women looking on, 39—41.
 4. In the Evening, the Burial, 42—47.
 - g. Sunday,
Our Lord's Resurrection, declared
 1. By an Angel, C. xvi. 1—8.
 2. By himself,
To Mary Magdalene, 9—11.
To two going into the Country, 12—13.
To the Eleven sitting at meat, 14.
- III. The Gospel**
1. Committed by Christ to his Apostles, after his Resurrection, and 15—18.
 2. Confirmed after his Ascension, 19—20.

ST. M A R K.

Chap. I. **T**HE * beginning of the gospel of Jesus Christ, the Son of God :
 2 As it is written in the prophets, † Behold I send my messenger
 3 before thy face, who shall prepare thy way before thee. ‡ The voice of
 one crying aloud in the wilderness, Prepare ye the way of the Lord,
 4 make his paths straight. John baptized in the wilderness and preached
 5 the baptism of repentance, for the remission of sins. And there went
 out to him all the land of Judea, and all they of Jerusalem, and were
 6 baptized of him in the river Jordan, confessing their sins. And John
 was clothed with camels hair, and with a leathern girdle about his loins,
 7 and ate locusts and wild honey, And proclaimed, saying, There cometh
 after me one mightier than I, the latchet of whose shoes I am not worthy
 8 to stoop down and unloose. I indeed have baptized you with water ;
 9 but he will baptize you with the Holy Ghost. || And in those days,
 Jesus came from Nazareth of Galilee, and was baptized by John at
 10 Jordan. And coming up from the water, straightway he saw the heavens
 11 opened, and the Spirit like a dove descending upon him. And a voice
 came from heaven, Thou art my beloved Son, in whom I delight.
 12 § And immediately the Spirit leadeth him out into the wilderness. And
 13 he was there in the wilderness forty days, tempted by Satan, and was
 with the wild-beasts ; and the angels served him.

14 ‡ ‡ Now after John was put in prison, Jesus came into Galilee, preach-
 15 ing the gospel of the kingdom of God, Saying, The time is fulfilled,
 and the kingdom of God is at hand : repent ye, and believe the gospel.

V. 1. *The beginning of the gospel of Jesus Christ.* The Evangelist speaks with strict Propriety. For the beginning of the Gospel is in the Account of John; the Gospel itself, in the whole Book.

V. 4. *Preaching the baptism of repentance :* that is, Preaching Repentance, and baptizing, as a Sign and Means of it.

V. 7. *The latchet of whose shoes I am not worthy to unloose :* that is, to do him the very meanest Service.

V. 12. *And immediately the Spirit leadeth him into the wilderness.* So in all the children of God, extraordinary Manifestations of his Fa-

our, are wont to be followed by extraordinary Temptations.

V. 13. *And he was there forty days, tempted by Satan — Invisibly.* After this followed the Temptation by him in a visible Shape, related by St. Matthew. *And he was with the wild beasts :* Tho' they had no power to hurt him. St. Mark not only gives us a Compendium of St. Matthew's Gospel, but likewise several valuable Particulars, which the other Evangelists had omitted.

V. 15. *The time is fulfilled. The time of my Kingdom, foretold by Daniel, expected by you, is fully come.*

* Matt. iii. 1. Luke iii. 1.

† Mal. iii. 1.

‡ Isai. xl. 3.

|| Matt. iii. 13.

§ Matt. iv. 1. Luke iv. 1.

‡ ‡ Matt. iv. 12.

V. 18. *Straight-*

16 * And walking by the sea of Galilee, he saw Simon and Andrew his
 17 brother, casting a net into the sea (for they were fishers) And Jesus
 said to them, Come ye after me, and I will make you fishers of men.
 18 And straightway leaving their nets, they followed him. And having
 19 gone thence a little farther, he saw James *the son* of Zebedee and John
 20 his brother, who were also in the vessel, mending their nets: And he
 called them; and immediately leaving their father Zebedee in the vessel
 with the hired servants, they went after him.

21 † And they go into Capernaum. And straightway on the sabbath, he
 22 went into the synagogue and taught. And they were astonished at his
 teaching; for he taught them as one having authority, and not as the
 23 scribes. And there was in their synagogue a man heaving an unclean spirit,
 24 and he cried out, saying, Let us alone: what have we to do with thee,
 Jesus of Nazareth? Art thou come to destroy us? I know thee who
 25 thou art, the Holy one of God. And Jesus rebuked him, saying, Hold
 26 thy peace and come out of him. And the unclean spirit having torn
 27 him, and cried with a loud noise, came out of him. And they were all
 amazed, so that they questioned among themselves, saying, What is this?
 What new teaching *is* this? For with authority he commandeth even
 28 the unclean spirits and they obey him. And immediately his fame went
 forth into all the country of Galilee round about.

29 ‡ And coming out of the synagogue, they entered forthwith into the
 30 house of Simon and Andrew, with James and John. And Simon's wife's
 31 mother lay ill of a fever, and immediately they tell him of her. And
 he came and taking her by the hand, lifted her up; and straightway
 32 the fever left her, and she waited on them. And in the evening, when
 the sun was set, they brought to him all that were diseased, and them
 33 that were possessed with devils. And the whole city was gathered toge-
 34 ther at the door. And he healed many that were ill of divers diseases,
 and cast out many devils, and suffered not the devils to say that they knew
 him.

V. 18. *Straightway leaving their nets, they followed him.* From this time they forsook their Employ, and constantly attended him. Happy they, who follow *Christ* at the first Call!

V. 26. *A loud noise:* For he was forbidden to speak. *Christ* would neither suffer those evil Spirits to speak in opposition, nor yet in favour of him. He needed not their testimony, nor would encourage it, lest any should infer, That he acted in concert with them.

* *Matt. iv. 18. Luke v. 1.*

† *Luke iv. 31.*

V. 32. *When the sun was set*—And consequently the Sabbath was ended, which they reckoned from Sun-set to Sun-set.

V. 33. *And the whole city was gathered together at the door.* O what a fair Prospect was here? Who could then have imagined, That all these Blossoms, would die away without Fruit?

V. 34. *He suffered not the devils to say, that they knew him*—That is, according to

‡ *Matt. viii. 14. Luke iv. 38.*

Dr.

35 * And in the morning, rising a great while before day, he went out
36 and departed into a desert place and prayed there. And Simon and
37 they that were with him followed after him. And having found him,
38 they say to him, All men seek thee. And he saith to them, Let us go to
the neighbouring towns, that I may preach there also: for therefore am
39 I come. And he preached in their synagogues throughout all Galilee,
and cast out devils.

40 † And there came to him a leper beseeching him and kneeling down
to him and saying to him, If thou wilt, thou canst make me clean.
41 And Jesus, moved with tender compassion, putting forth *his* hand,
42 touched him, and saith to him, I will; be thou clean. And when he
had spoken, immediately the leprosy departed from him and he was
43 cleansed. And having straitly charged him, he forthwith sent him
44 away, And saith to him, See thou say nothing to any man; but go,
shew thyself to the priest, and offer for thy cleansing what Moses com-
45 manded, for a testimony to them. But he going out published *it* much
and blazed abroad the matter, so that he could no more openly enter into
the city; but he was without in desert places: and they came to him
from every quarter.

II. AND again he entered into Capernaum after some days; and it was
2 heard that he was in the house. ‡ And immediately many were gathered
together, so that there was no room for *them*, no, not even about
3 the door. And he spake the word to them. And they come to him,

Dr. *Mede's* Hypothesis, (That the Scriptural Demoniacs were only diseased Persons) *He suffered not the Diseases to say, That they knew him!*

V. 35. *Rising a great while before day.* So did he labour for us, by day and by night.

V. 44. *See thou say nothing to any man.* But our Blessed Lord gives no such Charge to us. If he has made us clean from our Leprosy of Sin, we are not commanded to conceal it. On the contrary, it is our Duty to publish it abroad, both for the honour of our Benefactor, and that others who are sick of sin, may be encouraged to ask and hope for the same Benefit. *But go, shew thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them.* The Priests, seeing him, pronouncing him clean (*Levit. xiii. 17, 23, 28, 37.*) and accordingly allowing him to offer as Moses commanded (*Lev. xiv. 2, 7.*) was

* Luke iv. 42.

† Matt. viii. 2. Luke v. 12.

‡ Matt. ix. 2. Luke v. 18.

○

Capernaum,

such a Proof against them, that they durst never say, The Leper was not cleansed; which out of Envy or Malice against our Saviour, they might have been ready to say, upon his presenting himself to be viewed, according to the Law, if by the cleansed person's talking much about his Cure, the Account of it had reached their ears, before he came in person. This is the chief Reason why our Lord commanded this man to *say nothing*.

V. 45. *So that Jesus could no more openly enter into the city.* It was chiefly to prevent this Inconvenience, that our Lord had enjoined him silence.

V. 1. *And again after having been in desert places for some time, he returned privately to the City.* *In the house:* In Peter's house.

V. 2. *And immediately many were gathered together.* Hitherto continued the General Impression on their Hearts. Hitherto, even at

- 4 bringing a paralytic, borne of four. And not being able to come nigh him for the croud, they uncovered the roof where he was, and having
 5 broken *it* up, they let down the couch whereon the paralytic lay. Jesus seeing their faith, said to the paralytic, Son, thy sins are forgiven thee.
 6 But certain of the scribes were sitting there, and reasoning in their hearts,
 7 Why doth this *man* thus speak blasphemies? Who can forgive sins, but
 8 GOD only? And Jesus immediately knowing in his spirit, that they so reasoned in themselves, said to them, Why reason ye thus in your hearts?
 9 Which is easier? To say to the paralytic, *Thy* sins are forgiven thee?
 10 Or to say, Arise, and take up thy couch and walk? But that ye may know, that the Son of man hath authority on earth to forgive sins:
 11 (He saith to the paralytic) I say to thee, Arise, and take up thy couch,
 12 and go to thine house. And immediately he arose, and taking up his couch, went forth before them all; so that they were all amazed and glorified GOD, saying, We never saw it thus.
 13 And he went forth again by the sea-side, and all the multitude came
 14 to him, and he taught them. * And passing by, he saw Levi, the son of Alpheus sitting at the custom-house, and saith to him, Follow me.
 15 And he arose and followed him. And as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples;
 16 for there were many, and they followed him. And the scribes and Pharisees seeing him eat with publicans and sinners, said to his disciples, How is it that he eateth and drinketh with publicans and sinners? And
 17 Jesus hearing *it* saith to them, They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sin-

Capernaum, all who heard, received the Word with Joy.

V. 4. *They uncovered the roof*—Or, took up the Covering, the Lattice or Trap-door, which was on all their Houses (being flat-roofed.) And finding it not wide enough, broke the Passage wider, to let down the Couch.

V. 6. *But certain of the scribes*—See whence the first Offence cometh! As yet not one of the plain, unlettered People were offended. They all rejoiced in the light, till these *Men of Learning* came, to put darkness for light, and light for darkness. Wo to all such blind Guides! Good it had been for these if they had never been born. O GOD, let me never offend one of the simple ones! Sooner let my tongue cleave to the roof of my mouth!

V. 12. *They were all amazed*: Even the Scribes themselves for a time.

V. 13. *All the multitude came to him*: namely,

* *Matt. ix. 9. Luke v. 27.*

By the Sea-side, and he as readily taught them there, as if they had been in a Synagogue.

V. 15. *Many publicans and notorious sinners sat with Jesus*: Some of them doubtless invited by *Matthew*, moved with compassion for his old Companions in Sin. But the next words, *For they were many and they followed him*, seem to imply, that the greater part, encouraged by his gracious words and the tenderness of his Behaviour, and impatient to hear more, staid for no Invitation, but prest in after him, and kept as close to him as they could.

V. 16. *And the scribes and the Pharisees said*: So now the *Wise-men* being joined by the *Saints of the world*, went a little farther in raising prejudice against our Lord. In his answer, he uses as yet no Harshness, but only calm, dispassionate Reasoning.

V. 17. *I came not to call the righteous*: Therefore if these were righteous, I should not call them.

18 ners to repentance. * And the disciples of John and of the Pharisees used to fast: and they come and say to him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them; and then shall they fast in those days. No man seweth a piece of new cloth on an old garment: else the new piece that filleth it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old leathern-bottles; else the new wine bursteth the bottles, and the wine is spilt, and the bottles are lost; but new wine must be put into new bottles.

23 † And he went thro' the corn-fields on the sabbath day: and his disciples as they went, plucked the ears of corn. And the Pharisees said to him, Behold, why do they on the sabbath that which is not lawful? And he said to them, Have ye never read what David did, when he had need and was hungry he and they that were with him? ‡ How he went into the house of God in the days of Abiathar the high priest, and ate the shew-bread, which it is not lawful for any but the priests to eat, and gave also to them who were with him? And he said to them, The sabbath was made for man, not man for the sabbath. Moreover the Son of man is Lord also of the sabbath.

III. - || AND he entered again into the synagogue: and there was a man there who had a withered hand. And they watched him, whether he would heal him on the sabbath, that they might accuse him. And he saith to the man that had the withered hand, Stand forth. And he saith to them, Is it lawful to do good on the sabbath, or to do evil? To save life or to kill? But they held their peace. And looking round upon them with anger, being grieved for the hardness of their hearts, he saith

them. But now, they are the very persons I came to save.

V. 26. *In the days of Abiathar the high priest. Abimelech the Father of Abiathar was High-priest then; Abiathar himself not till some time after. This phrase therefore only means, the days when Abiathar was well known, who was afterwards the High-priest.*

V. 27. *The sabbath was made for man: And therefore must give way to man's Necessity.*

V. 28. *Moreover the Son of man is Lord also of the sabbath. Being the Supreme Lawgiver, he hath Power to dispense with his own Laws:*

* Matt. ix. 14. Luke v. 33.

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And with this in particular.

V. 1. *He entered again into the synagogue: At Capernaum on the same day.*

V. 2. *And they, the scribes and Pharisees, watched him, that they might accuse him. Pride, Anger, and Shame after being so often put to silence, began now to ripen into Malice.*

V. 4. *Is it lawful to save life, or to kill? Which he knew they were now seeking occasion to do. But they held their peace: Being confounded, tho' not convinced.*

V. 5. *Looking round upon them with anger, being grieved: Angry at the Sin, grieved at the*

† Matt. xii. 1. Luke vi. 1.

‡ I Sam. xxi. 6.

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Sinner;

4 bringing a paralytic, borne of four. And not being able to come nigh him for the croud, they uncovered the roof where he was, and having 5 broken *it* up, they let down the couch whereon the paralytic lay. Jesus seeing their faith, said to the paralytic, Son, thy sins are forgiven thee. 6 But certain of the scribes were sitting there, and reasoning in their hearts, 7 Why doth this *man* thus speak blasphemies? Who can forgive sins, but 8 GOD only? And Jesus immediately knowing in his spirit, that they so reasoned in themselves, said to them, Why reason ye thus in your hearts? 9 Which is easier? To say to the paralytic, *Thy* sins are forgiven thee? 10 Or to say, Arise, and take up thy couch and walk? But that ye may know, that the Son of man hath authority on earth to forgive sins: 11 (He saith to the paralytic) I say to thee, Arise, and take up thy couch, 12 and go to thine house. And immediately he arose, and taking up his couch, went forth before them all; so that they were all amazed and glorified GOD, saying, We never saw it thus.

13 And he went forth again by the sea-side, and all the multitude came 14 to him, and he taught them. * And passing by, he saw Levi, the son of Alphaeus sitting at the custom-house, and saith to him, Follow me. 15 And he arose and followed him. And as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; 16 for there were many, and they followed him. And the scribes and Pharisees seeing him eat with publicans and sinners, said to his disciples, How is it that he eateth and drinketh with publicans and sinners? And 17 Jesus hearing *it* saith to them, They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sin-

Capernaum, all who heard, received the Word with Joy.

V. 4. *They uncovered the roof*—Or, *took up the Covering*, the Lattice or Trap-door, which was on all their Houses (being flat-roofed.) And finding it not wide enough, broke the Passage wider, to let down the Couch.

V. 6. *But certain of the scribes*—See whence the first Offence cometh! As yet not one of the plain, unlettered People were offended. They all rejoiced in the light, till these *Men of Learning* came, to put darkness for light, and light for darkness. Wo to all such blind Guides! Good it had been for these if they had never been born. O GOD, let me never offend one of the simple ones! Sooner let my tongue cleave to the roof of my mouth!

V. 12. *They were all amazed*: Even the Scribes themselves for a time.

V. 13. *All the multitude came to him*: namely,

* *Matt. ix. 9. Luke v. 27.*

By the Sea-side, and he as readily taught them there, as if they had been in a Synagogue.

V. 15. *Many publicans and notorious sinners sat with Jesus*: Some of them doubtless invited by *Matthew*, moved with compassion for his old Companions in Sin. But the next words, *For they were many and they followed him*, seem to imply, that the greater part, encouraged by his gracious words and the tenderness of his Behaviour, and impatient to hear more, staid for no Invitation, but prest in after him, and kept as close to him as they could.

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‡ 1 Sam. xxi. 6. Sinner;

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to the man, Stretch forth thine hand. And he stretched *it* forth : and
6 his hand was restored. And the Pharisees going out, straightway took
counsel with the Herodians against him, how they might destroy him.

7 THEN Jesus withdrew with his disciples to the sea : and a great mul-
8 titude from Galilee followed him, And from Judea, and from Jerusa-
lem, and from Idumea, and from beyond Jordan ; and they about Tyre
and Sidon, a great multitude, having heard what great things he did,
9 came to him. And he spake to his disciples, that a boat should wait on
10 him, because of the multitude, lest they should throng him. For he
had healed many, so that they rushed in upon him, as many as had
11 plagues. And unclean spirits when they saw him fell down before him
12 and cried, saying, Thou art the Son of God. And he straitly charged
13 them, not to make him known. And he goeth up into a mountain,
14 and calleth to him whom he would, and they came to him. * And he
ordained twelve, that they might be with him, and that he might send
15 them forth to preach, And to have power to heal diseases and to cast
16 out devils. And Simon he surnamed Peter : And James *the son* of
17 Zebedee, and John the brother of James (and he surnamed them
18 Boanerges, that is, the sons of thunder) And Andrew, and Philip, and
Bartholomew, and Matthew, and Thomas, and James *the son* of Alpheus,
19 and Thaddeus, and Simon the Canaanite, And Judas Iscariot, who also
betrayed him.

20 And they come into an house : And the multitude cometh together
21 again, so that they could not so much as eat bread. And his relations
hearing *of it*, came out to lay hold on him ; for they said, He is beside

Sinner ; the true Standard of Christian Anger. But who can separate Anger at Sin from Anger at the Sinner? None but a true Believer in *Christ*.

V. 6. *The Pharisees going out* : Probably leaving the Scribes to watch him still : *took counsel with the Herodians* : As bitter as they usually were against each other.

V. 8. *From Idumea* : The Natives of which had now professed the *Jewish* Religion above an hundred and fifty years. *They about Tyre and Sidon* : The Israelites who lived in those Coasts.

V. 10. *Plagues*, or *Scourges* (so the *Greek* Word properly means) seem to be those very painful or afflictive Disorders, which were frequently sent, or at least permitted of GOD, as a *Scourge* or Punishment of Sin.

V. 12. *He charged them not to make him known*. It was not the time : Nor were they fit Preachers.

V. 13. *He calleth whom he would*. With regard to the Eternal States of men, GOD always acts as Just and Merciful. But with regard to numberless other things, He seems to us, to act as mere Sovereign.

V. 14. *He surnamed them Sons of Thunder* : Both with respect to the Warmth and Impetuosity of their Spirit, their fervent Manner of Preaching, and the Power of their Word.

V. 20. *To eat bread* : that is, to take any Sustenance.

V. 21. *His relations* : His mother and his brethren, ver. 31. But it was some time before they could come near him.

* *Matt. x. 2. Luke vi. 13. Acts i. 13.*

V. 22. *The*

22 himself. But the scribes who had come down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.
 23 And calling them to him, he said to them in parables, How can Satan
 24 cast out Satan? If a kingdom be divided against itself, that kingdom
 25 cannot stand. And if an house be divided against itself, that house can-
 26 not stand. If Satan then be risen up and divided against himself, he can-
 27 not stand, but hath an end. None can enter into the strong one's house
 and plunder his goods, unless he first bind the strong one, and then he
 28 will plunder his house. * Verily I say to you, All sins shall be forgiven
 the sons of men and blasphemies wherewith soever they shall blaspheme.
 29 But he that shall blaspheme against the Holy Ghost hath never forgive-
 30 nefs, but is liable to eternal damnation: Because they said, He hath an
 31 unclean spirit. Then come his brethren and his mother, and stand-
 32 ing without, sent to him, calling him. And the multitude sat about
 him; and they say to him, Behold, thy mother and thy brethren with-
 33 out seek for thee. And he answered them, saying, Who is my mother or
 34 my brethren? And looking round on them who sat about him, he said,
 35 Behold my mother and my brethren. For whosoever shall do the will
 of GOD, the same is my brother and sister and mother.

IV. † AND again he taught by the sea-side, and a great multitude was gathered to him, so that going into the boat, he sat in the sea, and the whole multitude was by the sea on the land. And he taught them many

V. 22. *The scribes and Pharisees (Matth. xii. 22.) who had come down from Jerusalem: Purposely, on the Devil's Errand. And not without Success. For the common people now began to drink in the Poison, from these learned; good, honourable men. He hath Beelzebub, at command; is in league with him: And by the prince of the devils casteth he out devils. How easily may a man of Learning elude the strongest Proof of a Work of GOD! How readily can he account for every Incident, without ever taking GOD into the question!*

V. 30. *Because they said, He hath an unclean spirit. Is it not astonishing, That men who have ever read these words, should doubt, What is the Blasphemy against the Holy Ghost? Can any words declare more plainly, That it is, "The ascribing those Miracles to the Power of the Devil, which Christ wrought by the "Power of the Holy Ghost?"*

V. 31. *Then come his brethren and his mother:*

* *Matth. xii. 31. Luke xii. 10.*

Having at length made their way through the croud, so as to come to the door. *His Brethren are here named first, as being first and most earnest in the design of taking him. For neither did these of his brethren believe on him. They sent to him, calling him. They sent one into the house, who called him aloud, by name.*

V. 34. *Looking round on them who sat about him — With the utmost sweetness: He said, Behold my mother and my brethren. In this preference of his true Disciples even to the Virgin Mary, considered merely as his Mother after the flesh, he not only shews his high and tender Affection for them, but seems designedly to guard against those excessive and idolatrous Honours, which he foresaw would in after Ages be paid to her.*

V. 2. *He taught them many things by Parables; After the usual manner of the Eastern Nations, to make his Instructions more agree-*

† *Matth. xiii. 1. Luke viii. 4.*

able.

3 things by parables, and said to them in his teaching, **Hearken: Behold,**
 4 a sower went out to sow. And as he sowed, some fell by the way-side,
 5 and the birds of the air came and devoured it. And some fell on stony
 ground, where it had not much earth; and immediately it sprung up,
 6 because it had no depth of earth. But when the sun was up, it was
 7 scorched, and because it had no root, it withered away. And some fell
 among thorns, and the thorns grew up and choked it, and it yielded no
 8 fruit. And other fell on good ground, and yielded fruit springing up
 and increasing, and brought forth, some thirty, and some sixty, and some
 9 an hundred. And he said, He that hath ears to hear, let him hear.
 10 And when he was alone, they that were about him, with the twelve,
 11 asked him of the parable. And he said to them, To you it is given to
 know the mystery of the kingdom of God: but to them that are with-
 12 out, all things are in parables: So that seeing they see, and do not per-
 ceive, and hearing they hear, and do not understand; lest at any time
 13 they should be converted, and *their* sins should be forgiven them. And
 he saith to them, Know ye not this parable? How then will ye know all
 14 parables? The sower soweth the word. And these are they by the
 15 way-side, where the word is sown; but when they have heard, Satan
 cometh immediately, and taketh away the word sown in their hearts.
 16 And these are they likewise who have received the seed on stony ground,
 who when they have heard the word, immediately receive it with joy:
 17 But have not root in themselves, and so endure but for a time: after-
 ward when affliction or persecution ariseth because of the word, they are
 18 presently offended. And these are they that have received it among
 19 thorns, who hear the word, And the cares of this world, and the de-
 ceitfulness of riches, and the desires of other things entering in, choke the

able to them, and to impress them the more upon attentive Hearers. A Parable signifies not only a Simile or Comparison, and sometimes a Proverb, but any kind of Instructive Speech, wherein spiritual things are explained and illustrated by natural. *Prov. i. 6. To understand a proverb and the interpretation—* The proverb is the literal sense, the interpretation is the spiritual, and resting in the literal sense killeth, but the spiritual giveth life.

V. 3. *Hearken:* This word he probably spoke with a loud voice to stop the noise and hurry of the people.

V. 10. *When he was alone:* that is, retired, apart from the multitude.

V. 11. *To them that are without:* So the Jews termed the Heathens; so our Lord terms

all obstinate Unbelievers. For they shall not enter into his kingdom; they shall abide in outer Darkness.

V. 12. *So that seeing they see and do not perceive.* They would not see before: Now they could not, GOD having given them up to the Blindness which they had chosen.

V. 13. *Know ye not this parable?* Which is as it were the Foundation of all those that I shall speak hereafter; and is so easy to be understood?

V. 19. *The desires of other things choke the word:* A deep and important truth! The Desire of any thing, otherwise than as it leads to Happiness in GOD, directly tends to Barrenness of Soul. *Entering in:* Where they were not before. Let him therefore who has re-

ceived

20 word, and it becometh unfruitful. And these are they that have received it on the good ground, who hear the word and receive *it*, and bring forth fruit, some thirty *fold*, some sixty, and some an hundred.

21 * And he said to them, Is a candle brought to be put under a bushel or
22 under a bed, and not to be set on a candlestick? † For there is nothing hid, which shall not be manifested, neither was any thing kept secret,
23 but that it might come abroad. If any man hath ears to hear, let him
24 hear.

And he said to them, Take heed what ye hear. With what measure ye mete, it shall be measured to you, and to you that hear, shall
25 more be given. ‡ For he that hath, to him shall be given; but he that hath not, from him shall be taken, even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed
27 into the ground, And should sleep and rise night and day, and the seed
28 should spring and grow up he knoweth not how. For the earth bringeth
29 forth fruit of itself, first the blade, then the ear, after that, the full
30 corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereto shall we liken the kingdom of God? Or
31 with what comparison shall we compare it? *It is like a grain of mustard seed, which when it is sown in the earth, is one of the least of
32 the seeds that are in the earth. But when it is sown it groweth up and becometh greater than all herbs, so that the birds of the air may lodge*

ceived and retained the Word, see that no other Desire then *enter in*, such as perhaps till then he never knew. *It becometh unfruitful:* After the fruit had grown almost to perfection.

V. 21. *And he said, Is a candle:* As if he had said, I explain these things to you, I give you this light, not to conceal, but to impart it to others. And if I conceal any thing from you now, it is only that it may be more effectually manifested hereafter.

V. 24. *Take heed what ye hear:* that is, Attend to what you hear, that it may have its due Influence upon you. *With what measure ye mete:* that is, according to the Improvement you make of what you have heard, still further Assistances shall be given. *And to you that hear,* that is, with Improvement.

V. 25. *He that hath:* that improves whatever he has received, to the Good of Others, as well as of his own Soul.

V. 26. *So is the kingdom of God:* the In-

ward Kingdom is like seed *which a man casts into the ground:* This a Preacher of the Gospel casts into the Heart. And he *sleeps and rises night and day.* That is, he has it continually in his thoughts. Mean time *it springs and grows up he knows not how.* Even he that sowed it, cannot explain, *How* it grows. For as the Earth by a curious kind of Mechanism, which the greatest Philosophers cannot comprehend, does as it were spontaneously bring forth first the Blade, then the Ear, then the full Corn in the ear: So the Soul, in an inexplicable manner brings forth, first weak Graces, then stronger, then full Holiness. And all this, *of itself,* as a Machine, whose Spring of Motion is within itself. Yet observe the amazing Exactness of the Comparison. The Earth brings forth no Corn (as the Soul no Holiness) without both the Care and Toil of Man, and the benign Influences of Heaven.

V. 29. *He putteth in the sickle.* God cutteth down and gathereth the corn into his Garner.

* Matt. v. 15. Luke viii. 16. xi. 31. † Matt. x. 26. Luke viii. 17. ‡ Matt. xiii. 12. Luke viii. 18. ¶ Matt. xiii. 31. Luke xiii. 18. V. 33. He

33 under the shadow of it. And with many such parables spake he the
 34 word to them, as they were able to hear. But without a parable spake
 he not to them: and in private he expounded all things to his disciples.
 35 * And the same day, in the evening he saith to them, Let us go over
 36 to the other side. And having sent away the multitude, they take him
 as he was in the boat. And there were with him other little vessels.
 37 And there ariseth a great storm of wind, and the waves beat into the
 38 boat, so that it was now full. But he was asleep on the pillow, in the
 stern of the boat. And they awake him and say to him, Master, carest
 39 thou not that we perish? And he arose and rebuked the wind, and said
 to the sea, Peace; be still. And the wind ceased and there was a great
 40 calm. And he said to them, Why are ye so fearful? How is it, that ye
 41 have not faith? And they feared exceedingly, and said one to another,
 Who is this, that even the wind and the sea obey him?

V. † AND they came to the other side of the sea, into the country of the
 2 Gadarenes. And as he came out of the boat, there met him imme-
 3 diately out of the tombs a man with an unclean spirit, Who had *his*
 dwelling among the tombs, and no man could bind him, no not with
 4 chains. For he had been often bound with fetters and chains, and the
 chains had been plucked asunder, by him, and the fetters broken in
 5 pieces; and no man could tame him. And always night and day, he
 was in the tombs, and in the mountains, crying and cutting himself
 6 with stones. But seeing Jesus afar off, he ran and worshiped him,
 7 And crying with a loud voice, said, What have I to do with thee, Jesus,
 Son of the most high God? I adjure thee by GOD, that thou torment me
 8 not. (For he had said to him, Come out of the man, *thou* unclean
 9 spirit.) And he asked him, What *is* thy name? And he answered say-
 10 ing, My name *is* Legion; for we are many. And he earnestly besought

V. 33. *He spake the word, as they were able to hear it:* Adapting it to the capacity of his Hearers, and speaking as plain as he could without offending them. A Rule never to be forgotten by those who instruct others.

V. 36. *They take him as he was in the boat:* They carried him immediately in the same boat, from which he had been preaching to the People.

V. 38. *On the pillow:* So we translate it, for want of a proper *English* Expression, for that particular Part of the Boat near the Rudder on

which he lay.

V. 39. *Peace: Cease thy roaring. Be still. Cease thy tossing.*

V. 2. *There met him a man with an unclean spirit.* St. Matthew mentions Two of them. Probably this, so particularly spoken of here, was the most remarkably fierce and ungovernable.

V. 9. *My name is Legion; for we are many:* But all these seem to have been under one Commander, who accordingly speaks all along, both for them and himself.

* *Matt. viii. 26. Luke viii. 26.*

† *Matt. viii. 28. Luke viii. 26.*

V. 15. *And*

11 him, that he would not send them away out of the country. Now there
 12 was there at the mountain a great herd of swine feeding. And all the
 devils besought him, saying, Send us to the swine, that we may go into
 13 them. And Jesus forthwith gave them leave. And the unclean spirits
 going out, entered into the swine, and the herd rushed down the steep
 into the sea, (they were about two thousand) and were choked in
 14 the sea. And they that fed the swine fled, and told *it* in the city and
 in the country. And they went out to see that which was done.
 15 And they come to Jesus and see the demoniac, sitting and clothed and in
 16 his right mind: and they were afraid. And they that saw *it* told them
 17 how it befell that demoniac, and also concerning the swine. And they
 18 prayed him to depart out of their coasts. And as he went into the
 boat, he that had been possessed with the devils, besought him, that he
 19 might be with him. But Jesus suffered him not, but said to him, Go
 home to thy friends, and tell them how great things the Lord hath done
 20 for thee, and hath had compassion on thee. And he departed and pub-
 lished in Decapolis, how great things Jesus had done for him. And all
 men marvelled.

21 * And when Jesus was passed over again by boat to the other side,
 22 much people was gathered to him, and he was near the sea. † And
 there cometh one of the rulers of the synagogue, Jairus by name, and
 23 seeing him, falleth at his feet. And besought him greatly, saying, My
 24 little daughter is at the point of death: come and lay thy hands on her
 that she may be healed, and she shall live. ‡ And he went with him,
 25 and much people followed him and thronged him. And a certain
 woman who had had an issue of blood twelve years, And had suffered
 26 many things of many physicians, and had spent all that she had, and was
 27 nothing bettered, but rather grown worse, Having heard of Jesus,
 28 came in the croud behind, and touched his garment. For she said, If I
 29 but touch his clothes, I shall be whole. And the fountain of her blood
 was straightway dried up, and she knew in *her* body, that she was healed
 30 of that plague. And Jesus immediately knowing in himself, that virtue

V. 15. *And they were afraid.* It is not im-
 probable they might otherwise have offered
 some Rudeness, if not Violence.

V. 19. *Tell them how great things the Lord
 hath done for thee.* This was peculiarly need-
 ful there, where *Christ* did not go in person.

V. 20. *He published in Decapolis* — Not only
 at home, but in all that country where *Jesus*

* Luke viii. 40.

† Matt. ix. 18. Luke viii. 41.

P

‡ Matt. ix. 20. Luke viii. 42.

V. 37. *John*

himself did not come.

V. 22. *One of the rulers of the synagogue.*
 To regulate the Affairs of every Synagogue,
 there was a Council of grave men. Over these
 was a President, who was termed *The Ruler of
 the Synagogue.* Sometimes there was more
 than one Ruler in a Synagogue.

had gone out of him, turning about in the croud said, Who touched my
 31 clothes? And his disciples said to him, Thou seest the multitude throng-
 32 ing thee, and sayest thou, Who touched me? And he looked round to
 33 see her that had done this. And the woman fearing and trembling,
 knowing what was done in her, came and fell down before him, and
 34 told him all the truth. And he said to her, Daughter, thy faith hath
 made thee whole: go in peace, and continue whole of thy plague.
 35 While he yet spake, they come from the ruler of the synagogue's *house*,
 saying, Thy daughter is dead: why troublest thou the Master farther?
 36 When Jesus heard the word spoken he saith to the ruler of the syna-
 37 gogue, Fear not; only believe. And he suffered no man to follow him,
 38 save Peter, and James, and John the brother of James. And he cometh
 to the house of the ruler of the synagogue, and seeth a tumult, and them
 39 that wept and wailed greatly. And coming in, he saith to them, Why
 make ye this ado and weep? The damsel is not dead, but sleepeth.
 40 And they laughed him to scorn. But having put them all out, he taketh
 the father and the mother of the damsel, and them that were with him,
 41 and goeth in where the damsel was lying. And taking the damsel by
 the hand he said to her, Talitha cumi, which is, being interpreted;
 42 Damsel, (I say to thee) arise. And straightway the damsel arose and
 walked: for she was twelve years old. And they were astonished with
 43 a great astonishment. And he charged them straitly, that no man should
 know it, and commanded that something should be given her to eat.

VI. * AND he went out from thence and came into his own country, and
 2 his disciples follow him. And on the sabbath he taught in the syna-
 gogue, and many hearing were astonished, saying, Whence hath this man
 these things? And what wisdom is this that is given him, that such
 3 mighty works are wrought by his hands? Is not this the carpenter?
 The son of Mary, the brother of James and Joses, and of Judas and

V. 37. *John the brother of James.* When St. Mark wrote, not long after our Lord's Ascension, the memory of St. James, lately beheaded, was so fresh, that his name was more known, than that of John himself.

V. 40. *Them that were with him—Peter, James, and John.*

V. 42. *He charged them that no man should know it:* That he might avoid every Appearance of Vain-glory, might prevent too great a Concurrence of People, and might not farther

enrage the Scribes and Pharisees against him; the time for his Death and for the full Manifestation of his Glory being not yet come. *He commanded something should be given her to eat.* So that when either Natural or Spiritual Life is restored, even by immediate Miracle, all proper Means are to be used in order to preserve it.

V. 3. *Is not this the Carpenter?* There can be no doubt, but in his youth, he wrought with his Father Joseph.

* Matt. xiii. 54. Luke iv. 16.

Simon ! And are not his sisters here with us ? And they were offended
 4 at him. And Jesus said to them, A prophet is not without honour, but
 in his own country, and among his own kindred, and in his own house.
 5 And he could do no miracle there, save that he laid his hands on a few
 6 sick and healed them. And he marvelled because of their unbelief.
 And he went round about thro' the villages teaching.

7 * AND he calleth to him the twelve, and sent them forth by two and
 8 two, and gave them power over unclean spirits ; † And commanded
 them to take nothing for the journey, save a staff only ; no scrip, no
 9 bread, no mony in their purse ; But be shod with sandals, and not to
 10 put on two coats. ‡ And he said to them, Wheresoever ye enter into an
 11 house, there abide till ye depart from that place. And whosoever shall
 not receive you nor hear you, departing thence shake off the dust under
 your feet, for a testimony against them. Verily I say to you, it shall be
 12 more tolerable for Sodom and Gomorrah in the day of judgment than
 13 for that city. § And they went out and preached, that men should re-
 pent. And they cast out many devils, and || anointed with oil many that
 were sick and healed *them*.

14 † † And king Herod heard (for his name was spread abroad) and he
 said, John the Baptist is risen from the dead, and therefore divine powers

V. 5. *He could do no miracle there*: Not consistently with his Wisdom and Goodness: It being inconsistent with his Wisdom to work there, where it could not promote his great End: and with his Goodness; seeing he well knew his Countrymen would reject, whatever Evidence could be given them. And therefore to have given them more Evidence, would only have increased their Damnation.

V. 6. *He marvelled*—As man. As he was God, nothing was strange to him.

V. 8. *He commanded them, to take nothing for the journey, that they might be always loose, free, ready for motion. Save a staff only.* He that had one, might take it; but he that had not, was not to provide one, *Matt. x. 9.*

V. 9. *Be shod with sandals, as you usually are.* Sandals were pieces of strong Leather or Wood, tied under the sole of the foot by strings, something resembling modern Clogs. *The Shoes* which they are in *St. Matthew* forbidden to take, were a kind of short Boots, reaching a

little above the mid-leg, which were then commonly used in Journeys.

Our Lord intended by this Mission, to initiate them into their Apostolic Work. And it was doubtless an Encouragement to them all their life after, to recollect the Care which God now took of them, when they had left all they had, and went out quite unfurnished for such an Expedition. In this view our Lord himself leads them to consider it, *Luke xxii. 35. When I sent you forth without Purse or Scrip, lacked ye any thing?*

V. 13. *They anointed with oil many that were sick*: Which *St. James* gives as a General Direction (ch. v. 11, 15.) adding those peremptory words, *And the Lord shall heal him. He shall be restored to Health*: Not by the natural Efficacy of the Oil, but by the supernatural Blessing of God. And it seems, this was the great, standing Means, of healing desperate Diseases in the Christian Church, long before *Extreme Unction* was used or heard of, which bears scarce any resemblance to it: The

* *Matt. x. 1. Luke ix. 1.* † *Matt. x. 9. Luke ix. 3.* ‡ *Matt. x. 11. Luke ix. 4.*
 § *Luke ix. 6.* || *James v. 14.* † † *Matt. xiv. 1. Luke ix. 7.*

15 exert themselves in him. Others said, It is Elijah: and others said, It is
 16 a prophet, as one of the prophets. But Herod hearing *thereof*, said,
 17 This is that John whom I beheaded: he is risen from the dead. For
 Herod himself had sent and apprehended John, and bound him in pri-
 son, for Herodias sake, his brother Philip's wife, for he had married her.
 18 For John had said to Herod, It is not lawful for thee, to have thy bro-
 19 ther's wife. Therefore Herodias was incensed against him, and was de-
 20 sires to have killed him; but she could not. For Herod revered
 John, knowing that he was a just and holy man, and preserved him:
 and when he heard him, he did many things, and heard him gladly.
 21 And a convenient day being come, when Herod on his birth-day made
 22 a feast, for his lords, captains, and principal men of Galilee: When the
 daughter of Herodias had come in and danced and pleased Herod, and
 his guests, the king said to the damsel, Ask of me whatsoever thou wilt,
 23 and I will give *it* thee. And he sware to her, Whatsoever thou shalt
 24 ask me, I will give thee, to the half my kingdom. And she went out
 and said to her mother, What shall I ask? And she said, The head of
 25 John the Baptist. And coming in quickly with haste to the king she
 asked, saying, I will that thou give me immediately in a charger the head
 26 of John the Baptist.* And the king was exceeding sorry: yet for his
 27 oath's sake, and for the sake of his guests, he would not reject her. And
 immediately the king sent one of his guard, and commanded his head to
 28 be brought. And he went and beheaded him in the prison, And
 brought his head in a charger and gave it to the damsel, and the damsel
 29 gave it to her mother. And the disciples hearing *it*, came and took up
 his corpse and laid it in a tomb.
 30 * And the apostles gather themselves together to Jesus, and told him
 31 all things, both what they had done and what they had taught. † And
 he said to them, Come ye yourselves apart into a desert place, and rest a

former being used, only as a Means of Health; the latter only when Life is despaired of.

V. 15. *A prophet, as one of the prophets*: Not inferior to one of the antient Prophets.

V. 16. *But Herod hearing thereof*—of their various Judgments concerning him, still said, *It is John*.

V. 20. *And preserved him*: Against all the Malice and Contrivances of *Herodias*. *And when he heard him*: Probably sending for him, at times, during his Imprisonment, which continued a year and a half. *He heard him gladly*: Delusive Joy! While *Herodias* lay in his

bosom.

V. 21. *A convenient day*—Convenient for her purpose. *His lords, captains, and principal men of Galilee*: The Great Men of the Court, the Army, and the Province.

V. 23. *To the half of my kingdom*: A proverbial Expression.

V. 26. *Yet for his Oath's sake and for the sake of his Guests*. Herod's Honour was like the Conscience of the chief Priests (*Matt. xxvii. 6.*) To shed innocent blood wounded neither one nor the other!

* Luke ix. 10.

† Matt. xiv. 13. John vi. 1.

V. 32. *They*

while. For there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by boat privately. And many saw them departing and knew him, and ran a foot thither from all the cities, and outwent them, and came together to him. And Jesus coming out saw a great multitude, and was moved with tender compassion for them; because they were as sheep having no shepherd, and he taught them many things. And when the day was now far spent, the disciples coming to him said, This is a desert place, and it is now late. Send them away, that they may go into the country and villages round about, and buy themselves bread; for they have nothing to eat. He answered and said to them, Give ye them to eat.

And they say to him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith to them, How many loaves have you? Go and see. And when they knew, they said, Five, and two fishes. And he commanded them to make all sit down by companies on the green grass. And they sat down in ranks, by hundreds and by fifties. And taking the five loaves, and the two fishes, looking up to heaven, he blessed, and gave *them* to the disciples to set before them: and he divided the two fishes among them all. And they all ate and were satisfied. And they took up twelve baskets full of the fragments and of the fishes. And they that had eaten of the loaves, were about five thousand men. * And straightway he constrained his disciples to go into the boat, and go before to the other side toward Bethsaida, while he sent away the people. † And having sent them away, he went to a mountain to pray. And in the evening, the boat was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary to them. And about the fourth watch of the night he cometh to them, walking on the sea, and would have passed by them. But they seeing him walking on the sea, supposed it had been an apparition, and cried out. (For they all saw him and were troubled.) And immediately he talked with them, and saith to them, Take courage: it is I: be not afraid. And he went up to them into the boat, and the wind ceased: and they were amazed in themselves above measure and

V. 32. *They departed*: Across a Creek or Corner of the Lake.

V. 34. *Coming out*—Of the Boat.

V. 40. *They sat down in ranks*—The word properly signifies a Parterre or Bed in a Garden; by a Metaphor, a Company of men ranged in order, by hundreds and by fifties: that is fifty in a rank and an hundred in file. So an hundred

multiplied by fifty, made just five thousand.

V. 43. *Full of the fragments*: of the bread.

V. 45. *He constrained his disciples*: Who did not care to go without him.

V. 48. *And he saw them*: For the Darkness could veil nothing from him. *And would have passed by them*: that is, walked, as if he was passing by.

* Matt. xiv. 22. † Matt. xiv. 23. John vi. 15.

V. 52. *Their*

52 wondered. For they considered not *the miracle* of the loaves; for their heart was hardened.

53 * AND having passed over, they came to the land of Gennesaret, and
54 drew to shore. And when they were come out of the boat, they knew
55 him, And ran thro' the whole country round about, and brought about
56 in beds them that were ill, where they heard he was. And wheresoever
he entered into villages, cities, or country-places, they laid the sick in the
streets, and besought him that they might touch if it were but the hem
of his garment; and as many as touched him were made whole.

VII. † THEN come together to him the Pharisees and certain of the scribes,
2 who came from Jerusalem. And they saw some of his disciples eat
3 bread with defiled, that is, unwashen hands. Now the Pharisees and all
the Jews, except they wash *their* hands to the wrist, eat not, holding the
4 tradition of the elders. And *coming* from the market, unless they wash,
they eat not: and many other things there are which they have received
to hold, the washings of cups and pots and brasen vessels and couches.
5 Then the Pharisees ask him, Why walk not thy disciples, according to
6 the tradition of the elders, but eat bread with defiled hands? He an-
swering said to them, Well hath Isaiah prophesied of you hypocrites, as it
is written, ‡ This people honoureth me with their lips, but their heart
7 is far from me. But in vain do they worship me, teaching for doctrines
8 the commandments of men. For leaving the commandment of GOD,
ye hold the tradition of men, the washing of pots and cups: and many
9 other such like things ye do. And he said to them, Full well ye
abolish the commandment of GOD, that ye may keep your own tradition.
10 For Moses said, § Honour thy father and thy mother, and, || Whoso re-
11 vileth father or mother, he shall surely die. But ye say, If a man shall
say to his father or mother, *It is Corban*, that is, a gift, by whatsoever
12 thou mightest have been profited by me: *he shall be free*. And ye suf-
13 fer him no more to do ought for his father or his mother; Abrogating
the word of GOD by your traditions which ye have delivered: and many
14 such like things ye do. And calling all the multitude, he said to

V. 52. *Their heart was hardened.* And yet they were not Reprobates. It means only, They were slow and dull of apprehension.

V. 1. *Who came from Jerusalem:* Probably on purpose to find occasion against him.

V. 4. *Washings of cups and pots and brasen*

* Matt. xiv. 34. † John vi. 21. ‡

† Matt. xv. 1.

‡ Isai. xxix. 13.

§ Exod. xx. 12.

|| Ch. xxi. 17.

vessels and couches. The Greek Word (*Baptisms*) means indifferently either Washing or Sprinkling. The Cups, Pots, and Vessels were washed; the Couches sprinkled.

V. 5. *The tradition of the Elders:* the Rule delivered down from our forefathers.

V. 15. *There*

15 them, Hearken to me every one of you and consider. There is nothing entering into a man from without, which can defile him; but the things 16 which come out of him, these are they that defile the man. If any 17 man have ears to hear, let him hear. And when he was come from the multitude into the house, his disciples asked him concerning the 18 parable. And he saith to them, Are even ye so without understanding? Do ye not perceive, That whatsoever entereth into a man from without, 19 cannot defile him, Because it entereth not into his heart, but into the 20 belly, and goeth into the vault, purging all meats. And he said, That 21 which cometh out of the man, that defileth the man. For from within, out of the heart of man proceed evil thoughts, adulteries, fornications, 22 murders, Thefts, covetousness, wickedness, deceit, lasciviousness, envy, 23 evil speaking, pride, foolishness. All these evils come from within, and defile the man.

24 * And he arose and went thence into the borders of Tyre and Sidon.

And entering into an house, he would have had no man know *it*; but he 25 could not be hid. For a woman whose young daughter had an unclean 26 spirit, having heard of him, came and fell at his feet, (The woman was a Greek, a Syrophenician by nation) and besought him to cast the devil 27 out of her daughter. But Jesus said to her, Let the children first be satisfied; for it is not right to take the childrens bread and cast *it* to the 28 dogs. She answered and said to him, True, Lord: yet the dogs under 29 the table eat of the children's crumbs. And he said to her, For this saying, go: the devil is gone out of thy daughter. And going to her 30 house, she found the devil gone out and her daughter lying on the bed.

31 † AND departing again from the borders of Tyre and Sidon, he came 32 to the sea of Galilee, thro' the midst of the country of Decapolis. And they bring to him one that was deaf and had an impediment in his 33 speech, and beseech him to put his hand upon him. And taking him aside from the multitude, he put his fingers into his ears, and spitting,

V. 15. *There is nothing entering into a man from without which can defile him.* Tho' it is very true, a man may bring Guilt, which is Moral Defilement, upon himself, by eating what hurts his Health, or by Excess either in Meat or Drink; yet even here the Pollution arises from the Wickedness of the Heart, and is just proportionable to it. And this is all that our Lord asserts.

V. 22. *Wickedness:* The word means Ill-nature, Cruelty, Inhumanity, and all malevolent

* *Matt. xv. 21.*

Affections. *Foolishness:* Directly contrary to Sobriety of Thought and Discourse: All kind of wild Imaginations and extravagant Passions.

V. 27. *The woman was a Greek,* (that is, a Gentile, not a Jew) a Syrophenician, or Canaanite. *Canaan* was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia.

V. 33. *He put his fingers into his ears* — Perhaps intending to teach us, That we are not to prescribe to Him (as they who brought this

† *Matt. xv. 29.*

man,

34 touched his tongue. And looking up to heaven, he groaned and saith
 35 to him, Ephphatha; that is, be opened. And straightway his ears were
 opened, and the string of his tongue was loosed, and he spake plain.
 36 And he charged them to tell no man; but the more he charged them,
 37 so much the more a great deal they published *it*, And were beyond
 measure astonished, saying, He hath done all things well; he maketh
 both the deaf to hear and the dumb to speak.

VIII. * IN those days, the multitude being very great, and having nothing to
 2 eat, Jesus calling his disciples saith to them, I have compassion on the
 multitude, because they continue with me now three days, and have no
 3 thing to eat. And if I send them away fasting to their own home, they
 4 will faint by the way; for divers of them come from far. And his dis-
 ciples answered him, Whence can one satisfy these men with bread here
 5 in the wilderness? And he asked them, How many loaves have ye?
 6 And they said, Seven. And he commanded the people to sit down on
 the ground; and taking the seven loaves, having given thanks, he brake
 and gave to his disciples to set before *them*: and they did set *them* before
 7 the people. And they had a few small fishes: and having blessed *them*,
 8 he commanded, to set them also before *them*. So they did eat and were
 satisfied; and they took up of the fragments that were left, seven baskets.
 9 And they that had eaten were about four thousand: and he sent them
 away.
 10 And straightway going into the boat with his disciples he came into
 11 the parts of Dalmanutha. † And the Pharisees came forth and questioned
 12 with him, seeking of him a sign from heaven, tempting him. And
 sighing deeply in his spirit, he said, Why doth this generation seek a
 sign? Verily I say to you, There shall no sign be given to this gene-

man, attempted to do) but to expect his Blessing by whatsoever Means he pleases: Even tho' there should be no proportion or resemblance, between the Means used, and the Benefit to be conveyed thereby.

V. 34. *Ephphatha*. This was a word of Sovereign Authority, not an Address to God for Power to heal. Such an Address was needless; for *Christ* had a perpetual Fund of Power residing in himself, to work all Miracles whenever he pleased, even to the raising the Dead, *John v. 21, 26*.

V. 36. *Them* — the blind man and those that brought him.

V. 8. *And they did eat* — This miracle was

intended to demonstrate, that *Christ* was the true bread which cometh down from heaven; For he who was Almighty to create bread without means to support natural life, could not want power to create bread without means to support spiritual life — And this heavenly bread we stand so much in need of every moment, that we ought to be always praying, Lord, evermore give us this bread.

V. 11. *Tempting him*: that is, trying to insnare him.

V. 12. *Why doth this generation (that is) these Scribes and Pharisees, seek a sign?* Not out of Sincerity, but out of Hypocrisy.

* *Matt. xv. 32.*

† *Matt. xvi. 1.*

V. 15. *Be-*

13 ration. * And he left them and taking boat again, went to the other side.

14 Now they had forgotten to take bread; nor had they in the boat with
15 them any more than one loaf. And he charged them, Take heed, be-

16 ware of the leaven of the Pharisees and of the leaven of Herod. And
17 they reasoned among themselves, saying, We have no bread. And Jesus

knowing *it* faith to them, Why reason ye, because ye have no bread?

Perceive ye not yet, neither consider? Have ye your heart yet hardened?

18 Having eyes, see ye not? And having ears, hear ye not? And do not ye
19 remember? When I brake the five loaves among the five thousand, how

many baskets full of fragments took ye up? They say to him, Twelve.

20 And when the seven among four thousand, how many baskets full of
21 fragments took ye up? And they said, Seven. And he said to them,

How is it, that ye do not understand?

22 And he cometh to Bethsaida. And they bring to him a blind man, and
23 beseech him to touch him. And taking the blind man by the hand, he

led him out of the town, and having spit on his eyes, and put *his* hands

24 upon him, he asked him, If he saw ought? And looking up he said, I
25 see men, as trees walking. Then he put his hands again on his eyes

and made him look up, and he was restored and saw all men clearly.

26 And he sent him away to his house, saying, Neither go into the town,
nor tell *it* to any in the town.

27 † And Jesus went out and his disciples into the towns of Cesarea Phi-

lippi. And in the way he asked his disciples, saying to them, Whom

28 do men say that I am? And they answered, John the Baptist; but
29 some *say* Elijah; and others, one of the prophets. And he saith to

them, But whom say ye that I am? And Peter answering saith to him,

30 Thou art the Christ. And he charged them that they should tell no
man of him.

V. 15. *Beware of the leaven of the Pharisees and of Herod, or of the Saducees: Two Opposite Extremes.*

V. 17, 18. Our Lord here affirms of all the Apostles (for the Question is equivalent to an Affirmation) That their *hearts were hardened*; that *having eyes, they saw not, having ears they heard not*; that they *did not consider, neither understand*: The very same Expressions that occur in the 13th of St. *Matthew*. And yet it is certain, they were not *judicially hardened*. Therefore all these strong expressions, do not necessarily import any thing more, than the *Present Want* of Spiritual Understanding.

* *Matt.* xvi. 4.

† *Matt.* xvi. 13. *Luke* ix. 18.

Q

3. That

V. 23. *He led him out of the town*—It was in just displeasure against the inhabitants of *Bethsaida* for their obstinate Infidelity, that our Lord would work no more miracles among them, nor even suffer the person he had cured, either to go into the town, or to tell it to any therein.

V. 24. *I see men as trees walking.* He distinguished men from trees only by their motion.

V. 30. He enjoined them silence for the present, 1. That he might not encourage the People to set him up for a temporal King; 2. That he might not provoke the Scribes and Pharisees to destroy him before the time; and

31 * And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and the chief priests and scribes, 32 and be killed, and after three days rise again. And he spake that saying openly. And Peter taking hold of him, rebuked him. But he 33 turning about, and looking on his disciples rebuked Peter, saying, Get thee behind me, Satan; for thou favourest not the things of God, but the things of men.

34 And when he had called the people to him, with his disciples also, he said to them, Whosoever is willing to come after me, let him deny himself, and take up his cross and follow me. † For whosoever will save his life, shall lose it; but whosoever shall lose his life, for my sake and 35 the gospels, he shall save it. For what shall it profit a man, if he shall 36 gain the whole world, and lose his own soul? Or what shall a man 37 give, in exchange for his soul? ‡ For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his 38 IX. Father, with the holy angels. And he said to them, Verily I say unto you, there are some of them that stand here, who shall not taste of death, till they see the kingdom of God coming with power.

2 || And after six days Jesus taketh with him Peter and James and John, and carrieth them up into an high mountain, by themselves apart, and 3 was transfigured before them. And his raiment became shining; exceeding white, as snow, such as no fuller on earth can whiten.

3. That he might not forestall the brighter Evidence which was to be given of his divine Character after his Resurrection.

V. 32. *He spake that saying openly*, or in express terms. Till now he had only intimated it to them. *And Peter taking hold of him*: Perhaps by the Arm or Clothes.

V. 33. *Looking on his disciples* — That they might the more observe what he said to Peter.

V. 34. *And when he had called the people* — To hear a Truth of the last Importance, and one that equally concerned them all. *Let him deny himself*: His own Will, in all things, small and great, however pleasing, and that continually — *And take up his Cross*: Embrace the Will of God, however painful, daily, hourly, continually. Thus only can he *follow me* in Holiness, to Glory.

V. 38. *Whosoever shall be ashamed of me and*

of my words: That is, of avowing whatever I have said, (particularly of Self-denial and the Daily Cross) both by Word and Action.

V. 1. *Till they see the kingdom of God coming with power*: So it began to do, at the Day of Pentecost, when three thousand were converted to God at once.

V. 2. *By themselves*: that is, separate from the multitude: *Apart*, from the other Apostles: *And was transfigured*. The Greek word seems to refer to the form of God, and the form of a servant, (mentioned by St. Paul, *Phil. ii. 6, 7.*) and may intimate, That the Divine Rays, which the indwelling God let out on this Occasion, made the glorious Change from one of these Forms into the other.

V. 3. *White as snow, such as no fuller can whiten*: Such as could not be equalled either by Nature or Art.

* Matt. xvi. 21. Luke ix. 22.

† Matt. x. 32. Luke ix. 26. xii. 8.

‡ Matt. xvi. 25. Luke ix. 24. xvii. 33. John xii. 25.

|| Matt. xvii. 1. Luke ix. 28.

V. 4. *Elijah,*

4 And there appeared to him Elijah with Moses, and they talked with Jesus.
 5 And Peter answering faith to Jesus, Master, it is good for us to be here ;
 and let us make three tents, one for thee, and one for Moses, and one for
 6 Elijah. For he knew not what to say ; for they were sore afraid.
 7 And there was a cloud that overshadowed them, and a voice came out
 8 of the cloud, This is my beloved Son ; hear him. And suddenly look-
 ing round, they saw no man any more, save Jesus only with themselves.
 9 And as they came down from the mountain, he charged them to tell no
 man what things they had seen, till the Son of man were risen from the
 10 dead. And they laid hold on that saying, questioning one with another,
 11 What meaneth, Till he were risen from the dead ? And they asked him,
 12 saying, Why say the scribes, that Elijah must come first ? And he an-
 swering told them, Elijah verily coming first, restoreth all things : and,
 how it is written of the Son of man, that he must suffer many things,
 13 and be set at naught. But I say to you, Elijah is come, as it is written
 of him : and they have done to him whatsoever they listed.
 14 * And coming to *his* disciples, he saw a great multitude about them,
 15 and the scribes questioning with them. And straightway all the multi-
 tude seeing him, were greatly amazed, and running to him, saluted him.
 16 And he asked the scribes, What question ye with them ? And one of
 17 the multitude answering said, Master, I have brought to thee my son,
 18 who hath a dumb spirit. And wheresoever he taketh him, he teareth
 him, and he foameth and gnasheth with his teeth and pineth away. And
 19 I spake to thy disciples to cast him out, and they could not. He an-
 swereth them and saith, O faithless generation, how long shall I be with
 20 you ? How long shall I suffer you ? Bring him to me. And they
 brought him to him. And when he saw him, immediately the spirit

V. 4. *Elijah*, whom they expected : *Moses*, whom they did not.

V. 7. *There was a* (bright, luminous) *cloud, that overshadowed them.* This seems to have been such a Cloud of Glory, as accompanied Israel in the Wilderness, which, as the *Jewish* Writers observe, departed at the Death of *Moses*. But it now appeared again, in honour of our Lord, as the great Prophet of the Church, who was prefigured by *Moses*.

Hear him : Even preferably to *Moses* and *Elijah*.

V. 12. *Elijah verily coming first restoreth all things : and, how it is written,* that is, *And* he told them, *how it is written* : As if he had said, *Elijah's* Coming is not inconsistent with

my Suffering. He is come : Yet I shall suffer. The first Part of the Verse answers their Question concerning *Elijah*; the second refutes their Error, concerning the *Messiah's* continuing for ever.

V. 15. *All the multitude seeing him were greatly amazed* : At his coming so suddenly, so seasonably, so unexpectedly : Perhaps also at some unusual Rays of Majesty and Glory, which yet remained on his Countenance.

V. 17. *And one of the multitude answering* — The Scribes gave no Answer to our Lord's Question. They did not care to repeat, what they had said to his Disciples. *A dumb spirit* : A spirit that takes his Speech from him.

V. 20. *When he saw him* : When the child

* *Matt.* xvii. 14. *Luke* ix. 37.

21 tore him, and he fell on the ground, and wallowed foaming. And he asked his father, How long is it since this came to him? And he said, 22 From a little child. And it hath often cast him both into the fire and into the water to destroy him; but if thou canst do any thing, have com- 23 passion on us and help us. Jesus saith to him, If thou canst believe, all 24 things *are* possible to him that believeth. And straightway the father of the child crying out, said with tears, Lord, I do believe: help thou mine 25 unbelief. And Jesus seeing that the multitude came running together, rebuked the unclean spirit, saying, Thou deaf and dumb spirit, I com- 26 mand thee, come out of him, and enter no more into him. And having cried and rent him sore, *he* came out; and he was as dead, so that many 27 said, He is dead. But Jesus taking him by the hand, lifted him up, and he arose.

28 And when he was come into an house, his disciples asked him pri- 29 vately, Why could not we cast him out? And he said to them, This kind can come forth by nothing but by prayer and fasting.

30 * AND departing thence, they passed thro' Galilee, and he was not 31 willing that any should know *it*. For he taught his disciples and said to them, The Son of man is delivered into the hands of men; and they will 32 kill him, and after he hath been killed, he shall rise the third day. 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 ye disputed among yourselves by the way?

saw *Christ*; when his Deliverance was at hand. *Immediately the spirit tore him*: Made his last, grand Effort to destroy him. Is it not generally so, before Satan is cast out of a Soul, of which he has long had possession?

V. 22. *If thou canst do any thing*—In so desperate a case. *Have compassion on us*—Me as well as him.

V. 23. *If thou canst believe*: As if he had said, The thing does not turn on my Power, but on thy Faith. *I can do all things. Canst thou believe?*

V. 24. *Help thou mine unbelief*—Altho' my Faith be so small, that it might rather be termed unbelief, yet help me.

V. 25. *Thou deaf and dumb spirit*. So termed, because he made the child so. When Jesus spake, the Devil heard, tho' the child could

not. *I command thee*: I myself now: not my Disciples.

V. 26. *Having rent him sore*. So does even the Body sometimes suffer, when GOD comes to deliver the Soul from Satan.

V. 30. *They passed thro' Galilee*: tho' not thro' the Cities, but by them, in the most private Ways. *He was not willing that any should know it*: For he taught his disciples: He wanted to be alone with them some time, in order to instruct them fully concerning his Sufferings. *The Son of man is delivered*—It is as sure, as if it were done already.

V. 32. *They understood not that saying*—They did not understand, how to reconcile the Death of our Saviour, (nor consequently of his Resurrection, which supposed his Death) with their Notions of his Temporal Kingdom.

* Matt. xvii. 22. Luke ix. 44.

† Luke ix. 46.

V. 34. *Tha*

34 But they hold their peace; for they had been debating among themselves in the way, Who *should* be greatest? And sitting down, he called the twelve and saith to them, If any man desire to be first, let him be
36 the last of all, and the servant of all. * And taking a little child, he set him in the midst of them, and embracing him he said to them,
37 Whosoever shall receive one such little child in my name, receiveth me: and whosoever shall receive me, receiveth not *only* me, but him that sent me.

38 † And John answered him, saying, Master, we saw one casting out devils in thy name, who followeth not us, and we forbid him, because
39 he followeth not us. And Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, who can readily speak evil of
40 me. For he that is not against you, is for you. ‡ For whosoever shall
41 give you a cup of cold water to drink in my name, because ye belong to
42 Christ, verily I say to you, he shall in no wise lose his reward. || And whosoever shall offend one of the little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were

V. 34. *Who should be greatest?* Prime Minister in his Kingdom.

V. 35. *Let him be the last of all:* Let him abase himself the most.

V. 37. *One such little child:* Either in years, or in heart.

V. 38. *And John answered him:* As if he had said, But ought we to receive those who follow not us? *Master, we saw one casting out Devils in thy name.* Probably this was one of John the Baptist's Disciples, who believed in Jesus, tho' he did not yet associate with our Lord's Disciples. *And we forbid him, because he followeth not us.* How often is the same Temper found in us? It is said, that *the spirit* which still remaineth in so many of us, *lusteth to Envy.* But how does that Spirit become a Disciple, much more a Minister of the benevolent Jesus! St. Paul had learnt a better Temper, when he rejoiced that *Christ* was preached, even by those who were his personal Enemies. But to confine Religion to them that follow us, is a narrowness of Spirit which we should avoid and abhor.

V. 39. *Jesus said—Christ* here gives us a lovely Example of Candor and Moderation. He was willing to put the best Construction on doubtful Cases, and to treat as Friends, those who were not avowed Enemies. Perhaps in

this instance it was a means of conquering the remainder of Prejudice, and perfecting what was wanting in the Faith and Obedience of these Persons. *Forbid him not.* Neither directly nor indirectly discourage any man, who brings Sinners from the Power of Satan to GOD, *because he followeth not us,* in Opinions, Modes of Worship, or any thing else which does not affect the Essence of Religion.

V. 40. *For he that is not against you, is for you.* Our Lord had formerly said, He that is not with me, is against me: thereby admonishing his hearers, that the War between Him and Satan, admitted of no Neutrality, and that those who were indifferent to him now, would finally be treated as Enemies. But here, in another view, he uses a very different Proverb; Directing his Followers, to judge of Men's Characters in the most candid manner; and charitably to hope, that those who did not oppose his Cause wished well to it. Upon the whole, we are to be *rigorous* in judging ourselves, and *candid* in judging each other.

V. 41. *For whosoever shall give you a cup—* Having answered St. John, our Lord here resumes the Discourse which was broken off at the 37th Verse.

V. 42. On the contrary, *whosoever shall offend* the very least Christian.

* Matt. xviii. 2. Luke ix. 47.

† Luke ix. 49.

‡ Matt. x. 42.

|| Matt. xviii. 6.
V. 43. *And*

Luke xvii. 1.

43 cast into the sea. * And if thy hand offend thee, cut it off: it is good
 for thee to enter into life maimed, than having two hands, to go into
 44 hell, into the fire that never shall be quenched: † Where their worm
 45 dieth not, and the fire is not quenched. And if thy foot offend thee,
 cut it off: it is good 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. And if
 47 thine eye offend thee, pluck it out: it is good for thee, to enter into
 the kingdom of GOD having one eye, than having two eyes to be cast
 48 into hell-fire: Where their worm dieth not, and the fire is not
 49 quenched. For every one shall be salted with fire, and every sacrifice
 50 shall be salted with salt. ‡ Salt is good: but if the salt have lost its salt-
 ness, wherewith will ye season it? Have salt in yourselves, and have peace
 one with another.

X. || AND he arose and cometh thence into the coasts of Judea, thro' the
 country beyond Jordan: and the multitudes resort to him again, and as
 2 he was wont, he taught them again. § And the Pharisees coming asked
 3 him, Is it lawful for a man to put away his wife? Tempting him. And

V. 43. *And if a person offend thee* (the Dis-
 course passes from the Case of offending, to that
 of being offended) if one who is as useful or
 dear to thee as *an hand* or *eye*, hinder or slacken
 thee in the ways of GOD, renounce all inter-
 course with him. This primarily relates to Per-
 sons, secondarily to things.

V. 44. *Where their worm*, that gnaweth the
 soul (Pride, Self-will, Desire, Malice, Envy,
 Shame, Sorrow, Despair) *dieth not*, no more
 than the Sou^r itself: *And the fire* (either Ma-
 terial, or infinitely Worfe!) that tormenteth
 the Body, *is not quenched* for ever.

V. 49. *Every one* who does not cut off the
 offending member, and consequently is cast
 into hell, *shall be*, as it were, *salted with fire*,
 preserved, not consumed thereby: whereas *every*
 acceptable *sacrifice shall be salted with another*
 kind of *salt*, even that of Divine Grace, which
 purifies the Soul, tho' with pain, and preserves
 it from Corruption.

V. 50. Such *Salt is good* indeed: highly be-
 neficial to the world, in respect of which I
 have termed you *the Salt of the earth*. *But if*
the salt which should season others, *have lost its*
own saltness, *wherewith will ye season it?* Be-
 ware of this. See that ye retain your favour,

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and as a proof of it, *have peace one with another*.

More largely the Text might be paraphrased
 thus:

As every burnt offering was salted with Salt,
 in order to its being cast into the Fire of the
 Altar, so every one who will not part with his
 hand or eye, shall fall a Sacrifice to Divine
 Justice, and be cast into Hell-fire, which will
 not consume, but preserve him from a Cessation
 of Being. And on the other hand, every one
 who denying himself and taking up his Cross,
 offers up himself as a living Sacrifice to GOD,
 shall be seasoned with Grace, which like Salt,
 will make him savoury, and preserve him from
 Destruction for ever.

As *Salt is good* for preserving Meats and
 making them savoury, so it is good that ye be
 seasoned with Grace, for the purifying your
 Hearts and Lives, and for spreading the Savour
 of my Knowledge, both in your own Souls, and
 wherever ye go. But as Salt if it loses its Salt-
 ness, is fit for nothing, so ye, if ye lose your
 Faith and Love, are fit for nothing but to be
 utterly destroyed. See therefore that my Grace
 abide in you, and that ye no more contend,
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 said, *Moses suffered to write a bill of divorce, and to put *her* away.
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 6 you this precept. But from the beginning of the creation GOD made
 7 them male and female. † For this cause shall a man leave his father and
 8 mother, and cleave to his wife: And they twain shall be one flesh; so
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 10 joined together, let not man put asunder. And in the house his dis-
 11 ciples asked him again of the same matter. And he saith to them, Who-
 soever shall put away his wife and marry another, committeth adultery
 12 against her. And if a woman shall put away her husband, and be mar-
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13 ‡ And they brought little children to him that he might touch them;
 14 but the disciples rebuked those that brought *them*. But Jesus seeing *it*
 was much displeased and said to them, Suffer little children to come to
 15 me, and forbid them not: for of such is the kingdom of GOD. Verily
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 16 child, he shall in no wise enter therein. And taking them up in his
 arms, he put his hands upon them and blessed them.

17 || And as he was going out into the way, one running and kneeling to
 him, asked him, Good Master, what shall I do, that I may inherit eternal
 18 life? But Jesus saith to him, Why callest thou me good? *There is*
 19 none good but one, *that is* GOD. Thou knowest the commandments, Do
 not commit adultery, Do not murder, Do not steal, Do not bear false
 20 witness, Defraud not, Honour thy father and mother. And he answer-
 21 ing said to him, Master, all these have I kept from my childhood. Then
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V. 11, 12. All Polygamy is here totally condemned.

V. 14. *Jesus seeing it was much displeased:* At their blaming those who were not blame-

* *Deut.* xxiv. 1.

† *Gen.* ii. 24.

‡ *Matt.* xix. 13.

|| *Matt.* xix. 16. *Luke* xviii. 18.

saith

worthy, and endeavouring to hinder the children from receiving a Blessing. *Of such is the kingdom of GOD.* The members of the kingdom which I am come to set up in the World are such as these, as well as grown persons of a childlike Temper.

V. 15. *Whosoever shall not receive the kingdom of GOD as a little child:* As totally disclaiming all Worthiness and Fitness, as if he were but a week old.

V. 20. *He answering said to him, Master —* He stands reprov'd now, and drops the Epithet *Good*.

V. 21. *Jesus looking upon him, and looking into his heart loved him:* Doubtless for the Dawnings of Good which he saw in him: *And*

43 cast into the sea. * And if thy hand offend thee, cut it off: it is good
 for thee to enter into life maimed, than having two hands, to go into
 44 hell, into the fire that never shall be quenched: † Where their worm
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lackest : Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, follow me, taking up thy cross.
 22 But he was sad at that saying, and went away grieved ; for he had great
 23 possessions. And Jesus looking round said to his disciples, How hardly
 24 shall they that have riches enter into the kingdom of God ? And the
 disciples were astonished at his words. But Jesus answering again saith
 to them, Children, how hard is it for them that trust in riches, to enter
 25 into the kingdom of God ? It is easier for a camel to go thro' the eye
 of a needle, than for a rich man to enter into the kingdom of God.
 26 And they were astonished out of measure, saying to each other, Who
 27 then can be saved ? And Jesus looking upon them said, With men *it is*
 impossible, but not with God, for with God all things are possible.
 28 And Peter said to him, Lo, we have left all and followed thee. And
 29 Jesus answering said, Verily I say to you, there is none that hath left
 house, or brethren, or sisters, or father, or mother, or wife, or children,
 30 or lands for my sake and the gospel's, But he shall receive an hundred
 fold now in this time, houses and brethren and sisters and mothers
 and children and lands with persecutions, and in the world to come
 31 eternal life. But many *that are* first shall be last, and the last first.

32 * AND they were in the way going up to Jerusalem, and Jesus went
 before them. And they were amazed, and as they followed, they were
 afraid. And taking the twelve again, he told them what things should
 33 befall him : Behold, we go up to Jerusalem, and the Son of man shall
 be betrayed to the chief priests and the scribes : and they will condemn
 34 him to death, and deliver him to the Gentiles. And they will mock
 him and scourge him and spit upon him and kill him. And the third
 day he will rise again.

said to him, and out of tender Love, One thing thou lackest, The Love of God, without which all Religion is a dead Carcase. In order to this, throw away what is to thee, the Grand Hindrance of it. Give up thy great Idol, Riches. Go, sell whatsoever thou hast.

V. 24. *Jesus saith to them, Children*— See how he softens the harsh truth, by the manner of delivering it ! And yet without retracting or abating one tittle : *How hard is it for them that trust in riches*— Either for Defence, or Happiness, or Deliverance from the thousand Dangers, that Life is continually exposed to. That these cannot enter into God's glorious Kingdom, is clear and undeniable : But *it is easier for a camel to go thro' a needle's eye, than for a*

man to *have* Riches and not to *trust* in them. Therefore, *it is easier for a camel to go thro' the eye of a needle, than for a rich man, &c.*

V. 28. *Lo, we have left all, tho' the young man would not.*

V. 30. *He shall receive an hundred fold, houses, &c.*— Not in the same kind ; for it will generally be *with persecutions* : But in value : An hundred fold more Happiness than any or all of these did or could afford. But let it be observed, None is intitled to this Happiness, but he that will accept of it *with Persecutions*.

V. 32. *They were in the way to Jerusalem, and Jesus went before them : and they were amazed* at his courage and intrepidity, considering the treatment which he had himself told them

35 * And James and John the sons of Zebedee come to him, saying,
 36 Master, we would that thou shouldest do for us what we shall ask. And
 37 he said to them, What would ye that I should do for you? They said
 to him, Grant us to sit one on thy right-hand, and one on thy left-hand
 38 in thy glory. But Jesus said to them, Ye know not what ye ask. Can
 ye drink of the cup that I drink of, and be baptized with the baptism
 39 that I am baptized with? And they said to him, We can. And Jesus
 said to them, Ye shall indeed drink of the cup that I drink of, and be
 40 baptized with the baptism that I am baptized with. But to sit on my
 right-hand and on my left, is not mine to give, but to them for whom it
 41 is prepared. And the ten hearing *it*, were much displeas'd with
 42 James and John. But Jesus calling them, saith to them, Ye know that
 they who rule over the Gentiles, lord it over them, and their great ones
 43 exercise authority upon them. But it shall not be so among you; but
 44 whosoever desireth to be great among you, shall be your servant. And
 45 whosoever desireth to be the chief, shall be the servant of all. For the
 Son of man came not to be served, but to serve, and to give his life a
 ransom for many.

46 † And they come to Jericho. And as he went out of Jericho with his
 disciples and a great multitude, blind Bartimeus, the son of Timeus, sat
 47 by the way-side begging. And when he heard, It is Jesus of Nazareth,
 he cried out and said, Jesus, thou Son of David, have mercy on me.
 48 And many charged him to hold his peace; but he cried so much the
 49 more a great deal, Thou Son of David, have mercy on me. And Jesus
 standing still, commanded him to be called. And they call the blind man,
 50 saying to him, Take courage; rise; he calleth thee. And casting away
 51 his garment, he rose and came to Jesus. And Jesus answering said to
 him, What wilt thou that I should do for thee? The blind man said to
 52 him, Lord, that I may receive my sight. And Jesus said, Go; thy

them he should meet with there: *and as they followed, they were afraid*, both for him and themselves: Nevertheless he judged it best to prepare them, by telling them more particularly what was to ensue.

V. 35. *Saying*, By their mother. It was She, not they, that uttered the words.

V. 38. *Ye know not what ye ask*: Ye know not, that ye are asking for Sufferings, which must needs pave the way to Glory. *The cup* — of Inward; *the baptism* of Outward Sufferings. Our Lord was filled with Sufferings within, and

covered with them without.

V. 40. *Save to them for whom it is prepared*: Them who by patient continuance in well doing, seek for glory, and honour, and immortality. For these only Eternal Life is prepared: to these only He will give it in that Day, and to every Man his own Reward according to his own Labour.

V. 45. *A ransom for many*: Even for as many souls as needed such a ransom, 2 Cor. v. 15.

V. 50. *Casting away his garment*: thro' Joy and Eagerness.

* Matt. xx. 20.

† Matt. xx. 29. Luke xix. 35.

faith hath saved thee. And immediately he received his sight, and followed him in the way.

- XI. And when they were come nigh to Jerusalem to Bethphage and
 2 Bethany, at the mount of Olives, he sendeth two of his disciples, And
 faith to them, Go ye into the village over against you, and as soon as ye
 enter it, ye shall find a colt tied, whereon never man sat: loose and
 3 bring him. And if any say to you, Why do ye this? Say, The Lord
 4 hath need of him; and straightway he will send him hither. And
 they went and found the colt tied, without, in the street, and they loose
 5 him. And some of them that stood there said, What do ye, loosing the
 6 colt? And they said to them, as Jesus had commanded; and they let
 7 them go. And they brought the colt to Jesus, and cast their garments
 8 on him, and he sat on him. And many spread their garments in the
 way: and others cut down branches from the trees, and strewed *them* in
 9 the way. And they that went before, and they that followed after
 cried, saying, Hosanna: Blessed *is* he that cometh in the name of the
 10 Lord. Blessed *be* the kingdom of our father David that cometh: Ho-
 11 sanna in the highest. * And Jesus entered into Jerusalem, and into
 the temple, and having looked round about upon all things, it being now
 evening, he went out to Bethany with the twelve.
 12 † And on the morrow, as they were coming from Bethany, he was
 13 hungry. And seeing a fig-tree afar off, having leaves, he came, if haply
 he might find any thing thereon: and coming to it, he found nothing
 14 but leaves, for it was not a season of figs. And he answering said to it,
 No man eat fruit of thee hereafter for ever: And his disciples heard *it*.
 15 ‡ And they come to Jerusalem. And Jesus going into the temple, drove
 out them that bought and sold in the temple, and overthrew the tables

V. 1. *To Bethphage and Bethany, at the Mount of Olives.* The Limits of Bethany reached to the Mount of Olives, and joined to those of Bethphage. Bethphage was Part of the Suburbs of Jerusalem, and reached from the Mount of Olives to the Walls of the City. Our Lord was now come to the place, where the Boundaries of Bethany and Bethphage met.

V. 13. *For it was not a season of figs: It was not (as we say) a good year for figs; at least not for that early sort, which alone was ripe so soon in the spring.*

If we render the words, *It was not the season of figs*, that is, the time of gathering them in,

it may mean, *This Season was not yet: And so (inclosing those words in a Parenthesis, And coming to it, he found nothing but leaves) it may refer to the former Part of the Sentence, and may be considered as the reason of Christ's going to see, Whether there were any Figs on this Tree.* Some who also read that Clause in a Parenthesis, translate the following Words, *For where he was, it was the season of figs.* And it is certain, this Meaning of the words suits best with the great Design of the Parable, which was to reprove the Jewish Church for its Unfruitfulness at that very Season, when fruit might best be expected from them.

* Matt. xxi. 10, 17.

† Matt. xxi. 18.

‡ Matt. xxi. 12. Luke xix. 45.

16 of the mony-changers, and the seats of them that sold doves, And suf-
 17 fered not that any one should carry any vessel thro' the temple. And he
 taught, saying to them, Is it not written, * My house shall be called of
 all nations an house of prayer? But ye have made it a den of thieves.
 18 And the scribes and chief priests heard *it* and sought how they might
 destroy him: for they feared him, because all the people was astonished
 at his teaching.

19 † And when evening was come, he went out of the city. And pas-
 20 sing by in the morning, they saw the fig-tree dried up from the roots.
 21 And Peter remembring, saith to him, Master, behold the fig-tree which
 22 thou cursedst is withered away. And Jesus answering saith to them,
 23 Have faith in GOD. For verily I say to you, Whosoever shall say to this
 mountain, Be thou removed and cast into the sea, and not doubt in his
 heart, but believe that the things which he saith shall come to
 24 pass, he shall have whatsoever he saith. Therefore I say to you,
 What things soever ye ask in prayer, believe that ye shall receive,
 25 and ye shall have *them*. ‡ But when ye stand praying, forgive, if ye have
 ought against any, that your Father who is in heaven, may forgive you
 26 also your trespasses. But if ye do not forgive, neither will your Father
 who is in heaven forgive your trespasses.

27 || AND they come again to Jerusalem. And as he was walking in the
 temple, the chief priests, and the scribes, and the elders come to him and
 28 say to him, By what authority dost thou these things? And who gave
 29 thee authority to do these things? Jesus answering said to them, I also
 will ask you one question, and answer me, and I will tell you by what
 30 authority I do these things. Was the baptism of John of heaven or of
 31 men? And they reasoned among themselves, saying, If we say, from
 32 heaven, he will say, Why then did ye not believe him? But if we say,
 of men: they feared the people; for all accounted John, that he was
 33 indeed a prophet. And they answering say to Jesus, We cannot tell.

V. 16. *He suffered not that any should carry any vessel thro' the Temple.* So strong Notions had our Lord, of even Relative Holiness! And of the Regard to those Places (as well as Times) that are peculiarly dedicated to GOD.

V. 18. *They feared him:* that is, they were afraid to take him by violence, lest it should raise a tumult: *because all the people was astonished at his teaching:* Both at the Excellence of his Doctrine and at the Majesty and Authority with which he taught.

* *Isai. lvi. 7. Jer. vii. 11.*
Luke xx. 1.

† *Matt. xxi. 20.*

‡ *Matt. vi. 14.*

|| *Matt. xxi. 23.*

And Jesus answering saith to them, Neither tell I you, by what authority I do these things.

XI. * And he said to them in parables, A man planted a vineyard, and set an hedge about it, and digged a wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent a servant to the husbandmen, to receive from the husbandmen of the fruit of the vineyard. But they took him, and beat *him*, and sent *him* away empty. And again he sent to them another servant: and at him they cast stones, and wounded *him* in the head, and sent him away shamefully handled. And again he sent another, and him they killed; and many others, beating some and killing some. Having yet therefore one son his well-beloved, he sent him also last to them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance shall be ours. And they took him and killed him, and cast him out of the vineyard. What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. And have ye not read this scripture? † The stone which the builders rejected, is become the head of the corner? This was the Lord's doing, and it was marvellous in our eyes. And they sought to seize him, but feared the multitude; for they knew he had spoken the parable against them; and leaving him, they went away.

‡ And they send to him certain of the Pharisees, and of the Herodians, to catch him in *his* talk. And they coming say to him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give? But he knowing their hypocrisy, said to them, Why tempt ye me? Bring me a penny, that I may see *it*. And he saith, Whose *is* this image and superscription? They say to him, Cesar's. And Jesus answering said to them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

§ Then come to him the Saducees, who say there is no resurrection, and they asked him, saying, Master, Moses wrote to us, § If a man's

V. 12. *They feared the multitude.* How wonderful is the Providence of God, using all things for the Good of his Children! Generally, the multitude is restrained from tearing them in pieces, only by the fear of their Rulers. And here the Rulers themselves are restrained, thro' fear of the multitude!

V. 17. *They marvelled at him:* At the Wisdom of his Answer.

* *Matt. xxi. 33. Luke xix. 9.* † *Psal. cxviii. 22.* ‡ *Matt. xxii. 15. Luke xx. 20.*
 § *Matt. xxii. 23. Luke xx. 27.* § *Deut. xxv. 5.* • *V. 25. When*

brother die, and leave a wife, and leave no children, that his brother
 20 should take his wife, and raise up seed to his brother. There were
 21 seven brethren, and the first took a wife, and dying, left no seed. And
 the second took her and died, neither left he any seed; and the third
 22 likewise. And the seventh took her and left no seed. Last of all died the
 23 woman also. In the resurrection therefore, when they shall rise, whose
 24 wife shall she be of them? For the seven had her to wife. And Jesus
 answering said to them, Do ye not therefore err, because ye know not
 25 the scriptures, neither the power of GOD? For when they rise from the
 dead, they neither marry nor are given in marriage, but are as the angels
 26 who are in heaven. And touching the dead, that they rise, Have ye not
 read in the book of Moses, * how in the bush GOD spake to thim, say-
 ing, I *am* the GOD of Abraham, and the GOD of Isaac, and the GOD of
 27 Jacob? He is not the GOD of the dead, but the GOD of the living. Ye
 therefore greatly err.

28 † And one of the scribes came, and having heard them disputing to-
 gether, and perceiving that he had answered them well, asked him,
 29 Which is the first commandment of all? And Jesus answered him,
 The first of all the commandments is, ‡ Hear, O Israel; the Lord our
 30 GOD is one Lord. And thou shalt love the Lord thy GOD with all thy
 heart, and with all thy soul, and with all thy mind, and with all thy
 31 strength. This *is* the first commandment. And the second *is* like unto
 it, || Thou shalt love thy neighbour as thyself. There is no other com-
 32 mandment greater than these. And the scribe said to him, Excellently
 well, Master! Thou hast said the truth: for He is one: and there is no
 33 other but he. (And to love him with all the heart, and with all the un-

V. 25. *When they rise from the dead, neither men marry nor women are given in marriage.*

V. 27. *He is not the GOD of the dead, but the GOD of the living.* That is, (if the Argument be proposed at length) Since the Character of his being the GOD of any persons, plainly intimates a relation to them, not as dead, but as living; and since he cannot be said to be at present their GOD at all, if they are utterly dead; nor to be the GOD of human Persons, such as *Abraham, Isaac, and Jacob*, consisting of Souls and Bodies, if their Bodies were to abide in everlasting Death: There must needs be a future State of Blessedness, and a Resurrection of the Body to share with the Soul in it.

V. 28. *Which is the first commandment?* The principal, and most necessary to be observed.

* *Exod. iii. 6.*

† *Matt. xxii. 34. Luke x. 25.*

‡ *Deut. vi. 4.*

|| *Lev. xix. 18.*

V. 29. *The Lord our GOD is one Lord.* This is the Foundation of the First Commandment, yea of all the Commandments. The Lord, our GOD, the Lord, the GOD of all men, is One GOD. From this Unity of GOD it follows: That we owe all our Love to Him alone.

V. 30. *With all thy strength:* that is, the whole Strength and Capacity, of thy Understanding, Will, and Affections.

V. 31. *The second is like unto it,* of a like comprehensive nature; comprizing our whole Duty to our Fellow-Creatures, as the other does our whole Duty to GOD. *There is no other Moral, much less Ceremonial Commandment greater than these.*

V. 33. *To love him with all the heart* — To love and serve him, with all the united Powers

of

derstanding, and with all the mind, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. And Jesus, seeing that he answered discreetly, said to him, Thou art not far from the kingdom of God. And no man after that durst question him any more.

35 * And Jesus answering, as he taught in the temple, said, How say
36 the scribes, that Christ is the Son of David? For David himself said
by the Holy Ghost, † The Lord saith to my Lord, Sit thou on my right-
37 hand, till I make thine enemies thy footstool. David therefore himself
calleth him Lord: How is he then his son? And a great multitude
heard him gladly.

38 ‡ And he said to them in his teaching, Beware of the Scribes, who
39 love to go in long robes, and to be saluted in the market-places, And
the chief seats in the synagogues, and the uppermost places at feasts:
40 Who devour widows houses, and for a pretence make long prayers:
these shall receive the greater damnation.

41 || And Jesus sitting over-against the treasury, beheld how the people
cast mony into the treasury: and many that were rich cast in much.
42 And a poor widow coming, cast in two mites, which make a farthing.
43 And calling his disciples, he saith to them, Verily I say to you, that this
poor widow hath cast in more than they all who have cast into the trea-
44 sury. For they all did cast in of their abundance: but she of her penury
did cast in all that she had, even her whole living.

XIII. § AND as he went out of the temple, one of his disciples saith to him,
Master, see what manner of stones, and what manner of buildings!
2 And Jesus answering said to him, Seest thou these great buildings?
There shall not be left one stone upon another that shall not be thrown

of the Soul in their utmost vigour; and to love his neighbour as himself, to maintain the same equitable and charitable Temper and Behaviour toward all men, as we, in like circumstances, would wish for from them toward ourselves, is a more necessary and important Duty, than the offering the most noble and costly Sacrifices.

V. 34. *Jesus said to him, Thou art not far from the Kingdom of God.* Reader, Art not thou? Then go in. Be a real Christian. Else it had been better for thee to have been afar off.

V. 38. *Beware of the scribes*—There was an absolute Necessity for these repeated Cautions. For considering their inveterate Prejudices against *Christ*, it could never be sup-

posed the common People would receive the Gospel, till these incorrigible Blasphemers of it, were brought to just Disgrace.

V. 41. *He beheld how people cast Mony into the treasury.* This Treasury received the voluntary Contributions of the Worshipers who came up to the Feast; which were given to buy wood for the Altar and other Necessaries not provided for in any other way.

V. 43. *I say to you, that this poor widow hath cast in more than they all.* See what Judgment is past on the most specious, Outward Actions by the Judge of all! and how acceptable to him is the smallest, which springs from Self-denying Love!

* *Matt. xxii. 41. Luke xx. 41. † P^sal. cx. 1. ‡ *Matt. xxiii. 5. Luke xx. 46.*
|| *Luke xxi. 1. § *Matt. xxiv. 1. Luke xxi. 5. V. 4. Two***

3 down. And as he sat on the mount of Olives, over-against the temple,
 4 Peter and James and John and Andrew asked him privately, Tell us,
 when shall these things be? And what shall be the sign when all these
 5 things shall be fulfilled? And Jesus answering said, Take heed lest any
 6 deceive you. For many will come in my name saying, I am *Christ*, and
 7 will deceive many. But when ye shall hear of wars and rumours of
 8 wars, be not troubled; for *it* must be; but the end is not yet. For
 nation shall rise against nation, and kingdom against kingdom: and there
 shall be earthquakes in divers places, and there shall be famines and
 9 troubles: these are the beginning of sorrows. * But take heed to your-
 selves for they will deliver you to councils, and ye shall be beaten in
 synagogues, and shall be brought before rulers and kings for my sake,
 10 for a testimony to them. † And the gospel must first be published
 11 among all nations. But when they shall hale you and deliver you up,
 take no thought beforehand what ye shall speak, neither do ye pre-
 meditate: but whatsoever shall be given you in that hour, that speak;
 12 for it is not ye that speak, but the Holy Ghost. Now the brother shall
 betray the brother to death, and the father the son: and children shall
 13 rise up against their parents, and cause them to be put to death. And
 ye shall be hated of all men for my name's sake; but he that endureth
 to the end, he shall be saved.

14 ‡ But when ye shall see the abomination of desolation spoken of by
 Daniel the prophet standing where it ought not, (let him that readeth
 15 understand) then let them that are in Judea flee to the mountains: And
 let not him that is on the house-top go down into the house, neither en-
 16 ter in, to take any thing out of his house. And let not him that is in
 17 the field, turn back to take up his garment. But wo to them that are
 18 with child, and to them that give suck in those days. And pray ye that
 19 your flight be not in the winter. For in those days shall be affliction,
 such as was not from the beginning of the creation, which God created
 20 until now, neither shall be. And unless the Lord had shortened those
 days, no flesh should be saved: but for the elect's sake whom he hath
 21 chosen, he hath shortened those days. || Then if any man say to you,

V. 4. Two questions are here asked; The one, concerning the Destruction of *Jerusalem*; the other, concerning the End of the World.

V. 12. *The Holy Ghost* will help you. But do not depend on any other Help. For all the nearest ties will be broken.

V. 14. *Where it ought not*: That Place be-

* Luke xxi. 12.
 † Matt. xxiv. 23.

‡ Matt. xxiv. 14.

ing set apart for sacred Uses.

V. 20. *The Elect*: The Christians: *Whom he hath chosen*; that is, hath taken out of, or separated from the world, thro' *Sanctification of the Spirit*; and belief of the truth: *He hath shortened*: that is, will surely shorten.

‡ Matt. xxiv. 15. Luke xxi. 20. Dan. ix. 27.

V. 24. *But*

22 Lo, here *is* Christ, or lo, *he is* there, believe *it* not. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, 23 *if it were* possible, even the elect. But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and 25 the moon shall not give her light, And the stars of heaven shall fall, 26 and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in the clouds, with power and great 27 glory. And then shall he send his angels, and gather together his elect, from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

28 * Now learn a parable from the fig-tree. When its branch is now 29 tender and putteth forth leaves, ye know that summer is near. So likewise when ye see these things come to pass, know that he is nigh, *even* 30 at the door. Verily I say to you, this generation shall in no wise pass, 31 till all these things be done. Heaven and earth shall pass away, but my words shall in no wise pass away.

32 But of that day and hour knoweth no one, no, not the angels that are in heaven, neither the Son, but the Father.

33 † Take heed; watch and pray: for ye know not when the time is. 34 *For the Son of man* is ‡ as a man taking a far journey, who left his house, and gave authority to his servants, and to each his work, and commanded 35 the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh; at evening, or at midnight, or at cock- 36 crowing, or in the morning: Lest coming suddenly he find you sleeping. 37 And what I say to you, I say to all, Watch.

XIV. || AND after two days was the feast of the passover and of unleavened bread; and the chief priests and the scribes sought how they might apprehend him by subtlety, and put him to death. But they said, Not at

V. 24. *But in those days*, which immediately precede the end of the world: *after that tribulation*—above described.

V. 29 *He is nigh*: the Son of Man.

V. 30. *All these things*—relating to the Temple and the City.

V. 32. *Of that day*—The Day of Judgment is often in the Scriptures emphatically called *That Day*. *Neither the Son*: Not as man. As Man he was no more Omniscient

than Omnipresent.

V. 34. *The Son of man is as a man taking a far journey*—Being about to leave this world and go to the Father, he appoints the Services that are to be performed by all his Servants, in their several Stations. This seems chiefly to respect Ministers at the Day of Judgment: but it may be applied to all men, and to the time of Death.

* Matt. xxiv. 32. Luke xxi. 28. † Matt. xxiv. 42. Luke xxi. 34. ‡ Matt. xxv. 14. Luke xix. 12. || Matt. xxvi. 1. Luke xxi. 1.

V. 4. *Some*

3 the feast, left there be a tumult of the people. * And he being in Bethany in the house of Simon the leper, as he sat at table, there came a woman having an alabaster box of ointment, of spikenard, very costly; 4 and shaking the box, she poured it on his head. But there were some that had indignation within themselves, and said, Why was this waste of 5 the ointment made? For it might have been sold for more than three hundred pence and given to the poor. And they murmured at her. 6 But Jesus said, Let her alone: why trouble ye her? She hath wrought 7 a good work on me. For ye have the poor always with you, and when 8 ye will, ye may do them good; but me ye have not always. She hath done what she could: she hath before-hand embalmed my body for the 9 burial. Verily I say to you, wheresoever this gospel shall be preached throughout the whole world, what she hath done shall be spoken of also, 10 for a memorial of her. † And Judas Iscariot, one of the twelve, went 11 to the chief priests, to betray him unto them. And hearing *it* they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ‡ AND on the first day of unleavened bread, when they killed the Passover, his disciples say to him, Where wilt thou that we go and prepare, 13 that thou mayst eat the passover? And he sendeth two of his disciples, and saith to them, Go ye into the city, and there shall meet you a man 14 carrying a pitcher of water: follow him. And wheresoever he shall go in, say ye to the man of the house, The Master saith, Where is the 15 guest-chamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room furnished: there make ready for 16 us. And his disciples went, and came into the city, and found as he had said to them. And they made ready the passover.

17 ¶ And in the evening he cometh with the twelve. And as they sat 18 and ate, Jesus said, Verily I say to you, one of you that eat with me will 19 betray me. And they were sorry, and said to him one by one, Is it I? 20 And another, Is it I? And he answering said to them, *It is* one of the 21 twelve, that dippeth with me in the dish. The Son of man indeed go-

V. 4. *Some had indignation*: being incited thereto by Judas — and said, Probably to the woman.

V. 10. *Judas went to the chief priests*: immediately after this Reproof, having Anger now added to his Covetousness.

V. 13. *Go ye into the city, and there shall meet*

* Matt. xxvi. 6. † Matt. xxvi. 14. Luke xxii. 3.

‡ Matt. xxvi. 22. Luke xxii. 14.

you a man — It was highly reasonable for our Lord, to give them this additional Proof both of his knowing all things, and of his Influence over the minds of men.

V. 15. *Furnished*: The word properly means, *Spread with carpets*.

eth as it is written of him ; but wo to that man by whom the Son of man is betrayed : it had been good for that man, if he had not been born.

22 And as they ate, Jesus took bread, and blessed, and brake *it*, and gave
23 to them, and said, Take, eat: this is my body. And he took the cup,
24 and having given thanks, gave it them, and they all drank of it. And he
said to them, This is my blood of the New Testament, which is shed for
25 many. Verily I say to you, I will drink no more of the fruit of the
vine, till that day that I drink it new in the kingdom of God.

26 * And having sung the hymn, they went out toward the mount of
27 Olives. And Jesus saith to them, Ye all will be offended at me this
night ; for it is written, † I will smite the shepherd, and the sheep shall
28 be scattered. But after I am risen, I will go before you into Galilee.
29 But Peter said to him, Tho' all men shall be offended, yet *will* not I.
30 Jesus saith to him, Verily I say to thee, That thou to-day, this night, be-
31 fore the cock crow twice, wilt deny me thrice. But he said the more
vehemently, If I must die with thee, I will in no wise deny thee. In
like manner also said they all.

32 ‡ AND they come to a place named Gethsemane ; and he saith to his
33 disciples, Sit here while I shall pray. And he taketh with him Peter
and James and John ; and he began to be sore amazed and in deep an-
34 guish, And saith to them, My soul is exceeding sorrowful, *even* to
35 death ; tarry ye here and watch. And going forward a little, he fell
on the ground, and prayed, that, if it were possible, the hour might pass
36 from him. And he said, Abba, Father, all things *are* possible to thee :

V. 24. *This is my blood of the New Testament* : that is, This I appoint to be a perpetual Sign and Memorial of my Blood, as shed for establishing the New Covenant, that all who shall believe in me, may receive all its gracious Promises.

V. 25. *I will drink no more of the fruit of the wine, till I drink it new in the kingdom of God* : that is, I shall drink no more before I die. The next Wine I drink, will not be earthly, but heavenly.

V. 27. *This night*. The Jews in reckoning their days began with the Evening, according to the *Mosaic* Computation, which called the Evening and the Morning the first Day, *Gen. i. 5*. And so that which after sun-set is here called *this night*, is, ver. 30, called *to-day*. The Expression there is peculiarly significant. *Verily I say to thee, That thou thyself, confident*

* *Matt. xxvi. 30. Luke xxii. 39. John xviii. 1.*

as thou art, *to-day*, even within four and twenty hours ; yea, *this night*, or ever the Sun be risen ; nay, *before the cock crow twice*, before three in the Morning, *wilt deny me thrice*. Our Lord doubtless spake so determinately, as knowing a cock would crow once, before the usual time of cock-crowing. By ch. xiii. 35. it appears, that the Third Watch of the night, ending at three in the Morning, was commonly stiled *The Cock-crowing*.

V. 33. *Sore amazed*. The Original Word imports the most shocking Amazement mingled with Grief. And that word in the next verse which we render *sorrowful*, intimates, That he was surrounded with sorrow on every side, breaking in upon him with such violence, as was ready to separate his Soul from his Body.

V. 36. *Abba, Father!* St. Mark seems to add the word *Father*, by way of Explication.

† *Zech. xiii. 7. ‡ Matt. xxvi. 36.*

V. 37. *Saith*

take away this cup from me: yet not what I will, but what thou wilt.
 37 And he cometh and findeth them sleeping, and saith to Peter, Simon,
 38 sleepest thou? Coudest thou not watch one hour? Watch and pray,
 lest ye enter into temptation; the spirit indeed *is* willing, but the flesh *is*
 39 weak. And going again he prayed, speaking the same words. And re-
 40 turning, he found them asleep again (for their eyes were heavy) and they
 41 knew not what to answer him. And he cometh the third time and
 saith to them, Sleep on now, and take *your* rest. It is enough. The hour
 is come: behold the Son of man is betrayed into the hands of sinners.
 42 Rise up; let us go: lo he that betrayeth me is at hand.
 43 * And immediately, while ye yet spake, cometh Judas, one of the
 twelve, and with him a great multitude, with swords and clubs, from the
 44 chief priests, and the scribes, and the elders. Now he that betrayed him
 had given them a signal, saying, Whomsoever I shall kiss, is he: seize
 45 and lead him away safely. And when he was come, he goeth straight-
 46 way to him, and saith, Master, Master! And kissed him? And they laid
 47 their hands on him, and took him. † And one of them that stood by,
 drew a sword, and smote the servant of the high priest, and cut off his
 48 ear. And Jesus answering said to them, Are ye come as against a
 49 robber, with swords and clubs, to take me? I was daily with you in the
 temple teaching, and ye took me not; but the scriptures must be ful-
 50 filled. Then they all forsook him and fled. And a certain young man
 51 followed him, having a linen cloth cast about his naked body; and the
 52 young men laid hold on him. And he left the linen cloth, and fled
 from them naked.

53 ‡ AND they led Jesus away to the high priest, and with him were as-
 54 sembled all the chief priests, and the elders and scribes. || And Peter
 followed him afar off, even into the palace of the high priest, and sat
 55 with the officers, and warmed himself. § Then the chief priests and all
 the council sought for witness against Jesus, to put him to death, and

V. 37. *Saith to Peter*; the zealous, the confident *Peter*!

V. 44. *Whomsoever I shall kiss*. Probably our Lord in great Condescension, had used (according to the *Jewish* Custom) to permit his Disciples to do this, after they had been some time absent.

V. 51. *A young man*: It does not appear, that he was one of *Christ's* Disciples. Prob-

* *Matt.* xxvi. 47. *Luke* xxii. 47. *John* xviii. 2.

John xviii. 10.

† *Matt.* xxvi. 57.

‡ *Matt.* xxvi. 58. *Luke* xxii. 54. *John* xviii. 15.

§ *Matt.* xxvi. 59.

bly hearing an unusual Noise, he started up out of his bed, not far from the Garden, and ran out with only the sheet about him, to see what was the matter. *And the young men laid hold on him*, who was only suspected to be *Christ's* Disciple; but could not touch them who really were so!

V. 55. *All the council sought for witness and found none*. What an amazing proof of the

56 found none. For many bore false witness against him; but their evi-
 57 dences were not sufficient. And there arose certain, and bore false wit-
 58 nesses against him, saying, We heard him say, I will destroy this temple
 made with hands, and within three days I will build another made with-
 59 out hands. And neither so was their evidence sufficient. Then the
 60 high priest standing up in the midst, asked Jesus, saying, Answerest thou
 61 nothing? What is it which these witnesses against thee? * But he held
 his peace and answered nothing. Again the high priest asked him and
 62 said to him, Art thou the Christ, the Son of the Blessed? And Jesus
 said, I am: and ye shall see the Son of man, sitting on the right-hand of
 63 power, and coming with the clouds of heaven. Then the high priest
 rent his clothes and saith, What farther need have we of witnesses?
 64 Ye have heard the blasphemy: what think ye? And they all condemned
 65 him to deserve death. And some began to spit on him, and to cover his
 face, and to buffet him, and to say to him, Prophecy, And the officers
 smote him with the palms of their hands.

66 † And as Peter was in the hall below, there cometh one of the maids
 67 of the high priest. And seeing Peter warming himself, she looked on
 68 him and said, Thou wast also with Jesus of Nazareth. But he denied,
 saying, I know not, neither understand I what thou meanest. And he
 69 went out into the porch, and the cock crew. And the maid saw him
 70 again, and said to them that stood by, This is one of them. And he
 denied it again. And a little after, those that stood by, said again to Peter,
 Surely thou art *one* of them; for thou art a Galilean, and thy speech
 71 agreeth *thereto*. Then he began to curse and to swear, I know not this
 72 man of whom ye speak. And the second time the cock crew. And
 Peter called to mind the word that Jesus had said to him, Before the
 cock crow twice, thou wilt deny me thrice. And he covered *his head*
 and wept.

XV. ‡ AND straightway in the morning the chief priests consulted with the
 elders and scribes, and the whole council, and having bound Jesus, carried

over-ruling Providence of GOD, considering both their Authority, and the Rewards they could offer, that no two consistent Witnesses could be procured, to charge him with any gross Crime?

V. 56. *Their Evidences were not sufficient.* The *Greek* words literally rendered are, *Were not equal*: Not equal to the charge of a Capital Crime. It is the same word in the 59th verse.

V. 58. *We heard him say*—It is observable,

* *Matt.* xxvi. 63. *Luke* xxii. 67.
 † *Matt.* xxvii. 1. *Luke* xxii. 66. *John* xviii. 28.

that the words which they thus misrepresented, were spoken by *Christ* at least three years before. (*John* ii. 19.) Their going back so far to find matter for the Charge, was a glorious, tho' silent Attestation, of the unexceptionable manner wherein he had behaved, thro' the whole Course of his publick Ministry.

V. 72. *And he covered his head*—Which was an usual Custom with Mourners, and was fitly expressive both of Grief and Shame.

‡ *Matt.* xxvi. 69. *Luke* xxii. 56. *John* xviii. 25.
 V. 7. *In-*

2 *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering said to him, Thou sayst *it*.
 3 * And the chief priests accused him of many things; but he answered
 4 nothing. And Pilate asked him again, saying, Answerest thou nothing?
 5 Behold how many things they witness against thee. But Jesus answered
 6 nothing any more, so that Pilate marvelled. Now at every feast he
 7 released to them one prisoner, whomsoever they would. And there was
 8 one named Barabbas, who lay bound with them that had made insur-
 9 rection with him, who had committed murder in the insurrection. And
 10 the multitude crying aloud, desired *him to do* as he had ever done for
 11 them. And Pilate answered them, saying, Will ye that I release to you
 12 the king of the Jews? (For he knew that the chief priests had deli-
 13 vered him for envy) But the chief priests stirred up the people *to desire*,
 14 that he would rather release Barabbas to them. And Pilate answering
 15 said to them again, What will ye then that I do *to him* whom ye call the
 16 king of the Jews? And they cried out again, Crucify him. Then Pilate
 17 said to them, Why, what evil hath he done? And they cried out the
 18 more exceedingly, Crucify him. And Pilate, willing to satisfy the peo-
 19 ple, released Barabbas to them, and having scourged Jesus, delivered
 20 him to be crucified.

21 † And the soldiers led him away into the hall called Pretorium, and
 22 call together the whole troop. And they clothe him with purple, and
 23 having platted a crown of thorns, put it about his *head*. And they sa-
 24 luted him, Hail, king of the Jews. And they smote him on the head
 25 with a cane, and spit upon him, and bowing their knees, did him
 26 homage. ‡ And when they had mocked him, they took off the pur-
 27 ple robe from him, and put his own clothes on him, and led him out to
 28 crucify him. And they compel one Simon a Cyrenian, who was passing
 29 by, coming out of the country, the father of Alexander and Rufus, to
 30 bear his cross.

V. 7. *Insurrection*: A Crime which the Roman Governours, and Pilate in particular, were more especially concerned and careful to punish.

V. 9. *Will ye, that I release to you the king of the Jews?* Which does this wretched man discover most? Want of Justice, or Courage, or Common Sense? The poor Coward sacrifices Justice to Popular Clamour, and inrages those whom he seeks to appease, by so unseasonably repeating that title, *The king of the Jews*, which he could not but know was so highly offensive

to them.

V. 16. *Pretorium*: the Inner Hall, where the Pretor, a Roman Magistrate, used to give Judgment. But St. John calls the whole Palace by this name.

V. 17. *Purple*. As royal Robes were usually Purple and Scarlet, St. Mark and John term this a *Purple Robe*, St. Matthew a *Scarlet* one. The Tyrian Purple is said, not to have been very different from Scarlet.

V. 21. *The father of Alexander and Rufus* These were afterwards two eminent Christians,

* Matt. xxvii. 15. Luke xxiii. 17. John xviii. 39.

† Matt. xxvii. 31. John xix. 16.

‡ Matt. xxvii. 27. John xix. 2.
and

22 * AND they bring him to the place, Golgotha, which is, being inter-
 23 preted, the place of a skull. And they gave him to drink wine mingled
 24 with myrrh; but he received *it* not. And when they had crucified
 him, they parted his garments, casting lots upon them, what every man
 25 should take. And it was the third hour, when they crucified him. And
 26 there was an inscription of his written over, THE KING OF THE
 27 JEWS. And with him they crucify two thieves, one on his right-
 28 hand, and one on his left. And the scripture was fulfilled which saith,
 29 † And he was numbered with the transgressors. ‡ And they that
 passed by, reviled him, wagging their heads and saying, Ah, thou that
 30 destroyest the temple, and buildest *it* in three days, Save thyself, and come
 31 down from the cross. In like manner also the chief priests mocking
 said one to another, with the scribes, He saved others; cannot he save
 32 himself? Let the Christ, the king of Israel, come down now from the
 cross, that we may see and believe. They also that were crucified with
 33 him reviled him. § And when the sixth hour was come, there was
 34 darkness over all the earth until the ninth hour. And at the ninth hour
 Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? Which is,
 35 being interpreted, My GOD, my GOD, why hast thou forsaken me? And
 one of them that stood by, hearing *it* said, Behold, he calleth Elijah.
 36 And one ran and filling a sponge with vinegar, put *it* on a cane, and
 gave him to drink, saying, Let alone; let us see if Elijah will come to
 take him down.
 37 || And Jesus cried with a loud voice, and expired.
 38 And the veil of the temple was rent in twain, from the top to the
 39 bottom. And the centurion, who stood over-against him, seeing that
 having so cried he expired, said, Truly this man was the Son of GOD.
 40 There were also women, beholding from afar, among whom was Mary
 Magdalene and Mary the mother of James the less, and of Joses, and
 41 Salome: Who also when he was in Galilee, followed him and mi-
 nistered to him, and many other women who had come up with him to
 Jerusalem.

and must have been well known when St. Mark wrote.

V. 24, 25. St. Mark seems to intimate, that they first nailed him to the Cross, then parted his Garments, and afterward reared up the Cross.

V. 34. My GOD, &c. thereby claiming

* Matt. xxvii. 37. Luke xxiii. 33. John xix. 17. † Isai. liii. 12. ‡ Matt. xxvii 39.
 § Matt. xxvii. 45. Luke xxiii. 44. || Matt. xxvii. 50. Luke xxiii. 46. John xix. 30.

V. 42. Be-

42 * And the evening being now come, (because it was the preparation,
43 that is, the day before the sabbath) Joseph of Arimathea, an honour-
able counsellor, who also waited for the kingdom of God, came and went
44 in boldly to Pilate, and asked the body of Jesus. And Pilate marvelled
that he was dead already: and calling to him the centurion, he asked, If
45 he had been any while dead? And when he knew *it* of the centurion,
46 he gave the body to Joseph. And having bought fine linen, he took
him down, and wrapped *him* in the linen, and laid him in a sepulchre,
which was hewn out of a rock, and rolled a stone to the door of the
47 sepulchre. And Mary Magdalene and Mary the mother of Joses, be-
held where he was laid.

XVI. † AND when the sabbath was over, Mary Magdalene, and Mary *the*
mother of James and Salome, had bought spices, that they might come
2 and embalm him. And very early in the morning, the first day of the
3 week, they come to the sepulchre, at the rising of the sun. And they
said one to another, Who shall roll us away the stone from the door of
4 the sepulchre? (For it was very great:) And looking up, they saw that
5 the stone was rolled away. And entering into the sepulchre, they saw
a young man, sitting on the right-side, clothed in a white robe; and they
6 were affrighted. He saith to them, Be not affrighted: ye seek Jesus of
Nazareth, who was crucified. He is risen: he is not here. Behold the
7 place where they laid him. But go, tell his disciples, and Peter, He go-
eth before you into Galilee: there shall ye see him, as he said to you.
8 And going out, they fled from the sepulchre; for they trembled and
were amazed: and they said nothing to any; for they were afraid.
9 ‡ Now when *Jesus* was risen early, the first *day* of the week, he ap-
peared first to Mary Magdalene, out of whom he had cast seven devils.
10 || She went and told them that had been with him, as they mourned and

V. 42. *Because it was the day before the sab-
bath:* And the Bodies might not hang on the
sabbath-day: therefore they were in haste to
have them taken down.

V. 43. *Honourable:* a man of Character and
Reputation: A *Counsellor* — A member of the
Sanhedrim. *Who waited for the kingdom of*
God: Who expected to see it set up on Earth.

V. 46. *He rolled a stone:* By his servants.
It was too large for him to roll himself.

V. 2. *At the rising of the Sun.* They set out
while it was yet dark, and came within sight of

* Matt. xxvii. 57. Luke xxiii. 50. John xix. 38.

John xx. 1.

‡ John xx. 11.

|| Luke xxiv. 9. John xx. 18.

the sepulchre, for the first time, just as it grew
light enough to discern, that the stone was
rolled away. (*Matt. xxviii. 1. Luke xxiv. 1.
John xx. 1.*) But by the time *Mary* had called
Peter and *John*, and they had viewed the Se-
pulchre, the Sun was rising.

V. 3. *Who shall roll us away the stone?* This
seems to have been the only difficulty they ap-
prehended. So they knew nothing of *Pilate's*
having sealed the stone, and placed a guard of
Soldiers there.

V. 7. *And Peter*—tho' he so oft denied his Lord.

† Matt. xxviii. 1. Luke xxiv. 1.

V. 13. *Neither*

11 wept. But they, hearing that he was alive, and had been seen of her,
 12 believed not. * After that he appeared in another form unto two of
 13 them, as they were walking, going into the country. And they went
 14 and told *it* to the rest, neither believed they them. † Afterwards he
 appeared to the eleven, sitting at meat, and upbraided them with their
 unbelief and hardness of heart, because they believed not them who
 15 had seen him after he was risen. And he said to them, ‡ Go ye into all
 16 the world, and preach the gospel to every creature. He that believeth
 and is baptized, shall be saved; but he that believeth not, shall be damned.
 17 And these signs shall follow them that believe: in my name they shall
 18 cast out devils: they shall speak with new tongues: They shall take up
 serpents, and if they drink any deadly thing, it shall in no wise hurt
 19 them: they shall lay hands on the sick, and they shall recover. || So
 then the Lord, after he had spoken to them, was received up into heaven,
 20 and sat on the right-hand of God. And they went forth, and preached
 every where, the Lord working with them, and confirming the word
 with signs following.

V. 13. *Neither believed they them.* They were moved a little by the testimony of these, added to that of St. Peter. (*Luke xxiv. 34.*) But they did not yet fully believe it.

V. 15. *Go ye into all the world, and preach the gospel to every creature.* Our Lord speaks without any limitation or restriction. If therefore every Creature in every Age hath not heard it, either those who should have preached, or those who should have heard it, or both, *made void the counsel of God* herein.

V. 16. *And is baptized:* In token thereof. Every one that believed, was baptized. *But he that believeth not:* Whether baptized or unbaptized, shall perish everlastingly.

V. 17. *And these signs shall follow them that believe:* An eminent Author subjoins, "That believe with that very Faith mentioned in the preceding verse. It was not one Faith by which St. Paul was saved; another, by which he wrought miracles. Even at this day in every Believer Faith has a latent miraculous Power: (Every Effect of Prayer being really miraculous :) Altho' in many, both because of their own littleness of faith,

"and because the World is unworthy, that Power is not exerted. Miracles in the beginning were Helps to Faith: now also they are the Object of it. At *Leobenberg*, in the memory of our Fathers, a Cripple that could hardly move with crutches, while the Dean was preaching on this very Text, was in a moment made whole." *Shall follow:* The Word and Faith must go before. *In my name—* By my Authority committed to them. Raising the dead is not mentioned. So our Lord performed even more than he promised.

V. 18. *If they drink any deadly thing:* But not by their own Choice. God never calls us to try any such Experiments.

V. 19. *The Lord:* How seasonably is he called by this Title. *After he had spoken to them:* For forty days.

V. 20. *They preached every where:* At the time St. Mark wrote, the Apostles had already gone into all the known World. (*Rom. x. 18.*) And each of them was there known where he preached: The name of *Christ* only was known throughout the World.

* *Luke xxiv. 13.* † *Luke xxiv. 36.* ‡ *John xx. 19.* † *Matt. xxviii. 18.* || *Luke xxiv. 50.*

The Gospel according to St. LUKE.

Chap. I. **F**Orasmuch as many have undertaken to compose a narrative of the facts which have been fully confirmed among us, Even as they who were eye-witnesses and ministers of the word from the beginning, delivered *them* to us: It seemed good to me also, having accurately traced all things from their first rise, to write unto thee in order, most noble Theophilus, That thou mayst know the certainty of those things, wherein thou hast been instructed.

5 THERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the

V. 1, &c. This short, weighty, artless, candid Dedication, belongs to *the Acts*, as well as the Gospel of St. *Luke*.

Many have undertaken. He does not mean St. *Matthew* or *Mark*; and St. *John* did not write so early. For these were *Eye-witnesses* themselves, and *ministers of the word*.

V. 3. *To write in order*: He describes in order of time, first, *The Acts of Christ*: His Conception, Birth, Childhood, Baptism, Miracles, Preaching, Passion, Resurrection, Ascension: Then *The Acts of the Apostles*. But in many smaller Circumstances, he does not observe the order of time.

V. 4. *Most noble Theophilus*. This was the appellation usually given to *Roman* Governours. *Theophilus* (as the Antients inform us) was a person of eminent Quality at *Alexandria*. In *Acts* i. 1. St. *Luke* does not give him this Title. He was then probably a private man.

V. 5. After the Preface, St. *Luke* gives us the History of *Christ*, from his Coming into the World to his Ascension into Heaven. Herein we may observe,

- I. The Beginning, and therein
 - 1. The Conception of John, C. i. 5—25.
 - 2. The Conception of Christ, 26—56.
 - 3. The Birth and Circumcision of John: the Hymn of Zacharias: The Youth of John, 57—80.
 - 4. Christ's Birth, C. ii. 1—20.

- Christ's Circumcision and Name, 21.
- Presentation in the Temple, 22—38.
- Country and Growth, 39—40.
- II. The Middle, when he was twelve years old and upward, 41—52.
- III. The Course of the History.
 - A. The Introduction, wherein are described John the Baptist; Christ's Baptism; and Temptation, C. iii, iv. 1—13.
 - B. The acceptable Year in Galilee;
 - a. Proposed at Nazareth, 14—30.
 - b. Actually exhibited
 - I. At Capernaum, and near it: Here we may observe,
 - 1. Actions not censured, while Jesus
 - 1. Teaches with Authority, 31—32.
 - 2. Casts out a Devil, 33—37.
 - 3. Heals many sick, 38—41.
 - 4. Teaches every where, 42—44.
 - 5. Calls Peter; then James and John, C. v. 1—11.
 - 6. Cleanses the Leper, 12—16.
 - 2. Actions censured more and more severely. Here occur,
 - 1. The healing the Paralytic, 17—26.
 - 2. The Calling of Levi, Eating with publicans and sinners, 27—32.
 - 3. The Question concerning Fasting, 33—39.
 - 4. The plucking the ears of Corn, C. vi. 1—5.
 - 5. The

T

6 daughters of Aaron, and her name *was* Elifabeth. And they were both righteous before GOD, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elifabeth was

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|--|--------|--|------------------|
| 5. The withered hand restored;
snares laid, | 6—11. | 4. In Bethany, Mary preferred
before Martha, | 25—37.
38—42. |
| 3. Actions having various Effects on
various Persons, | | 5. In a certain place, the disciples
taught to pray, C. xi. | 1—13. |
| 1. Upon the Apostles, | 12—16. | a devil is cast out, and the
Action defended, | 14—26. |
| 2. Upon other Hearers | 17—49. | the Acclamation of the Wo-
man corrected, | 27—28. |
| 3. Upon the Centurion, C. vii. | 1—10. | those who desire a Sign are
reproved, | 29—36. |
| 4. Upon the Disciples of John,
The Occasion : . the young
man raised : | 11—18. | 6. In a certain house, the Scribes
and Pharisees censured, | 37—54. |
| The Message and Answer, | 18—23. | 7. Our Lord's Discourse to his
Disciples, C. xiii. | 1—12. |
| The Reproof of them that be-
lieved not John, | 24—35. | To one that interrupts
him, | 13—21. |
| 5. Upon Simon and the Penitent
Sinner, | 36—50. | To his disciples again, | 22—40. |
| 6. Upon the women that mini-
stered to him, C. viii. | 1—3. | To Peter, | 41—53. |
| 7. Upon the People, | 4—18. | To the People, | 54—59. |
| 8. Upon his mother and bre-
thren, | 19—21. | 8. The Necessity of Repentance
shewn, C. xiii. | 1—9. |
| II. On the Sea; and | 22—26. | A woman healed on the Sab-
bath, | 10—21. |
| Beyond it, | 27—39. | 9. The sewness of them that are
saved, | 22—30. |
| III. On this side again : | | 10. Herod termed a fox, Jerusalem
reproved, | 31—35. |
| 1. Jairus and the Issue of Blood, | 40—56. | 11. In the Pharisee's House, he
cures the Dropsy on the
Sabbath: and C. xiv. | 1—6. |
| 2. The Apostles sent, C. ix. | 1—6. | Teaches Humility, | 7—11. |
| 3. Herod's Doubting, | 7—9. | Hospitality, | 12—14. |
| 4. The Relation of the Apostles, | 10— | The nature of the
Great Supper, | 15—24. |
| 5. The Earnestness of the People:
our Lord's Benignity : five
thousand fed, | 11—17. | The Necessity of Self-
denial, | 25—35. |
| C. The Preparation for his Passion. | | 12. Joy over repenting Sinners de-
fended, and C. xv. | 1—10. |
| a. A Recapitulation of the Doctrine
concerning his Person : his Pas-
sion foretold, | 18—27. | illustrated by the Story of the
Prodigal Son, | 11—32. |
| b. His Transfiguration: the lunatic
healed: His Passion again fore-
told: Humility enjoined, | 28—50. | The unjust Steward, wife in
his generation, C. xvi. | 1—13. |
| c. His great Journey to Jerusalem,
which we may divide into Eigh-
teen Intervals. | | The Pharisees reprov'd; and
warned by the Story of the
Rich man and Lazarus, | 14—18.
19—31. |
| 1. The Samaritans inhospitable,
yet borne with, | 51—57. | Cautions against Scandals,
C. xvii. | 1—4. |
| 2. In the way, Improper Follow-
ers repelled;
Proper ones prest forward, | 57—62. | The Faith of the Apostles in-
creased, | 5—10. |
| 3. Afterward, The Seventy sent;
and received again, C. x. | 1—24. | | 13. In |
| And the Scribe taught to love
his Neighbour, by the Ex-
ample of the Good Sama- | | | |

8 barren, and they were both advanced in years. And while he executed 9 the priest's office before GOD, in the order of his course, According to the custom of the priest's office, his lot was to burn the incense, going

- 13. In the Confines of Samaria and Galilee, he heals ten lepers, 11—19.
 - 14. Answers the Question, concerning the time when the kingdom of GOD should come, 20—37.
Commends constant Prayer, C. xviii. 1— 8.
Recommends Humility, by the Story of the Pharisee and Publican, 9—14.
 - 15. Blesses little children, 15—17.
Answers the rich young man, 18—27.
And Peter, asking what he should have, 28—30.
 - 16. Foretells his Passion a third time, 31—34.
 - 17. Near Jericho, cures a blind man, 35—43.
 - 18. In Jericho, brings Salvation to Zaccheus, C. xix. 1—10.
Answers touching the sudden Appearance of his Kingdom, 11—28.
 - D. Transactions at Jerusalem :
 - a. The Four first Days of the Great Week,
 - 1. His Royal Entry, 29—44.
 - 2. The Abuse of the Temple corrected, 45—46.
Its Use restored, and Vindicated, C. xx. 1— 8.
 - 3. His Discourses in the Temple :
 - 1. The Parable of the Husbandmen, 9—19.
 - 2. The Answer, concerning paying tribute, 20—26.
and the Resurrection, 27—40.
 - 3. The Question concerning the Son of David, 41—44.
 - 4. The Disciples admonished, 45—47.
 - 5. The poor widow's offering commended, C. xxi. 1— 4.
 - 4. His Prediction of the End of the temple, the city, and the world, 5—38.
 - 5. Judas's Agreement with the chief priests, C. xxii. 1— 6.
 - b. Thursday.
 - 1. Peter and John prepare the Passover, 7—13.
 - 2. The Lord's Supper: Discourse after it, 14—23.
 - 3. The Dispute, which of them was greatest, 24—30.
 - 4. Peter, and the other Apostles warned, 31—38.
 - 5. On the mount of Olives,
 - 1. Jesus prays ; is in an Agony ; strengthened by an Angel ; wakes his disciples, 39—46.
 - 2. Is betrayed ; unseasonably defended, 47—53.
 - 3. Carried to the High-priest's House, 54—
Denied by Peter, 55—62.
Mocked, 63—65.
 - c. Friday,
 - 1. His Passion and Death: Transactions,
 - 1. In the Council, 66—71.
 - 2. With Pilate, C. xxiii. 1— 5.
 - 3. With Herod, 6—12.
 - 4. With Pilate again, 13—25.
 - 5. In the way, 26—32.
 - 6. At Golgotha, where The Crucifixion itself, and Jesus' Prayer, 33—34.
His Garments parted, 34.
Scoffs : The Inscription on the Cross, 35—39.
The penitent Thief, 40—43.
The Prodigies, and the Death of Jesus, 44—46.
The Beholders of it, 47—49.
 - 2. His Burial, 50—53.
 - d. Friday Evening and Saturday, 54—56.
 - e. His Resurrection, made known
 - 1. To the Women, C. xxiv. 1—12.
 - 2. To the two going into the country, and to Simon, 13—35.
 - 3. To the other Apostles, 36—45.
 - f. The Instructions given his Apostles: His Ascension 46—53.
- V. 5. *The course of Abia.* The Priests were divided into twenty four courses, of which that of *Abia* was the Eighth, 1 Chron. xxiv. 10. Each course ministered in its turn, for seven days, from Sabbath to Sabbath: And each Priest of the Course or Set in waiting, had his

10 into the temple of the Lord. And the whole multitude of the people
 11 were praying without, at the time of incense. And there appeared to
 him an angel of the Lord, standing on the right side of the altar of in-
 12 cense. And Zacharias seeing *him* was troubled, and fear fell upon him.
 13 But the angel said to him, Fear not, Zacharias: for thy prayer is heard,
 and thy wife Elisabeth shall bear thee a son, and thou shalt call his name
 14 John. And thou shalt have joy and exultation, and many shall rejoice
 15 at his birth. For he shall be great before the Lord, and shall drink
 neither wine nor strong drink; and he shall be filled with the Holy
 16 Ghost, even from his mother's womb. And many of the children of
 17 Israel shall he turn to the Lord their God. And he shall go before him
 in the spirit and power of Elijah, to turn the hearts of the fathers to the
 children, and the disobedient to the wisdom of the just; to make ready

Part in the Temple-Service assigned him by Lot.

V. 6. *Walking in all the Moral Commandments, and Ceremonial Ordinances, blameless.* How admirable a Character! May our Behaviour be thus unblameable, and our Obedience thus sincere and universal.

V. 10. *The people were praying without, at the time of Incense.* So the pious Jews constantly did. And this was the Foundation of that elegant Figure, by which Prayer is in Scripture so often compared to Incense. Perhaps one reason of ordaining Incense might be, to intimate the Acceptableness of the Prayer that accompanied it: As well as to remind the Worshipers of that *sacrifice of a sweet-smelling Savour*, which was once to be offered to God for them, and of that *Incense*, which is continually offered with the prayers of the saints, upon the golden altar that is before the throne, Rev. viii. 3, 4.

V. 12. *Zacharias was troubled.* Altho' he was accustomed to converse with God, yet we see he was thrown into a great Consternation, at the Appearance of his Angelic Messenger, Nature not being able to sustain the Sight. Is it not then an Instance of the Goodness, as well as of the Wisdom of God, that the Services, which these heavenly Spirits render us, are generally invisible?

V. 13. *Thy prayer is heard.* Let us observe with pleasure, that the Prayers of pious Worshipers, come up with acceptance before God; to whom no costly Perfume is so sweet, as the Fragrance of an upright Heart. An Answer of Peace was here returned, when the case

seemed to be most helpless. Let us wait patiently for the Lord, and leave to his own Wisdom, the time and manner wherein he will appear for us. *Thou shalt call his name John.* John signifies the Grace or Favour of Jehovah. A Name well suiting the Person, who was afterwards so highly in favour with God, and endued with abundance of Grace; and who opened a way to the most glorious Dispensation of Grace in the Messiah's Kingdom. And so Zacharia's former Prayers for a child, and the Prayer which he, as the Representative of the People, was probably offering at this very time, for the Appearing of the Messiah, were remarkably answered in the Birth of his Fore-runner.

V. 15. *He shall be great before the Lord—* God the Father. Of the Holy Ghost and the Son of God mention is made immediately after. *And shall drink neither wine nor strong drink:* Shall be exemplary for Abstemiousness and Self-denial; and so much the more filled with the Holy Ghost.

V. 16. *And many of the children of Israel shall he turn:* None therefore need be ashamed of "preaching like John the Baptist." *To the Lord their God—To Christ.*

V. 17. *He shall go before him, Christ; in the spirit and power of Elijah:* With the same Integrity, Courage, Austerity, and Fervor, and the same Power of God attending his Word: *To turn the hearts of the fathers to the children,* to reconcile those that are at variance, to put an end to the most bitter quarrels, such as are very frequently those between the nearest Relations: *And the hearts of the disobedient to the wisdom*

18 a people prepared for the Lord. And Zacharias said to the angel,
 19 Whereby shall I know this? For I am an old man, and my wife ad-
 vanced in years. And the angel answering, said to him, I am Gabriel,
 that stand in the presence of God, and am sent to speak to thee, and to
 20 shew thee these glad tidings. And behold, thou shalt be deaf, and not
 able to speak, till the day that these things are done, because thou be-
 21 lievedst not my words, which shall be fulfilled in their season. And the
 people were waiting for Zacharias, and marvelled that he tarried so long
 22 in the temple. And coming out, he could not speak to them; and they
 perceived, that he had seen a vision; for he beckoned to them, and re-
 23 mained speechless. And when the days of his ministration were ac-
 24 complished, he went to his own house. And after these days, his
 25 wife Elisabeth conceived, and hid herself five months, saying, Thus
 hath the Lord done to me, in the days wherein he looked upon me, to
 take away my reproach among men.

26 AND in the sixth month, the angel Gabriel was sent from God, to a
 27 city of Galilee, named Nazareth, To a virgin of the house of David,
 espoused to a man whose name was Joseph, and the virgin's name was
 28 Mary. And the angel coming in to her, said, Hail, thou highly fa-
 29 voured; the Lord is with thee: blessed art thou among women. But
 she seeing him, was troubled at his saying, and reasoned, what manner of
 30 salutation this should be. And the angel said to her, Fear not, Mary: for
 31 thou hast found favour with God. And behold, thou shalt conceive in

wisdom of the just: And the most obstinate sinners to true wisdom, which is only found among them that are righteous before God.

V. 18. *Zacharias said, Whereby shall I know this?* In how different a Spirit, did the blessed Virgin say, *How shall this be?* Zacharias disbelieved the Fact: *Mary* had no doubt of the thing: but only enquired concerning the Manner of it.

V. 19. *I am Gabriel that stand in the presence of God.* Seven Angels thus stand before God (*Rev. viii. 2.*) who seem the highest of all.

V. 20. *Thou shalt be deaf.* The Greek word signifies *deaf*, as well as *dumb*: And it seems plain, that he was as unable to hear, as he was to speak: for his friends were obliged to make Signs to him, that he might understand them, ver. 62.

V. 21. *The people were waiting*—For him to come and dismiss them, (as usual) with the Blessing.

V. 24. *Hid herself*: She retired from Company, that she might have the more leisure, to rejoice and bless God, for his wonderful Mercy.

V. 25. *He looked upon me, to take away my reproach.* Barrenness was a great Reproach among the Jews.

V. 26. *In the sixth month, after Elisabeth had conceived.*

V. 27. *Espoused*: It was customary among the Jews, for Persons that married, to contract before witnesses some time before. And as *Christ* was to be born of a pure Virgin, so the Wisdom of God ordered it to be of one *espoused*, that to prevent Reproach he might have a *reputed* Father, according to the flesh.

V. 28. *Hail, thou highly favoured; the Lord is with thee; blessed art thou among women.* *Hail* is the Salutation used by our Lord, to the Women after his Resurrection: *thou art highly favoured*, or, *hast found favour with God*, ver. 30. is no more than was said of *Noah*, *Moses*,

32 thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God
 33 shall give him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.
 34 Then said Mary to the angel, How shall this be, seeing I know not a
 35 man? And the angel answering said to 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, shall be called the Son of
 36 God. And behold thy cousin 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. And Mary said, Behold the
 38 handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.
 39 And Mary arose in those days, and went with haste into the hill-
 40 country, into a city of Judah, And entered into the house of Zacharias,
 41 and saluted Elisabeth. And when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the
 42 Holy Ghost, And cried with a loud voice and said, Blessed art thou
 43 among women, and blessed is the fruit of thy womb. And whence is
 44 this to me, that the mother of my Lord should come to me? For lo! when the voice of thy salutation sounded in my ears, the babe leaped in

Moses, and David. The Lord is with thee, was said to Gideon, (Judg. vi. 12.) and blessed shall she be above women, of Jael, (Judg. v. 24.) This Salutation gives no room for any pretence of paying Adoration to the Virgin; as having no Appearance of a Prayer, or of Worship offered to her.

V. 32. *He shall be called the Son of the Highest:* In this respect also: And that in a more eminent Sense, than any either Man or Angel can be called so. *The Lord shall give him the throne of his father David:* that is, the Spiritual Kingdom, of which *David's* was a Type.

V. 33. *He shall reign over the house of Jacob:* In which all true Believers are included.

V. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.* The Power of God was put forth by the Holy Ghost, as the immediate Divine Agent in this Work. And so He exerted the Power of the Highest as his own Power, who together with the Father and the Son is the most High God. *Therefore also:* Not only as he is

God from Eternity, but on this account likewise he shall be called the Son of God.

V. 36. *And behold, thy Cousin, Elisabeth—Tho' Elisabeth was of the House of Aaron, and Mary of the House of David, by the Father's side, they might be related by their Mother's.* For the Law only forbade Heiresses marrying into another Tribe. And so other Persons continually intermarried: Particularly, the Families of *David* and of *Levi*.

V. 38. *And Mary said, Behold the handmaid of the Lord.* 'Tis not improbable, That this time of the Virgin's humble Faith, Consent, and Expectation, might be the very time of her conceiving.

V. 39. *A city of Judah:* Probably *Hebron*, which was situated in the Hill-country of *Judea*, and belonged to the House of *Aaron*.

V. 41. *When Elisabeth heard the Salutation of Mary:* the Discourse with which she saluted her, giving an Account of what the Angel had said, the Joy of her Soul so affected her body, that the very child in her Womb was moved in an uncommon manner, as if it leaped for joy.

V. 45. *Happy*

45 my womb for joy. And happy *is* she that believed; for there shall be a
 46 performance of those things which were told her from the Lord. And
 47 Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced
 48 in GOD my Saviour. For he hath regarded the low estate of his hand-
 maiden: for behold from henceforth all generations shall call me blessed.
 49 For he that is mighty hath done to me great things, and holy *is* his
 50 name. And his mercy is on them that fear him, from generation to ge-
 51 neration. He hath wrought strength with his arm; he hath scattered
 52 the proud in the imagination of their hearts. He hath put down the
 53 mighty from *their* thrones, and exalted them of low degree. He hath
 54 filled the hungry with good things, but sent the rich empty away. He
 55 hath helped his servant Israel, in remembrance of *his* mercy, As he
 56 spake to our fathers, to Abraham and to his seed for ever. And Mary
 abode with her about three months, and returned to her own house.
 57 Now Elisabeth's full time came, that she should be delivered, and
 58 she brought forth a son. And her neighbours and relations heard, that
 the Lord had shewed great mercy upon her, and they rejoiced with her.
 59 And on the eighth day they came to circumcise the child, and they called
 60 him Zacharias, after the name of his father. But his mother answering
 61 said, Nay, but he shall be called John. And they said to her, There is
 62 none of thy kindred that is called by this name. And they made signs
 63 to his father, what he would have him called. And asking for a writing-
 tablet, he wrote, saying, His name is John. And they marvelled all.
 64 And immediately his mouth was opened, and his tongue *loosed*, and he
 65 spake, praising GOD. And fear came on all that dwelt round about

V. 45. *Happy is she that believed.* Probably she had in her mind the Unbelief of Zacharias.

V. 46. *And Mary said*—Under a Prophetic Impulse, several things, which perhaps she herself did not then fully understand.

V. 47. *My spirit hath rejoiced in GOD my Saviour.* She seems to turn her thoughts here to Christ himself, who was to be born of her, as the Angel had told her, he should be the Son of the Highest, whose name should be Jesus, the Saviour. And she rejoiced in hope of Salvation thro' Faith in him, which is a Blessing common to all true Believers, more than in being his Mother after the flesh, which was an Honour peculiar to Her. And certainly she had the same reason to rejoice in GOD her Saviour that we have: Because he had regarded the low Estate of his Handmaiden, in like manner as he regarded our low Estate; and vouch-

safed to come and save her and us, when we were reduced to the lowest Estate of Sin and Misery.

V. 51. *He hath wrought strength with his arm:* that is, He hath shewn the exceeding Greatness of his Power. She speaks prophetically of those things as already done, which GOD was about to do by the *Messiah*. *He hath scattered the proud*—Visible and invisible.

V. 52. *He hath put down the mighty*—Both Angels and Men.

V. 54. *He hath helped his servant Israel:* by sending the *Messiah*.

V. 55. *To his seed*—His spiritual Seed; all true Believers.

V. 56. *Mary returned to her own house:* And thence soon after to Bethlehem.

V. 62. *His mother said*—Doubtless by Revelation, or a particular Impulse from GOD.

V. 66. *The*

them, and all these things were noised abroad, in all the hill-country of
 66 Judea. And all that heard *them*, laid *them* up in their hearts, saying,
 What manner of child shall this be? And the hand of the Lord was
 67 with him. And his father Zacharias was filled with the Holy Ghost,
 68 and prophesied, saying, Blessed be the Lord GOD of Israel; for he hath
 69 visited and redeemed his people, And hath raised up an horn of sal-
 70 vation for us, in the house of his servant David: As he spake by the
 mouth of his holy prophets, who have been since the world began:
 71 That we should be saved from our enemies, and from the hand of all
 72 that hate us; To perform the mercy *promised* to our fathers, and to re-
 73 member his holy covenant, The oath which he sware to our father
 74 Abraham, That he would grant us, being delivered out of the hand of
 75 our enemies, to serve him without fear, In holiness and righteousness
 76 before him, all the days of our life. And thou, child, shalt be a pro-
 phet of the Highest: for thou shalt go before the face of the Lord, to
 77 prepare his ways, To give knowledge of salvation to his people, by
 78 the remission of their sins, Thro' the tender mercy of our GOD, whereby
 79 the Day-spring from on high hath visited us, To give light to them that
 sit in darkness and in the shadow of death, to direct our feet into the way
 80 of peace. And the child grew, and waxed strong in spirit, and was
 in the deserts, till the day of his being shewn to Israel.

II. AND in those days there went out a decree from Augustus Cesar, that
 2 all the world should be inrolled. (Now this first inrolment was made,
 3 when Cyrenius was governor of Syria.) And all went to be inrolled,

V. 66. *The hand of the Lord*— The peculiar Power and Blessing of God.

V. 67. *And Zacharias prophesied*: Of things immediately to follow. But it is observable, he speaks of *Christ* chiefly; of *John* only, as it were, incidentally.

V. 69. *An horn*, signifies Honour, Plenty, and Strength. *An horn of Salvation*: that is, a glorious and mighty Saviour.

V. 70. *His prophets, who have been since the world began*. For there were Prophets from the very beginning.

V. 74. *To serve him without fear*: Without any slavish Fear. Here is the substance of the Great Promise, That we shall be always holy, always happy: That being delivered from Satan and Sin, from every uneasy and unholy Temper, we should joyfully love and serve God, in every Thought, Word, and Work.

V. 76. *And thou, Child*: He now speaks to *John*; yet not as a Parent, but as a Prophet.

V. 77. *To give knowledge of salvation, by the remission of sins*: The knowledge of the remission of our Sins, being the grand Instrument of present and eternal Salvation, *Heb. viii. 11, 12*. But the immediate Sense of the Words seems to be, To preach to them the Gospel Doctrine of Salvation by the Remission of their Sins.

V. 78. *The Day-spring*: Or the Rising Sun; that is *Christ*.

V. 1. *That all the world should be inrolled*: That all the Inhabitants, male and female of every town in the Roman Empire, with their Families and Estates should be registered.

V. 2. *When Cyrenius was Governor of Syria*: When *Publius Sulpicius Quirinus* governed the Province of Syria, in which *Judea* was then included.

V. 6. *And*

4 every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called 5 Bethlehem, (because he was of the family and household of David) To 6 be inrolled with Mary, his espoused wife, being great with child. And while they were there, the days were fulfilled, that she should be delivered. * And she brought forth her son, the first-born, and swathed him, and laid him in the manger, because there was no room for them in the inn.

8 And there were in the same country shepherds, lying out in the field, 9 and keeping watch over their flock by night. And lo an angel of the Lord came upon them, and the glory of the Lord shone round about 10 them; and they were sore afraid. And the angel said to them, Fear not; for behold I bring you good tidings of great joy, which shall be to 11 all people. For to you is born this day in the city of David, a Saviour; 12 who is Christ the Lord. And this *shall be* a sign to you; ye shall find 13 the babe, wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising 14 God and saying, Glory to God in the highest; and on earth peace; good-will toward men. And when the angels were gone away from them into heaven, the shepherds said one to another, Let us go to Bethlehem, and see this thing which is done, which the Lord hath made known to 15 us. And they came with haste, and found Mary and Joseph and the 16 babe lying in the manger. And having seen *it*, they made known 17 abroad the saying which was told them concerning this child. And all 18 that heard wondered at the things which were told them by the shepherds. 19 But Mary kept all these things, comparing them together in her heart. 20 And the shepherds returned, glorifying and praising God, for all the things that they had heard and seen, as it was told them.

V. 6. *And while they were there, the days were fulfilled, that she should be delivered.* Mary seems not to have known, that the child must have been born in *Bethlehem*, agreeably to the Prophecy. But the Providence of God took care for it.

V. 7. *She laid him in the manger*—Perhaps it might rather be translated *in the stall*. They were lodged in the Ox-stall, fitted up on occasion of the great Concourse, for poor Guests. *There was no room for them in the inn.* Now also, there is seldom room for *Christ* in an Inn.

V. 11. *To you:* Shepherds; Israel; Mankind.

V. 14. *Glory be to God in the highest; on earth peace; good-will toward men.* The Shouts of a Multitude are generally broken into short Sentences. This rejoicing Acclamation strongly represents the Piety and Benevolence of these heavenly Spirits: as if they had said, *Glory be to God in the highest* Heavens: Let all the Angelic Legions resound his praises. For with the Redeemer's Birth, *Peace* and all kind of Happiness comes down to dwell *on earth*: Yea, the over-flowings of Divine *Good-will* and Favour, are now exercised *toward men*.

V. 20. *For all the things that they had heard—* from *Mary*: as it was told them—by the Angels.

* Matt. i. 25.
U

V. 21. T

21 AND when eight days were fulfilled, to circumcise the child, his name was called Jesus, which was named of the angel, before he was conceived in the womb.

22 AND when the days of purification were fulfilled according to the law of Moses, they brought him up to Jerusalem, to present him to the
23 Lord: (As it is written in the law of the Lord, * Every male that
24 openeth the womb shall be holy to the Lord) And to offer a sacrifice according to that which is said in the Law of the Lord, † A pair of turtle-doves, or two young pigeons.

25 And behold there was a man in Jerusalem whose name was Simeon, and this man was just and religious, waiting for the Consolation of Israel:
26 and the Holy Ghost was upon him. And it had been revealed to him by the Holy Ghost, that he should not see death, before he had seen the
27 Lord's Christ. And he came by the spirit into the temple. And when the parents brought in the child Jesus, to do for him after the custom of
28 the Law, He took him up in his arms, and blessed God and said,
29 Lord, now lettest thou thy servant depart in peace, according to thy
30 word: For mine eyes have seen thy salvation: Which thou hast pre-
31 pared before the face of all people. A light to lighten the Gentiles, and
32 the glory of thy people Israel. And Joseph and his mother marvelled
33 at those things which were spoken of him. And Simeon blessed them,
34 and said to Mary his mother, Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken

V. 21. *To circumcise the child*—That he might visibly be made under the law by a sacred Rite, which obliged him to keep the whole Law: as also that he might be owned to be the Seed of Abraham, and might put an honour on the solemn Dedication of children to God.

V. 22. *The days*—the forty days prescribed, Lev. xii. 2, 4.

V. 24. *A pair of turtle-doves, or two young pigeons.* This offering sufficed for the Poor.

V. 25. *The Consolation of Israel:* A common Phrase for the Messiah, who was to be the everlasting Consolation of the Israel of God. *The Holy Ghost was upon him:* that is, He was a Prophet.

V. 27. *By the spirit:* By a particular Revelation or Impulse from Him.

V. 30. *Thy Salvation:* Thy Christ, the Saviour.

V. 32. *And the glory of thy people Israel.* For, after the Gentiles are enlightened, all Israel shall be saved.

V. 33. *Joseph and his mother marvelled at these things which were spoken.* For they did not yet thoroughly understand them.

V. 34. *Simeon blessed them—Joseph and Mary.* This child is set for the fall and rising again of many: that is, He will be a favour of death to some, to unbelievers; a favour of life to others, to believers—*And for a sign which shall be spoken against:* A Sign from God, yet rejected of men. But the time for declaring this at large, was not come—*That the thoughts of many hearts may be revealed:* The event will be, that by means of that Contradiction, the inmost thoughts of many, whether good or bad, will be made manifest.

* Exod. xiii. 2.

† Lev. xii. 8.

35 against, (Yea, and a sword shall pierce thro' thy own soul also) that the thoughts of many hearts may be revealed.

36 And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, having lived with an husband
37 seven years from her virginity. And she was a widow of about four-score and four years, who departed not from the temple, but served God
38 with fastings and prayers, night and day. And she coming in at that hour, gave thanks to the Lord, and spake of him to all that were wait-
39 ing for redemption in Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into Galilee, to
40 their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year, at the feast of the
42 passover. And when he was twelve years old, they went up to Jeru-
43 salem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and
44 Joseph and his mother knew *it* not, But supposing him to be in the company, they went a day's journey; and sought him among *their* kins-
45 folk and among *their* acquaintance. And not finding him, they went
46 back to Jerusalem, seeking him. And after three days, they found

V. 35. *A sword shall pierce thro' thy own soul:* So it did, when he suffered; particularly at his Crucifixion.

V. 37. *Four score and four years*—These were the years of her Life, not her Widowhood only. *Who departed not from the temple*—who attended there at all the stated hours of Prayer. *But served God with fastings and prayers*—Even at that Age. *Night and day*—that is, spending therein a considerable Part of the Night, as well as of the Day.

V. 38. *To all that were waiting for redemption.* The Sceptre now appeared to be departing from Judah, tho' it was not actually gone: *Daniel's Weeks* were plainly near their Period. And the revival of the Spirit of Prophecy, together with the memorable Occurrences relating to the Birth of John the Baptist and of Jesus, could not but incourage and quicken the Expectation of pious persons at this time.

Let the Example of these aged Saints animate those, whose hoary heads, like theirs, are a crown of glory, being found in the way of righteousness. Let those venerable lips, so soon

to be silent in the grave, be now employed in the Praises of their Redeemer. Let them labour to leave those behind, to whom Christ will be as precious as he has been to them; and who will be waiting for God's Salvation, when they are gone to enjoy it.

V. 40. *And the child grew, in bodily strength and stature; and waxed strong in spirit:* The Powers of his Human Mind daily improved, filled with wisdom, by the light of the indwelling Spirit, which gradually opened itself in his Soul; and the grace of God was upon him: that is, The peculiar Favour of God rested upon him, even as man.

V. 43. *The child Jesus.* St. Luke describes in order Jesus the fruit of the womb, ch. i. 42. an infant, ch. ii. 12. a little child, ver. 40. a child here, and afterwards a man. So our Lord passed thro' and sanctified every Stage of human Life. Old Age only did not become him.

V. 44. *Supposing him to have been in the company.* As the men and women usually travelled in distinct Companies.

V. 46. *After three days.* The first day was spent in their Journey; the second in their Return

him in the temple, sitting in the midst of the doctors, both hearing them
 47 and asking them questions. And all that heard him were astonished, at
 48 his understanding and answers. And seeing him they were amazed.
 49 And his mother said to him, Son, why hast thou done thus to us? Be-
 49 hold thy father and I have sought thee sorrowing. And he said to them,
 Why sought ye me? Knew ye not, that I must be about my Father's
 50 business? And they understood not the saying which he spake to them.
 51 And he went down with them, and came to Nazareth, and was subject
 52 to them; but his mother kept all these things in her heart. And Jesus
 increased in wisdom and stature, and in favour with God and man.

III. Now in the fifteenth year of the reign of Tiberius Cesar, Pontius
 Pilate being governor of Judea, and Herod being tetrarch of Galilee, and
 his brother Philip tetrarch of Iturea and of the region of Trachonitis,
 2 and Lysanias tetrarch of Abilene, Annas being the high priest and
 Caiaphas, the word of God came to John, the son of Zacharias, in the
 3 wilderness. And he came into all the country about Jordan, preaching
 4 the baptism of repentance, for the remission of sins: As it is written
 in the book of the words of the prophet Isaiah, saying, * The voice of one
 crying aloud in the wilderness, Prepare ye the way of the Lord, make his

turn to *Jerusalem*; and the third, in searching for him there — *They found him in the temple* — In an Apartment of it — *Sitting in the midst of the doctors*. Not one word is said of his disputing with them, but only of his *asking and answering Questions*, which was a very usual thing in these Assemblies, and indeed the very end of them. And if he was, with others, at the feet of these Teachers (where Learners generally sat) he might be said, to be *in the midst of them*, as they sat on Benches of a semi-circular form, raised above their Hearers and Disciples.

V. 49. *Why sought ye me?* He does not blame them for losing, but for thinking it needful to seek him; and intimates, That he could not be lost, nor found any where, but doing the Will of an higher Parent.

V. 50. It is observable, that *Joseph* is not mentioned after this time, whence it is probable, he did not live long after.

V. 52. *Jesus increased in wisdom* — as to his human nature, and *in favour with God* — in proportion to that Increase. It plainly follows, that tho' a man were pure, even as

Christ was pure, still he would have room to increase in Holiness, and, in consequence thereof, to increase in the Favour, as well as in the Love, of God.

V. 1. *The fifteenth year of Tiberius*: reckoning from the time when *Augustus* made him his Collegue in the Empire. *Herod being tetrarch of Galilee*: The Dominions of *Herod* the Great, were, after his Death, divided into four Parts or Tetrarchies. This *Herod* his Son was *Tetrarch of Galilee*, reigning over that fourth Part of his Dominions. His brother reigned over two other Fourth Parts, the region of *Iturea*, and that of *Trachonitis*, (that Tract of Land on the other side *Jordan*, which had formerly belonged to the tribe of *Manasseh*.) And *Lysanias* (probably descended from a Prince of that name, who was some years before Governor of that Country:) was *tetrarch* of the remaining Part, *Abilene*, which was a large City of *Syria*, whose territories reached to *Lebanon* and *Damascus*, and contained great numbers of *Jews*.

V. 2. *Annas being high priest and Caiaphas* — There could be but one High-priest,

* *Isai.* lx. 3.

5 paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the 6 rough ways smooth: And all flesh shall see the salvation of God. Then 7 said he to the multitudes, that came forth to be baptized of him, Ye brood of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance; and say not within yourselves, We have Abraham to *our* father; for I say to you, that God is 9 able of these stones to raise up children to Abraham. And now also the axe lieth at the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the multitude asked him, saying, What then shall we do? He 11 answering saith to them, He that hath two coats, let him impart to him 12 that hath none; and he that hath meat, let him do likewise. And publicans also came to be baptized, and said to him, Master, what shall 13 we do? And he said to them, Exact no more than what is appointed 14 you. And the soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.

15 And as the people were in expectation, and all mused in their hearts of 16 John, whether he were not the Christ, John answered saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize 17 you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his 18 garner, but the chaff he will burn with unquenchable fire. And many 19 other things in *his* exhortation preached he to the people. But Herod the tetrarch being reproved by him concerning Herodias, his brother Philip's wife, and concerning all the evils which Herod had done, 20 Added also this above all, that he shut up John in prison.

strictly speaking, at once. *Annas* was the High-priest at that time, and *Caiaphas* his Sagan or Deputy.

V. 5. *Every valley shall be filled, &c.* that is, every Hindrance shall be removed.

V. 6. *The Salvation of God: the Saviour, the Messiah.*

V. 8. *Say not within yourselves, We have Abraham to our father:* that is, Trust not in your being Members of the visible Church, or in any External Privileges whatsoever; for God now requires a Change of Heart; and that without delay.

V. 10. *He answereth:* It is not properly *John*, but the Holy Ghost, who teaches us in the following Answers: How to come ourselves, and how to instruct other penitent Sinners, to come to *Christ*, that he may give them rest. The sum of all is, *Cease to do evil, learn to do well.* These are the fruits worthy of Repentance.

V. 20. *He shut up John:* This Circumstance, tho' it happened after, is here mentioned before our Lord's Baptism, that his History (that of *John's* being concluded) may then follow without any interruption.

V. 21. *Now*

21 * Now while all the people were baptizing, it came to pass, that Jesus
 22 also being baptized, and praying, the heaven was opened, And the
 Holy Ghost descended in a bodily form, like a dove, upon him, and a
 voice came from heaven, saying, Thou art my beloved Son; in thee I
 23 delight. And Jesus was about thirty years of age, when he began *his*
ministry, being, as was supposed, the son of Joseph, *who was* the son of
 24 Heli, *The son of Matthat, the son of Levi, the son of Melchi, the son of*
 25 Janna, *the son of Joseph, The son of Mattathias, the son of Amos, the*
 26 *son of Nahum, the son of Esli, the son of Nagge, The son of Maath, the son*
 of Mattathias, *the son of Shimei, the son of Joseph, the son of Judah,*
 27 *The son of Johanan, the son of Rhesa, the son of Zerubbabel, the son of*
 28 *Salathiel, the son of Neri, The son of Melchi, the son of Addi, the son of*
 29 *Cofam, the son of Elmodam, the son of Er, The son of Jose, the son of*
 30 *Eleazar, the son of Jorim, the son of Matthat, the son of Levi, The son*
 of Simeon, *the son of Judah, the son of Joseph, the son of Johanan, the*
 31 *son of Eliakim, The son of Melea, the son of Menan, the son of Mattatha,*
 32 *the son of Nathan, the son of David, The son of Jesse, the son of Obed,*
 33 *the son of Booz, the son of Salmon, the son of Naasson, The son of*
 Aminadab, *the son of Aaron, the son of Esrom, the son of Phares, the son*
 34 of Judah, *The son of Jacob, the son of Isaac, the son of Abraham, the*
 35 *son of Terah, the son of Nahor, The son of Saruch, the son of Ragau,*
 36 *the son of Phalec, the son of Heber, the son of Sala, The son of Cainan,*
the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
 37 *The son of Methuselah, the son of Enoch, the son of Jared, the son of*

V. 21. *Now while all the people were baptizing*—that is, While *John* was thus employed in the Office of baptizing all sorts of People. *Jesus praying, the heaven was opened.* It is observable, That the three Voices from Heaven (see *Luke ix. 29, 35. John xii. 28.*) by which the Father bore witness to *Christ*, were pronounced, either while he was praying, or quickly after it.

V. 23. *And Jesus was*—*John's* beginning was computed by the years of Princes: Our Saviour's, by the years of his own Life, as a more august *Æra*—*about thirty years of age.* He did not now enter upon his thirtieth year (as the common Translation would induce one to think) but he now entered on his publick Ministry: Being now of such an Age, as the *Mosaic Law* required. Our great Master at-

tained not, as it seems, to the Conclusion of his thirty fourth year. Yet what glorious Achievements did he accomplish, within those narrow limits of time! Happy that servant, who, with any proportionable Zeal, dispatches the great Business of Life! and so much the more happy, if his Sun go down at Noon. For the space that is taken from the Labours of Time, shall be added to the Rewards of Eternity.

The son of Heli: that is, the son-in-law: for *Heli* was the Father of *Mary*. So *St. Matthew* writes the Genealogy of *Joseph*, descended from *David* by *Solomon*; *St. Luke*, that of *Mary*, descended from *David* by *Nathan*. In the Genealogy of *Joseph* (recited by *St. Matthew*) that of *Mary* is implied, the *Jews* being accustomed to marry into their own Families.

* *Matt. iii. 13. Mark i. 9.*

V. 38. *Adam,*

38 Maleleel, *the son of Cainan, The son of Enos, the son of Seth, the son of Adam, the son of GOD.*

IV. * AND Jesus being full of the Holy Ghost, returned from Jordan, 2 and was led by the Spirit into the wilderness, Being forty days tempted by the devil. And in those days he ate nothing, and when they were 3 ended he hungered. And the devil said to him, If thou be the Son of 4 GOD, command this stone that it be made bread. And Jesus answered him, saying, It is written, † Man shall not live by bread alone, but by 5 every word of GOD. And the devil taking him up into an high moun- 6 tain, shewed him all the kingdoms of the world in a moment. And the devil said to him, All this power will I give thee, and the glory of 7 them; for it is delivered to me, and I give it to whomsoever I will. If 8 thou therefore wilt worship me, all shall be thine. And Jesus answer- ing said to him, Get thee hence, Satan; for it is written, ‡ Thou shalt 9 worship the Lord thy GOD, and him only shalt thou serve. And he brought him to Jerusalem, and set him on the battlement of the temple, 10 and said, If thou be the son of GOD, cast thyself down from hence: For it is written, § He shall charge his angels concerning thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy 12 foot against a stone. And Jesus answering said to him, It is said, || Thou 13 shalt not tempt the Lord thy GOD. And the devil, having ended all the temptation, departed from him till a convenient season.

14 _ AND Jesus returned in the power of the Spirit into Galilee, and there 15 went out a fame of him, thro' all the region round about. And he 16 taught in their synagogues, being glorified of all. †† And he came to Nazareth, where he was brought up; and as his custom was, he went into the synagogue on the sabbath, and stood up to read.

V. 38. *Adam, the son of God*: that is, Whatever the Sons of *Adam* receive from their human Parents, *Adam* received immediately from GOD, except Sin and Misery.

V. 1. *The Wilderness*: Supposed by some to have been in *Judea*; by others, to have been that great Desert of *Horeb* or *Sinai*, where the children of *Israel* were tried for forty years, and *Moses* and *Elijah* fasted forty days.

V. 6. *I give it to whomsoever I will*. Not so, Satan. It is GOD, not thou, that putteth down one, and setteth up another: Altho' sometimes Satan, by GOD's permission, may

* *Matt. iv. 1. Mark i. 12.* † *Deut. iii. 8.* †† *Matt. xiii. 34. Mark vi. 1.*

occasion great Revolutions in the World.

V. 13. *A convenient season* — In the Garden of *Gethsemane*, *Luke xxii. 53.*

V. 14. *Jesus returned in the power of the Spirit*, being more abundantly strengthened after his Conflict.

V. 15. *Being glorified of all*. So GOD usually gives strong Cordials after strong Temptations. But neither their Approbation continued long, nor the outward Calm which he now enjoyed.

V. 16. *He stood up* — Shewing thereby, that he had a desire to read the Scripture to the

‡ *Deut. vi. 13.* § *Psal. xci. 11.* Congre-

17 And there was delivered to him the book of the prophet Isaiah, and having
 18 opened the book, he found the place where it was written, * The Spirit of
 the Lord is upon me, because he hath anointed me to preach the gospel to
 the poor; he hath sent me, to heal the broken-hearted, to proclaim de-
 19 liverance to the captives, and recovery of sight to the blind, to set at li-
 20 berty them that are bruised, To publish the acceptable year of the
 Lord. And having closed the book, he gave it again to the servant, and
 sat down. And the eyes of all in the synagogue were fastened on him.
 21 And he said to them, This day is the scripture fulfilled in your ears.
 22 And they all bare him witness, and wondered at the gracious words
 which proceeded out of his mouth. And they said, Is not this Joseph's
 23 son? And he said to them, Ye will surely say to me this proverb, Phy-
 sician, heal thyself. Whatsoever we have heard done in Capernaum, do
 24 also here in thy own country. And he said, Verily I say to you, No
 25 prophet is acceptable in his own country. I tell you of a truth, Many
 widows were in Israel, in the days of Elijah, † when the heaven was
 shut up three years and six months, while a great famine was thro' all

Congregation: On which the book was given him. It was the Jewish Custom, To read standing, but to preach sitting.

V. 17. *He found*: It seems opening upon it, by the particular Providence of God.

V. 18. *He hath anointed me*, with his Spirit. He hath by the Power of his Spirit which dwelleth in me, set me apart for these Offices. *To preach the gospel to the poor* — Literally and spiritually.

How is the Doctrine of the Ever-blessed Trinity interwoven, even in those Scriptures where one would least expect it? How clear a Declaration of the Great Three One is there in those very words, *The Spirit* — of the *Lord* — is upon me! *To proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*. Here is a beautiful Gradation, in comparing the Spiritual State of men, to the miserable state of those Captives, who were not only cast into prison, but, like *Zedekiah*, had their eyes put out, and were laden and bruised with chains of Iron.

V. 19. *The acceptable year*: plainly alluding to the year of Jubilee, when all both Debtors and Servants were set free.

V. 21. *This day is this scripture fulfilled in your ears*: By what you hear me speak.

V. 22. *The gracious words which proceeded out of his mouth*. A person of spiritual Dis-

cernment, may find in all the Discourses of our Lord, a peculiar Sweetness, Gravity, and Becomingness, such as is not to be found in the same degree, not even in those of the Apostles.

V. 23. *Ye will surely say* — that is, Your Approbation now outweighs your Prejudices. But it will not be so long. You will soon ask, Why my Love does not begin at home? Why I do not work Miracles here, rather than at *Capernaum*? It is because of your Unbelief. Nor is it any new thing, for me to be despised in my own Country, So were both *Elijah* and *Elisha*, and thereby driven to work Miracles among Heathens, rather than in *Israel*.

V. 24. *No prophet is acceptable in his own country*: that is, in his own neighbourhood. It generally holds, That a teacher sent from God, is not so acceptable to his neighbours, as he is to strangers. The Meanness of his Family, or Lowness of his Circumstances, bring his Office into Contempt: Nor can they suffer, that he, who was before equal with or below themselves should now bear a Superior Character.

V. 25. *When the heaven was shut up three years and six months*. Such a proof had they, that God had sent him. In *1 Kings xviii. 1.* it is said, *The word of the Lord came to Elijah in the third year*: Namely, reckoning, not from

* *Isai. lxi. 1.*

† *1 Kings xvii. 19. xviii. 44.*

26 the land. Yet to none of these was Elijah sent, but to Sarepta, *a city* of
 27 Sidon, to a widow. And many lepers were in Israel, in the time of
 Elisha the prophet, yet none of them was healed, but * Naaman the
 28 Syrian. And all in the synagogue hearing these things, were filled with
 29 fury, And rising up, thrust him out of the city, and brought him to
 the brow of the hill whereon their city was built, to cast him down
 30 headlong. But he passing thro' the midst of them, went away.

31 † AND he came down to Capernaum, a city of Galilee, and taught
 32 them on the sabbath days. And they were astonished at his teaching,
 33 for his word was with authority. And there was in the synagogue,
 a man who had a spirit of an unclean devil; and he cried out with a
 34 loud voice, saying, Let us alone: What have we to do with thee, Jesus
 of Nazareth? Art thou come to destroy us? I know thee who thou art;
 35 the Holy one of God. And Jesus rebuked him, saying, Hold thy peace,
 and come out of him. And the devil having thrown him in the midst,
 36 came out of him, and hurt him not. And they were all amazed, and
 spake among themselves, saying, What word is this, that with authority
 37 and power he commandeth the unclean spirits, and they come out! And
 the fame of him went forth into every place of the country round about.

38 ‡ And he arose out of the synagogue, and entered into Simon's house.
 And Simon's wife's mother was ill of a fever, and they besought him
 39 for her. And standing over her, he rebuked the fever, and it left her:
 40 and immediately she arose and served them. || Now when the sun
 was set, all that had any sick of divers diseases brought them to him;

the beginning of the drought, but from the time when he began to sojourn with the widow of Sarepta. A year of drought had preceded this, while he dwelt at the brook Cherith. So that the whole time of the drought was (as St. James likewise observes) three years and six months.

V. 28. *And all in the synagogue were filled with fury*—Perceiving the purport of his discourse, namely, That the Blessing which they despised, would be offered to and accepted by the Gentiles. So changeable are the hearts of wicked men! So little are their Starts of Love to be depended on! So unable are they to bear the close Application, even of a Discourse which they most admire!

V. 30. *Passing thro' the midst of them*: Perhaps invisibly; or perhaps they were over-awed; so that though they saw, they could not touch him.

* 2 Kings v. 14. † Mark i. 21. ‡ Matt. viii. 14. Mark i. 29. || Matt. viii. 16. Mark i. 32.
 V. 1. Their

V. 31. *He came down to Capernaum*: And dwelt there, intirely quitting his Abode at Nazareth.

V. 34. *What have we to do with thee?* Thy present business is with men, not with Devils. *I know thee who thou art.* But surely he did not know a little before, that He was God, over all, blessed for ever: Or he would not have dared to tell him, *All this power is delivered to me, and I give it to whomsoever I will.* *The Holy one of God.* Either this Confession was extorted from him by Terror (for the Devils believe and tremble) or he made it with a design to render the Character of Christ suspected. Possibly it was from hence, the Pharisees took occasion to say, *He casteth out devils by the Prince of the devils.*

V. 40. *When the sun was set*—And consequently the Sabbath ended, which they reckoned from Sun-set to Sun-set.

41 and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to say, that they
 42 knew he was the Christ. * And when it was day, he departed and went into a desert place: and the multitude sought him, and came to
 43 him, and detained him, that he might not depart from them. And he said to them, I must preach the kingdom of God to other cities also;
 44 for therefore am I sent. And he preached in the synagogues of Galilee.

† AND as the multitude pressed on him to hear the word of God, he
 2 stood by the lake of Gennesareth, And saw two boats standing by the lake; but the fishermen were gone out of them, and were washing *their*
 3 nets. And going into one of the boats, which was Simon's, he desired him to thrust out a little from the land. And he sat down, and taught the
 4 multitude out of the boat. When he had ceased speaking, he said to Simon,
 5 Launch out into the deep, and let down your nets for a draught. But Simon answering said to him, Master, Having toiled all the night, we have taken nothing: nevertheless at thy word, I will let down the net.
 6 And having done this, they inclosed a great multitude of fishes, and their
 7 net brake. And they beckoned to their partners, who were in the other boat, to come and help them; and they came and filled both the boats,
 8 so that they began to sink. Simon Peter seeing *it*, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For astonishment seized him, and all that were with him, at the draught of
 10 fishes, which they had taken, And in like manner also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to
 11 Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their boats to land, they forsook all and followed him.

‡ AND when he was in a certain city, behold a man full of leprosy, who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if
 13 thou wilt, thou canst make me clean. And putting forth *his* hand he touched him, saying, I will; be thou clean. And immediately the leprosy
 14 departed from him. And he charged him to tell no man: but go, shew thyself to the priest, and offer for thy cleansing, as Moses commanded,
 15 for a testimony to them. But so much the more went there a fame

V. 7. *Their net brake*: began to tear.

V. 8. *Depart from me, for I am a sinful man*: And therefore not worthy to be in thy presence.

V. 11. *They forsook all and followed him*.

They had followed him before; (*John* i. 43.) but not so, as to forsake all. Till now, they wrought at their ordinary Calling.

* *Mark* i. 35.

† *Matt.* iv. 18.

‡ *Matt.* viii. 2. *Mark* i. 40.

V. 16. *He*

abroad of him, and great multitudes came together, to hear and to be
16 healed by him of their infirmities. But he withdrew into the deserts
and prayed.

17 And on a certain day as he was teaching, there were Pharisees and
doctors of the law sitting by, who were come out of every town of
Galilee, and *out of* Judea and Jerusalem: and the power of the Lord was
18 *present* to heal them. * And behold men bringing on a couch a man
that was ill of the palsy; and they sought to bring him in, and lay *him*
19 before him. And not finding by what way they might bring him in
thro' the multitude, they went upon the house, and let him down thro'
20 the tiling with *his* couch into the midst, before Jesus. And seeing their
21 faith, he said to him, Man, thy sins are forgiven thee. And the scribes
and the Pharisees reasoned, saying, Who is this that speaketh blasphemies?
22 Who can forgive sins but God only? And Jesus knowing their
thoughts, answered and said to them, Why reason ye in your hearts?
23 Which is easier? To say, Thy sins are forgiven thee? Or to say, Rise up
24 and walk? But that ye may know, that the Son of man hath authority
on earth to forgive sins (he said to the paralytic) I say to thee, Arise, take
25 up thy couch, and go to thine house. And immediately rising up be-
fore them, and taking up that on which he lay, he went to his house,
26 glorifying God. And they were all amazed and glorified God, and
were filled with fear, saying, We have seen strange things to-day.

27 † And after these things he went forth, and saw a publican, named
28 Levi, sitting at the receipt of custom, and said to him, Follow me. And
29 leaving all, he rose up and followed him. And Levi made him a great
entertainment, in his own house; and there was a great company of
30 publicans and of others that sat down with them. But the scribes and
Pharisees murmured against his disciples, saying, Why do ye eat and
31 drink with publicans and sinners? And Jesus answering said to them,
32 They that are whole need not a physician, but they that are sick. I came

V. 16. *He withdrew*: The Expression in the Original implies, That he did it frequently.

V. 17. *Sitting by*—As being more honourable than the bulk of the congregation, who stood. *And the power of the Lord was present to heal them*: To heal the Sickness of their Souls, as well as all Bodily Diseases.

V. 19. Not being able to *bring him in thro' the multitude*, they went round about by a back passage, and going up the Stairs on the outside, they came upon the flat-roofed House, and

* *Matt. ix. 2. Mark ii. 3.*

let him down thro' the trap-door, such as was on the top of most of the *Jewish Houses*: Doubtless, with such Circumspection, as the Circumstances plainly required.

V. 26. *We have seen strange things to-day*: Sins forgiven, Miracles wrought.

V. 28. *Leaving all*, His Business and Gain.

V. 29. *And Levi made him a great entertainment*: It was necessarily great, because of the great number of guests.

† *Matt. ix. 9. Mark ii. 13.*
X 2

V. 33. *Make*

33 not to call the righteous, but sinners to repentance. * And they said to him, Why do the disciples of John, and likewise of the Pharisees, 34 fast often and make prayers; but thine eat and drink? And he said to them, Can ye make the children of the bride-chamber fast, while the 35 bride-groom is with them? But the days will come, when the bride-groom shall be taken away from them: and then shall they fast in those 36 days. He spake also a parable to them, No man putteth a piece of a new garment upon an old; otherwise both the new maketh a rent, and 37 the piece out of the new agreeth not with the old. And no man putteth new wine into old leathern-bottles: else the new wine will burst the bot- 38 tles, and be spilled, and the bottles will perish. But new wine must be 39 put into new bottles, and both are preserved. And no man having drunk old wine, straightway desireth new; for he saith, The old is better.

VI. † AND on the first sabbath after the second day of unleavened bread, he went thro' the corn-fields, and his disciples plucked the ears of corn, and 2 ate, rubbing them in *their* hands. And certain of the Pharisees said to 3 them, Why do ye what it is not lawful to do on the sabbath day? And Jesus answering them said, Have ye not read, even this, what David did, 4 when he hungered, and they that were with him? † How he went into the house of GOD, and took and ate the shew-bread, and gave also to them that were with him, which it is not lawful to eat, but for the 5 priests only? And he said to them, The Son of man is Lord also of the sabbath.

6 || And on another sabbath also he went into the synagogue and taught. 7 And there was a man whose right-hand was withered. And the scribes and Pharisees watched, whether he would heal on the sabbath, that they 8 might find an accusation against him. But he knew their thoughts, and said to the man that had the withered hand, Rise up and stand forth.

V. 33. *Make prayers*—long and solemn Prayers.

V. 34. *Can ye make, &c.* that is, Is it proper to make men fast and mourn, during a Festival Solemnity?

V. 36. *He spake also a Parable*—Taken from Clothes and Wine: therefore peculiarly proper at a feast.

V. 39. *And no man having drunk, &c.* And besides, men are not wont to be immediately freed from old Prejudices.

V. 1. *The first Sabbath*—So the Jews reckoned their Sabbaths, from the Passover to Pentecost; the First, Second, Third, and so on, till the Seventh Sabbath (after the Second Day.) This immediately preceded Pentecost, which was the Fiftieth Day after the Second Day of unleavened Bread.

V. 2. *Why do ye, &c.* St. Matthew and Mark represent the Pharisees as proposing the Question to our Lord himself. It was afterwards, probably, they proposed it to his Disciples.

* Matt. ix. 14. Mark ii. 18.
† Matt. xii. 9. Mark iii. 1.

† Matt. xii. 1. Mark ii. 23,

† 1 Sam. xxi. 6.

V. 9. 70

9 in the midst. And he arose and stood forth. Then said Jesus to them, I will ask you, Which is lawful on the sabbath, To do good, or to do
10 evil? To save life, or to kill? And looking round upon them all, he
said to him, Stretch forth thy hand; and he did so: and his hand was
11 restored as the other. And they were filled with madness, and talked
one with another, what they should do to Jesus.

12 * And in those days he went out into a mountain to pray, and con-
13 tinued all night in the prayer of GOD. † And when it was day, he
called to him his disciples, and chose twelve of them, whom also he
14 named Apostles: Simon (whom also he named Peter) and Andrew his
15 brother: James and John; Philip and Bartholomew; Matthew and
16 Thomas, James *the son* of Alpheus, and Simon called Zelotes, Jude
17 *the brother* of James, and Judas Iscariot, who also was the traitor. And
coming down with them, he stood on a plain, and the croud of his dis-
ciples, and a great multitude of people from all Judea and Jerusalem, and
the sea-coast of Tyre and Sidon, who came to hear him, and to be
18 healed of their diseases: And they that were vexed with unclean spirits;
19 and they were healed. And the whole multitude sought to touch him;
for virtue went out of him, and healed them all.

20 ‡ And lifting up his eyes on his disciples, he said, Happy *are* ye
21 poor: for your's is the kingdom of GOD. Happy *are* ye that hunger
now; for ye shall be satisfied: happy *are* ye that weep now; for ye
22 shall laugh. Happy *are* ye when men shall hate you, and shall separate
you *from their company*, and shall revile you, and cast out your name as
23 evil, for the Son of man's sake. Rejoice in that day and leap for joy;
for behold your reward *is* great in heaven; for in like manner did their
24 fathers to the prophets. But wo to you that are rich; for ye have

V. 9. *To save life, or to kill.* He just then probably saw the Design to kill him, rising in their hearts.

V. 12. *In the prayer of GOD:* The Phrase is singular and emphatical, to imply an extraordinary and sublime Devotion.

V. 15. *Simon called Zelotes*—full of Zeal; otherwise called *Simon the Canaanite*.

V. 17. *On a plain:* At the foot of the mountain.

V. 20. In the following Verses, our Lord in the audience of his newly-chosen disciples, and of the multitude, repeats, standing on the plain, many remarkable Passages of the Sermon he had before delivered sitting on the Mount.

He here again pronounces the *poor*, and the

* Mark iii. 13.

† Matt. x. 2. Mark iii. 14. Acts i. 13.

‡ Matt. v. 3.
V. 25. Full

hungry, the mourners, and the persecuted Happy: and represents as miserable, those who are *rich, and full, and joyous, and applauded:* Because generally Prosperity is a sweet poison, and Affliction a healing, tho' bitter Medicine. Let the thought reconcile us to Adversity, and awaken our Caution when the World smiles before us: when a plentiful Table is spread before us, and our Cup is running over: when our Spirits are gay; and we hear (what Nature loves) our own Praise from men.

Happy are ye poor: The word seems here to be taken literally: Ye who have left all for me.

V. 24. Miserable are ye Rich: If ye have received or sought your Consolation or Happiness therein.

25 your consolation. Wo to you that are full; for ye shall hunger: wo
 26 to you that laugh now; for ye shall mourn and weep. Wo to you,
 when all men shall speak well of you; for so did their fathers to the
 false prophets.

27 * But I say to you that hear, Love your enemies; do good to them
 28 that hate you, Bless them that curse you, pray for them that despite-
 29 fully use you. † And to him that smiteth thee on the cheek, offer also
 the other: and him that taketh away thy cloke, forbid not to take thy
 30 coat also. ‡ Give to every man that asketh thee, and of him that taketh
 31 away thy goods, ask them not again. || And as ye would that men
 32 should do to you, do ye also to them likewise. For if ye love them that
 love you, what thank have ye? For sinners also love those that love
 33 them. And if ye do good to them that do good to you, what thank
 34 have ye? For even sinners do the same. And if ye lend to them of
 whom ye hope to receive, what thank have ye? For even sinners lend
 35 to sinners, to receive as much again. But love ye your enemies, and do
 good and lend, hoping for nothing again; and your reward shall be
 great, and ye shall be sons of the Highest; for he is kind to the unthank-
 36 ful and the evil. Be ye therefore merciful, as your Father also is merci-
 37 ful. § Judge not, and ye shall not be judged; condemn not, and ye
 38 shall not be condemned; forgive, and ye shall be forgiven: Give, and it
 shall be given to you; good measure, pressed down, and shaken toge-
 ther, and running over, shall they give into your bosom. For with the
 same measure that ye mete with, it shall be measured to you again.

V. 25. Full—Of meat, and drink, and worldly Goods: *that laugh*—that are of a light, trifling Spirit.

V. 26. *Wo to you, when all men shall speak well of you*—But who will believe this?

V. 27. *But I say to you that hear*: Hitherto our Lord had spoken only to particular sorts of persons: Now he begins speaking to all in general.

V. 29. *To him that smiteth thee on the cheek—taketh away thy cloke*—These seem to be Proverbial Expressions, to signify an invasion of the tenderest Points of Honour and Property. *Offer the other—forbid not thy coat*: that is, Rather yield to his repeating the Affront or Injury, than gratify Resentment in righting yourself, in any Method not becoming Christian Love.

V. 30. *Give to every one, friend or enemy, what thou canst spare, and he really wants*:

† Matt. v. 44.

† Matt. v. 39.

‡ Matt. v. 42.

|| Matt. vii. 12.

§ Matt. vii. 1.

And of him that taketh away thy goods—by borrowing—if he be insolvent, *ask them not again*.

V. 32. 'Tis greatly observable, our Lord has so little regard for one of the highest Instances of Natural Virtue, namely, the returning Love for Love, that he does not account it even to deserve thanks. *For even sinners, saith he, do the same*; men who do not regard God at all. Therefore he may do this, who has not taken one Step in Christianity.

V. 38. *Into your bosom*: Alluding to the mantles the Jews wore, into which a large quantity of Corn might be received. *With the same measure that ye mete with, it shall be measured to you again*. Amazing Goodness! So we are even permitted to carve for ourselves! We ourselves are, as it were, to tell God, *How much Mercy He shall shew us!* and can we be content with less than the very *largest*

39 And he spake a parable to them, * Can the blind lead the blind? Will
 40 they not both fall into a ditch? The disciple is not above his master,
 41 but every one that is perfected, shall be as his master. † And why be-
 holdest thou the mote that is in thy brother's eye, but perceivest not the
 42 beam that is in thy own eye? Or how canst thou say to thy brother,
 Brother, let me pull out the mote that is in thine eye, thou thyself not
 seeing the beam that is in thine own eye. Thou hypocrite, cast first the
 beam out of thine own eye, and then shalt thou see clearly to pull out
 43 the mote that is in thy brother's eye. For there is no good tree which
 bringeth forth corrupt fruit, neither a corrupt tree, which bringeth forth
 44 good fruit. For every tree is known by its own fruit; for they do not
 45 gather figs from thorns, nor from a bramble do they gather grapes. A
 good man, out of the good treasure of his heart, bringeth forth that
 which is good; and an evil man, out of the evil treasure of his heart,
 bringeth forth that which is evil; for of the abundance of the heart
 46 the mouth speaketh. ‡ And why call ye me Lord, Lord, and do not
 47 the things which I say? § Whosoever cometh to me, and heareth my
 48 sayings, and doth them, I will shew you to whom he is like. He is
 like a man, who built an house, and digged deep, and laid the foundation
 on a rock: and when the flood arose, the stream broke vehemently upon
 49 that house, but could not shake it; for it was founded on a rock. But
 he that heareth, and doth not, is like a man that built an house without
 a foundation upon the earth: against which the stream broke vehe-
 mently, and immediately it fell: and the breach of that house was great.

VII. || Now when he had ended all his sayings in the hearing of the peo-
 2 ple, he entered into Capernaum. And a certain centurion's servant,
 3 who was dear to him, was sick and ready to die. And hearing of Jesus,
 he sent to him elders of the Jews, beseeching him to come and heal his
 4 servant. And coming to Jesus, they besought him earnestly, saying, He
 is worthy for whom thou shouldest do this. For he loveth our nation,

measure? Give then to man, what thou desirest to receive of God.

V. 39. *He spake a parable.* Our Lord sometimes used Parables, when he knew plain and open Declarations would too much inflame the Passions of his Hearers. 'Tis for this reason that he uses this Parable. *Can the blind lead the blind?* Can the Scribes teach this way, which they know not themselves? Will not they and their Scholars perish together?

* Matt. xv. 15.

† Matt. vii. 3.

‡ Matt. vii. 22.

§ Matt. vii. 24.

|| Matt. viii. 5.

V. 22. I?

Can they make their disciples any better than their masters? But those who are thoroughly instructed by them, will be just as their Masters. Be not ye like them, censuring others, and not amending yourselves.

V. 46. *And why call ye me Lord, Lord.* What will fair Professions avail, without a Life answerable thereto?

V. 3. *Hearing of Jesus* — Of his Miracles, and of his Arrival at Capernaum.

6 and hath himself built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying to him, Lord, trouble not thyself; for I am not worthy 7 that thou shouldest come under my roof. Wherefore neither thought I myself worthy to come to thee; but speak in a word, and my servant 8 shall be healed. For I am a man set under authority, having soldiers under me: and I say to this *man*, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doth it. 9 Jesus hearing these things, marvelled at him, and turning, said to the people that followed him, I say to you, I have not found so great faith, 10 no, not in Israel. And they that had been sent, returning to the house, found the servant whole that had been sick.

11 AND he went afterward to a city called Nain, and many of his dis- 12 ciples went with him and a great multitude. And as he drew nigh the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was 13 with her. And the Lord seeing her, was moved with tender com- 14 passion for her, and said, Weep not. And he came and touched the bier, and the bearers stood still. And he said, Young man, I say to thee, 15 Arise. And the dead man sat up, and began to speak: and he delivered 16 him to his mother. And fear seized all, and they glorified God, saying, A great prophet is risen up among us; and, God hath visited his people. 17 And this rumour of him went forth through all Judea, and all the country round about.

18 * And the disciples of John informed him of all these things. And 19 John, calling to him two of his disciples, sent to Jesus, saying, Art thou 20 he that should come, or look we for another? And the men being come to him, said, John the Baptist hath sent us to thee, saying, Art 21 thou he that should come, or look we for another? And in that hour he cured many of diseases and plagues, and of evil spirits, and to many 22 that were blind he gave sight. And he answering said to them, Go and tell John the things ye have seen and heard: the blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised; to 23 the poor the gospel is preached. And happy is he, whosoever shall riot 24 be offended at me. And when the messengers of John were departed, he said to the people concerning John, What went ye out into the wilder-

V. 22. *To the poor the gospel is preached:* Which is the greatest mercy, and the greatest Miracle of all.

V. 24. *When the messengers were departed —* He did not speak the following things, in the hearing of *John's Disciples*, lest he should seem

* *Mat. xi. 2.*

to

25 nefs to fee? A reed shaken by the wind? But what went ye out to fee?

A man clothed in soft raiment? Behold they that are splendidly ap-
26 palled, and live delicately, are in kings palaces. But what went ye
out to fee? A prophet? Yea, I fay to you, and much more than a pro-
27 phet. This is he of whom it is written, * Behold, I fend my messenger
28 before thy face, who fhall prepare thy way before thee. For I fay
to you, among thofe that are born of women, there is not a greater
prophet than John the Baptift; but he that is leaft in the kingdom of
29 GOD, is greater than he.

And all the people that heard *him*, and the
30 publicans, justified GOD, being baptized with the baptifm of John. But
the Pharifees and fcribes made void the counfel of God, toward them-
31 felves, being not baptized of him. To whom then fhall I liken the
32 men of this generation, and to what are they like? They are like chil-
dren fitting in the market-place, and calling one to another, and faying,

We have piped to you, and ye have not danced; we have mourned to
33 you, and ye have not wept. For John the Baptift came neither eating
34 bread, nor drinking wine; and ye fay, He hath a devil. The Son of
man is come, eating and drinking; and ye fay, Behold a gluttonous man
35 and a wine-bibber, a friend of publicans and finners. But wifdom is
justified by all her children.

36 And one of the Pharifees asked him to eat with him. And going into
37 the Pharifee's houfe, he fat down to table. And behold a woman in the
city, who had been a finner, when ſhe knew that Jefus fat at table in
38 the Pharifee's houfe, brought an alabafter box of ointment, And
ſtanding at his feet behind *him* weeping, watered his feet with a ſhower

to flatter *John*, or to compliment him into an adherence to his former Teſtimony. To avoid all ſuſpicion of this kind, he deferred his Commendation of him, till the Meſſengers were gone; and then delivered it to the people, to prevent all Imaginations, as if *John* were wavering in his Judgment, and had ſent the two Diſciples for his own, rather than their Satisfaction.

V. 29. *And all the people*—Our Lord continues his Diſcourſe. *Justified God*—owned his Wiſdom and Mercy, in thus calling them to repentance, and preparing them for him that was to come.

V. 30. *But the Pharifees and ſcribes*: The Good, Learned, Honourable Men—made void the counſel, the gracious Deſign of God toward them. They diſappointed all theſe

Methods of his Love, and would receive no Benefit from them.

V. 32. *They are like children fitting in the market-place*—So froward and perverſe, that no Contrivance can be found to pleaſe them. It is plain, our Lord means, that they were like the Children complained of, not like thoſe that made the Complaint.

V. 35. *But wifdom is juſtified by all her children*. The Children of Wiſdom are, thoſe who are truly wiſe, wiſe unto Salvation. The Wiſdom of GOD in all theſe Diſpenſations, theſe various Methods of calling Sinners to repentance, is owned and heartily approved by all theſe.

V. 37. *A woman*—Not the ſame with *Mary of Bethany*, who anointed him ſix Days before his laſt paſſover.

* *Mal.* iii. 1.

Y

V. 39. *And*

of tears, and wiped *them*, with the hairs of her head, and kissed his feet,
 39 and anointed them with the ointment. But the Pharisee who had in-
 vited him, seeing *it*, spake within himself, saying, This man, if he were
 a prophet, would have known, who and what manner of woman *this is*
 40 that toucheth him; for she is a sinner. And Jesus answering said to
 him, Simon, I have somewhat to say to thee. And he saith, Master, say
 41 on. A certain creditor had two debtors: the one owed five hundred
 42 pence, and the other fifty. But they having nothing to pay, he frankly
 43 forgave them both: Which therefore will love him most? Simon
 answering said, I suppose, he to whom he forgave most. He said to him,
 44 Thou hast rightly judged. And turning to the woman, he said to
 Simon, Seest thou this woman? I entered into thy house, thou gavest
 me no water for my feet: but she hath watered my feet with tears, and
 45 wiped *them* with the hairs of her head. Thou gavest me no kiss; but
 46 she, from the time I came in, hath not ceased to kiss my feet. Thou
 didst not anoint my head with oil: but she hath anointed my feet with
 47 ointment. Wherefore I say to thee, Those many sins of her's are for-
 given; therefore she loved much: but he to whom little is forgiven,
 48 loveth little. And he said to her, Thy sins are forgiven. And they that
 49 sat at table with him said within themselves, Who is this that forgiveth
 50 sins also? And he said to the woman, Thy faith hath saved thee: go
 in peace.

VIII. AND afterward he went through every city and village preaching and
 publishing the glad tidings of the kingdom of GOD; and the twelve
 2 were with him. And certain women who had been healed of evil
 spirits and infirmities, Mary called Magdalene, out of whom had gone

V. 39. *And one of the Pharisees asked him to eat with him*—Let the Candor with which our Lord accepted this Invitation, and his Gentleness and Prudence at this insnaring Entertainment, teach us to mingle the Wisdom of the Serpent, with the Innocence and Sweetness of the Dove. Let us neither absolutely refuse all Favours, nor resent all Neglects, from those whose Friendship is at best very doubtful, and their Intimacy by no means safe.

V. 40. *And Jesus said, Simon, I have somewhat to say to thee.* So tender and courteous an Address does our Lord use even to a proud, censorious Pharisee!

V. 43. *Which of them will love him most?* Neither of them will love him at all, before he has forgiven them. An insolvent Debtor, till he is forgiven, does not *love*, but *fly* his Creditor.

V. 44. *Thou gavest me no water*—It was customary with the Jews to shew respect and kindness to their welcome Guests, by saluting them with a kiss, by washing their feet, and anointing their heads with Oil, or some fine Ointment.

V. 47. *Those many sins of her's are forgiven; therefore she loved much.* The fruit of her having had much forgiven. It should be carefully observed here, That her Love is mentioned as the *Effect* and *Evidence*, not the *Cause*, of her Pardon. She knew that much had been forgiven her; and therefore she loved much.

V. 50. *Thy faith hath saved thee: Not thy Love.* Love is Salvation.

V. 2. *Mary Magdalene: Or Mary of Magdala, a town of Galilee:* Probably the person mentioned in the last chapter.

V. 15. *W^o*

3 seven devils, And Joanna, the wife of Chuza, Herod's steward, and Sufanna, and many others, who ministered to him of their substance.

4 * And much people being gathered together, coming to him out of
5 every city, he spake by a parable, A sower went forth to sow his seed :
and while he sowed, some fell by the way-side ; and it was trodden down,
6 and the birds of the air devoured it. And some fell upon a rock,
7 and springing up, it withered away, because it lacked moisture. And
some fell among thorns, and the thorns sprang up with it, and choked it.
8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And saying these things, he cried, He that hath ears to hear,
9 let him hear. And his disciples asked him, What is this parable ?
10 And he said, To you it is given to know the mysteries of the kingdom
of God, but to others in parables, so that seeing they do not see, and
11 hearing they do not understand. Now the parable is this: the seed
12 is the word of God. Those by the way-side are they that hear ; then
cometh the devil and taketh away the word out of their hearts, lest they
13 should believe and be saved. Those on the rock *are they*, who, when
they hear, receive the word with joy. But they have no root, who for a
14 while believe ; but in time of temptation fall away. That which fell
among thorns are they, who, having heard, go forth, and are choked with
cares, and riches, and pleasures of *this* life, and bring no fruit to per-
15 fection. But that on the good ground are they, who, having heard the
word, keep it in an honest and good heart, and bring forth fruit with
16 perseverance. † No man having lighted a candle, covereth it with a
vessel, or putteth it under a bed ; but setteth *it* on a candlestick, that they
17 who come in may see the light. ‡ For there is nothing hid that shall
not be discovered, neither any thing concealed, that shall not be known
18 and come to light. § Take heed therefore how ye hear ; for whosoever
hath, to him shall be given ; and whosoever hath not, from him shall be
taken away even what he hath.

19 || Then came toward him his mother and his brethren, but could not
20 come to him for the croud. And it was told him *by some* who said,
21 Thy mother and thy brethren stand without, desiring to see thee. And

V. 15. *Who—keep it*—Not like the way-side: *And bring forth fruit*—Not like the thorny ground—*With patience*: Not like the stony.

V. 16. *No man having lighted a candle*: As

if he had said, And let your good fruit appear openly.

V. 17. *For nothing is hid*—Strive not to conceal it at all ; for you can conceal nothing

long.

* *Matt. xiii. 1. Mark iv. 1.*

† *Matt. v. 15. Mark iv. 21.*

‡ *Matt. x. 26.*

Mark iv. 22.

§ *Matt. xiii. 12. Mark iv. 25.*

¶ *Matt. xiii. 46. Mark iii. 31.*

he answering said to them, My mother and my brethren are these who hear the word of God and keep it.

22 * And on a certain day he went into a vessel with his disciples: and he said to them, Let us go over to the other side of the lake. And they put to sea. And as they sailed, he fell asleep. And there came down a storm of wind on the lake, and they were filled *with water*, and were in danger. And they came and awoke him, saying, Master, master, we perish! And he arose and rebuked the wind and the raging of the water, and they ceased, and there was a calm. And he said to them, Where is your faith? But they were afraid and wondered, saying one to another, What manner of man is this? For he commandeth even the winds and the water, and they obey him.

26 † AND they sailed to the country of the Gadarenes, which is over-
27 against Galilee. . And as he went forth to land, there met him out of the city, a certain man that had had devils a long time, and wore no
28 clothes, neither abode in an house, but in the tombs. But seeing Jesus, he cried out and fell down before him, and said with a loud voice, What hast thou to do with me, Jesus, thou Son of the most high God? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man: for many times it had caught him, and he had been kept bound with chains and fetters, and breaking the bands asunder, he had been driven by the spirit into the deserts.) And Jesus asked him, saying, What is thy name? And he said, Legion; because many
31 devils had entered into him. And they besought him, that he would not command them to go into the abyfs. And there was an herd of many swine feeding on the mountain: and they besought him, that he
33 would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine; and the
34 herd rushed down a steep place into the lake and were choked. And they that fed them, seeing what was done, fled, and went and told *it* in
35 the city and in the country. Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and

V. 29. *For many times it had caught him,* &c. Therefore our compassionate Lord made the more haste to cast him out.

V. 31. *The abyfs*—that is, the bottomless pit.

V. 32. *To enter into the swine.* Not that they were any easier in the swine, than out of them. Had it been so, they would not so soon have dislodged themselves by destroying the Herd.

* *Matt. viii. 23.*

† *Matt. viii. 28. Mark v. 1.*

V. 52. *Sbe*

36 they were afraid. They also that had seen *it* told them, How he that
 37 was possessed by the devils was healed. Then the whole multitude of
 the country of the Gadarenes round about, besought him to depart from
 them; for they were taken with great fear, and he went in the vessel and
 38 returned. And the man out of whom the devils were departed, be-
 sought him that he might be with him. But Jesus sent him away, say-
 39 ing, Return home, and shew what great things God hath done for
 thee. And he went and published through the whole city, how great
 things Jesus had done for him.

40 * AND when Jesus returned, the people gladly received him; for
 41 they were all waiting for him. And behold there came a man named
 Jairus, and he was ruler of the synagogue; and falling down at the feet
 42 of Jesus, he besought him to come to his house. For he had an only
 daughter, about twelve years of age, and she lay dying. But as he went,
 43 the people thronged him. And a woman who had had an issue of
 blood twelve years, and had spent all her living upon Physicians, neither
 44 could be healed by any, Came behind him and touched the border of
 45 his garment, and immediately her issue of blood stanch'd. And Jesus
 said, Who touched me? When all denied, Peter and they that were with
 him said, Master, the multitude throng thee and press *thee*, and sayest
 46 thou, Who touched me? And Jesus said, Some one hath touched me;
 47 for I know that virtue is gone out of me. And the woman, seeing that
 she was not hid, came trembling, and falling down before him, declared
 to him before all the people, for what cause she had touched him, and
 48 how she had been healed immediately. And he said to her, Daughter,
 49 take courage: thy faith hath saved thee; go in peace. While he yet
 spake, there cometh one from the ruler of the synagogue's *house*, saying
 50 to him, Thy daughter is dead; trouble not the master. Jesus hearing
it answered him, saying, Fear not; believe only, and she shall be made
 51 whole. And coming into the house, he suffered none to go in, save
 Peter and James and John, and the father and mother of the maiden.
 52 And all wept and bewailed her. But he said, Weep not; she is not
 53 dead; but sleepeth. And they laughed him to scorn, knowing that she
 54 was dead. And he put them all out, and taking her by the hand, called,
 55 saying, Maid, arise. And her spirit returned, and she arose straightway,
 56 and he commanded to give her meat. And her parents were astonished:
 but he charged them, to tell no man that which had been done.

V. 52. *She is not dead, but sleepeth*: Her soul short Separation is rather to be called Sleep
 is not separated finally from the body; and this than Death.

* *Mark* v. 21.

V. 4.—*There*

IX. * AND calling together the twelve, he gave them power and authority
 2 over all devils and to cure diseases. And he sent them to preach the
 gospel of the kingdom, and to heal the sick. And said to them,
 3 Take nothing for your journey, neither staves, nor scrip, nor bread, nor
 4 money: neither have two coats apiece. And into whatsoever house ye
 5 enter, there abide and thence depart. And whosoever will not receive
 you, when ye go out of that city, shake off the very dust from your
 6 feet for a testimony against them. And they departed, and went thro'
 the towns preaching the Gospel and healing every where.

7 † Now Herod the tetrarch heard of all that was done by him. And
 8 he was perplexed, because it was said by some, That John was risen
 from the dead; and by some that Elijah had appeared; by others, that
 9 one of the old prophets was risen again. And Herod said, John have I
 beheaded; but who is this of whom I hear such things? And he
 fought to see him.

10 ‡ And the apostles returning told him what they had done. And he
 11 took them and went aside privately into the desert of Bethsaida. And
 when the multitudes knew *it*, they followed him, and he received them
 and spake to them of the kingdom of God and healed them that had
 12 need of healing. § And the day began to decline. And the twelve
 coming to him said, send the multitude away, that they may go into
 the towns and country round about, and lodge and find victuals: for
 13 we are here in a desert place. But he said to them, give ye them to
 eat. And they said, we have no more than five loaves and two fishes,
 14 except we should go and buy meat for all this people. For they were
 about five thousand men. And he said to his disciples, Make them sit
 15 down, by fifties in a company. And they did so, and made them all sit
 16 down. Then taking the five loaves and the two fishes, and looking up
 to heaven, he blessed them and brake, and gave to the disciples to set
 17 before the multitude. And they all ate and were satisfied, and there
 were taken up of fragments that remained twelve baskets full.

18 || AND as he was praying apart, his Disciples were with him. And

V. 4. *There abide and thence depart*: that is, stay in that House, till ye leave the City.

V. 7. *It was said by some*: And soon after, by Herod himself.

V. 8. *That Elijah had appeared*: He could

not rise again, because he did not die.

V. 18. *Apart* — from the multitude — *And he asked them* — When he had done praying, during which they probably stayed at a distance.

* *Matt. x. 1. Mark vi. 7.* † *Matth. xiv. 1. Mark vi. 14.* ‡ *Mark vi. 30.*
 § *Matt. xiv. 15. Mar. vi. 35. John vi. 3.* || *Matt. xvi. 13. Mark viii. 27.*

19 he asked them saying, whom say the people that I am? They answering said, John the Baptist; but some say, Elijah; and others, that one of the old prophets is risen again. He said to them, but whom say ye, that I am? Peter answering said, The Christ of God. But he straightly charged and commanded them, to tell this to no man, saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to all, if any man be willing to come after me, let him deny himself, and take up his cross daily and follow me. * For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, he shall save it: For what is a man profited, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and that of the holy angels. And I tell you of a truth there are some standing here, who shall not taste of death, till they see the kingdom of God.

28 † And about eight days after these sayings, he took Peter and James and John, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold two men talked with him, who were Moses and Elijah, Who appearing in glory, spake of his decease, which he was about to accomplish at Jerusalem. But Peter and those with him were weighed down with sleep; and awaking they saw his glory, and the two men that stood with him. And just as they were parting from him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elijah, not knowing what he said. While he spake thus, a cloud came and overshadowed them, and they feared while they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son; hear ye him. And when the voice was past, Jesus was found alone:

V. 22. saying, Ye must prepare for a scene far different from this.

V. 23. Let him deny himself and take up his cross. The Necessity of this Duty has been shewn in many places: the Extent of it is specified here Daily — Therefore that Day is lost wherein no Cross is taken up.

V. 31. In glory: Like Christ with whom they talked.

V. 32. They saw his Glory — The very same Expression in which it is described by St. John, ch. i. 14; and by St. Peter, 2 Ep. i. 16.

V. 34. A cloud came and overshadowed them — All. And they, the Apostles, feared, while they (Moses and Elijah) entered into the cloud, which took them away.

* Matt. xvi. 25. Mark viii. 35. John xii. 25. † Matt. xvii. 1. Mark ix. 14. V. 44. Let:

and they held their peace, and told no man in those days any of those things which they had seen.

37 * And the next day, as they came down from the mountain, a great
38 multitude met him. And behold a man from the croud, cried aloud
saying, Master, I beseech thee, look upon my son; for he is my only
39 child. And lo, a spirit taketh him, and he suddenly crieth out, and it
teareth him, that he foameth, and bruising him, hardly departeth from
40 him. And I besought thy disciples to cast him out, and they could
41 not. And Jesus answering said, O faithless and perverse generation,
how long shall I be with you? How long shall I suffer you? Bring thy
42 son hither. And as he was yet coming, the devil threw him down and
tore *him*: and Jesus rebuked the unclean spirit, and healed the child,
43 and delivered him again to his father. And they were all amazed
at the mighty power of God. And while they all wondered at all
44 things which Jesus did, he said to his disciples, Let these sayings sink
down into your ears; † for the Son of Man shall be delivered into the
45 hands of men. But they understood not this saying, and it was hid from
them, so that they perceived it not: and they feared to ask him of this
46 saying. And there arose a reasoning among them, which of them
47 was the greatest? ‡ And Jesus seeing the thought of their heart, took
48 a little child, and sat him by him, And said to them, whosoever shall
receive this child in my name, receiveth me; and whosoever shall re-
ceive me, receiveth him that sent me: for he that is least among you
49 all, the same shall be great. § And John answering said, Master,
we saw one casting out devils in thy name, and we forbid him; because
50 he followeth not with us. And Jesus said to him, forbid *him* not, for
he that is not against you is for you.

51 AND when the time was fulfilled, that he should be received up, he
52 stedfastly set his face to go to Jerusalem, And sent messengers before his

V. 44. *Let these sayings sink down into your ears*: that is, consider them deeply. In Joy remember the Cross. So wisely does our Lord balance Praise with Sufferings.

V. 46. *And there arose a reasoning among them*. This kind of reasoning always arose at the most improper times that could be imagined.

V. 48. *And said to them*, If ye would be truly great, humble yourselves to the meanest

Offices. He that is least in his own Eyes shall be great indeed.

V. 51. *The time was fulfilled, that he should be received up*: that is, The time of his Passion was now at hand. St. Luke looks through this, to the Glory which was to follow. *He stedfastly set his face*: Without fear or shame.

V. 52. *He sent messengers, to make ready* — A lodging and needful Entertainment for him and those with him.

* Matt. xvii. 14. Mark ix. 14. † Matt. xvii. 22. Mark ix. 30. ‡ Matt. xviii. 2. Mark ix. 37. § Mark ix. 38.

V. 53. *His*

face, and they went and entered into a village of the Samaritans, to
 53 make ready for him. But they did not receive him, because his face
 54 was, as tho' he would go to Jerusalem. And his disciples James and
 John seeing *it* said, Lord, Wilt thou that we bid fire come down from
 55 heaven and consume them, even as Elijah did? But he turning rebuked
 56 them and said, Ye know not what manner of spirit ye are of: For the
 Son of man is not come to destroy mens lives, but to save *them*. And
 they went to another village.

57 * And as they went in the way, one said to him, Lord, I will follow
 58 thee whithersoever thou goest. But Jesus said to him, The foxes have
 holes, and the birds of the air *have* nests: but the Son of man hath
 59 not where to lay his head. And he said to another, Follow me.
 60 But he said, Lord, Suffer me first to go and bury my father. Jesus said to
 him, Let the dead bury their dead, but go thou and preach the kingdom
 61 of GOD. And another also said, Lord, I will follow thee; but suffer
 62 me first to bid them farewell that are in my house. Jesus said to him,
 No man having put his hand to the plow, and looking back, is fit for
 the kingdom of GOD.

X. AFTER these things the Lord appointed other seventy also, and sent
 them two by two into every place, whither he himself intended to
 2 come. And he said to them, † The harvest truly *is* plenteous, but the
 labourers *are* few: pray ye therefore the Lord of the harvest, that he
 3 would send forth labourers into his harvest. Go: behold I send you
 4 forth as lambs in the midst of wolves. Carry not purse or scrip or

V. 53. *His face was as tho' he would go to Jerusalem:* It plainly appeared, he was going to worship at the Temple, and thereby in effect, to condemn the Samaritan Worship at Mount Gerizim.

V. 54. *As Elijah did*—At or near this very place, which might put it into the minds of the Apostles to make the motion now, rather than at any other Time or Place, where *Christ* had received the like Affront.

V. 55. *Ye know not what manner of Spirit, the Spirit of Christianity is.* It is not a Spirit of Wrath and Vengeance, but of Peace and Gentleness and Love.

V. 58. *But Jesus said to him, First, understand the Terms: Consider, on what Conditions thou art to follow me.*

V. 61. *Suffer me first to bid them farewell, that are in my house: as Elisha did, after Elisha had called him from his Plow, 1 Kings xix. 19: to which our Lord's Answer seems to allude.*

V. 62. *Is fit for the Kingdom of GOD:* Either to propagate or to receive it.

V. 2. *Pray ye the Lord of the harvest, that he would send forth labourers:* For GOD alone can do this; He alone can qualify and commission men for this Work.

V. 4. *Salute no man by the way.* The Salutations usual among the Jews, took up much time. But these had so much work to do in so short a space, that they had not a moment to spare.

* Matt. viii. 19.

† Matt. ix. 37.

V. 6. A 57

5 shoes, and salute no man by the way. And into whatsoever house ye
 6 enter, first say, Peace *be* to this house. And if a son of peace be there,
 7 your peace shall rest upon it: if not, it shall turn to you again. And
 remain in the same house eating and drinking such things as they have;
 for the labourer 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
 9 as are set before you. And heal the sick that are therein, and say to
 10 them, The kingdom of GOD is come nigh to you. But into whatsoever
 city ye enter, and they receive you not, going out into the streets of it,
 11 say, Even the dust of your city which cleaveth to our feet, do we
 wipe off against you: yet know this, that the kingdom of GOD is at
 12 hand. I say to you, it shall be more tolerable in that day for Sodom
 13 than for that city. * *Wo* to thee, Chorazin, wo to thee Bethsaida;
 for if the mighty works which have been done in you, had been done
 in Tyre and Sidon, they would have repented long ago, sitting in sack-
 14 cloth and ashes. But it shall be more tolerable for Tyre and Sidon in
 15 the judgment than for you. And thou, Capernaum, which hast been ex-
 16 alted to heaven, shall be thrust down to hell. † He that heareth you,
 heareth me; and he that rejecteth you, rejecteth me; and he that re-
 17 jecteth me, rejecteth him that sent me. And the seventy returned
 with joy, saying, Lord, even the devils are subject to us thro' thy name.
 18 And he said to them, I beheld Satan falling as lightning from heaven.
 19 Behold I give you power to tread on serpents and scorpions, and over
 20 all the power of the enemy, and nothing shall in any wise hurt you.
 21 Yet in this rejoice not, that the spirits are subject to you; but rather
 rejoice, that your names are written in heaven. ‡ In that hour
 Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven

V. 6. *A Son of peace*: that is, one worthy of it.

V. 11. *The Kingdom of GOD is at hand*: tho' ye will not receive it.

V. 13. *Wo to thee, Chorazin, &c.* The same Declaration *Christ* had made some time before. By repeating it now, he warns the Seventy, not to lose time by going to those Cities.

V. 18. *I beheld Satan* — that is, When ye went forth, I saw the kingdom of Satan, which was highly exalted, swiftly and suddenly cast down.

V. 19. *I give you power*: that is, I continue it to you: *and nothing shall hurt you*:

* *Matt. xi. 21.* † *Matt. x. 40.*

Neither the Power nor the Subtlety of Satan.

V. 20. *Rejoice not so much, That the devils are subject to you, as that your names are written in heaven.* Reader, so is thine, if thou art a true Believer. GOD grant, it may never be blotted out!

V. 21. *Lord of heaven and earth*: In both of which thy Kingdom stands, and that of Satan is destroyed. *That thou hast hid these things* — He rejoiced not, in the Destruction of the wise and prudent, but in the Display of the Riches of GOD's Grace to others, in such a manner as reserves to Him the entire Glory of our Salvation, and hides Pride from Man.

John xiii. 20. † *Matt. xi. 25.*

V. 22. *Woe*

and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: even so, Father; for so it seemed
 22 good in thy sight. All things are delivered to me of my Father; and no one knoweth who the Son is, but the Father, and who the Father is, but the Son, and *he* to whom the Son is pleased to reveal *him*.
 23 * And turning to the disciples, he said privately, Blessed *are* the eyes
 24 which see the things that ye see. For I tell you, many prophets and kings have desired to see the things which ye see, and have not seen *them*, and to hear the things which ye hear, and have not heard *them*.
 25 † And behold, a certain scribe stood up, and trying him, said, Mas-
 26 ter, what shall I do, to inherit eternal life? He said to him, What is
 27 written in the law? How readest thou? And he answering said,
 ‡ Thou shalt love the Lord thy God with all thy heart, and with all
 thy soul, and with all thy strength, and with all thy mind; and thy
 28 neighbour as thyself. And he said to him, Thou hast answered right:
 29 this do and thou shalt live. But he willing to justify himself, said to
 30 Jesus, And who is my neighbour? And Jesus answering said, A cer-
 tain man went down from Jerusalem to Jericho, and fell among rob-
 bers, who having stripped and wounded *him* departed, leaving *him* half
 31 dead. And it came to pass that a certain priest came down that way,

V. 22. *Who the Son is* — essentially one with the Father: *Who the Father is* — How great, how wise, how good!

V. 27. *Thou shalt love the Lord thy God*, &c. that is, Thou shalt unite all the Faculties of thy Soul, to render him the most intelligent, and sincere, the most affectionate and resolute Service. We may safely rest in this general Sense of these important Words, if we are not able to fix the particular Meaning of every single word. If we desire to do this, perhaps *the Heart*, which is a general Expression, may be explained by the three following, *With all thy soul*, with the warmest Affection, *with all thy strength*, the most vigorous Efforts of thy Will, and *with all thy mind* or Understanding, in the most wise and reasonable manner thou canst, thy Understanding guiding thy Will and Affections.

V. 28. *Thou hast answered right, This do, and thou shalt live*. Here is no Irony, but a deep and weighty Truth. He and he alone shall live for ever, who thus loves God and his Neighbour in the present Life.

V. 30. *From Jerusalem to Jericho*. The

* Matt. xiii. 16. † Matt. xxii. 35. Mar. xii. 28. ‡ Deut. vi. 5. Lev. xix. 18.

Road from *Jerusalem to Jericho* (about Eighteen miles from it) lay thro' desert and rocky places: So many Robberies and Murders were committed therein, that it was called *The bloody way*. *Jericho* was situated in a valley: Hence the Phrase of *going down* to it. About twelve thousand Priests and Levites dwelt there, who all attended the Service of the Temple.

V. 29. *To justify himself*, i. e. to shew he had done this.

V. 31. The common translation is, *By chance* — which is full of gross Improperities. For if we speak strictly, there is no such thing in the Universe, as either Chance or Fortune. *A certain priest came down that way, and passed by on the other side*. And both he and the Levite, no doubt, could find an Excuse for passing over on the other side, and might perhaps gravely thank God for their own Deliverance, while they left their brother bleeding to death. Is it not an emblem of many living Characters, perhaps of some who bear the sacred Office? O House of *Levi* and of *Aaron*, is not the day coming, when the Virtues of

32 and seeing him, passed by on the other side. And likewise a Levite, when he was at the place, came and looked, and passed by on the other
33 side. But a certain Samaritan journeying, came where he was, and
34 seeing him, was moved with tender compassion, And going to him, bound up his wounds, pouring in oil and wine, and setting him on his
35 own beast, he brought him to an inn, and took care of him. And on the morrow departing, he took out two pieces of money, and gave *them* to the host, and said to him, Take care of him; and whatsoever thou
36 spendest more, as I come back I will repay thee. Which now of these three, thinkest thou, was the neighbour to him that fell among
37 the robbers? And he said, He that shewed mercy on him. Then said Jesus to him, Go and do thou likewise.

38 AND as they went, he entered into a certain village, and a certain
39 woman, named Martha, received him into her house. And she had a
40 sister called Mary, who also sitting at the feet of Jesus, heard his discourse. But Martha was incumbered with much serving; and coming to him she said, Lord, dost thou not care, that my sister hath left me
41 to serve alone? Bid her therefore help me. But Jesus answering said to her, Martha, Martha! Thou art careful and hurried about many
42 things: But one thing is needful: and Mary hath chosen the good part, which shall not be taken from her.

Heathens and Samaritans, will rise up in the judgment against You?

V. 33. *But a certain Samaritan came where he was* — It was admirably well judged, to represent the Distress on the side of the *Jew*, and the Mercy on that of the *Samaritan*. For the case being thus proposed, Self-interest would make the very Scribes sensible, how amiable such a Conduct was, and would lay them open to our Lord's Inference. Had it been put the other way, Prejudice might more easily have interposed, before the Heart could have been affected.

V. 34. *Pouring in oil and wine*: Which when well beaten together, are one of the best Balsams that can be applied to a fresh Wound.

V. 36. *Which of these was the neighbour to him that fell among the robbers?* Which acted the part of a neighbour?

V. 37. *And he said, He that shewed mercy on him.* He could not for Shame say otherwise, tho' he thereby condemned himself, and overthrew his own false Notion of the Neighbour to whom our Love is due. *Go and do thou likewise.* Let us go and do likewise, regarding

every man as our neighbour who needs our Assistance. Let us renounce that Bigotry and Party Zeal which would contract our Hearts, into an Insensibility for all the human Race, but a small number whose Sentiments and Practices are so much our own, that our Love to them is but Self-love reflected. With an honest openness of mind, let us always remember the kindred between man and man, and cultivate that happy Instinct whereby in the original Constitution of our Nature, God has strongly bound us to each other.

V. 40. *Martha was incumbered* — The Greek Word properly signifies, *To be drawn* different ways at the same time, and admirably expresses the situation of a mind, surrounded (as *Martha's* then was) with so many Objects of Care, that it hardly knows, which to attend to first.

V. 41. *Martha, Martha!* There is a peculiar Spirit and Tenderness, in the repetition of the word: *Thou art careful, inwardly, and hurried outwardly.*

V. 42. *Mary hath chosen the good part*: To save her soul. Reader, Hast thou!

V. 1. Lord

XI. AND as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples. * And he said to them, When ye pray, say, Our Father, who art in heaven, hallowed be thy name. Thy kingdom come: Thy will be done as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil. And he said to them, Which of you shall have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves: For a friend of mine on his journey is come to me, and I have nothing to set before him: And he from within shall answer, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee? I tell you, though he will not rise and give him, because he is his friend, yet, because of his importunity, he will rise and give him as many as he needeth. † And I say to you, Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened to you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened. 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, for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly father give the Holy Spirit to them that ask him?

V. 1. *Lord, teach us to pray, as John also taught his disciples.* The Jewish Masters used to give their Followers some short Form of Prayer, as a peculiar Badge of their Relation to them. This it is probable John the Baptist had done. And in this sense it seems to be, that the Disciples now asked Jesus, To teach them to pray. Accordingly he here repeats that Form, which he had before given them in his Sermon on the Mount, and likewise enlarges on the same head, tho' still speaking the same things in substance. And this Prayer, uttered from the Heart, and in its true and full Meaning, is indeed the Badge of a real Christian. For is not he such whose first and most ardent Desire, is the Glory of GOD, and the Happiness of Man, by the coming of his Kingdom? Who asks for no more of this World than his daily Bread, longing mean time for the Bread that came down from Heaven? And whose only Desires

for himself are Forgiveness of Sins (as he heartily forgives others) and Sanctification?

V. 2. *When ye pray, say*—And what he said to them, is undoubtedly said to us also. We are therefore here directed, not only, To imitate this in all our Prayers, but to use this very Form of Prayer.

V. 4. *Forgive us; for we forgive,* Not once, but continually. This does not denote the meritorious Cause of our Pardon: but the Removal of that Hindrance, which otherwise would render it impossible.

V. 5. *At midnight*—The most unseasonable time. But no time is unseasonable with GOD, either for hearing or answering Prayer.

V. 13. *How much more shall your heavenly Father*—How beautiful is the Gradation? A Friend: A Father: GOD! Give the Holy Spirit—The best of all Gifts, and that which includes every good Gift.

* Matt. vi. 9.

† Mark vii. 7.

V. 14. It

14 * And he was casting out a devil, and it was dumb: and when the
 15 devil was gone out, the dumb spake, and the people wondered. † But
 some of them said, He casteth out devils by Beelzebub the prince of the
 16 devils: ‡ And others tempting *him*, sought of him a sign from heaven.
 17 But he knowing their thoughts, said to them, Every kingdom divided
 against itself is brought to desolation, and a house *divided* against a house
 18 falleth. If Satan then be divided against himself, how shall his king-
 19 dom stand? Because ye say, that I cast out devils by Beelzebub. And
 if I cast out devils by Beelzebub, by whom do your sons cast *them* out?
 20 Therefore they shall be your judges. But if I cast out devils by the fin-
 21 ger of God, then the kingdom of God is come upon you. While the
 strong one armed guardeth his palace, his goods are in peace. But
 22 when he that is stronger than him cometh upon him and overcometh
 him, he taketh from him his compleat armour wherein he trusted, and
 23 divideth his spoils. He that is not with me is against me, and he that
 24 gathereth not with me scattereth. When the unclean spirit is gone
 out of a man, he walketh thro' dry places, seeking rest: and finding
 25 none, he saith, I will return to my house whence I came out. And
 26 coming he findeth *it* swept and garnished. Then goeth he and taketh
 to him seven other spirits more wicked than himself; and entering in
 they dwell there; and the last state of that man becometh worse than
 the first.

27 As he spake these things, a certain woman lifting up her voice out of

V. 14. *It was dumb*: that is, it made the man so.

V. 15. *But some said, He casteth out devils by Beelzebub*. These he answers, ver. 17. Others, to try whether it were so, or no, *sought a sign from heaven*. These he reproves in the 29th and following verses. *Beelzebub* signifies *The Lord of flies*, a title which the Heathens gave to *Jupiter*, whom they accounted the chief of their Gods, and yet supposed him to be employed in driving away flies from their Temples and Sacrifices. The *Philistines* worshipped a Deity under this Name, as the God of *Ekron*: From hence the *Jews* took the name, and applied it to the chief of the Devils.

V. 17. *A house*, that is a Family.

V. 20. *If I cast out devils by the finger of God*; that is, by a Power manifestly Divine. Perhaps the expression intimates farther, That

it was done without any labour: *Then the Kingdom of God is come upon you*: Unawares, unexpectedly, — So the *Greek* word implies.

V. 21. *The strong one armed*. The Devil, strong in himself, and armed with the Pride, Obstinacy and Security of him in whom he dwells.

V. 26. *The last state of that man becometh worse than the first*. Whoever reads the sad Account *Josephus* gives of the Temper and Conduct of the *Jews*, after the Ascension of *Christ* and before their final Destruction by the *Romans*, must acknowledge that no Emblem could have been more proper to describe them. Their Characters were the vilest that can be conceived, and they pressed on to their own ruin, as if they had been possessed by Legions of Devils, and wrought up to the last Degrees of Madness.

V. 27. *Blessed is the womb that bare thee*,

* *Matt.* xii. 22. † *Mark* iii. 22. ‡ *Matt.* xii. 38.

the multitude said to him, Blessed *is* the womb that bare thee; and the
 28 paps which thou hast sucked! But he said, Yea, rather blessed *are* they,
 29 that hear the word of God and keep it. And the multitudes being
 gathered thick together, he said, This is an evil generation: it seeketh
 30 a sign; but no sign shall be given it, save the sign of Jonah. For as
 Jonah was a sign to the Ninevites, so shall also the Son of man be to this
 31 generation. The queen of the south shall rise up in the judgment with
 the men of this generation and condemn them; for she came from the
 utmost parts of the earth to hear the wisdom of Solomon; and behold,
 32 a greater than Solomon *is* here. The men of Nineveh shall rise up in
 the judgment with this generation and condemn it; for they repented
 at the preaching of Jonah; and behold, a greater than Jonah *is* here.

33 * No man having lighted a candle, putteth *it* in a secret place, nei-
 ther under a bushel, but on a candlestick, that they who come in may see
 34 the light. † The eye is the lamp of the body: therefore when thine
 eye is single, thy whole body is full of light, but when *thine* eye is evil,
 35 thy body also *is* full of darkness. Take heed therefore, lest the light
 36 that is in thee be darkness. If then thy whole body *be* full of light,
 not having any part dark, the whole shall be *as* full of light, as when
 a lamp enlightens thee with its bright shining.

37 And as he spake, a certain Pharisee asked him to dine with him.
 38 And he went in and sat down to table. But the Pharisee seeing *it*,
 marvelled, that he had not first washed before dinner. And the Lord
 39 said to him, ‡ Now ye Pharisees make clean the outside of the cup

and the paps which thou hast sucked! How natural was the thought for a Woman! And how gently does our Lord reprove her?

V. 28. *Yea, rather blessed are they, that hear the word of God and keep it.* For if even She that bare him had not done this she would have forfeited all her Blessedness.

V. 29. *It seeketh* — The Original Word implies seeking more, or over and above what one has already.

V. 32. *They repented at the preaching of Jonah:* But it was only for a season. Afterwards they relapsed into wickedness, till (after about forty years) they were destroyed. It is remarkable, that in this also the Comparison held. God reprieved the *Jews* for about forty years. But they still advanced in wickedness, till having filled up their measure, they were destroyed with an utter Destruction.

* *Matt. v. 15. Mark iv. 21.*

† *Matt. vi. 22.*

‡ *Matt. xxiii. 25.*

V. 41. *Give*

V. 33. The meaning is, God gives you this Gospel-light, that you may repent. Let your Eye be singly fixt on Him, aim only at pleasing God, and while you do this, your whole Soul will be full of Wisdom, Holiness, and Happiness.

V. 34. *But when thine eye is evil,* when thou aimest at any thing else, thou wilt be full of Folly, Sin, and Misery. On the contrary,

V. 36. *If thy whole body be full of light;* if thou art filled with Holy Wisdom, *having no part dark,* giving way to no Sin or Folly; then that Heavenly Principle will, like the clear flame of a lamp in a room that was dark before, shed its light into all thy Powers and Faculties.

V. 39. *Now ye Pharisees* — Probably many of them were present at a Pharisee's house.

40 and the dish; but your inward part is full of rapine and wickedness. Ye
 unthinking men, did not he that made the outside, make the inside
 41 also? But give what is in *them* in alms, and behold all things are clean
 42 to you. But wo to you, Pharisees; for ye tythe the mint and rue and all
 herbs, and pass by justice and the love of God: these ought ye to have
 43 done, and not to leave the other undone. Wo to you, Pharisees; for
 44 ye love the uppermost seats in the synagogues, and salutations in the
 markets. Wo to you; for ye are as graves which appear not, and
 45 men that walk over them are not aware. And one of the lawyers an-
 46 swering said to him, Master, thus saying, thou reproachest us also. And
 he said, Wo to you lawyers also; for ye load men with burthens grie-
 vous to be borne, and ye yourselves touch not the burthens with one of
 47 your fingers. Wo to you; for ye build the sepulchres of the prophets;
 48 whom your fathers killed. Truly ye bear witness that ye approve the
 deeds of your fathers: for whom they killed, ye build their sepulchres.
 49 * Therefore also the wisdom of God hath said, I will send them prophets
 and apostles, and *some* of them they will slay, and persecute *the rest*.
 50 So that the blood of all the prophets shed from the foundation of the
 51 world, shall be required of this generation. From the blood of Abel to
 the blood of Zechariah, who was destroyed between the temple and the
 52 altar: verily I say to you, it shall be required of this generation. Woe
 to you, lawyers; for ye have taken away the key of knowledge: ye

V. 41. *Give what is in them* — the vessels which ye clean, *in alms, and all things are clean to you*. As if he had said, By Acts directly contrary to Rapine and Wickedness, shew that your Hearts are cleansed, and these outward Washings are needless.

V. 42. *Wo to you*: that is, Miserable are you. In the same manner is the phrase to be understood throughout the Chapter.

V. 44. *For ye are as graves which appear not*: Probably in speaking this, our Lord fixt his eyes on the Scribes. *As graves which appear not*, being over-grown with grass, so that *men are not aware*, till they stumble upon them, and either hurt themselves, or at least are defiled by touching them. On another occasion, Christ compared them to *whited Sepulchres*, fair without, but foul within, *Matth. xxiii. 27*.

V. 45. *One of the lawyers*; that is, scribes; expounders of the law.

V. 48. *Whom they killed, ye build their sepulchres*: Just like them pretending great reverence for the *ancient* Prophets, while ye

destroy those whom God sends *to yourselves*. Ye therefore *bear witness* by this deep Hypocrisy that ye are of the very same Spirit with them.

V. 49. *The Wisdom of God*, agreeably to this, *hath said* — in many Places of Scripture, tho' not in these very Words. *I will send them prophets* — Chiefly under the Old Testament *And Apostles* — under the New.

V. 50. *The blood of all shall be required of this generation*, that is, shall be visibly and terribly punished upon it.

V. 51. And so it was, within forty years, in a most astonishing manner, by the dreadful Destruction of the Temple, the City, and the whole Nation. *Between the Temple and the Altar*: In the Court of the Temple.

V. 52. *Ye have taken away the key of knowledge*: Ye have obscured and destroyed the true Knowledge of the Messiah, which is the Key of both the present and the future Kingdom of Heaven; the Kingdom of Grace and of Glory. *Ye have not entered in* — Into the present Kingdom of Heaven.

* *Matth. xxiii. 34.*

V. 1. *He*

have not entered in yourselves; and them that were entering in, ye have
53 hindered. And as he said these things to them, the scribes and the
Pharisees began fiercely to fasten upon *him*, and to urge him to speak of
54 many things, Laying wait for him, and seeking to catch something
out of his mouth, that they might accuse him.

xii. * IN the mean time, an innumerable multitude being gathered toge-
ther, so that they trod one upon another, he said to his disciples first,
2 Beware of the leaven of the Pharisees, which is hypocrisy. For there
is nothing covered that shall not be uncovered, neither hid, that shall
3 not be made known: So that † whatsoever ye have spoken in dark-
ness, shall be heard in the light, and what ye have whispered in closets
4 shall be proclaimed on the house-tops. But I say to you, my friends;
5 Fear not them that kill the body, and after that can do no more: But I
will shew you whom ye shall fear: fear him, who after he hath killed,
6 hath power to cast into hell: yea, I say to you, fear him. Are not five
sparrows sold for two farthings? Yet not one of them is forgotten be-
7 fore GOD. But ‡ even the hairs of your head are all numbered.
8 Fear not therefore: ye are of more value than many sparrows. § And
I say to you, Whosoever shall confess me before men, him shall the Son
9 of man also confess before the angels of GOD. But he that denieth
10 me before man, shall be denied before the angels of GOD. ¶ And who-
soever shall speak against the Son of man, it shall be forgiven him: but
to him that blasphemeth against the Holy Ghost, it shall not be forgiv-
11 en. ¶¶ But when they bring you to the synagogues and to magistrates and
12 powers, take no thought how or what ye shall answer or what ye shall say.
For the Holy Ghost shall teach you in that hour, what ye ought to say.

V. 1. *He said to his disciples first* — But after-
ward (ver. 54.) to all the people.

V. 4. *But I say to you, Fear not, &c.* Let
not the Fear of man make you act the hy-
pocrite, or conceal any thing which I have
commissioned you to publish.

V. 5. *Fear him who hath power to cast into
hell*: Even to his peculiar *Friends*, Christ gives
this Direction. Therefore the *fearing GOD as
having power to cast into Hell*, is to be preft
even on true Believers.

V. 6. *Are not five sparrows, &c.* But trust,
as well as fear him.

V. 8. *And I say to you*, if you avoid all Hy-
pocrisy, and openly avow my Gospel — *Before
the Angels*, At the Last Day.

V. 10. *And whosoever* — As if he had said,
Yet the denying me in some degree, may
upon true Repentance, be forgiven. But if it
rise so high as that of Blasphemy, it can never
be forgiven, neither is there place for Repent-
ance.

V. 11. *Take no thought* — Be not solicitous
about the *Matter* or *Manner* of your *Defence*;
nor how to express yourselves.

* Matt. xvi. 6. † Matt. x. 27. ‡ Matt. x. 30. ch. xxi. 18. § Mark ix. 38.
¶ Matt. xii. 31. Mark iii. 28. ¶¶ Matt. x. 19. ch. xxi. 12.

13 And one out of the croud said to him, Master, speak to my brother,
 14 that he divide the inheritance with me. But he said to him, Man,
 15 who made me a judge or a divider over you? And he said to them,
 Take heed and beware of covetousness: for a man's life consisteth not
 16 in the abundance of the things which he possesseth. And he spake a
 17 parable to them, saying, The ground of a certain rich man brought
 forth plentifully. And he reasoned in himself, saying, What shall I
 18 do? For I have no room where to stow my fruits. And he said, This I
 will do: I will pull down my barns and build greater; and there will I
 19 stow all my fruits and my goods. And I will say to my soul, Soul, thou
 hast much goods laid up for many years: take thine ease; eat, drink,
 20 and be merry. But GOD said to him, Thou fool, this night thy soul
 shall be required of thee: and whose shall the things be that thou hast
 21 provided? So is he that layeth up treasure for himself, and is not rich
 toward GOD.

22 * And he said to his disciples, Therefore I say to you, Take no
 thought for your life what ye shall eat, neither for the body what ye
 23 shall put on. The life is more than meat, and the body than raiment,
 24 Consider the ravens; for they neither sow nor reap; neither have store-
 house nor barn: yet GOD feedeth them. How much better are ye than
 25 the birds? And which of you by taking thought, can add the least
 26 measure to his age? If ye then be not able to do that which is least,
 27 why take ye thought for the rest? Consider the lilies, how they
 grow; they toil not, neither do they spin; and yet I say to you, that
 28 Solomon in all his glory was not arrayed like one of these. If then
 GOD so cloth the grass, which is to day in the field, and to morrow is cast
 into the still, how much more *will be clothed* you, O ye of little faith?
 29 And seek not ye, what ye shall eat or what ye shall drink, neither be ye
 30 of a doubtful mind. For the nations of the world seek all these things;

V. 14. *Who made me a judge?* In wordly things. His kingdom is not of this world.

V. 15. *He said to them:* Perhaps, to the two Brothers, and thro' them to the People. *A man's Life* — that is, the Comfort or Happiness of it.

V. 17. *What shall I do?* The very language of Want! Do? Why, lay up treasure in Heaven.

V. 21. *Rich toward GOD.* He is rich toward GOD, who is rich in Faith, and Love, and Good Works.

V. 25. *Which of you can add the least measure* — It seems, *To add one cubit to a thing* (which is the Phrase in the Original) was a kind of Proverbial Expression, for making the least Addition to it.

V. 28. *The grass* — the Greek word means, All sorts of herbs and flowers.

V. 29. *Neither be ye of a doubtful mind.* The word in the Original signifies, any Speculations or Musings, in which the Mind fluctuates, or is suspended (like *Meteors* in the Air) in an uneasy Hesitation.

* Matt. vi. 25.

V. 32. *It*

31 and your Father knoweth that ye need these things. But seek ye
 32 the kingdom of God, and all these things shall be added to you. Fear
 not, little flock, for it is your Father's good pleasure to give you the
 33 kingdom. * Sell what ye have and give alms: provide yourselves
 purses which wax not old, a treasure in the heavens that faileth not,
 34 where no thief approacheth, neither moth corrupteth. For where
 35 your treasure is, there will your heart be also. Let your loins be
 36 girt, and your lamps burning, And be like men that wait for their
 Lord, when he will return from the wedding, that, when he cometh and
 37 knocketh, they may open to him immediately. Happy are those serv-
 ants, whom the Lord, when he cometh, shall find watching; verily I
 say to you, that he will gird himself, and make them sit down to table,
 38 and will come forth and serve them. And if he shall come in the
 second watch, or come in the third watch, and find *them* so, happy are
 39 those servants. And this ye know, that if the master of the house had
 known, what hour the thief would have come, he would have
 40 watched, and not have suffered his house to be broke open. Therefore
 be ye also ready; for the Son of man cometh in an hour when ye think
 41 not. Then Peter said to him, Lord, speakest thou this parable to us,
 42 or also to all? And the Lord said, Who is that faithful and wise
 steward, whom *his* Lord shall make ruler over his household, to give the
 43 allowance of food in due season? Happy is that servant, whom *his*
 44 Lord, when he cometh, shall find so doing. Verily I say to you, he will

V. 32. *It is your Father's good pleasure to give you the kingdom.* How much more, Food and Raiment? And since ye have such an Inheritance, regard not your Earthly Possessions.

V. 33. *Sell what ye have.* This is a Direction, not given to all the multitude; (much less is it a standing Rule for all Christians) neither to the Apostles; for they had nothing to sell, having left all before: But to his other Disciples, (mentioned ver. 22. and *Acts* i. 15.) especially to the Seventy, that they might be free from all worldly Intanglements.

V. 35. *Let your loins be girt, &c.* Here is an Allusion to the long Garments, worn by the Eastern Nations, which they girded or tucked up about their loins, when they journeyed or were employed in any Labour: As also the Lights that Servants used to carry at Weddings, which were generally in the night.

V. 37. *He will come and serve them:* The meaning is, He will shew them his Love, in the most condescending and tender manner.

V. 38. The Jews frequently divided the Night into Three Watches, to which our Lord seems here to allude.

V. 41. *Speakest thou this parable to us— Apostles and Disciples— Or to all—* the people? Does it concern us alone? Or all Mankind also?

V. 42. *Who is that faithful and wise steward!* Our Lord's answer manifestly implies, That he had spoken this Parable primarily (tho' not wholly) to the Ministers of his Word: *Whom his Lord shall make ruler over his household:* For his Wisdom and Faithfulness.

V. 43. *Happy is that servant—* God himself pronounces him wise, faithful, happy! Yet he fell from all, and perished for ever.

* *Matt.* vi. 19.

45 set him over all that he hath. But if that servant say in his heart, My
 Lord delayeth his coming, and shall begin to beat the men servants and
 46 maidens, and to eat, and drink, and be drunken: The Lord of that
 servant will come in a day when he expecteth not, and at an hour when
 he knoweth not, and will cut him in sunder, and appoint him his portion
 47 with the unfaithful. And that servant who knew his Lord's will, and
 prepared not, neither did according to his will, shall be beaten with
 48 many stripes. But he that knew not, and did things worthy of stripes,
 shall be beaten with few. For to whomsoever much is given, of him
 much shall be required; and to whom they have committed much, of
 49 him they will ask the more. I am come to send fire on the earth.
 50 And what do I desire? That it were already kindled! But I have a bap-
 tism to be baptized with: and how am I straitned till it be accomplished!
 51 * Suppose ye that I am come to send peace upon earth? I tell you, Nay,
 52 but rather division. For from henceforth there shall be five in one house
 53 divided, three against two, and two against three. The father shall be
 divided against the son, and the son against the father; the mother
 against the daughter, and the daughter against the mother; the mother-
 in-law against her daughter-in-law, and the daughter-in-law against her
 mother-in-law.

34 † And he said to the people also, When ye see a cloud rising out of the
 west, straightway ye say, There cometh a heavy shower, and so it is.
 55 And when ye find the south wind blowing, ye say, There will be sultry

V. 46. *The Lord will appoint him his portion*
 — His everlasting portion — with the un-
 faithful: As faithful as he was once, GOD
 himself being the Judge!

V. 47. *And that servant who knew his Lord's*
will, shall be beaten with many Stripes. And
 his having much Knowledge will increase, not
 lessen his Punishment.

V. 49. *I am come to send fire* — To spread
 the Fire of Heavenly Love over all the Earth.

V. 50. *But I have a baptism to be baptized*
with: I must suffer first, before I can set up
 my Kingdom. And how I long to fight my
 way thro' all!

V. 51. *Suppose ye, that I am come to send*
peace upon earth? That universal Peace will be
 the immediate Effect of my Coming? Not so,
 but quite the contrary.

V. 52. *There shall be five in one house, three*
against two, and two against three: There being
 an irreconcilable Enmity between the Spirit
 of *Christ* and the Spirit of the World.

V. 53. *The father against the son* — For
 those who reject me, will be implacable to-
 ward their very nearest Relations who receive
 me. At this day also is this Scripture fulfilled.
 Now also there is no concord between *Christ*
 and *Belial*.

V. 54. *And he said to the people also.* In
 the preceding verses, he speaks only to his
 Disciples. *From the West.* In *Judea*, the
 West wind, blowing from the Sea, usually
 brought Rain: The South-wind, blowing
 from the Deserts of *Arabia*, occasioned sultry
 Heat.

* *Matt. x. 34.*

† *Mark xvi. 2.*

V. 56. *How*

56 heat; and it is *fo*. Ye hypocrites, ye can discern the face of the earth
57 and of the sky: how do ye not discern this season? • Yea, and why
58 even of yourselves judge ye not what is right? * When thou art
going with thine adversary to the magistrate, give diligence in the way
to be delivered from him: lest he hale thee to the judge, and the judge
59 deliver thee to the officer, and the officer cast thee into prison. I tell
thee, thou shalt in no wise come out thence, till thou hast paid the last
mite.

XIII. AND there were present at that season, some that told him of the
2 Galileans, whose blood Pilate had mingled with their sacrifices. And
Jesus answering said to them, Suppose ye that these Galileans were sin-
3 ners above all the Galileans, because they suffered such things; I tell
4 you, Nay; but except ye repent, ye shall all likewise perish. Or those
eighteen, on whom the tower in Siloam fell and slew them, suppose
5 ye, that they were sinners above all that dwelt at Jerusalem? I tell
6 you, Nay; but except ye repent, ye shall all likewise perish. He
7 spake also this parable. A man had a fig-tree planted in his vineyard;
and he came, seeking fruit thereon and found none. Then said he to
the keeper of the vineyard, Behold three years I come seeking fruit of
this fig-tree, and find none: cut it down: why doth it also cumber

V. 56. *How do ye not discern this season?* Of the Messiah's Coming, distinguishable by so many surer Signs.

V. 57. *Why even of yourselves, without any External Sign, judge ye not what is right?* Why do ye not discern and acknowledge the intrinsic Excellence of my Doctrine.

V. 58. *When thou art going*—As if he had said, And ye have not a moment to lose. For the Executioners of God's Vengeance are at hand. And when he hath once delivered you over to them, ye are undone for ever.

V. 59. *A mite* was about the third part of our Farthing.

V. 1. *The Galileans, whose blood Pilate had mingled with their Sacrifices.* Some of the followers of Judas Gaulonites. They absolutely refused to own the Roman Authority. Pilate surrounded and slew them, while they were worshipping in the Temple, at a public Feast.

V. 3. *Ye shall all likewise perish.* All ye of Galilee and of Jerusalem shall perish in the

very same manner. So the Greek word implies. And so they did. There was a remarkable resemblance, between the fate of these Galileans, and of the main Body of the Jewish Nation: The flower of which was slain at Jerusalem by the Roman Sword, while they were assembled at one of their great Festivals. And many thousands of them perished in the Temple itself, and were literally buried under its ruins.

V. 6. *A man had a fig-tree, &c.* Either we may understand God the Father by him that had the Vineyard, and Christ by him that kept it: Or Christ himself is he that hath it, and his Ministers they that keep it.

V. 7. *Three years*—Christ was then in the Third Year of his Ministry. But it may mean only, several Years; a certain number being put for an uncertain. *Why doth it also cumber the ground?* that is, Not only bear no fruit itself, but take up the ground of another tree that would.

* Matt. v. 25.

the ground? And he answering said to him, Lord, let it alone this year also, till I shall dig about it and dung it. Perhaps it may bear fruit: but if not, after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman who had had a spirit of infirmity eighteen years, and was bowed together and utterly unable to lift up herself.

12 And Jesus seeing her, called her to *him*, and said to her, Woman, thou

13 art loosed from thy infirmity. And he laid *his* hands on her, and im-

14 mediately she was made straight, and glorified God. And the ruler of

the synagogue, being much displeased, because Jesus had healed on the

sabbath day, answered and said, There are six days, in which *man*

ought to work: on these therefore come and be healed, and not on the

15 sabbath. The Lord answered him, and said, Thou hypocrite, doth not

each of you loose his ox or ass from the stall on the sabbath, and

16 lead *him* away to watering! And ought not this woman, being a

daughter of Abraham, whom Satan had bound to these eighteen years,

17 to be loosed from this bond on the sabbath? And when he had said

these things, all his adversaries were ashamed: and all the multitude

rejoiced for all the glorious things that were done by him.

18 * Then said he, To what is the kingdom of God like, and to what shall I

19 resemble it? It is like a grain of mustard-seed which a man took and cast

into his garden; and it grew and became a great tree, and the birds of

20 the air lodged in the branches of it. † Again he said, Whereto shall I

21 liken the kingdom of God? It is like leaven, which a woman took

and covered up in three measures of meal, till the whole was leavened.

22 AND he went thro' the cities and villages, teaching and journeying

23 toward Jerusalem. Then said one to him, Lord, are there few that

24 are saved? And he said to him, ‡ Strive to enter in thro' the strait

gate; for many, I say to you, will seek to enter in, and shall not be

V. 11. *She was bowed together and utterly unable to lift up herself.* The Evil Spirit which possessed her, afflicted her in this manner. To many doubtless it appeared a Natural Distemper. Would not a Modern Physician have termed it a *Nervous Case*?

V. 15. *Thou Hypocrite*—For the real Motive of his speaking was Envy, not (as he pretended) pure Zeal for the Glory of God.

V. 16. *And ought not this woman*—Ought

not any human Creature, which is so far better than an ox or an ass: Much more, *this daughter of Abraham*—Probably in a Spiritual as well a natural sense—*to be loosed?*

V. 21. *Covered up*: So that for a time, nothing of it appeared.

V. 24. *Strive to enter in*—Agonize. Strive as in an Agony. So the word signifies. Otherwise none shall enter in. *Barely seeking* will not avail.

* *Matt. xiii. 31. Mark iv. 30.* † *Matt. xiii. 33.* ‡ *Matt. vii. 13.*

V. 26. And

25 able. When once the master of the house is risen up and hath shut the door, and ye begin to stand without, and knock at the door saying, Lord, Lord, open to us: He shall answer and say to you, I know you not whence ye are. Then shall ye say, We have eaten and drunk in thy presence, and thou hast taught in our streets. * But he shall say, I tell you, I know not whence ye are: depart from me, all ye workers of iniquity. † There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out. And they shall come from the east and the west, and the north and the south, and shall sit down in the kingdom of God. ‡ But behold, there are last who shall be first, and there are first who shall be last.

31 The same day came certain of the Pharisees, saying to him, Go out and depart from hence; for Herod is minded to kill thee. And he said to them, Go and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow; and the third day I am perfected. 33 But I must go on to day, and to morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. § O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to

V. 25. And even *agonizing* will not avail, after the door is shut. Agonize therefore now by Faith, Prayer, Holiness, Patience. *And ye begin to stand without* — Till then, they had not thought of it! O how new will that Sense of their Misery be? How late? How lasting? *I know not whence ye are* — I know not, that is, I approve not of your Ways.

V. 29. *They shall sit down in the kingdom of God* — Both the Kingdom of Grace and of Glory.

V. 30. *But there are last* — Many of the *Gentiles* who were latest called, shall be most highly rewarded; and many of the *Jews* who were first called, shall have no Reward at all.

V. 31. *Herod has a mind to kill thee.* Possibly they gave him the Caution out of Good-will.

V. 32. *And he said, Go and tell that fox:* With great propriety so called, for his Subtlety and Cowardice. The Meaning of our Lord's Answer is, Notwithstanding all that he can do, I shall, for the short time I have left, do the

works of him that sent me. When that time is fulfilled, I shall be offered up. Yet not here; but in the bloody City. *Behold, I cast out devils* — With what Majesty does He speak to his Enemies! With what Tenderness to his Friends! *The third day I am perfected.* On the third day he left *Galilee*, and set out for *Jerusalem*, to die there.

But let us carefully distinguish between those things wherein *Christ* is our Pattern, and those which were peculiar to his Office. His Extraordinary Office justified him, in using that *Severity of Language*, when speaking of *wicked Princes and corrupt Teachers*, to which we have no Call; and by which we should only bring scandal on Religion, and ruin on ourselves, while we irritated rather than convinced, or reformed those, whom we so indecently rebuked.

V. 33. *It cannot be, that a prophet perish out of Jerusalem,* Which claims Prescription for murdering the Messengers of God. Such Cruelty and Malice cannot be found elsewhere.

* Matt. vii. 23.

† Matt. viii. 13.

‡ Matt. xix. 30.

§ Matt. xxiii. 37.

V. 34. *How*

thee, how often would I have gathered thy children together as a bird
 35 *gathereth* her brood under *her* wings, and ye would not! Behold your
 house is left to you desolate; and verily I say to you, Ye shall not see
 me, till *the time* come when ye shall say, Blessed is he that cometh in
 the name of the Lord.

XIV. AND as he went into the house of one of the chief Pharisees on the
 2 sabbath, to eat bread, they watched him. And behold there was a cer-
 3 tain man before him, who had the dropsy. And Jesus answering spake
 to the scribes and Pharisees, saying, Is it lawful to heal on the sabbath
 4 *day*? But they held their peace. And he took him and healed him
 5 and let *him* go. And answered them, saying, Which of you shall have
 an ass or an ox fallen into a pit, and will not straightway pull him out
 6 on the sabbath day? And they could not answer him again to these
 things.

7 And he spake a parable to them that were invited, when he marked
 8 how they chose the chief seats, saying to them, When thou art invi-
 ted by any man to a marriage-feast, sit not down in the highest place,
 9 lest a more honourable man than thou be invited by him. And he that
 invited thee and him come and say to thee, Give this man place. And
 then thou shalt begin with shame to take the lowest place. But when
 10 thou art invited, go and sit down in the lowest place, that when he who
 invited thee cometh, he may say, Friend, go up higher: then shalt
 thou have honour in the presence of them that sit at table with thee.

* For every one that exalteth himself shall be humbled, and he that
 11 humbleth himself shall be exalted.

V. 34. *How often would I have gathered thy Children together?* Three solemn Visits he had made to *Jerusalem* since his Baptism, for this very purpose.

V. 35. *Your house is left to you desolate,* is now irrevocably consigned to Desolation and Destruction: *And verily I say to you,* after a very short space, *ye shall not see me till the time come,* when taught by your Calamities, *ye shall* be ready and disposed to say, *Blessed is he that cometh in the name of the Lord.* It does not imply, That they should then see Jesus at all; but only, that they would earnestly wish for the Messiah, and in their Extremity be ready to entertain any who should assume that Character.

V. 2. *There was a certain man before him:* It does not appear, that he was come thither with any insidious Design. Probably he came, hoping for a Cure: or perhaps was one of the Family.

V. 3. *And Jesus answering spake* — Answering the thoughts which he saw rising in their hearts.

V. 7. *He spake a parable* — The ensuing Discourse is so termed, because several Parts are not to be understood literally. The General Scope of it is, Not only at a Marriage Feast, but on every Occasion, *He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.*

* *Matt. xxiii. 12.*

12 Then said he also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor *thy* rich neighbours, lest they also invite thee again, and a
 13 recompence be made thee. But when thou makest an entertainment,
 14 invite the poor, the disabled, the lame, the blind, And thou shalt be blessed; for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just.

15 And one of them that sat at table with him, hearing these things, said to him, Happy is he that shall eat bread in the kingdom of God.

16 Then said he to him, A certain man made a great supper and invited
 17 many. And he sent his servants at supper time to say to them that
 18 were invited, Come, for all things are now ready. And they all with one consent began to make excuse. The first said to him, I have bought a field, I must needs go and see it: I pray thee, have me ex-
 19 cused. And another said, I have bought five yoke of oxen, and I go
 20 to prove them: I pray thee have me excused. And another said, I
 21 have married a wife, and therefore I cannot come. So the servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the disabled, and the lame,
 22 and the blind. And the servant said, Sir, it is done as thou hast com-
 23 manded; and yet there is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that

V. 12. *Call not thy friends* — that is, I do not bid thee *call thy friends or thy neighbours*. Our Lord leaves these Offices of Humanity and Courtesy as they were, and teaches an higher Duty. But is it not implied herein, That we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is spared from those needless Entertainments? *Lest a recompence be made*. This Fear is as much unknown to the World, as even the Fear of Riches.

V. 15. *One of them that sat at table bearing these things*. And being touched therewith — said, *Happy is he that shall eat bread in the kingdom of God* — Alluding to what had been just spoken. It means, He that shall have a part in the resurrection of the just.

V. 16. *Then said he* — Continuing the allusion — *A certain man made a great supper, &c.* As if he had said, All men are not sensible of

this Happiness. Many might have a Part in it, and will not.

V. 18. *They all began to make excuse* — One of them pleads only his own will, *I go*: Another, a pretended Necessity. *I must needs go*: The Third, Impossibility, *I cannot come*. All of them want the Holy Hatred mentioned ver. 26. All of them perish by things in themselves lawful. *I must needs go*. The most urgent Worldly Affairs frequently fall out just at the time when God makes the freest offers of Salvation.

V. 21. *The servant came and shewed his lord these things*. So Ministers ought to lay before the Lord in Prayer, the Obedience or Disobedience of their Hearers.

V. 23. *Compel them to come in*. With all the Violence of Love and the Force of God's Word. Such Compulsion, and such only, in matters of Religion, was used by *Christ* and his Apostles.

B b

V. 24. *For*

24 my house may be filled. For I say to you, that none of those men who were invited, shall taste of my supper.

25 And great multitudes went with him. And he turned and said to
26 them, * If any man come to me, and hate not his father, and mother,
and wife, and children, and brethren, and sisters, yea, and his own life also,
27 he cannot be my disciple. And whosoever doth not bear his cross and
28 come after me, cannot be my disciple. And which of you intending
to build a tower, sitteth not down first, and computeth the cost,
29 whether he hath sufficient to finish it? Lest haply after he hath laid
the foundation, and is not able to finish it, all that behold mock
30 him, saying, This man began to build, and was not able to finish.
31 Or what king marching to encounter another king in war, sitteth not
down first, and consulteth whether he be able with ten thousand, to
32 meet him that cometh against him with twenty thousand? If not,
while the other is yet a great way off, he sendeth an embassy, and
33 desireth conditions of peace. So every one of you, who forsaketh not
34 all that he hath, cannot be my disciple. † Salt is good: but if the
35 salt have lost its savour, wherewith shall it be seasoned? It is neither
fit for the land nor yet for dung; they cast it out. He that hath ears
to hear, let him hear.

XV. THEN drew near to him all the publicans and finners, to hear him.
2 And the Pharisees and scribes murmured saying, This man receiveth sin-
3 ners and eateth with them. And he spake a parable to them, saying,

V. 24. *For* refers to *Go out*, ver. 23.

V. 26. *If any man come to me, and hate not his father, &c.* — Comparatively to *Christ*: Yea, so as actually to renounce his field, oxen, wife, all things, and *act as if* he hated them, when they stand in competition with him.

V. 28. *And which of you intending to build a tower* — that is, And whoever of you intends to follow me, let him first seriously weigh these things.

V. 31. *Another king* — Does this mean, the Prince of this World? Certainly he had greater Numbers on his side. How numerous are his Children and Servants!

V. 33. *So* — Like this man, who being afraid to face his Enemy, sends to make peace with him — *every one who forsaketh not all that he hath*, 1. By withdrawing his Affections from all the

Creatures; 2. By enjoying them only *in and for* God, only in such a measure and manner as leads to Him; 3. By hating them all, in the Sense above mentioned, *cannot be my disciple*: but will surely desist from building that tower, neither can he persevere in fighting the good Fight of Faith.

V. 34. *Salt*: Every Christian; but more eminently, every Minister.

V. 1. *All the publicans*: that is, all who were in that place. It seems our Lord was in some town of *Galilee* of the *Gentiles*, from whence he afterwards went to *Jerusalem*, ch. xvii. 11.

V. 3. *He spake* — three Parables of the same Import; for the Sheep, the piece of Silver, and the lost Son, all declare (in direct Contrariety to the *Pharisees* and *Scribes*) in what manner God receiveth Sinners.

* *Matt. x. 37.* † *Matt. v. 13. Mark ix. 50.*

V. 4. *Leave*

4 * Who of you, having an hundred sheep, and losing one of them, doth
 5 not leave the ninety and nine in the wilderness, and go after that
 6 which is lost, till he find it? And having found *it*, he layeth it on
 7 his shoulders rejoicing. And coming home, he calleth together his
 8 friends and neighbours, saying to them, Rejoice with me; for I have
 9 found my sheep which was lost. I say to you, Thus joy shall be in
 10 heaven over one sinner that repenteth, more than over ninety and nine
 11 just persons, who do not need repentance. Or what woman having
 12 ten pieces of silver, if she lose one piece, doth not light a candle and
 13 sweep the house, and seek diligently till she find *it*? And having
 14 found *it*, she calleth *her* friends and neighbours together, saying,
 15 Rejoice with me, for I have found the piece which I had lost. Thus,
 I say to you, there is joy in the presence of the angels of God, over
 one sinner that repenteth.

11 And he said, A certain man had two sons. And the younger of them
 12 said to his father; Father, give me the portion of goods that falleth *to*
 13 *me*. And he divided to them *his* substance. And not many days after,
 the younger son gathered all together, and took a journey into a far
 country, and there squandered away his substance, living riotously.
 14 And when he had spent all, there arose a mighty famine in that coun-
 15 try; and he began to be in want. And he went and joined himself to
 a citizen of that country; and he sent him into his fields, to feed swine.

V. 4. *Leave the ninety and nine in the wilderness*: Where they used to feed: All uncultivated ground, like our Commons, was by the Jews termed *Wilderness*, or Desert. *And go after*—In recovering a lost Soul, God, as it were, labours. May we not learn hence, That to *let them alone* who are in Sin, is both unchristian and inhuman?

V. 7. *Joy shall be*—Solemn and festal Joy—in heaven; first in our blessed Lord himself, and then among the Angels and Spirits of just men—*over one sinner*—One gross, open, notorious sinner—*that repenteth*—that is thoroughly changed in heart and in life—*than over ninety and nine just persons*—comparatively just, outwardly blameless—*that need not such a repentance*: For they need not, cannot repent of the sins which they never committed.

The sum is, As a Father peculiarly rejoices, when an extravagant Child, supposed to be utterly lost, comes to a thorough Sense of his Duty: Or as any other person who has reco-

vered what he had given up for gone, has a more sensible Satisfaction in it, than in several other things equally valuable, but not in such Danger: So do the Angels in Heaven peculiarly rejoice, in the Conversion of the most abandoned Sinners. Yea, and God himself so readily forgives and receives them, that He may be represented as having Part in the Joy.

V. 12. *Give me the part of goods that falleth to me*. See the Root of all Sin! A Desire of disposing of ourselves: of Independency on God!

V. 13. *He took a journey into a far country*—Far from God: God was not in all his thoughts—*And squandered away his substance*—All the Grace he had received.

V. 14. *He began to be in want*—All his worldly Pleasures failing, he grew conscious of his Want of Real Good:

V. 15. *And he joined himself to a citizen of that country*: Either the Devil, or one of his

* Matt. xviii. 12.

16 And he would fain have filled his belly with the husks that the swine
 17 ate: and no man gave to him. And coming to himself, he said, How
 many hired servants of my father have bread enough and to spare,
 18 and I am perishing with hunger? I will arise and go to my father,
 and will say to him, Father, I have sinned against heaven and before
 19 thee: I am no more worthy to be called thy son; make me as one of
 20 thy hired servants. And he arose and came to his father: But while
 he was yet a great way off, his father saw him, and his bowels yearned,
 21 and he ran, and fell on his neck and kissed him. And the son said unto
 him, Father, I have sinned against heaven and before thee, and am no
 22 more worthy to be called thy son. But the father said to his servants,
 Bring forth the best robe and put *it* on him, and put a ring on his hand,
 23 and shoes on *his* feet. And bring hither the fatted calf, and kill *it*, and
 24 let us eat and be merry. For this my son was dead and is alive again;
 25 he was lost and is found. And they began to be merry. Now his
 elder son was in the field. And as he came and drew nigh to the house,
 26 he heard musick and dancing. And calling one of the servants, he
 27 asked what these things meant? And he told him, Thy brother is
 come, and thy father hath killed the fatted calf, because he hath re-
 28 ceived him in good health. But he was angry, and would not go in:
 29 therefore his father coming out intreated him. And he answering said
 to his father, Lo these many years do I serve thee, neither transgressed
 I thy commandment at any time, yet thou never gavest me a kid, that

children; the genuine Citizens of that Country, which is far from God. *He sent him to feed swine*: He employed him in the base drudgery of Sin.

V. 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with Worldly Comforts. Vain, fruitless Endeavours!

V. 17. *And coming to himself*—For till then he was beside himself, as all men are, so long as they are without God in the world.

V. 18. *I will arise and go to my father*—How accurately are the first Steps of true Repentance, here pointed out?

V. 20. *And he arose and came to his father*—The moment he had resolved, he began to execute his Resolution. *While he was yet a great way off, his father saw him*—returning, starved, naked.

V. 22. *But the father said*—interrupting

him, before he had finished what he intended to say. So does God frequently cut an earnest Confession short, by a Display of his pardoning Love.

V. 23. *Let us be merry*. Both here, and wherever else this word occurs, whether in the Old or New Testament, it implies nothing of Levity, but a solid, serious, religious-hearted Joy: This was the ordinary Meaning of the word two hundred years ago, when our Translation was made.

V. 25. *The Elder son* seems to represent the Pharisees and Scribes, mentioned ver. 2.

V. 27. *Thy father hath killed the fatted calf*. Perhaps he mentions this, rather than the Robe or Ring, as having a nearer Connexion with the Musick and Dancing.

V. 28. *He was angry, and would not go in*. How natural to us is this kind of Repentment?

V. 30. *Lo,*

30 I might make merry with my friends. But as soon as this thy son was
 come, who hath devoured thy substance with harlots, thou hast killed
 31 for him the fatted calf. And he said to him, Son, thou art always
 32 with me, and all that I have is thine. But it was meet to make merry
 and be glad, for this thy brother was dead and is alive again, and was
 lost and is found.

XVI. AND he said also to his disciples, There was a certain rich man

V. 30. *Lo, these many years do I serve thee.*
 — So he was one of the Instances, mentioned
 ver. 7. How admirably therefore does this pa-
 rable confirm that Assertion! *Yet thou never
 gavest me a kid, that I might make merry with
 my friends.* Perhaps God does not usually give
 much Joy to those who never felt the Sorrows
 of Repentance.

V. 31. *Thou art ever with me, and all that I
 have is thine.* This suggests a strong Reason
 against murmuring, at the indulgence shewn
 to the greatest of Sinners. As the Father's re-
 ceiving the younger Son, did not cause him to
 disinherit the Elder; so God's receiving noto-
 rious sinners, will be no loss to those who
 have always served him. Neither will he raise
 these to a State of Glory, equal to that of those
 who have always served him, if they have, upon
 the whole, made a greater Progress in inward
 as well as outward Holiness.

V. 32. *This thy brother was dead and is alive.*
 A thousand of these delicate touches in the in-
 spired Writings, escape an inattentive Reader.
 In the 30th verse the Elder Son had unkindly
 and indecently said, *This thy Son.* The Father
 in his reply mildly reproves him, and tenderly
 says, *This thy brother.* Amazing intimation,
 that the best of men ought to account the
 worst Sinners their brethren still: and should
 especially remember this Relation, when they
 shew any Inclination to return.

Our Lord in this whole Parable shews, not
 only that the Jews had no Cause to murmur
 at the Reception of the Gentiles, (a point
 which did not at that time fall so directly under
 his Consideration) but that if the Pharisees
 were indeed as good as they supposed them-
 selves to be, still they had no Reason to mur-
 mur at the kind treatment of any sincere Pe-
 nitent. Thus does he condemn them, even on
 their own Principles, and so leaves them with-
 out excuse.

We have in this Parable a lively Emblem of
 the Condition and Behaviour of Sinners in

their natural State. Thus, when enriched by
 the Bounty of the great common Father, do
 they ungratefully run from him, (ver. 12.) Sen-
 sual Pleasures are eagerly pursued, till they
 have squandered away all the Grace of God.
 (ver. 13.) And while these continue, not a fe-
 rious Thought of God can find a place in their
 minds. And even when afflictions come upon
 them, (ver. 14.) still they will make hard shifts,
 before they will let the Grace of God, concur-
 ring with his Providence, persuade them to
 think of a Return, (ver. 15, 16.)

When they see themselves naked, indigent,
 and undone, then they recover the Exercise of
 of their Reason, (ver. 17.) Then they remem-
 ber the Blessings they have thrown away, and
 attend to the Misery they have incurred. And
 hereupon they resolve to return to their Father,
 and put the Resolution immediately in prac-
 tice, (ver. 18, 19.)

Behold with wonder and Pleasure, the gra-
 cious reception they find, from divine injured
 Goodness! When such a Prodigal comes to
 his Father, He sees him afar off, (ver. 20.) He
 pities, meets, embraces him, and interrupts
 his Acknowledgments, with the tokens of his
 returning Favour, (ver. 21.) He arrays him
 with the robe of a Redeemer's Righteousness,
 with inward and outward Holiness, adorns
 him with all his sanctifying Graces, and honours
 him with the tokens of adopting Love. (ver.
 22.) And all this he does with unutterable de-
 light, in that he who was lost is now found,
 (ver. 23, 24.)

Let no elder Brother murmur at this Indul-
 gence, but rather welcome the Prodigal back
 into the Family. And let those who have been
 thus received, wander no more, but emulate
 the strictest piety of those who for many years
 have served their heavenly Father, and not
 transgressed his Commandments.

V. 1. *And he said also to his disciples* — Not
 only to the Scribes and Pharisees, to whom he
 had been hitherto speaking, but to all the

Younger

who had a steward: and he was accused to him as wasting his goods.
 2 And calling him, he said to him, Why hear I this of thee? Give an
 3 account of thy stewardship, for thou canst be no longer steward. And
 the steward said in himself, What shall I do? For my lord taketh
 away the stewardship from me. I cannot dig, to beg I am ashamed.
 4 I know what to do, that when I am removed from the stewardship,
 5 they may receive me into their houses. So having called to him every
 one of his lord's debtors, he said to the first, How much owest thou
 6 to my lord? And he said, A hundred measures of oil. He said to
 7 him, Take thy bill, and sit down quickly and write fifty. Then said
 he to another, And how much owest thou? He said, An hundred
 measures of wheat. He saith, Take thy bill, and write fourscore.
 8 And the lord commended the unjust steward, because he had done
 wisely; for the children of this world are wiser in their generation than
 9 the children of light. And I say to you, Make to yourselves friends
 of the mammon of unrighteousness, that, when ye fail, they may re-
 10 ceive you into everlasting habitations. He that is faithful in the least,
 is faithful also in much; and he that is unjust in the least, is unjust also
 11 in much. If therefore ye have not been faithful in the unrighteous
 12 mammon, who will intrust you with the true riches? And if ye have

Younger as well as the *Elder* brethren; to the returning Prodigals who were now *his disciples*. *A certain rich Man had a steward*—Christ here teaches all that are now in favour with God, particularly pardoned Penitents, to behave wisely, in what is committed to them.

V. 3. *To beg I am ashamed*—But not ashamed to cheat! This was likewise a sense of honour! “By men call'd honour, but by angels pride.”

V. 4. *I know*—that is, I am resolved, *what* to do.

V. 8. *And the Lord commended the unjust steward*; namely, in this respect—Because he had used timely precaution: So that though the dishonesty of such a servant be detestable, yet his Foresight, Care, and Contrivance, about the interests of this life, deserve our Imitation, with regard to the more important Affairs of another. *The children of this world*—Those who seek no other Portion than this World—*Are wiser*—Not absolutely, for they are, one and all, egregious fools; but they are more consistent with themselves; they are truer to their Principles; they more steddily pursue their End: they are wiser *in their generation*, that is, in their own way, *than the children of light*—The children of God, whose light

shines on their hearts.

V. 9. *And I say to you*, Be good stewards even of the lowest Talents wherewith God hath intrusted you. *Mammon* means Riches or Money. It is termed the *Mammon of Unrighteousness*, because of the manner wherein it is commonly either procured or employed. Make yourselves friends of this, by doing all possible good, particularly to the children of God: *That when ye fail*, when your flesh and your heart faileth, when this earthly tabernacle is dissolved, those of them who are gone before, *may receive*, may welcome you into *everlasting Habitations*.

V. 10. And whether ye have more or less, see that ye be *faithful* as well as wise stewards. *He that is faithful* in what is meanest of all worldly Substance, is also faithful in things of an higher nature. And he that uses these lowest Gifts unfaithfully, is likewise unfaithful in spiritual things.

V. 11. *Who will intrust you with the true riches?* How should God intrust you with Spiritual and Eternal, which alone are *true Riches*?

V. 12. *If ye have not been faithful in that which was another's*—None of these Temporal things are yours. You are only stewards of
 2 them,

not been faithful in that which is another's, who will give you that
 13 which is your own? * No servant can serve two masters: for either
 he will hate the one, and love the other, or he will cleave to the one,
 and despise the other. Ye cannot serve GOD and Mammon.

14 And the Pharisees, who were covetous, heard these things, and they
 15 derided him. And he said to them, Ye are they who justify yourselves
 before men: but GOD knoweth your hearts: And that which is highly
 16 esteemed among men, is an abomination before GOD. † The law and
 the Prophets *were* until John: from that time the kingdom of GOD is
 17 preached, and every man forceth into it. ‡ Yet it is easier for heaven
 18 and earth to pass, than for one tittle of the law to fail. § Whosoever
 putteth away his wife and marrieth another, committeth adultery; and
 whosoever marrieth her that is put away from *her* husband, committeth
 19 adultery. There was a certain rich man, who was clothed in purple
 20 and fine linen, and feasted splendidly every day. And there was a cer-
 tain beggar, named Lazarus, who was laid at his gate, full of sores;
 21 and desiring to be fed with the crumbs that fell from the rich man's

them, not Proprietors. GOD is the Proprietor of All. He lodges them in your hands for a season; but still they are *his* Property. Rich men, understand and consider this. If your Steward uses any part of *your* Estate (so called in the Language of men) any farther or any otherwise than you direct, he is a Knave: He has neither Conscience nor Honour. Neither have *you* either one or the other, if you use any Part of that Estate, which is in truth GOD's, not your's, any otherwise than He directs. *That which is your own.* When you have it, it will be your own for ever.

V. 13. And you cannot be *faithful* to GOD, if you trim between GOD and the world; if you do not serve him alone.

V. 15. *And he said to them, Ye are they who justify yourselves before men*—The Sense of the whole Passage is, that Pride wherewith you justify yourselves, feeds Covetousness, *derides* the Gospel, (ver. 14.) and destroys the Law: (ver. 18.) All which is illustrated by a terrible Example. *Ye justify yourselves before men.* Ye think yourselves righteous, and persuade others to think you so.

V. 16. *The law and the prophets were in force until John: from that time the Gospel takes place:* And humble upright men receive it with inexpressible Earnestness.

* Matt. vi. 24. † Matt. xi. 13. ‡ Matt. v. 18. § Matt. v. 31. xix. 7. Mar. x. 2.

V. 22. *And*

V. 17. Not that the Gospel at all destroys the Law:

V. 18. But ye do: particularly in this notorious Instance.

V. 19. *There was a certain rich man: Very probably a Pharisee, and one that justified himself before men:* A very honest, as well as honourable Gentleman—Tho' it was not proper to mention his Name on this occasion—*Who was clothed in purple and fine linen*—And doubtless *esteemed* on this account, (perhaps, not only by those who sold it, but by most that knew him) as encouraging Trade, and acting according to his Quality: *And feasted splendidly every day:* And consequently was *esteemed* yet more, for his Generosity and Hospitality, in keeping so good a Table.

V. 21. *And there was a certain beggar named Lazarus,* (according to the Greek Pronunciation) or *Eleazar.* By his Name it may be conjectured, he was of no mean Family, tho' it was thus reduced. There was no reason for our Lord to conceal his Name, which probably was then well known. *Theophylact* observes, from the tradition of the *Hebrews*, that he lived at *Jerusalem.* *Yea, the dogs also came and licked his sores.* It seems, this circumstance is recorded to shew that all his ulcers lay bare, and were not closed or bound up.

22 table: yea, the dogs also came and licked his soles. And the beggar
 died and was carried by angels into Abraham's bosom: the rich man
 23 also died and was buried: And in hell lifting up his eyes, being in
 24 torments, he seeth Abraham afar off and Lazarus in his bosom. And
 he cried and said, Father Abraham, have mercy on me, and send Lazarus
 to dip the tip of his finger in water and cool my tongue; for I am tor-
 25 mented in this flame. But Abraham said, Son, remember, that thou
 in thy life-time receivedst thy good things, and likewise Lazarus evil
 26 things: but now he is comforted, and thou art tormented. And besides
 all this, between us and you, there is a great gulph fixed; so that they
 who would pass from us to you, cannot, neither can they pass to us that
 27 *would come* from thence. Then he said, I pray thee, therefore, father,
 28 that thou wouldest send him to my father's house: For I have five
 brethren; that he may testify to them, lest they also come into this place
 29 of torment. Abraham saith to him, They have Moses and the prophets;
 30 let them hear them. And he said, Nay, father Abraham; but if one
 31 go to them from the dead, they will repent. And he said to him, If
 they hear not Moses and the prophets, neither will they be persuaded tho'
 one rose from the dead.

XVII. THEN said he to the disciples, * It is impossible but offences will

V. 22. *And the beggar, worn out with hunger and pain and want of all things, died; and was carried by Angels (amazing Change of the Scene!) into Abraham's bosom.* So the Jews styled Paradise; the place where the Souls of good men remain from Death to the Resurrection. *The rich man also died, and was buried.* Doubtless with pomp enough, tho' we do not read of his lying in state. That stupid senseless Pageantry, that shocking Insult on a poor, putrifying Carcase, was reserved for our enlightened Age!

V. 23. *He seeth Abraham afar off*—And yet knew him at that distance. And shall not Abraham's Children, when they are together in Paradise, know each other?

V. 24. *Further Abraham, have mercy on me.* It cannot be denied, but here is one precedent in Scripture, of praying to departed Saints. But who is it that prays, and with what success? Will any, who considers this, be fond of copying after him?

V. 25. *But Abraham said, Son*—According to the flesh. Is it not worthy of Observa-

tion, that Abraham will not revile even a damned Soul. Shall living men revile one another? *Thou in thy life-time receivedst thy good things.* Thou didst chuse and accept of worldly things, as *thy Good*, thy Happiness. And can any be at a loss to know why he was now in torments? This damnable Idolatry, had there been nothing more, was enough to sink him to the nethermost Hell.

V. 26. *Besides this, there is a great gulph fixed.* Reader, to which side of it wilt thou go?

V. 28. *Lest they also come into this place.* He might justly fear lest their Reproaches should add to his own torment.

V. 31. *Neither will they be persuaded*—truly to repent. For this implies an entire Change of Heart. But a thousand Apparitions cannot effect this. GOD only can, applying his Word.

V. 1. *It is impossible but offences will come*—And they ever did, and do come chiefly by Pharisees, that is, Men who trust in themselves that they are righteous, and despise others.

* Matt. xviii. 6. Mark ix. 42.

V. 2. Little

2 come; but wo to him through whom they come. It were better for him that a mill-stone were hanged about his neck, and he cast into the 3 sea, than that he should offend one of these little ones. * Take heed to yourselves: if thy brother sin against thee, rebuke him, and if he 4 repent, forgive him. And if he sin against thee seven times in a day, and seven times in a day return to thee, saying, I repent, thou shalt forgive 5 him. † And the apostles said to the Lord, Increase our faith. And the 6 Lord said, If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou rooted up, and be thou planted in the sea; 7 and it should obey you. But which of you having a servant plowing or feeding cattle, will say to him as soon as he cometh from the field, 8 Come and sit down to table? And will not rather say to him, Make ready wherewith I may sup, and gird thyself and serve me till I have 9 eaten and drunk, and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? 10 I think not. So likewise ye, when ye have done all the things that are commanded you, say, We are *but* unprofitable servants: we have done what was our duty to do.

11 And as he went to Jerusalem, he passed thro' the confines of Samaria 12 and Galilee. And as he entered into a certain village, there met him 13 ten lepers, who stood afar off: And they lifted up *their* voice and said, 14 Jesus, master, have mercy on us. And seeing *them*, he said to them, Go, shew yourselves to the priests. And as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back and 16 with a loud voice glorified God. And fell down on *his* face at his feet, 17 giving him thanks: and he was a Samaritan. And Jesus answering said,

V. 2. *Little ones* — Weak believers.

V. 3. *Take heed to yourselves* — That ye neither offend others, nor be offended by others.

V. 4. *If he sin against thee seven times in a day, and seven times in a day return, saying, I repent*: that is, if he gives sufficient Proof, that he does really repent, after having sinned ever so often, receive him just as if he had never sinned against thee. But this Forgiveness is due only to real Penitents. In a lower sense we are to forgive all, penitent or impenitent, (so as to bear them the sincerest good will and to do them all the Good we can :) And that not seven times only, but seventy times seven.

V. 5. *Lord, increase our faith* — that we may thus forgive, and may neither offend, nor be offended.

V. 6. *And he said, If ye had faith as a grain of Mustard seed* — If ye had the least measure of true Faith, no instance of duty would be too hard for you. *Ye would say to this sycamine tree* — This seems to have been a kind of proverbial Expression.

V. 7. *But which of you, &c.* But is it not meet, that you should first obey, and then triumph? Tho' still with a deep Sense of your utter unprofitableness.

V. 9. *Doth he thank that servant* — Does he account himself obliged to him?

V. 10. *When ye have done all, say, We are unprofitable servants*: For a man cannot profit God. Happy is he who judges himself an unprofitable servant: Miserable is he, whom God pronounces such.

* *Matt. xviii. 15.*

† *Matt. xvii. 20.*

18 Were there not ten cleansed? But where are the nine? There are not
19 found to give glory to GOD, save this stranger. And he said to him,
Arise and go, thy faith hath saved thee.

20 And being asked by the Pharisees, When cometh the kingdom of
GOD, He answered them and said, The kingdom of GOD cometh not
21 with observation. Neither shall they say, Lo here, or lo there; for be-
22 hold, the kingdom of GOD is within you. And he said to the dis-
ciples, The days will come, when ye shall desire to see one of the days
23 of the Son of man, and shall not see it. * And when they shall say
24 to you, See here; see there: go not, nor follow them. For as the
lightning that lightneth out of the one part under heaven, shineth to
the other part under heaven, so shall also the Son of man be in his day.
25 But first he must suffer many things, and be rejected by this genera-
26 tion. † And as it was in the days of Noah, so shall it be also in the days
27 of the son of man. They ate, they drank, they married, they were
given in marriage, till the day that Noah entered into the ark, and
28 the flood came and destroyed them all. Likewise also as it was in the
days of Lot: they ate, they drank, they bought, they sold, they planted,
29 they builded: But the day that Lot went out of Sodom, it rained fire
30 and brimstone from heaven and destroyed them all. Even thus shall it
31 be in the day that the Son of man is revealed. In that day, he that
shall be on the house-top and his goods in the house, let him not go
down to take them away: and he that is in the field, let him likewise
32 not return back. Remember Lot's wife. ‡ Whosoever shall seek to save
33 his life, shall lose it, and whosoever shall lose his life, shall preserve it.

V. 20. *The kingdom of GOD cometh not with observation; with such outward pomp, as draws the observation of every one.*

V. 21. *Neither shall they say, Lo here, or lo there: This shall not be the Language of those, who are, or shall be sent by me, to declare the coming of my kingdom. For behold the kingdom of GOD is within or among you. Look not for it in distant times or remote places. It is now in the midst of you. It is come. It is present in the Soul of every true Believer. It is a spiritual Kingdom, an internal Principle. Wherever it exists, it exists in the Heart.*

V. 22. *Ye shall desire to see one of the days of the Son of man: One day of mercy, or one day wherein you might converse with me, as you do now.*

V. 23. *They shall say, See Christ is here, or there: limiting his presence to this or that place.*

V. 24. *So shall also the Son of man be — So swift, so wide, shall his appearing be — In his day — The last Day.*

V. 26. *The Days of the Son of man: Those which immediately follow, that which is eminently styled His Day.*

V. 31. *In that Day — (which will be the grand Type of the last Day) when ye shall see Jerusalem encompassed with Armies.*

V. 32. *Remember Lot's wife: And escape with all speed, without ever looking behind you.*

V. 33. *The Sense of this and the following verses is, Yet as great as the danger will be, do not seek to save your life by violating your Conscience: if you do, you shall*

* *Matt. xxiv. 23.* † *Matt. xxiv. 37.* ‡ *Luke ix. 24. John xii. 25.*

surely

34 I tell you, in this night, there shall be two men in one bed ; one shall
35 be taken and the other left. Two women shall be grinding together ;
36 one shall be taken and the other left. Two men shall be in the field ;
37 one shall be taken and the other left. * And they answering said to
him, Where Lord ? And he said to them, Wheresoever the body *is*, there
will the eagles be gathered together.

XVIII. AND he spake a parable to them to this end, that they ought always
2 to pray, and not to faint ; Saying, There was in a certain city a judge
3 who feared not GOD nor revered man. And there was a widow in
that city, and she came to him, saying, Do me justice on mine adver-
4 sary. And he would not for a while, but afterwards he said in himself,
5 Tho' I fear not GOD nor reverence man, Yet because this widow giveth
me trouble, I will do her justice, lest by her continual coming she
6 weary me out. And the Lord said, Hear what the unjust judge saith ?
7 And shall not GOD vindicate his own elect, who cry to him day and
8 night, though he bear long with them ? I tell you he will vindicate
them speedily. Yet when the Son of man cometh, will he find faith
upon earth ?

9 And he spake this parable to certain who trusted in themselves that
10 they were righteous and despised others. Two men went up into the
11 temple to pray, the one a Pharisee, and the other a publican. The
Pharisee stood by himself and prayed thus, GOD I thank thee, that I
am not as other men *are*, rapacious, unjust, adulterers, or even as this
12 publican. I fast twice in the week : I give tythes of all that I pos-

surely lose it. Whereas if you should lose it for my sake, you shall be repaid with life everlasting. But the most probable way of preserving it now, is to be always ready to give it up. A peculiar Providence shall then watch over you and put a difference between you and other men.

V. 1. *He spake a parable to them* — This and the following parable, warn us against two fatal Extremes, with regard to Prayer : The former, against Faintness and Weariness, the latter against Self-confidence.

V. 7. *And shall not GOD* — the most just Judge vindicate his own elect : preserve the Christians from all their Adversaries, and in particular save them out of the general Destruction, and avenge them of the Jews ? Tho' he bear long with them — Tho' he does not immediately put an end, either to the Wrongs of the wicked,

or the Sufferings of good men.

V. 8. *Yet when the Son of man cometh, will he find faith upon earth ?* Yet notwithstanding all the Instances both of his long Suffering and of his Justice, whenever he shall remarkably appear, against their enemies in this Age, or in after Ages, how few true Believers will be found upon earth ?

V. 9. *He spake this parable* — Not to Hypocrites, the Pharisee here mentioned was no Hypocrite, no more than an outward Adulterer : But he *sincerely trusted in himself, that he was righteous*, and accordingly told GOD so, in the Prayer which none but GOD heard.

V. 12. *I fast twice in the week* — So did all the strict Pharisees ; every Monday and Thursday. *I give tithes of all that I possess* : Many of them gave one full Tenth of their Income in Tithes, and another Tenth, in Alms. The sum of his plea-

* Matt. xxiv. 23.

13 sels. And the publican standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, GOD be merciful
14 to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

15 * And they brought to him infants also, that he might touch them; but the disciples seeing it, rebuked them. But Jesus calling them to him, said, Suffer little children to come to me, and forbid them not; for of such
17 is the kingdom of GOD. Verily I say to you, Whosoever shall not receive the kingdom of GOD as a little child, shall in no wise enter therein.

18 † And a certain ruler asked him saying, Good master, what shall I
19 do to inherit eternal life? But Jesus said to him, Why callest thou me 20 good? *There is none good save one, that is GOD.* Thou knowest the commandments, ‡ Do not commit adultery. Do not murder, Do not steal. Do not bear false witness. Honour thy father and thy mother.
21 And he said, All these have I kept from my childhood. Jesus hearing
22 these things said to him, Yet lackest thou one thing: Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven;
23 and come, follow me. And when he heard this, he was very sorrow-
24 ful; for he was very rich. And Jesus seeing that he was very sorrowful, said, How hardly shall they that have riches enter into the
25 kingdom of GOD? It is easier for a camel to go through a needle's eye,
26 than for a rich man to enter into the kingdom of GOD. And they that
27 heard *it* said, Who then can be saved? And he said, The things im-
28 possible with men, are possible with GOD. Then Peter said, Lo we
29 have left all and followed thee. And he said to them, Verily I say unto
30 you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of GOD's sake, Who shall not receive manifold more in the present time, and in the world to come life everlasting.

is, I do no harm; I use all the means of Grace, I do all the good I can.

V. 13. *The publican standing afar off*—from the Holy of Holies—*would not so much as lift up his eyes to heaven*: touched with Shame which is more ingenuous than Fear.

V. 14. *This man went down*—from the Hill on which the Temple stood—*justified rather than the other*, that is, And not the other.

V. 16. *Calling them*—those that brought the children—*Of such is the kingdom of GOD.*

Such are subjects of the Messiah's Kingdom. And *such* as these it properly belongs to.

V. 22. *Yet lackest thou one thing*, namely, To love GOD more than Mammon. Our Saviour knew his heart, and presently put him upon a Trial which laid it open to the Ruler himself. And to cure his love of the world which could not in him be cured otherwise, *Christ* commanded him, To sell all that he had. But he does not command us to do this; but to use all to the Glory of GOD.

* Matt. xix. 13. Mark x. 13. † Matt. xix. 16. Mark x. 17. ‡ Exod. xx. 12, &c. V. 34. *They*

31 * THEN he took to him the twelve, and said to them, Behold we go
up to Jerusalem, and all things that are written by the prophets shall
32 be accomplished on the Son of man. For he shall be delivered to the
Gentiles, and shall be mocked, and spitefully intreated, and spitted on :
33 And they shall scourge *him*, and put him to death : and the third day
34 he shall rise again. And they understood none of these things ; and
this saying was hid from them, neither knew they the things which
were spoken.

35 † And while he was *yet* nigh to Jericho, a certain blind man sat by
36 the way side begging. And hearing the multitude pass by, he asked,
37 what it meant ? And they told him, Jesus of Nazareth passeth by.
38 And he cried aloud saying, Jesus, Son of David, have mercy on me.
39 And they that went before charged him to hold his peace ; but he cried
40 so much the more, Thou Son of David, have mercy on me. And
Jesus standing still, commanded him to be brought to him : and when
41 he was come near, he asked him, Saying, What wilt thou that I
should do for thee ? He said, Lord, that I may receive my sight.
42 And Jesus said to him, Receive thy sight, thy faith hath saved thee.
43 And immediately he received his sight, and followed him, glorifying
God : And all the people seeing *it* gave praise to God.

XIX. AND he entered and passed through Jericho. And behold a man
2 named Zaccheus, who was the chief of the publicans. Now this was
3 a rich man. And he sought to see Jesus who he was, and could not for
4 the croud, because he was little of stature. And running before, he
climbed into a sycamore tree, to see him, for he was to pass by that
5 way. And Jesus, when he came to the place, looking up saw him,

V. 34. *They understood none of these things* — The literal Meaning they could not but understand. But as they could not reconcile this to their preconceived Opinion touching the Temporal Kingdom of the Messiah, they were utterly at a loss, in what parabolical or figurative Sense to take it — Concerning his Sufferings : having their thoughts still taken up with the Temporal Kingdom.

V. 1. *He passed through Jericho* : So that *Zaccheus* must have lived near the End of the town ; the tree was in the town itself. *Now this was a rich man* — These words seem to refer to the Discourse in the last chapter, ver.

24 — 27. particularly to ver. 27. *Zaccheus* is a Proof, that it is possible, by the Power of God, for even a rich man to enter into the kingdom of Heaven.

V. 2. *The chief of the publicans* : What we would term, The Commissioner of the Customs. A very Honourable as well as profitable Place.

V. 4. *And running before* — With great earnestness — *He climbed up* — Notwithstanding his Quality, Desire conquering Honour and Shame.

V. 5. *Jesus said* — *Zaccheus, make haste and come down*. What strange mixture of Passions must *Zaccheus* have now felt, hearing one

* *Matt. xx. 17. Mark x. 32.* † *Matt. xx. 29. Mark x. 46.*

speaks

and said to him, Zaccheus, make haste and come down; for to day I must abide at thy house. And he made haste and came down, and received him joyfully. And seeing *it*, they all murmured, saying, He is gone to be guest with a sinner. And Zaccheus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man wrongfully, I restore *him* fourfold. And Jesus said to him, To day is salvation come to this house; forasmuch as he also is a son of Abraham. * For the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh Jerusalem, and because they thought the kingdom of God would immediately appear. He said therefore, † A certain nobleman went into a far country, to receive for himself a kingdom and to return. And having called ten of his servants, he gave them ten pounds, and said unto them, Trade till I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us. And when he was returned, having received the kingdom, he commanded these servants to be called to him, to whom he had given the money, to know what each had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well done, good servant; because thou hast been faithful in a very little, be thou governor over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said to him likewise, Be thou also over five cities. And another came saying, Lord, behold thy pound, which I have kept

speak, as knowing both his Name, and his Heart.

V. 7. *They all murmured*—All who were near: tho' most of them, rather out of Surprise than Indignation.

V. 8. *And Zaccheus stood*—Shewing by his posture, his deliberate Purpose and ready Mind—*And said, Behold, Lord, I give, &c.* I determine to do it immediately.

V. 9. *He also is a son of Abraham*: A Jew born, and as such has a right to the first Offer of Salvation.

V. 11. *They thought the kingdom of God*—a glorious, temporal kingdom—*would immediately appear.*

V. 12. *He went into a far country to receive a kingdom.* *Christ* went to Heaven, to receive

his Sovereign Power as Man, even all authority in Heaven and Earth.

V. 13. *Trade till I come*: To visit the Nation, to destroy *Jerusalem*, to judge the world: Or, in a more particular Sense to require thy Soul of thee.

V. 14. *But his citizens*—such were those of *Jerusalem*, *hated him*, and *sent an embassy after him*. The word seems to imply, Their sending their Ambassadors to a superior Court, to enter their Protest against his being admitted to the Regal Power. In such a solemn manner did the *Jews* protest, as it were, before God, That *Christ* should not reign over them. *This man*—So they call him in contempt.

V. 15. *When he was returned*—In his glory.

* *Matt.* xviii. 11. † *Matt.* xxv. 14. *Mark* xiii. 34.

21 laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up what thou layest not down, and reapest what thou
 22 didst not sow. And he saith to him, Out of thy own mouth will I judge thee, *thou* wicked servant. Thou knewest that I am an austere man, taking up what I laid not down, and reaping what I did not sow.
 23 Wherefore then gavest thou not my money into the bank, that at my
 24 coming I might have received it with interest? And he said to them that stood by, Take the pound from him, and give it to him that hath
 25 ten pounds. (And they said to him, Lord, he hath ten pounds!)
 26 * For I say unto you, To every one that hath shall be given: but from him that hath not, even what he hath shall be taken away from him.
 27 Moreover those my enemies, who would not that I should reign over
 28 them, bring hither and slay before me. And having said these things, he went before, going up to Jerusalem.
 29 † And as he drew nigh to Bethpage and Bethany, at the mount
 30 called *the mount* of Olives, he sent two of his disciples, saying, Go ye into the village over against *you*, in which entering, ye shall find a colt tied, whereon never man yet sat; loose him and bring *him* hither.
 31 And if any man ask you, Why do ye loose *him*, thus shall ye say to him,
 32 The Lord hath need of him. And they that were sent went, and
 33 found even as he had said to them. And as they were loosing the colt,
 34 the owners thereof said to them, Why loose ye the colt? And they
 35 said, The Lord hath need of him. And they brought him to Jesus,
 36 and they cast their garments on the colt and set Jesus thereon. And as
 37 he went, they spread their clothes in the way. And when he was now come nigh, at the descent of the mount of Olives, the whole multitude of the disciples began to praise God with a loud voice, for all
 38 the mighty works that they had seen, Saying, Blessed *be* the king that cometh in the name of the Lord: Peace in heaven, and glory in the
 39 highest. And some of the Pharisees from among the multitude said to

V. 23. *With interest.* Which does not appear to be contrary to any Law of God or Man. But this is no plea for *Usury*, that is, the taking such Interest as implies any degree of Oppression or Extortion.

V. 25. *They said* — With Admiration, not Envy.

V. 28. *He went before* — The foremost of the Company, shewing his readiness to suffer.

V. 29. *He drew nigh* to the place where the

Borders of *Bethphage* and *Bethany* met, which was at the foot of the *mount of Olives*.

V. 37. *The whole multitude began to praise God*, &c. Speaking at once, as it seems, from a divine Impulse, words which most of them did not understand.

V. 38. *Peace in heaven* — God being reconciled to Man.

V. 39. *Rebuke thy disciples* — Paying thee this immoderate Honour.

* *Matt. xxv. 29. Luke viii. 18.*

† *Matt. xxi. 1. Mark xi. 1.*

40 him, Master, rebuke thy disciples. And he answering said to them,
 I tell you, that if these should hold their peace, the stones would
 41 immediately cry out. And as he drew near, he beheld the city,
 42 and wept over it, saying, O that thou hadst known, even thou,
 at least in this thy day the things *that are* for thy peace. But now they
 43 are hid from thine eyes. For the days shall come upon thee, that thine
 enemies shall cast a trench about thee, and compass thee round, and press
 44 thee on every side, And shall dash thee against the ground, and thy
 children, *that are* in thee; and they shall not leave in thee one stone upon
 another: because thou knewest not the time of thy visitation.
 45 * And going into the temple, he drove out them that sold and them
 46 that bought therein. Saying to them, It is written, † My house is the
 house of prayer, but ye have made it a den of thieves.
 47 And he taught daily in the temple. But the chief priests and the
 48 scribes and the chief of the people, sought to destroy him, And found
 not what they might do; for all the people hung upon him to hear
 him.

XX. ‡ AND on one of those days, as he taught the people in the temple
 and preached the gospel, the chief priests and the scribes came upon
 2 him with the elders, And spake to him saying, Tell us, by what
 authority dost thou these things, and who is he that gave thee this
 3 authority? And he answering said, I will also ask you one thing and
 4 tell me, Was the baptism of John from heaven or of men? And
 5 they reasoned among themselves, saying, If we say from heaven, he
 6 will say, Why then did ye not believe him? But if we say of men, all the
 7 people will stone us; for they are persuaded that John was a prophet.
 8 And they answered, They could not tell whence. Jesus said to them,
 Neither tell I you, by what authority I do these things.

V. 40. *If these should hold their peace, the stones, which lie before you, would cry out:* that is, God would raise up some still more unlikely Instruments, to declare his Praise. For the Power of GOD will not return empty.

V. 42. *O that thou hadst known, at least in this day — After thou hast neglected so many — Thy day — The day wherein God still offers thee his Blessings.*

V. 43. *Thine enemies shall cast a trench about thee, and compass thee round, &c.* All this was

exactly performed by Titus, the Roman General.

V. 44. *And thy children within thee — All the Jews were at that time gathered together, it being the time of the Passover. They shall not leave one stone upon another.* Only three Towers were left standing for a time to shew the former Strength and Magnificence of the place. But these likewise were afterwards levelled with the ground.

* Matt. xxi. 12. Mark xi. 11. † Isaiah lvi. 7. ‡ Matt. xxi. 23. Mark xi. 27.
 V. 9. A

9 * Then he spake this parable to the people: A certain man planted a vineyard, and let it out to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard: but the husbandmen beat and sent him away empty. And again he sent another servant; and they beat him also, and treated *him* shamefully, and sent *him* away empty. And again he sent a third; and they wounded him also, and cast *him* out. Then said the Lord of the vineyard, What shall I do? I will send my beloved son; perhaps seeing him they will reverence *him*. But the husbandmen seeing him, reasoned among themselves, saying, This is the heir: Come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed *him*. What therefore will the Lord of the vineyard do to them? He will come and destroy these husbandmen, and give the vineyard to others. And hearing *it* they said, God forbid. And he looked on them and said, What is this then that is written, † The stone which the builders rejected, this is become the head of the corner? § Whosoever shall fall on that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes sought to lay hands on him the same hour; but they feared the people; for they knew he had spoken this parable against them.

20 ‡ And watching *him*, they sent forth spies, feigning themselves to be just men, to take hold of his discourse, that they might deliver him to the power and authority of the governour. And they asked him, saying, Master, we know, that thou speakest and teachest rightly, neither acceptedest thou persons, but teachest the way of God in truth: Is it lawful for us, to give tribute to Cæsar, or no? But he observing their craftiness, said to them, Why tempt ye me? Shew me a penny.

V. 9. *A long time*—It was a long time from the Entrance of the *Israelites* into *Canaan*, to the Birth of *Christ*.

V. 16. *He will destroy these husbandmen*—Probably he pointed to the Scribes, Chief Priests, and Elders: Who allowed, *He will miserably destroy these wicked men*, *Matt. xxi. 41.* but could not bear that this should be applied to themselves. They might also mean, *God forbid* that we should be guilty of such a Crime as your Parable seems to charge us

with, namely, Rejecting and Killing the Heir. Our Saviour answers, But yet ye will do it, as is prophesied of you.

V. 17. *He looked on them*—To sharpen their Attention.

V. 20. *Just men*: Men of a tender Conscience—*To take hold of his discourse*—If he answered as they hoped he would.

V. 21. *Thou speakest*—in private and *teachest*—in publick.

V. 24. *Shew me a penny*—A Roman penny,

* *Matt. xxi. 33.* † *Psal. cxviii. 22.* § *Matt. xxi. 44.* ‡ *Matt. xxii. 16.*
Mark xii. 13. D d which

Whose image and superscription hath it? They answering said, Cæsar's.
 25 He said, Render therefore to Cæsar the things which are Cæsar's, and
 26 to GOD the things which are GOD's. And they could not take hold of
 his words before the people; and marvelling at his answer, they held
 their peace.

27 * Then certain of the Saducees, who deny there is any resurrection,
 28 coming to him asked him, saying, Master, Moses wrote to us, † If a
 man's brother die, having a wife, and he die without children, that his
 29 brother should take his wife, and raise up seed to his brother. Now
 there were seven brethren, and the first took a wife, and died without
 30 children. And the second took her to wife, and he died childless.
 31 And the third took her, and in like manner the seven also; and they
 32 died and left no children. Last of all the woman died also. Therefore
 33 in the resurrection, whose wife of them is she? For seven had her to
 34 wife. And Jesus answering said to them, The children of this world
 35 marry, and are given in marriage. But they who are accounted worthy
 to obtain that world, and the resurrection from the dead, neither marry,
 36 nor are given in marriage. For neither can they die any more; for
 they are equal to angels, and are the children of GOD, being the
 37 children of the resurrection. But that the dead are raised, even Moses
 shewed at the bush ‡, when he calleth the Lord, The GOD of Abraham,
 38 and the GOD of Isaac, and the GOD of Jacob. For he is not a GOD of
 39 the dead, but of the living; so that all live to him. And some of the

which was the money that was usually paid on that Occasion.

V. 26. *They could not take hold of his words before the people*—As they did afterwards before the *Sanhedrim*, in the absence of the people, ch. xxii. 67, &c.

V. 34. *The children of this world*—The inhabitants of Earth—*marry and are given in marriage*—as being all subject to the Law of Mortality: so that the Species is in need of being continually repaired.

V. 35. *But they who obtain that world, which they enter into, before the Resurrection of the dead.*

V. 36. *They are the children of GOD*—in a more eminent sense when they rise again.

V. 37. *That the dead are raised, even Moses, as well as the other prophets shewed, when he calleth*—that is, when he recites the words which GOD spoke of himself, *I am the GOD of*

Abraham, &c. It cannot properly be said, that GOD is the GOD of any, who are totally perished.

V. 38. *He is not a GOD of the dead, or there is no GOD of the dead*—that is, the term GOD implies such a Relation, as cannot possibly subsist, between Him and the Dead, who, in the *Saducees* Sense, are extinguished Spirits; who could neither worship him, nor receive Good from Him. *So that all live to him.* All who have him for their GOD live to and enjoy him. This Sentence is the very Argument for what went before; but the very Proposition, which was to be proved. And the Consequence is apparently just. For as all the Faithful are the Children of *Abraham*, and the Divine Promise of being a *GOD to him and to his seed* is intailed upon them, it implies their continued Existence and Happiness in a future State as much as *Abraham's*. And as the Body is an essential Part of Man, it im-

* *Matt. xxii. 23. Mark xii. 18.*

† *Dent. xxv. 5. ‡ Ex. iii. 6.*

40 scribes answering said, Master, Thou hast spoken excellently well. And after that, they durst not ask him any question at all.

41 * And he said to them, How say they that Christ is David's son?
42 And David himself saith in the book of Psalms, † The Lord said un-
43 to my Lord, Sit thou on my right hand, Till I make thine enemies
44 thy footstool. David therefore calleth him Lord: How is he then his
45 son? Then in the hearing of all the people, he said to his disciples,
46 ‡ Beware of the scribes, who desire to walk in long robes, and love sa-
lutations in the markets, and the highest seats in the synagogues, and
47 the chief places at feasts, § Who devour widows houses, and for a
pretence make long prayers; these shall receive greater damnation.

XXI. || AND looking up, he saw the rich casting their gifts into the trea-
2 fury. And he saw also a certain poor widow casting in thither two
3 mites. And he said, Of a truth I say to you, This poor widow hath
4 cast in more than they all. For all these have of their abundance cast
into the offerings of God: but she of her penury hath cast in all the
living that she had.

5 ¶ And as some spake of the temple, that it was adorned with goodly
6 stones and gifts, he said, *As for these things which ye behold, the*
7 *days will come, in which there shall not be left one stone upon another,*
8 *that shall not be thrown down. And they asked him saying, Master,*
9 *when shall these things be? And what is the sign, when these things*
10 *shall come to pass? And he said, Take heed that ye be not deceived:*
11 *for many shall come in my name, saying, I am the Christ: And the*
12 *time is near. Go ye not after them. And when ye shall hear of wars,*
13 *and commotions, be not terrified; for these things must be first; but*

plies both his Resurrection and theirs; and so overthrows the intire Scheme of the *Saducean* Doctrine.

V. 40. *They durst not ask him any question.* The *Saducees* durst not. One of the *Scribes* did, presently after.

V. 1. *He looked up:* From those on whom his eyes were fixt before.

V. 5. *Goodly stones*—Such as no Engines now in use could have brought, or even set, upon each other. Some of them (as an Eye-witness, who lately measured them, writes) were forty five Cubits long, five high, and six broad, yet brought thither from another coun-

try. *And gifts*—Which persons delivered from imminent dangers, had, in accomplishment of their vows, hung on the Walls and Pillars of it.

The Marble of the *Temple* was so white, that it appeared to one at a distance like a Mountain of Snow. And the Gilding of many Parts made it, especially when the Sun shone, a most splendid and beautiful Spectacle.

V. 8. *And the time draweth near*—When I will deliver you from all your Enemies. They are the words of the Seducers.

V. 9. *Commotions*—Intestine broils, Civil Wars.

* *Matt. xxii. 41.* *Mark xii. 35.* † *Psalms cx. 1.* ‡ *Matt. xxiii. 5.* § *Matt. xxiii. 14.* ¶ *Mark xii. 41.* ¶ *Matt. xxiv. 1.* *Mark xiii. 1.*

D d 2

V. 11. *Fearful*

10 the end is not immediately. Then said he to them, Nation shall
 11 rise against nation, and kingdom against kingdom. And great earth-
 quakes shall be in divers places, and famines and pestilences, and there
 12 shall be fearful sights and great signs from heaven. * But before all these
 things they shall lay their hands on you and persecute you, delivering
 you up to the synagogues, and into prisons, being brought before kings
 13 and rulers for my names sake. And it shall turn to you for a testimony.
 14 Settle it therefore in your hearts, not to premeditate what to answer. For
 15 I will give you a mouth and wisdom, which all your adversaries shall not
 16 be able to gainsay or resist. † But ye shall be betrayed both by parents,
 and brethren, and kinsfolk, and friends; and *some* of you shall they cause
 17 to be put to death. And ye shall be hated by all men for my names sake.
 18, 19 But there shall not an hair of your head perish. In your patience possess
 20 ye your souls. And when ye see Jerusalem compassed with armies,
 21 then know that the desolation thereof is nigh. Then let them that
 are in Judea flee to the mountains, and let them that are in the midst of
 it, depart out, and let not them that are in the countries, enter there-
 22 into. For these are the days of vengeance, that all things which are
 23 written may be fulfilled. But wo to them that are with child, and to
 them that give suck in those days; for there shall be great distress in the
 24 land, and wrath on this people. And they shall fall by the edge of the
 sword, and shall be led away captive into all nations: and Jerusalem shall
 be trodden by the Gentiles, till the times of the Gentiles are ful-

V. 11. *Fearful sights and signs from heaven:* Of which *Josephus* gives a circumstantial Account.

V. 13. *It shall turn to you for a testimony* — of your having delivered your own Souls, and of their being without Excuse.

V. 18. *Not an hair of your head* — A proverbial expression — *Shall perish* — Without the special Providence of God. And then, not before the time: Nor without a full Reward.

V. 19. *In your patience possess ye your souls.* Be calm and serene, Masters of yourselves, and superior to all irrational and disquieting passions. By keeping the Government of your Spirits, you will both avoid much Misery, and guard the better against all Dangers.

V. 21. *Let them that are in the midst of it* — where *Jerusalem* stands, (that is, they that are in *Jerusalem*) *depart out of it*, before their Retreat is cut off, by the uniting of the Forces

near the City. *And let not them that are in the adjacent Countries, by any means enter into it.*

V. 22. *All things which are written* — Particularly in *Daniel*.

V. 24. *They shall fall by the edge of the sword, and shall be led away captive.* Eleven hundred thousand perished in the Siege of *Jerusalem*, and above ninety thousand were sold for slaves. So terribly was this prophecy fulfilled. *And Jerusalem shall be trodden by the Gentiles;* that is, inhabited. So it was indeed. The land was sold, and no *Jew* suffered even to come within sight of *Jerusalem*. The very Foundations of the City were ploughed up, and an heathen Temple built where the Temple of God had stood. *The times of the Gentiles* — that is, the times limited for their treading the city; which shall terminate in the full Conversion of the *Gentiles*.

* *Mark* xiii. 9. † *Matt.* x. 21.

25 filled. * And there shall be signs in the sun, and moon, and stars; and upon the earth distress of nations, with perplexity, the sea roaring and tossing: Men fainting away for fear, and expectation of the things coming upon the world; for the powers of the heavens shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 Now when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them, Behold the fig-tree and all the trees.

30 When they now shoot forth, ye see and know of yourselves, that summer is now nigh. So likewise when ye see these things come to pass, know that the kingdom of God is nigh. Verily I say unto you, this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but my words shall in no wise pass away.

34 † But take heed to yourselves, lest at any time your hearts be overloaded with gluttony, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be counted worthy to escape all these things which will come to pass, and to stand before the Son of man.

V. 25. *And there shall be*—Before the Great Day, which was typified by the Destruction of Jerusalem—*Signs* different from those mentioned, ver. xi. &c.

V. 28. *Now when these things*—mentioned, ver. 8. and ver. 10. &c. *begin to come to pass, look up* with firm Faith *and lift up your heads* with Joy: for your redemption out of many troubles *draweth nigh*, by GOD'S destroying your implacable Enemies.

V. 29. *Behold the fig-tree and all the trees*—Christ spake this in the Spring, just before the Passover; when all the Trees were budding on the Mount of Olives, where they then were.

V. 30. *Ye know of yourselves*—tho' none teach you.

V. 31. *The kingdom of God is nigh*—The Destruction of the Jewish City, Temple, and Religion, to make way for the Advancement of my Kingdom.

V. 32. *Till all be fulfilled*—All that has been spoken of the Destruction of Jerusalem, to which the question, ver. 7. relates: And which is treated of from the 8th to the 24th verse.

* Matt. xxiv. 29. Mark xiii. 24.

V. 34. *Take heed lest at any time your hearts be over-loaded with gluttony and drunkenness*—And was there need to warn the Apostles themselves, against such Sins as these? Then surely there is need to warn even Strong Christians, against the very grossest Sins. Neither are we wise, if we think ourselves out of the reach of any Sin—*And so that day*—of Judgment or of Death *come upon you*, even you that are not of this world—*unawares*.

V. 36. *Watch ye therefore*—This is the General Conclusion which relates to all that precedes—*That ye may be counted worthy*—This word sometimes signifies an Honour put upon a person, as when the Apostles are said, to be *counted worthy* to suffer shame for Christ. (Acts v. 41.) Sometimes it signifies *meet or becoming*: As when John exhorts, *To bring forth fruits worthy of repentance* (Luke iii. 8.) And so to be *counted worthy to escape*, is, To have the honour of it, and to be fitted or prepared for it. *To stand*—With Joy and Triumph. Not to fall before him, as his Enemies.

† Matt. xxiv. 44. Mark xiii. 33.

V. 37. *Now*

37 Now by day he was teaching in the temple; and at night going out
38 he lodged at the mount called *the mount* of Olives. And all the people came early in the morning to him in the temple to hear him.

XXII. * Now the feast of unleavened bread drew nigh, which is called the
2 Passover. And the chief priests and scribes sought how they might kill him; but they feared the people.

3 Then entered Satan into Judas, surnamed Iscariot, being of the
4 number of the twelve. And he went and talked with the chief priests
5 and captains, how he might betray him to them. And they were
6 glad and agreed to give him money. And he promised and sought opportunity to betray him to them, in the absence of the multitude.

7 † And the *first* day of unleavened bread was come, when the pass-
8 over was to be killed. And he sent Peter and John, saying, Go and
9 prepare us the passover, that we may eat *it*. And they said to him,
10 Where wilt thou that we prepare? And he said to them, Behold,
when ye are entered into the city, a man will meet you bearing a
11 pitcher of water; follow him into the house where he entereth. And
12 say to the master of the house, The master saith to thee, Where is the
13 guest-chamber, where I shall eat the passover with my disciples? And
14 he will shew you a large upper-room furnished: there make ready.
15 And they went, and found as he had said to them. And they made ready the passover.

14 ‡ And when the hour was come, he sat down, and the twelve
15 apostles with him. And he said to them, With desire have I desired

V. 37. *Now by day*—In the day time, *he was teaching in the temple, &c.* This shews how our Lord employed his time, after his Coming to *Jerusalem*: But it is not said, He was *this day* in the temple, and *next* morning the people came. It does not therefore by any means imply, That he came any more after this into the Temple.

V. 38. *And all the people came early in the morning to hear him.* How much happier were his *Disciples* in these early Lectures, than the Slumbers of the Morning could have made them on their beds! Let us not scruple to deny ourselves the indulgence of unnecessary Sleep, that we may morning after morning

* *Matt. xxvi. 1. Mark xiv. 1. † Matt. xxvi. 17. Mark xiv. 12. ‡ Matt. xxvi. 20. Mark xiv. 17.*

place ourselves at his feet, receiving the Instructions of his Word and seeking those of his Spirit.

V. 4. *Captains* — Called *Captains of the temple*, ver. 52. They were *Jewish Officers*, who presided over the Guard which kept watch every night in the *Temple*.

V. 15. *With desire have I desired*—that is, I have earnestly desired it. He desired it, both for the sake of his Disciples, to whom he designed to manifest himself farther, at this solemn Parting: And for the sake of his whole Church, that he might institute the grand Memorial of his Death.

V. 16. *For*

16 to eat this passover with you, before I suffer. For I say to you, I will not eat thereof any more, till it be fulfilled in the kingdom of God.
 17 And he took the cup and gave thanks and said, Take this and divide it
 18 among yourselves. For I say to you, I will not drink of the fruit of
 19 the vine, till the kingdom of God shall come. And he took bread,
 and gave thanks and brake it, and gave to them, saying, This is my
 20 body which is given for you; do this in remembrance of me. Like-
 wise also the cup after supper, saying, This cup is the new testament in
 21 my blood which is shed for you. But behold, the hand of him that
 22 betrayeth me is with me on the table. And truly the Son of man
 goeth as it was determined; but wo to that man, by whom the Son of
 23 man is betrayed. And they inquired among themselves, Which of
 24 them it was, that would do this? There was also a contention
 25 among them, Which of them was greatest. And he said to them,
 The kings of the Gentiles lord it over them, and they that exercise
 26 authority upon them have the title of benefactors. But ye shall not be
 so: but he that is greatest among you, let him be as the younger, and
 27 he that is chief as he that serveth. For which is greater, he that sitteth
 at table, or he that serveth? Is not he that sitteth at table? But I am in

V. 16. *For I will not eat thereof any more* — that is, It will be the last I shall eat with you before I die. *The kingdom of God* did not properly commence till his Resurrection. Then was fulfilled what was typified by the Passover.

V. 17. *And he took the cup* — That Cup which used to be brought, at the beginning of the Paschal Solemnity, and said, *Take this and divide it among yourselves: for I will not drink, &c.* As if he had said, Do not expect me to drink of it. I will drink no more before I die.

V. 19. *And he took bread* — Namely, some time after, when Supper was ended, wherein they had eaten the Paschal Lamb. *This is my body* — As he had just now celebrated the Paschal Supper, which was called the Passover, so in the like figurative Language, he calls this Bread his Body. And this Circumstance of itself was sufficient to prevent any Mistake, as if this Bread was his real Body, any more than the Paschal Lamb was really the Passover.

V. 20. *This cup is the new testament* — Here is an undeniable Figure, whereby the Cup is put for the Wine in the Cup. And this is called, *The new testament in Christ's blood*, which could not possibly mean, that it was the New Testament itself, but only the Seal of it,

and the Sign of that Blood which was shed to confirm it.

V. 21. *The hand of him that betrayeth me is with me on the table.* It is evident, *Christ* spake these words, before he instituted the Lord's Supper. For all the other *Evangelists* mention the Sop, *immediately after receiving which he went out:* (*John* xiii. 30.) (Nor did he return any more, till he came into the Garden, to betray his Master.) Now this could not be dipped or given, but while the Meat was on the table. But this was all removed, before That Bread and Cup were brought.

V. 24. *There was also a contention among them.* It is highly probable, this was the same Dispute, which is mentioned by *St. Matthew* and *St. Mark*: And consequently, tho' it is related here, it happened some time before.

V. 25. *They that exercise the most arbitrary Authority over them, have from their flatterers the vain title of benefactors.*

V. 26. *But ye are to be Benefactors to Mankind, not by Governing, but by Serving.*

V. 27. *For* — This he proves by his own Example. *I am in the midst of you.* Just now. See with your eyes, I take no State upon me, but sit *in the midst*, on a level with the lowest of you.

V. 28. *Y*

28 the midst of you as he that serveth. Ye are they who have continued
 29 with in me in my temptations. And I appoint to you a kingdom, as
 30 my Father to me, That ye may eat and drink at my table in my king-
 31 dom, and sit on thrones, judging the twelve tribes of Israel. And
 the Lord said, Simon, Simon, behold Satan hath desired *to have* you,
 32 that he might sift you as wheat. But I have prayed for thee that thy
 faith fail not: and when thou art returned, strengthen thy brethren.
 33 And he said to him, Lord, I am ready to go with thee both to prison
 34 and to death. And he said, I tell thee, Peter, it shall not be *the time*
of cockcrowing this day, before thou wilt thrice deny that thou knowest
 35 me. And he said to them, When I sent you without purse, and scrip,
 36 and shoes, lacked ye any thing? And they said, Nothing. Then said
 he to them, But now he that hath a purse, let him take *it*, and like-
 wise *his* scrip; and he that hath no sword, let him sell his garment and
 37 buy one. For I say to you, That this which is written must yet be ac-
 complished in me, * And he was numbered with the transgressors.
 38 For the things concerning me have an end. And they said, Behold
 here *are* two swords. And he said to them, it is enough.

V. 28. *Ye have continued with me in my temptations.* And all his Life was nothing else, particularly from his entering on his Publick Ministry.

V. 29. *And I* — will preserve you in all your Temptations, till ye enter into the Kingdom of Glory — *Appoint to you.* By these very words — Not a Primacy to One, but a Kingdom to every one: On the same terms — *As my Father hath appointed to me* — Who have fought and conquered.

V. 30. *That ye may eat and drink at my table* — that is, that we may enjoy the highest Happiness, as Guests, not as Servants. These Expressions seem to be primarily applicable to the twelve Apostles, and secondarily, to all *Christ's* Servants and Disciples, whose Spiritual Powers, Honours, and Delights are here represented in figurative terms, with Respect to their Advancement both in the Kingdom of Grace and of Glory.

V. 31. *Satan hat's desired to have you, that he might sift you as wheat.* To try you to the uttermost.

V. 32. *But I have prayed for thee* — Who wilt be in the greatest danger of all: *that thy faith fail not* — altogether — *And when thou art returned* — from thy flight — *strengthen thy*

brethren — all that are weak in faith: perhaps scandalized at thy Fall.

V. 34. *It shall not be the time of cock-crowing this day.* The common time of Cock-crowing (which is usually about Three in the Morning) probably did not come, till after the Cock which *Peter* heard, had crowed twice if not oftner.

V. 35. *When I sent you — lacked ye any thing?* Were ye not borne above all Want and Danger?

V. 36. *But now* — You will be quite in another Situation. You will want every thing. — *He that hath no sword, let him sell his garment and buy one.* It is plain, this is not to be taken literally. It only means, This will be a time of extreme Danger.

V. 37. *The things which are written concerning me, have an end,* are now drawing to a Period; are upon the point of being accomplished.

V. 38. *Here are two swords* — Many of *Galilee* carried them when they travelled, to defend themselves against Robbers and Assassins, who much infested their Roads. But did the Apostles need or seek such Defence? *And he, said, It is enough.* I did not mean literally, That every one of you must have a sword.

* *Isaiah* liii. 12.

39 * AND going out, he went, according to his custom, to the mount of
 40 Olives, and his disciples also followed him. And when he was at the
 41 place he said to them, Pray that ye enter not into temptation. And he
 42 was withdrawn from them about a stone's cast, and kneeling down, he
 prayed, saying, Father, if thou be willing, remove this cup from me :
 43 nevertheless not my will, but thine be done. And there appeared to
 44 him an angel from heaven strengthening him. And being in an agony,
 he prayed more earnestly : and his sweat was as it were great drops of
 45 blood falling down on the ground. And rising up from prayer, he
 46 came to his disciples, and found them sleeping for sorrow, And said
 to them, Why sleep ye? Rise and pray, lest ye enter into temptation.
 47 And while he yet spake, behold a multitude, and he that was called
 Judas, one of the twelve, went before them, and drew near to Jesus
 48 to kiss him. And Jesus said to him, Judas, betrayest thou the Son of
 49 man with a kiss? † When they who were about him saw what would
 50 follow, they said to him, Lord, shall we smite with the sword? And
 one of them smote the servant of the high priest, and cut off his right
 51 ear. And Jesus answering said, Suffer ye thus far. And he touched
 52 his ear and healed him. Then Jesus said to the chief priests, and cap-
 tains of the temple, and the elders, who were come to him, Are ye come
 53 out as against a robber with swords and clubs? When I was daily with
 you in the temple, ye stretched not forth *your* hands against me : but
 this is your hour and the power of darkness.
 54 ‡ Then took they him, and led *him*, and brought him to the high-
 55 priest's house. And Peter followed afar off. And when they had

V. 40. *The place*—The Garden of *Gethsemane*.

V. 43. *Strengthening him*—Lest his Body should sink and die before the time.

V. 44. *And being in an agony*—Probably just now grappling with the Powers of Darkness ; feeling the weight of the Wrath of God, and at the same time surrounded with a mighty Host of Devils, who exercised all their Force and Malice to persecute and distract his wounded Spirit. *He prayed more earnestly*: Even with stronger cries and tears—*And his sweat*—As cold as the weather was—*Was as it were great drops of blood*—Which by the vehement Distress of his Soul, were forced out of the Pores, in so great a quantity, as afterwards united into large, thick, grumous drops, and

even fell to the ground.

V. 48. *Betrayest thou the Son of man*—Him whom thou knowest to be the Son of man, the *Christ*.

V. 49. *They saw what would follow*—That they were just going to seize him.

V. 51. *Suffer me at least to have my hands at liberty thus far, while I do one more Act of Mercy*.

V. 52. *Jesus said to the chief priests, and captains, and the elders, who were come*—And all these came of their own accord : The Soldiers and Servants were sent.

V. 53. *This is your hour*—before which ye could not take me : *and the power of darkness*—the time when Satan has power.

* Matt. xxvi. 30. † Matt. xxvi. 51. Mark xiv. 47. ‡ Matt. xxvi. 57. Mark xiv. 53. John xviii. 12.

kindled a fire in the midst of the hall, and were sat down together,
 56 Peter sat down among them. But a certain maid seeing him as he
 sat by the light, and looking earnestly upon him, said, This *man* also
 57 was with him. But he denied him, saying, Woman, I know him
 58 not. And after a while another saw him and said, Thou art also
 59 of them. And Peter said, Man, I am not. And about one hour
 after, another confidently affirmed, saying, Of a truth this *fellow*
 60 also was with him, for he is a Galilean. And Peter said, Man, I
 know not what thou meanest. And immediately, while he yet spake,
 61 the cock crew. And the Lord turning looked upon Peter. And Peter
 62 remembered the word of the Lord, how he had said to him, Before
 cock-crowing, thou wilt deny me thrice. And Peter went out, and
 wept bitterly.

63 * And the men that held Jesus mocked and smote him. And
 64 having blindfolded him, they struck him on the face, and asked him,
 65 saying, Prophecy, who is it that smote thee? And many other things
 blasphemously spake they against him.

66 † And when it was day, the elders of the people and the chief priests
 67 and the scribes came together, and led him into their council, saying,
 Art thou the Christ? Tell us. And he said to them, If I tell you, ye
 68 will not believe. And if I also ask *you*, ye will not answer me, nor let
 69 *me* go. Hereafter shall the Son of man sit on the right-hand of the
 70 power of God. And they all said, Art thou then the Son of God?
 71 He said, Ye say *it*: I am. And they said, What farther need have we
 of witness? For we ourselves have heard from his own mouth.

XXIII. † AND the whole multitude of them arose and led him to Pilate.
 2 And they accused him saying, We found this *fellow* perverting the na-
 tion, and forbidding to give tribute to Cesar, saying, that he himself is

V. 58. *Another man saw him and said*— Being set on by the Maid mentioned, *Mark* xiv. 69.

V. 59. *And about one hour after*— So he did not recollect himself, in all that time.

V. 63. *And having blindfolded him, they struck him on the face*— This is placed by St. *Matthew* and *Mark*, after the Council's condemning him. Probably he was abused in the same manner, both before and after his Condemnation.

* *Matt.* xxvi. 67. *Mark* xiv. 65. *Mark* xv. 1. *John* xviii. 28.

† *Matt.* xxvi. 63. *Mark* xiv. 61. † *Matt.* xxvii. 1.

V. 65. *Many other things blasphemously spake they against him.* The Expression is remarkable. They charged him with Blasphemy, because he said, He was the Son of God. But the Evangelist fixes that Charge on them, because he really was so.

V. 70. *They all said, Art thou then the Son of God?* Both these, The Son of God and the Son of man, were known Titles of the Messiah, the one taken from his Divine, and the other from his Human Nature.

V. 4. *Then*

3 Christ a king. And Pilate asked him saying, Art thou the king of the
 4 Jews? And he answering him said, Thou sayest. Then said Pilate to
 the chief priests and the multitude, I find no fault in this man.
 5 But they were the more violent saying, He stirreth up the people,
 6 teaching through all Judea, beginning from Galilee, to this place. Pi-
 7 late hearing of Galilee asked, If the man was a Galilean? And when
 he knew, that he belonged to Herod's jurisdiction, he sent him to
 8 Herod, who himself was also in Jerusalem at that time. And Herod
 seeing Jesus was exceeding glad; for he had been long desirous to see
 him, because he had heard many things of him, and he hoped to see
 9 some miracle done by him. And he questioned him in many words,
 10 but he answered him nothing. And the chief priests and scribes stood
 11 and vehemently accused him. And Herod, having with his men of
 war set him at nought, and mocked *him*, and arrayed him in a splendid
 12 robe, sent him back to Pilate. And the same day Pilate and Herod
 were made friends together: for before they were at enmity between
 13 themselves. And Pilate having called together the chief priests, and
 14 the rulers, and the people, Said to them, Ye have brought this man
 to me, as perverting the people; and behold, I having examined *him*
 before you, have found no fault in this man, touching the things
 15 whereof ye accuse him. Nor yet Herod; for I sent you to him; and
 16 lo, he hath done nothing worthy of death. I will therefore chastise
 17 and release him. For he was under a necessity of releasing one to them
 18 at the feast. And they cried all at once saying, Away with this *man*,
 19 and release to us Barabbas: (Who for an insurrection made in the city,
 20 and for murder had been cast into prison.) Pilate desiring to release
 21 Jesus, spake again to them. But they cried, saying, Crucify, crucify
 him. He said to them the third time, Why, what evil hath he done?
 22 I have found no cause of death in him: I will therefore chastise and

V. 4. *Then said Pilate*—After having heard his defence—*I find no fault in this man*: I do not find that he either asserts or attempts any thing seditious or injurious to *Cæsar*.

V. 5. *He stirreth up the people, beginning from Galilee*—Probably they mentioned *Galilee*, to alarm *Pilate*, because the *Galileans* were notorious for Sedition and Rebellion.

V. 7. *He sent him to Herod*—As his proper Judge.

V. 8. *He had been long desirous to see him*: Out of mere Curiosity.

V. 9. *He questioned him*—probably concerning the Miracles which were reported to

have been wrought by him.

V. 11. *Herod set him at nought*—Probably judging him to be a fool, because he answered nothing. *In a splendid robe*: In royal Apparel; intimating that he feared nothing from this king.

V. 15. *He hath done nothing worthy of death*: According to the Judgment of *Herod* also.

V. 16. *I will therefore chastise him*—Here *Pilate* began to give ground, which only encouraged them to press on.

V. 22. *He said to them the third time, Why, what evil hath he done?* As *Peter*, a disciple of *Christ*, dishonoured him by denying him thrice,

23 release him. But they insisted with loud voices, requiring that he should be crucified. And the voices of them and of the chief priests
24 prevailed. And Pilate gave sentence, that what they desired should be
25 done. And he released to them him, that for insurrection and murder
had been cast into prison, whom they desired; but he delivered Jesus
to their will.

26 * And as they led him away, they laid hold on one Simon a Cyrenian,
coming out of the country, and on him they laid the cross, that he
27 might bear it after Jesus. And there followed him a great com-
pany of people and of women, who also bewailed and lamented him.
28 But Jesus turning to them, said, Daughters of Jerusalem, weep not for
29 me, but weep for yourselves and for your children. For behold the
days are coming in which they will say, Happy are the barren, and the
30 wombs that never bare, and the paps that never gave suck. † Then
shall they say to the mountains, Fall on us; and to the hills, Cover us.
31 For if they do these things in the green tree, what shall be done in the
32 dry? And there were also led two other men, malefactors, to be put to
death with him.

33 And when they were come to the place, called *the place* of a scull,
there they crucified him, and the two malefactors, one on the right-
34 hand, and one on the left. Then said Jesus, Father, forgive them; for
they know not what they do. And they parted his raiment and cast lots.
35 And the people stood beholding. And the rulers also with them derided
him, saying, He saved others: let him save himself, if he be the Christ,
36 the chosen of God. And the soldiers also mocked him, coming to him,
37 and offering him vinegar, And saying, If thou be the king of the Jews,

fo Pilate, a Heathen, honoured *Christ* by thrice owning him to be innocent.

V. 31. *If they do these things in the green tree, what shall be done in the dry?* Our Lord makes use of a Proverbial Expression, frequent among the *Jews*, who compare a good man to a green tree, and a bad man to a dead one. As if he had said, If an innocent person suffer thus, what will become of the wicked? Of those who are as ready for Destruction, as dry wood for the Fire?

V. 34. *Then said Jesus* — Our Lord passed most of the time on the Cross in Silence. Yet seven Sentences which he spoke thereon, are recorded by the four Evangelists, tho' no one Evangelist has recorded them all. Hence it appears, that the four Gospels are as it were four Parts, which, joined together, make one

Symphony. Sometimes one of these only, sometimes two, or three, sometimes all found together. *Father* — So he speaks both in the Beginning and at the End of his Sufferings on the Cross. *Forgive them*. How striking is this Passage! While they are actually nailing him to the Cross, he seems to feel the Injury they did to their own Souls, more than the Wounds they gave Him; and as it were to forget his own Anguish, out of Concern for their Salvation.

And how eminently was his Prayer heard? It procured Forgiveness for all that were penitent, and a Suspension of Vengeance even for the impenitent.

V. 35. *If thou be the Christ*: V. 37. *If thou be the king*: The Priests deride the name of *Messiah*; the Soldiers, the name of *King*.

* *Matt.* xxvii. 31. *Mark* xv. 26. *John* xix. 16. † *Hos.* x. 8. V. 39. *And*

38 save thyself. * And a superscription also was written over him in Greek, and Latin, and Hebrew letters, **THIS IS THE KING OF THE JEWS.**

39 And one of the malefactors, who were hanging on the cross, reviled him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this *person* hath done nothing amiss. 42 And he said to Jesus, Lord, remember me, when thou comest in thy kingdom. And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour; and there was darkness over all the earth till the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit. And having said thus, he expired. And the centurion seeing what was done, glorified God, saying, Certainly this was a righteous man. And all the people who had come together to that sight, beholding the things which were done, returned, smiting their breasts. And all his acquaintance, and the women who had followed him from Galilee, stood afar off, beholding these things.

V. 39. *And one of the malefactors reviled him:* St. Matthew says, *The thieves*; St. Mark, *They that were crucified with him, reviled him.* Either therefore St. Matthew and Mark put the Plural for the Singular (as the best Authors sometimes do;) or both reviled him at first, till one of them felt "the over-whelming Power of saving Grace."

V. 40. *The other rebuked him*—What a surprising degree was here, of Repentance, Faith, and other Graces! And what abundance of Good Works, in his public Confession of his Sin, Reproof of his Fellow-criminal, his honourable Testimony to *Christ*, and Profession of Faith in Him, while he was in so disgraceful Circumstances, as were stumbling even to his disciples. This shews the Power of Divine Grace. But it encourages none to put off their Repentance to the last Hour; since as far as appears, this was the first time this Criminal had an Opportunity of knowing any thing of *Christ*. And his Conversion was designed, to put a peculiar Glory on our Saviour in his lowest State, while his Enemies derided him, and his own disciples either denied or forsook him.

* Matt. xxvi. 37. Mark xv. 36. John xix. 19.

V. 42. *Remember me, when thou comest*—From heaven, in thy kingdom. He acknowledges him a king, and such a king, as after he is dead, can profit the dead. Not the Apostles themselves had then so clear Conceptions of the Kingdom of *Christ*.

V. 43. *In paradise*—The Place where the Souls of the Righteous remain, from Death till the Resurrection. As if he had said, I will not only remember thee then, but this very Day.

V. 44. *There was darkness over all the earth.* The noon-tide Darkness, covering the Sun, obscured all the upper Hemisphere. And the lower was equally darkened, the Moon being in Opposition to the Sun, and so receiving no Light from it.

V. 46. *Father, into thy hands*—The Father receives the Spirit of *Jesus*; *Jesus* himself the Spirits of the Faithful.

V. 47. *Certainly this was a righteous man:* Which implies an Approbation of all he had done and taught.

V. 48. *All the people*—who had not been Actors therein, returned, smiting their breasts—in testimony of sorrow.

V. 1. Cer-

50 * AND behold *there was* a man named Joseph, a counsellor, a good
 51 man and a just: (He had not consented to the counsel and deed of
 52 them) of Arimathea, a city of the Jews, who also himself waited for the
 53 kingdom of GOD: This *man* going to Pilate, asked the body of Jesus.
 54 And taking it down, he wrapped it in fine linen, and laid it in a sepulchre
 55 that was hewn in stone, wherein never man before was laid.
 56 And that day was the preparation, and the sabbath drew on.
 57 And the women who had come with him from Galilee; following af-
 58 ter, beheld the sepulchre, and how his body was laid. And returning
 they prepared spices and ointments, and rested the sabbath, according to
 XXIV. the commandment. † And on the first *day* of the week, very early
 in the morning, they came to the sepulchre, bringing the spices, which
 they had prepared and certain *others* with them.
 2 And they found the stone rolled away from the sepulchre, And en-
 3 tering, they found not the body of the Lord Jesus. And while they
 4 were perplexed concerning it, behold two men stood by them in shining
 5 garments. And as they were afraid, and bowed down *their face* to the
 6 earth, they said to them, Why seek ye the living among the dead? He
 7 is not here, but is risen. Remember how he spake to you being yet in
 8 Galilee, Saying, The Son of man must be delivered into the hands of
 9 sinful men, and be crucified, and rise again the third day. And they
 10 remembered his words, And returning from the sepulchre, told all
 11 these things to the eleven and to all the rest. It was Mary Magdalene,
 12 and Joanna, and Mary *the mother* of James, and the other women with
 13 them, who told these things to the apostles. And their words seemed
 14 to them as idle tales, and they believed them not. But Peter rising, ran
 15 to the sepulchre; and stooping down, he seeth the linen clothes laid
 by themselves; and he went home, wondring at what was come to pass.
 16 † And behold two of them were going the same day to a village
 17 called Emmaus, which was sixty furlongs from Jerusalem. And they
 18 talked together of all these things which had happened. And as they
 talked and argued together, Jesus himself drew near and went with

V. 1. *Certain others with them*: Who had not come from Galilee.

V. 4. *Behold two Angels in the form of men*. Mary had seen them a little before. They had disappeared on these women's coming to the Sepulchre, but now appeared again. St. Matthew and Mark mention only one of them,

* Matt. xxviii. 57. Mark xv. 42. John xix. 38. John xx. 1. † Mark xvi. 12.

appearing like a young man.

V. 6. *Remember how he spake to you, saying, The Son of man must be delivered*—This is only a repetition of the words which our Lord had spoken to them before his Passion. But it is observable, He never styles himself *the Son of man*, after his Resurrection.

† Matt. xxviii. 1. Mark xvi. 1.

V. 21. To

16 them. But their eyes were holden, so that they did not know him.
 17 And he said to them, What discourses are these that ye have one with
 18 another, and are sad? And one of them, whose name was Cleopas,
 answering said to him, Dost thou alone *even* sojourn at Jerusalem, and
 hast not known the things, which are come to pass there in these days?
 19 And he said to them, What things? And they said to him, Those con-
 cerning Jesus of Nazareth (who was a prophet mighty in deed and word
 20 before God and all the people,) How our chief priests and rulers de-
 21 livered him to be condemned to death, and have crucified him, But
 we trusted that it had been he who should have redeemed Israel. And
 22 beside all this, to-day is the third day since these things were done. Yea,
 and certain women of our company astonished us, who were early at the
 23 sepulchre, And not finding his body, they came, saying, That they had
 24 seen also a vision of angels, who say, he is alive. And some of the men
 who were with us, went to the sepulchre, and found *it* so as the women
 25 had said; but him they saw not. Then he said to them, O foolish, and
 26 slow of heart to believe all that the prophets have spoken! Ought not
 27 Christ to have suffered these things, and to enter into his glory? And
 beginning at Moses and all the prophets, he explained to them the things
 28 in all the scriptures, concerning himself. And they drew nigh the
 village whither they were going, and he made as tho' he would go far-
 29 ther. But they constrained him, saying, Abide with us; for it is to-
 30 ward evening, and the day declines. And he went in, to abide with
 them. And as he sat at table with them, he took the bread, and blessed
 31 *it*, and brake and gave to them. And their eyes were opened, and they
 32 knew him, and he vanished out of their sight. And they said one to an-
 other, Did not our heart burn within us, while he was talking to us in
 33 the way, and opening the scriptures to us? And rising up the same
 hour, they returned to Jerusalem, and found the eleven met together, and

V. 21. *To-day is the third day*—The day he should have risen again, if at all.

V. 25. *O foolish*—Not understanding the Designs and Works of God—*And slow of heart*: unready to believe what the Prophets have so largely spoken.

V. 26. *Ought not Christ*—if he would redeem man, and fulfil the Prophecies concerning him—*to have suffered these things?* These very Sufferings which occasion your Doubts, are the Proofs of his being the *Messiah*. And *to enter into his glory*—Which could be done no other way.

V. 28. *He made as tho' he would go farther*—

Walking forward, as if he was going on: and he would have done it, had they not pressed him to stay.

V. 29. *They constrained him*—By their importunate Intreaties.

V. 30. *He took the bread, and blessed, and brake*—Just in the same manner, as when he instituted his first Supper.

V. 31. *Their eyes were opened*: That is, the supernatural Cloud was removed—*And he vanished*—went away insensibly.

V. 32. *Did not our hearts burn within us*—Did not we feel an unusual Warmth of Love?

V. 33. *The same hour*: late as it was.

V. 34. *The*

34 them that were with them, saying, The Lord is risen indeed, and hath
35 appeared to Simon. And they told the things *done* in the way, and how
he was known by them in the breaking of the bread.

36 * And as they spake thus, Jesus himself stood in the midst of them,
37 and saith to them, Peace *be* unto you. But being terrified and
38 affrighted, they thought they saw a spirit. And he said to them, Why
39 are ye troubled? and why do reasonings arise in your hearts? Behold
my hands and my feet, that it is I myself. Handle me and see: for a
40 spirit hath not flesh and bones, as you see me have. And having spoken
41 this, he shewed them *his* hands and *his* feet. And while they yet be-
lieved not for joy, and wondered, he said to them, Have ye here any
42 meat? And they gave him a piece of a broiled fish and of an honey
43 -comb. And he took *it*, and ate before them.

44 And he said to them, These *are* the words which I spake to you,
being yet with you, that all things written in the law of Moses, and the
45 prophets, and the psalms concerning me, must be fulfilled. Then
46 opened he their understanding, to understand the scriptures, And said
to them, Thus it is written, and thus it behoved Christ to suffer, and to
47 rise from the dead the third day: And that repentance and remission of
sins should be preached in his name to all nations, beginning at Jerusalem.

V. 34. *The Lord hath appeared to Simon*— Before he was seen of the twelve Apostles, 1 Cor. xv. 5. He had, in his wonderful Condescension and Grace, taken an Opportunity on the former Part of that day (tho' where, or in what manner, is not recorded) to shew himself to *Peter*, that he might early relieve his Distresses and Fears, on account of having so shamefully denied his Master.

V. 35. *In the breaking of the bread*— The Lord's Supper.

V. 36. *Jesus stood in the midst of them*. It was just as easy to his Divine Power, to open a door undiscernibly, as it was, to come in at a door, opened by some other hand.

V. 40. *He shewed them his hands and his feet*— that they might either see or feel the prints of the Nails.

V. 41. *While they believed not for joy*— They did in some sense believe. Otherwise they would not have rejoiced. But their Excess of Joy prevented a clear, rational Belief.

V. 43. *He took it, and ate before them*. Not that he had any need of food: but to give them still farther Evidence.

V. 44. *And he said*— On the day of his Ascension. *In the law, and the prophets, and the*

psalms. The Old Testament was in those days divided into these three Parts, 1. The Law, which contained the five Books of *Moses*; 2. The Prophets, which contained not only those Books which were merely Prophetical, but those likewise which were Historical, wrote by Prophetic Men; and 3. The Hagiographa, which contained Divine Hymns and Moral Instructions, and went under the general title of *The Psalms*, because these were esteemed the most eminent, and were placed at the Head of those Writings.

V. 45. *Then opened he their understanding, to understand the scriptures*. He had explained them before as they went to *Emmaus*. But still they understood them not, till he took off the Veil from their Hearts, by the Illumination of his Spirit.

V. 47. *Beginning at Jerusalem*. This was appointed both graciously and wisely: Graciously, as it encouraged the greatest Sinners to repent, when they saw that even the Murderers of *Christ*, were not excepted from Mercy: And wisely, as hereby Christianity was more abundantly attested; the Facts being published first, on the very Spot where they happened.

48 And ye are witnesses of these things. And behold I send the promise
49 of my Father upon you: but tarry in the city Jerusalem, till ye be
clothed with power from on high.

50 And he led them out as far as Bethany; and lifting up his hands, he
51 blessed them. † And while he was blessing them, he was parted from
52 them, and carried up into heaven. And they worshiped him, and re-
53 turned to Jerusalem with great joy, And were continually in the tem-
ple, praising and blessing God.

V. 49. *Behold I send the promise* — Emphatically so called; the Holy Ghost.

V. 50. *He led them out as far as Bethany* — Not the town, but the district: to the Mount of Olives, (*Acts i. 12.*) which stood within the Boundaries of *Bethany*.

V. 51. *And while he was blessing them, he was*

parted from them — It was much more proper that our Lord should ascend into Heaven, than that he should rise from the dead, in the sight of the Apostles. For his Resurrection was proved, when they *saw him alive after his Passion*; but they could not see him in Heaven, while they continued on Earth.

* *Mark xvi. 19.*

N O T E S

O N T H E

Gospel according to St. JOHN.

In this Book is set down the History of the Son of God dwelling among Men: that,

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|---|--|
| <p>I. Of the first Days, where the Apostle, premising the sum of the whole, mentions the Testimony given by John, after the Baptism of Christ, and the first Calling of some of the Apostles. Here is noted what fell out</p> <p>The First Day, 15—28.
The Day after, 29—34.
The Day after, 35—42.
The Day after, 43—52.
The third Day, C. ii. 1—11.
After this, 12.</p> <p>II. Of the Two Years between, spent</p> | <p>in Journeys, chiefly to, and in Jerusalem:</p> <p>A. The First Journey, to the Passover, 13.</p> <p>a. Transactions in the City,</p> <p>1. Zeal for his Father's House, 14—22.
2. The Power and Wisdom of Jesus, 23—25.
3. The Instruction of Nicodemus, C. iii. 1—21.</p> <p>b. His Abode in Judea; the rest of John's Testimony, 22—36.</p> <p>c. His Journey thro' Samaria (where he confers with the Samaritan Woman) into Galilee, where</p> |
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he

- he heals the Nobleman's Son,
C. iv. 1—54.
- B. The Second Journey to the Feast of Pentecost.** Here may be observed Transactions,
- a.* In the City, relating to the impotent man, healed at the Pool of Bethesda, C. v. 1—47.
- b.* In Galilee, before the Second Passover, and after. Here we may note,
1. His feeding the five thousand, C. vi. 1—14.
 2. Walking upon the Sea, 15—21.
 3. Discourse of himself, as the bread of Life, 22—59.
 4. Reproof of those who objected to it, 60—65.
 5. The Apostasy of many, and Steadiness of the Apostles, 66—71.
 6. His Continuance in Galilee, C. vii. 1.
- C. The Third Journey, to the Feast of Tabernacles,** 2—13.
Here may be observed Transactions,
- a.* In the City,
1. In the middle and end of the Feast, 14—53.
C. viii. 1.
- Where note,
1. The Woman taken in Adultery, 2—12.
 2. Christ's preaching and vindicating his Doctrine, 13—30.
 3. His confuting the Jews, and escape from them, 31—59.
 4. His healing the man born blind, C. ix. 1—7.
 5. Several Discourses on that occasion, 8—41.
 6. Christ the Door and the Shepherd of the Sheep, C. x. 1—18.
 7. Different Opinions concerning him, 19—21.
 2. At the Feast of the Dedication: Here occur,
 1. His Disputes with the Jews, 22—38.
 2. His escaping their Fury, 39.
 - b.* Beyond Jordan, 40—42.
- III. Of the Last Days, which were,**
- A.* Before the Great Week, where we may note,
- a.* The two days spent out of Judea, while Lazarus was sick and died, C. xi. 1—6.
- b.* The Journey into Judea; the raising of Lazarus: the Advice of Caiaphas: Jesus' Abode in Ephraim: the Order given by his Adversaries: 7—57.
- c.* The Sixth Day, before the Passover: the Supper at Bethany: the Ointment poured on Jesus, C. xii. 1—11.
- B.** In the Great Week, wherein was the Third Passover, occur
- a.* On the three former Days, his Royal Entry into the City, the Desire of the Greeks: the Obstinacy of the Jews: the Testimony given to Jesus from Heaven, 12—50.
- b.* On the Fourth Day, the washing the feet of the Disciples: the Discovery of the Traitor, and his going out by night, C. xiii. 1—30.
- c.* On the Fifth Day,
1. His Discourse,
 1. Before the Paschal Supper, 31.
C. xiv. 1—31.
 2. After it, C. xv. and xvi.
 2. His Prayer, C. xvii. 1—26.
 3. The beginning of his Passion,
 1. In the Garden, C. xviii. 1—11.
 2. In Caiaphas's House, 12—27.
- d.* On the Sixth Day,
1. His Passion under Pilate,
 1. In the Palace of Pilate, 28.
C. xix. 1—16.
 2. On the Cross, 17—30.
 2. His Death, 30—37.
 3. His Burial, 38—42.
- C.** After the Great Week,
- a.* On the Day of the Resurrection, C. xx. 1—25.
- b.* Eight Days after, 26—31.
- c.* After that,
1. He appears to his Disciples, at the Sea of Tiberias, C. xxi. 1—14.
 2. Orders Peter to feed his Sheep and Lambs, 15—17.
 3. Foretels the manner of Peter's Death, and checks his Curiosity about St. John, 18—23.
 4. The Conclusion. 24, 25.

ST. J O H N.

Chap. I. **I**N the beginning existed the Word, and the Word was with God,
 2 and the Word was God. The same was in the beginning with
 3 God. All things were made by him, and without him was not one
 4 single thing made that was made. In him was life, and the life was
 5 the light of men. And the light shineth in darkness, but the darkness
 perceived it not.
 6 There was a man sent from God, whose name was John. The same
 7 came for a testimony, to testify of the light, that all thro' it might be-

V. 1. *In the beginning*—(Referring to Gen. i. 1. and Prov. viii. 23.) When all things began to be made by the Word; In the beginning of Heaven and Earth, and this whole Frame of created Beings, *the Word existed*, without any beginning. He was when all things began to be, whatsoever had a beginning. *The Word*—So termed Psal. xxxiii. 6. and frequently by the Seventy, and in the Chaldee Paraphrase. So that St. John did not borrow this Expression from Philo, or any Heathen Writer. He was not yet named *Jesus*, or *Christ*. He is *the Word* whom the Father begot or spoke from Eternity; by whom the Father speaking maketh all things; who speaketh the Father to us. We have, in the 18th verse, both a Real Description of the Word, and the Reason why he is so called. *He is the only begotten Son of the Father, who is in the bosom of the Father, and hath declared him. And the Word was with God*—Therefore distinct from God the Father. The word rendered *with* denotes a perpetual tendency as it were of the Son to the Father, in Unity of Essence. He was *with* God alone; because nothing beside God had then any Being. *And the Word was God*—Supreme, Eternal, Independent. There was then no Creature, in respect of which he could be styled God in a Relative Sense. Therefore he is styled so in the Absolute Sense. The Godhead of the *Messiah* being clearly revealed in the Old Testament (*Jer. xxiii. 6. Hos. i. 7. Psal. xxiii. 1.*) the other Evangelists aim at this, To prove that *Jesus*, a true man, was the *Messiah*. But when at length some from hence began to doubt of his Godhead, then St. John expressly asserted it, and wrote in this Book as

it were a Supplement to the Gospels, as in the *Revelation*, to the Prophets.

V. 2. *The same was in the beginning with God*. This verse repeats and contracts into one the three points mentioned before. As if he had said, This Word, who was God, was in the beginning, and was with God.

V. 3. *All things beside God, were made, and all things which were made, were made by the Word*. In the first and second verse is described the state of things before the Creation, ver. 3. In the Creation, ver. 4. In the time of Man's Innocency, ver. 5. In the time of Man's Corruption.

V. 4. *In him was life*. He was the Fountain of Life to every living thing, as well as of Being to all that is. *And the life was the light of men*. He who is essential Life, and the Giver of Life to all that liveth, was also the Light of Men; the Fountain of Wisdom, Holiness, and Happiness to Man in his Original State.

V. 5. *And the light shineth in darkness*—shines even on fallen man—but *the darkness*, dark, sinful man, *perceiveth it not*.

V. 6. *There was a man*—The Evangelist now proceeds to him who testified of the Light, which he had spoken of in the five preceding verses.

V. 7. *The same came for* (that is, in order to give) *a testimony*—The Evangelist, with the most strong and tender Affection, interweaves his own Testimony with that of John, by noble Digressions, wherein he explains the Office of the Baptist, and partly premises, partly subjoins, a farther Explication to his short Sentences. What St. Matthew, Mark, and Luke term *The*

8 believe. He was not the light, but *was sent* to testify of the light.
 9 *This* was the true light, who lighteth every man that cometh into the
 10 world. *He* was in the world, and the world was made by him; yet the
 11 world knew him not. *He* came to his own, and his own received him
 12 not. But as many as received him, to them gave he privilege to become
 13 the sons of GOD, to them that believe in his name: Who were born,
 not of blood, nor by the will of the flesh, nor by the will of man, but
 of GOD.

14 And the Word was made flesh, and tabernacled among us, (and we
 beheld his glory, the glory as of the only begotten of the Father) full
 of grace and truth.

15 John testified of him and cried, saying, This is he of whom I said, He
 that cometh after me is preferred before me, for he was before me.

Gospel, in respect of the Promise going before, St. John usually terms *The Testimony*, intimating the certain Knowledge of the Relater—*to testify of the light*—of *Christ*.

V. 9. *Who lighteth every man*—by what is vulgarly termed Natural Conscience, pointing out at least the General Lines of Good and Evil. And this Light, if man did not hinder, would shine more and more to the perfect Day.

V. 10. *He was in the world*—Even from the Creation.

V. 11. *He came*—in the fulness of time—*to his own*—Country, City, Temple—*And his own*—people—*received him not*.

V. 12. *But as many as received him*—*Jews or Gentiles*—*that believe on his name*—that is, on him. The moment they believe, they are Sons: and because they are Sons, God *sendeth forth the Spirit of his Son into their Hearts*, crying, *Abba, Father*.

V. 13. *Who were born*—Who became the Sons of GOD—*not of blood*: Not by Descent from *Abraham*—*nor by the will of the flesh*—by natural Generation: *nor by the will of man*—adopting them.

V. 14. *Flesh* sometimes signifies corrupt Nature; sometimes the Body; sometimes, as here, the whole Man. *We beheld his glory*. We his Apostles, particularly *Peter, James*, and *John*, Luke ix. 32. *Grace and Truth*—We are all by nature liars and children of wrath, to whom both Grace and Truth are unknown. But we are made partakers of them, when we

are accepted *thro' the Beloved*.

The whole verse might be paraphrased thus: *And in order to raise us to this Dignity and Happiness, the eternal Word by a most amazing Condescension, was made flesh*, united himself to our miserable Nature, with all its innocent Infirmities. *And he did not make us a transient visit, but tabernacled among us* on earth, displaying his Glory in a more eminent manner, than ever of old in the tabernacle of *Moses*. *And we*, who are now recording these things, *beheld his glory* with so strict an Attention, that we can testify, it was in every respect such a Glory, as became *the only begotten of the Father*. For it shone forth not only in his Transfiguration, and in his continual Miracles, but in all his Tempers, Ministrations, and Conduct, thro' the whole Series of his Life. In all he appeared *full of Grace and Truth*: He was in himself most benevolent and upright; made those ample Discoveries of Pardon to Sinners, which the *Mosaic Dispensation* could not do: And really exhibited the most substantial Blessings, whereas that was but a *shadow of good things to come*.

V. 15. *John cried*—with joy and confidence. *This is he of whom I said*—*John* had said this, before our Lord's Baptism, altho' he then knew him not in person. He knew him first at his Baptism, and afterwards cried, *This is He, of whom I said*, &c. *He is preferred before me*—In his Office—*for he was before me*—in his Nature.

V. 16. *And*

16 And out of his fulness have we all received, even grace upon grace. For
 17 the law was given by Moses, *but* grace and truth was by Jesus Christ.
 18 No man hath seen God at any time; the only begotten Son, who is in
 19 the bosom of the Father, he hath declared *him*. And this is the
 testimony of John, when the Jews sent priests and Levites from Jerusa-
 20 lem, to ask him, Who art thou? And he confessed and denied not, but
 21 confessed, I am not the Christ. And they asked him, What then, Art
 22 thou Elijah? And he saith, I am not. Art thou that prophet? And he
 answered, No. Then said they to him, Who art thou? That we may
 23 give an answer to them that sent us. What sayest thou of thyself? He
 said, * *I am* the voice of one crying in the wilderness, Make straight the
 24 way of the Lord, as said the prophet Isaiah. And they who were sent
 25 were of the Pharisees. And they asked him and said to him, Why bap-
 tizest thou then, if thou art not the Christ; nor Elijah, neither that pro-
 26 phet? John answered them, saying, I baptize with water, but there
 27 standeth one among you whom ye know not. He it is, who coming
 after me, is preferred before me, whose shoes latchet I am not worthy to
 28 unloose. These things were done in Bethabara, beyond Jordan, where
 John was baptizing.

V. 16. *And*—Here the Apostle confirms the Baptist's Words. As if he said, He is indeed preferred before thee. So we have experienced: *We all*—that believe—*Have received*—All that was to be received *out of his fulness*: and in particular, *Grace upon grace*, one Blessing upon another, immeasurable Grace and Love.

V. 17. *The law*—working wrath and containing shadows: *was given*—No Philosopher, Poet, or Orator, ever chose his words so accurately as St. John. *The Law*, saith he, was given by *Moses*: *Grace was by Jesus Christ*. Observe the reason for placing each word thus: *The Law of Moses* was not his own. *The Grace of Christ* was. His *Grace* was opposite to the *wrath*, his *Truth* to the *shadowy* Ceremonies of the Law. *Jesus*—St. John having once mentioned the Incarnation (ver. 14.) no more uses that name *The Word*, in all his book.

V. 18. *Who is in the bosom of the Father*—The Expression denotes the highest Unity, and the most intimate Knowledge.

V. 19. *The Jews sent*—Probably the Great Council.

V. 20. *I am not the Christ*: For many supposed he was.

V. 21. *Art thou Elijah?* He was not that

Elijah (the *Tishbite*) of whom they spoke. *As thou that prophet*—of whom *Moses* speaks, Deut. xviii. 15.

V. 23. *He said*—I am that Fore-runner of *Christ*, of whom *Isaiah* speaks. *I am the voice*—As if he had said, Far from being *Christ* or even *Elijah*, I am nothing but a Voice: A Sound that as soon as it has expressed the Thought of which it is the Sign, dies into Air, and is known no more.

V. 24. *They who were sent were of the Pharisees*—Who were peculiarly tenacious of old Customs, and jealous of any Innovation (except those brought in by their own Scribes) unless the Innovator had unquestionable Proofs of Divine Authority.

V. 25. *They asked him, Why baptizest thou then?* Without any Commission from the Sanhedrim? And not only Heathens (who were always baptized, before they were admitted to Circumcision) but *Jews* also?

V. 26. *John answered—I baptize*, to prepare for the *Messiah*. And indeed to shew, That *Jews*, as well as *Gentiles*, must be Profelytes to *Christ*, and that these, as well as those, stood in need of being washed from their sins.

V. 28. *Where John was baptizing*—that is, used to baptize.

* *Isai*. xl. 3.

V. 29. *He*

29 The next day he seeth Jesus coming toward him, and saith, Behold
 30 the Lamb of God, who taketh away the sin of the world. This is he
 of whom I said, After me cometh a man who is preferred before me;
 31 for he was before me. And I knew him not, but that he might be
 32 manifested to Israel, therefore am I come baptizing with water. And
 John testified, saying, I saw the Spirit descending like a dove, and it abode
 33 upon him. And I knew him not, but he that sent me to baptize with
 water, he had said to me, On whom thou shalt see the Spirit descending
 and abiding on him, this is he who baptizeth with the Holy Ghost.
 34 And I saw *it*, and testified, that this is the Son of God.
 35 Again, the next day, John was standing, and two of his disciples.
 36 And looking upon Jesus walking, he saith, Behold the Lamb of God.
 37 And the two disciples heard him speak, and they followed Jesus. And
 38 Jesus turning and seeing them following, saith to them, What seek ye?
 They said to him, Rabbi, (that is, being interpreted, Master) where
 39 dwellest thou? He saith to them, Come and see. They came and saw
 where he dwelt and abode with him that day; for it was about the
 40 tenth hour. Andrew, Simon Peter's brother, was one of the two who
 41 heard John *speak* and followed him. He first findeth his own brother
 Simon, and saith to him, We have found the Messiah (which is, being
 42 interpreted the Christ.) And he brought him to Jesus. And Jesus look-
 ing upon him, said, Thou art Simon, the son of Jonah; thou shalt be
 called Cephas, which is by interpretation, Peter.
 43 The day following he was minded to depart into Galilee, and findeth
 44 Philip, and saith to him, Follow me. Now Philip was of Bethsaida, the

V. 29. *He seeth Jesus coming and saith, Behold the Lamb*—Innocent; to be offered up: prophesied of by *Isaiab* (ch. liiii. 7.) typified by the Paschal Lamb, and by the daily Sacrifice: *The Lamb of God*—whom God gave, approves, accepts of: *who taketh away*—atoneth for—the *sin*—that is, all the sins—*of the world*—of all Mankind. Sin and the World are of equal Extent.

V. 31. *I knew him not*—When I thus testified of him. But how surprizing is this? Considering how nearly they were related, and how remarkable the Conception and Birth of both had been. But there was a peculiar Providence visible in our Saviour's living from his Infancy to his Baptism at *Nazareth*: *John* all that time living the Life of an Hermit in the Deserts of *Judea* (*Luke* i. 80.) Ninety or more miles from *Nazareth*. Hereby that Ac-

quaintance was prevented, which might have made *John's* Testimony of *Christ* suspected.

V. 34. *I saw it*—that is, the Spirit so descending and abiding on him—*And testified*—from that time.

V. 37. *They followed Jesus*—They walked after him, but had not the courage to speak to him.

V. 41. *He first findeth his own brother Simon*—Probably both of them sought him—*Which is being interpreted, the Christ*. This the Evangelists adds, as likewise those words in the 38th verse, *that is, being interpreted, Master*.

V. 42. *Jesus said, Thou art Simon, the son of Jonah*—As none had told our Lord these names, this could not but strike *Peter*. *Cephas, which is Peter*—Meaning the same in *Syriac*, which *Peter* does in *Greek*, namely, a Rock.

V. 45. *Jesus*

45 city of Andrew and Peter. Philip findeth Nathanael and saith to him,
 We have found him, whom Moses in the law and the prophets de-
 46 scribed, Jesus of Nazareth, the son of Joseph. And Nathanael saith to
 him, Can any good thing come out of Nazareth? Philip saith to him,
 47 Come and see. Jesus saw Nathanael coming toward him, and saith of
 48 him, Behold an Israelite indeed, in whom is no guile. Nathanael saith
 to him, Whence knowest thou me? Jesus answered and said to him,
 Before Philip called thee, when thou wast under the fig-tree, I saw thee.
 49 Nathanael answered and said to him, Rabbi, thou art the Son of God,
 50 thou art the King of Israel. Jesus answered and said to him, Because I
 said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see
 51 greater things than these. Verily, verily I say to you, Hereafter ye shall
 see the heaven opened, and the angels of God ascending and descending
 on the Son of man.

II. AND the third day, there was a marriage in Cana of Galilee, and the
 2 mother of Jesus was there. And both Jesus and his disciples were in-
 3 vited to the marriage. And wine falling short, the mother of Jesus

V. 45. *Jesus of Nazareth*—So Philip thought, not knowing he was born in *Bethlehem*. Nathanael was probably the same with *Bartholomew*, that is, the son of *Tholomeu*. St. Matthew joins *Bartholomew* with *Philip* (ch. x. 3.) and St. John places *Nathanael* in the midst of the Apostles, immediately after *Thomas* (ch. xxi. 12.) just as *Bartholomew* is placed, *Acts* i. 13.

V. 46. *Can any good thing come out of Nazareth?* How cautiously should we guard against Popular Prejudices? When these had once possessed so honest an heart, as even that of *Nathanael*, they led him to suspect the blessed *Jesus* himself for an impostor, because he had been brought up at *Nazareth*. But his Integrity prevailed over that foolish Bias, and laid him open to the force of Evidence, which a candid Enquirer will always be glad to admit, even when it brings the most unexpected Discoveries. *Can any good thing?*—that is, Have we ground from Scripture to expect the *Messiah*, or any eminent Prophet, from *Nazareth*? *Philip saith, Come and see:* The same Answer which he had received himself from our Lord the day before.

V. 48. *Under the fig-tree I saw thee*—Perhaps at Prayer.

V. 49. *Nathanael answered*—Happy are

they that are ready to believe, swift to receive the Truth and Grace of God—*Thou art the Son of God*—So he acknowledges now, more than he had heard from *Philip*—*The Son of God, the king of Israel:* A Confession both of the Person and Office of *Christ*.

V. 51. *Hereafter ye shall see*—All of these, as well as thou, who believe on me now, in my State of Humiliation, shall hereafter see me come in my Glory, and all the Angels of God with me. This seems the most natural Sense of the words: Tho' they may also refer to his Ascension.

V. 1. *And the third day*—After he had said this. *In Cana of Galilee*. There were two other Towns of the same name, one in the tribe of *Ephraim*, the other in *Calesyria*.

V. 2. *Jesus and his disciples were invited to the marriage*—*Christ* does not take away human Society, but sanctify it. Water might have quenched thirst; yet our Lord allows Wine; especially at a Festival Solemnity. Such was his Facility in drawing his Disciples at first, who were afterwards to go thro' rougher Ways.

V. 3. *And wine falling short*—How many days the Solemnity had lasted, and on which day our Lord came, or how many Disciples might follow him, does not appear. *His mother saith to him, They have not wine*—Either

4 saith to him, They have not wine. Jesus saith to her, Woman, what
 5 *is it* to me and thee? Mine hour is not yet come. His mother saith
 6 to the servants, Whatsoever he saith to you, do. And there were set
 there six water-pots of stone, after the manner of the purifying of the
 7 Jews, containing two or three measures apiece. Jesus saith to them,
 Fill the water-pots with water. And they filled them up to the brim.
 8 And he saith to them, Draw out now, and carry to the governor of the
 9 feast. And they carried *it*. When the governor of the feast had tasted
 the water that was made wine (he knew not whence it was, but the
 servants, who had drawn the water knew) the governor of the feast
 10 calleth the bridegroom, And saith to him, Every man doth set out
 good wine first, and when men have well drunk, then that which is
 11 worse: *but* thou hast kept the good wine till now. Jesus wrought this
 beginning of miracles in Cana of Galilee, and manifested his glory, and
 his disciples believed on him.

12 AFTER this he went down to Capernaum, he and his mother, and his
 brethren, and his disciples: and they tarried there not many days.
 13 For the passover of the Jews was nigh, and Jesus went up to Jerusalem,
 14 And found in the temple them that sold oxen, and sheep, and doves, and
 15 the changers of money sitting. And having made a scourge of rushes,
 he drove all out of the temple, both the sheep and the oxen, and poured

ther she might mean, Supply them by Miracle: or, Go away, that others may go also, before the Want appears.

V. 4. *Jesus saith to her, Woman*—So our Lord speaks also, ch. xix. 26. It is probable, this was the constant Appellation, which he used to her. He regarded his Father above all, not knowing even his Mother, after the flesh. *What is it to me and thee?* A mild Reproof of her inordinate Concern and untimely Interposal. *Mine hour is not yet come*—The time of my working this Miracle, or, of my going away.

May we not learn hence, if his Mother was rebuked for attempting to direct him, in the days of his Flesh, how absurd is it, to address her, as if she had a right to command him, on the throne of his Glory? Likewise, How indecent is it for us, to direct his Supreme Wisdom, as to the Time or Manner in which He shall appear for us, in any of the Exigencies of Life.

V. 5. *His mother saith to the servants*—Gathering from his Answer, that he was about

to do something Extraordinary.

V. 6. *The purifying of the Jews*—Who purified themselves by frequent Washings; particularly before Eating.

V. 9. *The governor of the feast*. The Bridegroom generally procured some Friend, to order all things at the Entertainment.

V. 10. *And saith*—St. John barely relates the words he spoke, which does not imply his approving them.

V. 11. *And his disciples believed*—More stedfastly.

V. 14. *Oxen, and sheep, and doves*—used for sacrifice—*And the changers of money*—Those who changed foreign money, for that which was current at Jerusalem, for the convenience of them that came from distant Countries.

V. 15. *Having made a scourge of rushes* (which were strewed on the ground) *he drove all out of the temple* (that is, the Court of it) *both the sheep and oxen*: Tho' it does not appear that he struck even them: And much less, any of the men. But a Terror from GOD, it is evident, fell upon them.

V. 18. *Then*

16 out the changers money, and otherthrew the tables, And said to them
 that sold doves, Take these things hence; make not my Father's house
 17 an house of traffick. And his disciples remembered that it is written,
 18 * The zeal of thine house hath eaten me up. Then answered the
 Jews and said to him, What sign shewest thou us, seeing thou dost
 19 these things? Jesus answered and said to them, Destroy this temple,
 20 and I will raise it up in three days. Then said the Jews, Forty and six
 years was this temple in building, and wilt thou raise it up in three days?
 21 But he spake of the temple of his body. When therefore he was risen
 22 from the dead, his disciples remembered that he had said this; and
 23 they believed the scripture, and the word which Jesus had said. Now
 when he was in Jerusalem at the passover, on the feast day, many be-
 24 lieved in his name, beholding the miracles which he did. But Jesus
 25 did not trust himself to them, because he knew all men, And needed
 not that any should testify of man; for he knew what was in man.

III. Now there was a man of the Pharisees, named Nicodemus, a ruler
 2 of the Jews. The same came to him by night, and said to him, Rabbi,
 we know, that thou art a teacher come from God: for no man can do
 3 these miracles which thou dost, except God be with him. Jesus an-
 swered and said to him, Verily, verily I say unto thee, Except a man be

V. 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their friends—*What sign shewest thou?*—So they require a Miracle, to confirm a Miracle!

V. 19. *This temple*—doubtless pointing, while he spoke, to his Body, the Temple and Habitation of the Godhead.

V. 20. *Forty and six years, &c.* Just so many years before the time of this Conversation, *Herod the Great* had begun his most magnificent Reparation of the Temple (one part after another) which he continued all his Life, and which was now going on, and was continued thirty-six years longer, till within Six or Seven Years of the Destruction of the State, City, and Temple by the *Romans*.

V. 22. *They believed the scripture, and the word which Jesus had said*—Concerning his Resurrection.

V. 23. *Many believed*—that he was a Teacher sent from God.

V. 24. *He did not trust himself to them*—Let us learn hence, Not rashly to put ourselves into the Power of others. Let us study a wise and happy Medium, between universal Suspi-

cioufness, and that Easiness which would make us the property, of every pretender to Kindness and Respect.

V. 25. *He, to whom all Things are naked, knew what was in man*—Namely, a desperately deceitful Heart.

V. 1. *A ruler*—One of the Great Council.

V. 2. *The same came*—thro' Desire; but by night—thro' Shame. *We know*—Even we Rulers and Pharisees.

V. 3. *Jesus answered*—That Knowledge will not avail thee, unless thou *be born again*—Otherwise thou canst not see, that is, experience and enjoy, either *the Inward* or the *Glorious Kingdom of God*.

In this solemn Discourse our Lord shews, That no External Profession, no Ceremonial Ordinances or Privileges of Birth, could intitle any to the Blessings of the *Messiah's Kingdom*: That an intire Change of Heart, as well as of Life, was necessary for that purpose: That this could only be wrought in man, by the Almighty Power of God: That every man born into the world, was by nature in a State of Sin, Condemnation, and Misery: That

* *Psal. lxi. 10.*

G g

the

4 born again, he cannot see the kingdom of God. Nicodemus saith to him, How can a man be born, when he is old? Can he enter a second
5 time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and the Spirit, he
6 cannot enter into the kingdom of God. That which is born of the
7 flesh is flesh; and that which is born of the Spirit, is spirit. Marvel
8 not that I said unto thee, Ye must be born again. The wind bloweth
where it listeth, and thou hearest the sound thereof, but canst not tell,
whence it cometh, and whither it goeth: so is every one that is born of
9 the Spirit. Nicodemus answered and said to him, How can these
10 things be? Jesus answered and said to him, Art thou a teacher of
11 Israel, and knowest not these things? Verily, verily I say to thee, we
speak what we know, and testify what we have seen; yet ye receive
12 not our testimony. If I have told you earthly things, and ye believe not,
13 how would ye believe, if I told you heavenly things? For no one hath
gone up to heaven, but he that came down from heaven, the Son of
14 man, who is in heaven. And as Moses lifted up the serpent in the

the free Mercy of God had given his Son to deliver them from it, and to raise them to a blessed Immortality: That all Mankind, *Gentiles* as well as *Jews*, might share in these Benefits, procured by his being lifted up on the Cross, and to be received by *Faith* in him: But that, if they rejected him, their eternal, aggravated Condemnation, would be the certain Consequence. *Except a man be born again*—If our Lord, by being *born again*, means only Reformation of Life, instead of making any new Discovery, he has only thrown a great deal of Obscurity, on what was before plain and obvious.

V. 4. *When he is old*—As *Nicodemus* himself was.

5. *Except a man be born of water and of the Spirit*—Except he experience that great Inward Change by the Spirit, and be baptized (wherever Baptism can be had) as the Outward Sign and Means of it.

V. 6. *That which is born of the flesh is flesh*—Mere flesh, void of the Spirit, yea, at enmity with it—*And that which is born of the Spirit, is spirit*—is spiritual, heavenly, divine, like its Author.

V. 7. *Ye must be born again*—To be born again, is, To be inwardly changed from all Sinfulness to all Holiness. It is fitly so called, because as great a Change then passes on the Soul, as passes on the Body, when it is born into the World.

V. 8. *The wind bloweth* according to its own nature, not thy will, *and thou hearest the sound thereof*; thou art sure it doth blow, *but canst not explain the particular Manner of its acting. So is every one that is born of the Spirit*: The Fact is plain, the Manner of his Operation inexplicable.

V. 11. *We speak what we know*—I and all that believe in me.

V. 12. *Earthly things*—things done on Earth—Such as the New Birth, and the present Privileges of the Children of God. *Heavenly things*—Such as the Eternity of the Son, and the Unity of the Father, Son, and Spirit.

V. 13. *For no one*—For here you must rely on my single testimony, whereas there you have a Cloud of witnesses. *Hath gone up to heaven, but he that came down from heaven*—Then *Enoch* and *Elijah* are not in Heaven, but only in Paradise. *Who is in heaven*—therefore He is Omnipresent: else he could not be in Heaven and on Earth at once. This is a plain instance of what is usually termed the Communication of Properties between the divine and human Nature; whereby what is proper to the divine Nature is spoken concerning the human, and what is proper to the human is, as here, spoken of the divine.

V. 14. *And as Moses, &c.* And this single witness will soon be taken from you; yea, and in a most ignominious manner.

V. 15. *That*

15 wilderness, so must the Son of man be lifted up, That whosoever be-
 16 lieveth on him, may not perish, but have everlasting life. For God so
 loved the world, that he gave his only begotten Son, that whosoever be-
 17 lieveth on him, may not perish, but have everlasting life. For God sent
 not his Son into the world, to condemn the world, but that the world
 18 might be saved thro' him. He that believeth on him, is not condemned;
 but he that believeth not, is condemned already, because he hath not
 19 believed on the name of the only begotten Son of God. And this is the
 condemnation, that light is come into the world, and men loved darkness
 20 rather than light, because their deeds were evil. For every one that
 doth evil, hateth the light, neither cometh to the light, lest his deeds
 21 should be reprov'd. But he that practiseth the truth, cometh to the
 light, that his deeds may be made manifest that they are wrought in
 God.

22 After these things Jesus and his disciples went into the land of Judea,
 23 and there he tarried with them and baptized. And John also was bap-
 tizing in Enon, near Salim, because there was much water there; and
 24 they came and were baptized. For John was not yet cast into prison.
 25 Then there arose a dispute between some of John's disciples and the
 26 Jews, about purifying. And they came to John, and said to him, Rab-
 bi, he that was with thee beyond Jordan, to whom thou gavest testi-

V. 15. *That whosoever, &c.* Yet this must needs be, that hereby he may purchase Salvation for all Believers: All those who look to Him by Faith recovering spiritual Health, even as all that looked at that *Serpent* recovered bodily Health.

V. 16. *Yea, and this was the very Design of God's Love, in sending him into the world. Whosoever believeth on him*—With that Faith which worketh by Love, and hold fast the beginning of their Confidence stedfast to the end. *God so loved the world*—that is, All men under Heaven: even those that despise his Love, and will for that cause finally perish. Otherwise not to believe would be no Sin to them. For what should they believe? Ought they to believe, that *Christ* was given for them? Then he was given for them. *He gave his only Son*—truly and seriously. And *the Son of God gave himself* (Gal. i. 4.) truly and seriously.

V. 17. *God sent not his Son into the world, to condemn the world*—Although many accuse him of it.

V. 18. *He that believeth on him is not con-*

demned—Is acquitted, is justified before God. *The name of the only begotten Son of God.* The name of a person is often put for the person himself. But perhaps it is farther intimated in that Expression, That the Person spoken of is great and magnificent. And therefore it is generally used to express either God the Father, or the Son.

V. 19. *This is the condemnation*—that is, The Cause of it. So God is clear.

V. 21. *He that practiseth the truth* (that is, true Religion) *cometh to the light*—So even *Nicodemus* afterwards did. *Are wrought in God*, that is, in the Light, Power, and Love of God.

V. 22. *Jesus went*—from the Capital City, *Jerusalem, into the land of Judea*, that is, into the Country. *There he baptized*—Not himself; but his Disciples by his Order, ch. iv. 2.

V. 23. *John also was baptizing*—He did not repel them that offered; but he more willingly referred them to *Jesus*.

V. 25. *The Jews*—Those men of *Judea*, who now went to be baptized by *Jesus*: and *John's Disciples, who were mostly of Galilee*,
 G g 2 about

27 mony, behold he baptizeth, and all men come to him. John answered
 and said, A man can receive nothing, unless it be given him from hea-
 28 ven. Ye yourselves bear me witness that I said, I am not the Christ, but
 29 I am sent before him. He that hath the bride is the bridegroom; but
 the friend of the bridegroom, who standeth and heareth him, re-
 joiceth greatly, because of the bridegroom's voice: this my joy therefore
 30 is fulfilled. He must increase, but I *must* decrease. He that cometh
 31 from above is above all: he that is of the earth is earthly, and speaketh
 32 of the earth: he that cometh from heaven is above all. And what he
 hath seen and heard, that he testifieth: yet no man receiveth his testi-
 33 mony. He that hath received his testimony, hath set to his seal, that
 34 GOD is true. For he whom GOD hath sent, speaketh the words of
 35 GOD; for GOD giveth not *him* the Spirit by measure. The Father
 36 loveth the Son, and hath given all things into his hand. He that be-
 lieveth on the Son, hath everlasting life: but he that obeyeth not the
 Son, shall not see life, but the wrath of GOD abideth on him.

IV. WHEN therefore the Lord knew, that the Pharisees had heard, Jesus
 2 maketh and baptizeth more disciples than John, (Tho' Jesus himself
 3 batized not; but his disciples) He left Judea, and departed again into

about purifying—that is, Baptism. They dis-
 puted, Which they should be baptized by.

V. 27. *A man can receive nothing*—Neither
 he, nor I. Neither could he do this, unless
 GOD had sent him: nor can I receive the title
 of *Christ*, or any Honour comparable to that,
 which He hath received from Heaven. They
 seem to have spoken with Jealousy and Resent-
 ment: *John* answers with sweet Composure of
 Spirit.

V. 29. *He that hath the bride is the bride-
 groom*—He whom the bride follows. But all
 men now come to *Jesus*. Hence it is plain,
 He is the Bridegroom—*The friend who heareth
 him*—talk with the bride—*rejoiceth greatly*—
 so far from envying or resenting it.

V. 30. *He must increase, but I must decrease*.
 So they who are now, like *John*, burning and
 shining lights, must (if not suddenly eclipsed)
 like him gradually *decrease*, while others are
increasing about them; as they, in their turns,
 grew up, amidst the Decays of the former Ge-
 neration. Let us know how to set, as well as
 how to rise; and let it comfort our declining
 Days, to trace in those who are likely to suc-
 ceed us in our Work, the openings of yet

greater Usefulness.

V. 31. It is not improbable, that what is add-
 ed, to the End of the chapter, are the words
 of the Evangelist, not the Baptist. *He that is
 of the earth*—a mere man; of earthly original,
 has a Spirit and Speech answerable to it.

V. 32. *No man*—none comparatively, ex-
 ceeding few—*receiveth his testimony*—with true
 Faith.

V. 33. *Hath set to his seal*—It was cu-
 stomary among the *Jews* for the Witnesses to set
 his Seal to the testimony he had given. *That
 GOD is true*—Whose word the *Messiah* speaks.

V. 34. *GOD giveth not him the Spirit by mea-
 sure*—As he did to the Prophets, but immea-
 surably. Hence he speaketh the words of GOD,
 in the most perfect manner.

V. 36. *He that believeth on the Son, hath
 everlasting life*. He hath it already. For he
 loves GOD. And Love is the Essence of Hea-
 ven: *that obeyeth not*—A consequence of not
 believing.

V. 1. *The Lord knew*—tho' none informed
 him of it.

V. 3. *He left Judea*—To shun the Effects
 of their Repentment.

V. 4. *And*

4 Galilee. And he must needs go thro' Samaria. Then cometh he to a
 5 city of Samaria, called Sychar, near the field that Jacob gave to his son
 6 Joseph. Now Jacob's well was there. Jesus therefore being wearied
 with the journey, sat thus by the well. It was about the sixth hour.
 7 There cometh a woman of Samaria to draw water. Jesus saith to her,
 8 Give me to drink. (For his disciples were gone to the city to buy meat.)
 9 Then saith the woman of Samaria to him, How dost thou, being a
 Jew, ask drink of me, who am a woman of Samaria? For the Jews
 10 have no dealings with the Samaritans. Jesus answered and said to her,
 If thou hadst known the gift of God, and who it is that saith to thee,
 Give me to drink, thou wouldst have asked of him, and he would have
 11 given thee living water. The woman saith to him, Sir, thou hast no-
 thing to draw with, and the well is deep: whence then hast thou that
 12 living water? Art thou greater than our father Jacob, who gave us the
 13 well, and himself drank thereof, and his children, and his cattle? Jesus
 answered and said to her, Whosoever drinketh of this water, will thirst
 14 again. But whosoever drinketh of the water that I shall give him, will
 never thirst; but the water that I shall give him, will be in him a foun-
 15 tain of water, springing up into everlasting life. The woman saith to
 him, Sir, give me this water, that I thirst not, neither come hither to

V. 4. *And he must needs go thro' Samaria:* The road lying so.

V. 5. *Sychar*—Formerly called *Sichem* or *Shechem*—*Jacob gave*—On his Death-bed, *Gen. xlviii. 22.*

V. 6. *Jesus sat thus*—Weary as he was—*It was the sixth hour.* Noon: the heat of the day.

V. 7. *Give me to drink.* In this one Conversation he brought her to that knowledge, which the Apostles were so long in attaining.

V. 8. *For his disciples were gone*—Else he needed not have asked her.

V. 9. *How dost thou, &c.* Here open Simplicity appears, from her very first words. *The Jews have no dealings*—None by way of Friendship. They would receive no kind of Favour from them.

V. 10. *If thou hadst known the gift*—the living water—and *who it is*—He who alone is able to give it—*Thou wouldst have asked of him*—On those words the stress lies. *Water.* In like manner he draws the allegory from *Bread*, ch. vi. 27. and from *Light*, ch. viii. 12. the First, the most simple, necessary, common, and salutary things in nature. Living water—

The Spirit and its Fruits. But she might the more easily mistake his Meaning, because *living water* was a common phrase for *spring water*.

V. 12. *Our father Jacob*—So they fancied he was; whereas they were in truth, a mixture of many Nations, placed there by the king of *Assyria*, in the room of the *Israelites* whom he had carried away captive. (*2 Kings xvii. 24.*) *Who gave us the well*—In *Joseph*, their supposed Fore-father—*And drank thereof*—So even he had no better water than this.

V. 14. *Will never thirst*—Will never (provided he continue to drink thereof) be miserable, dissatisfied, without refreshment. If ever that Thirst returns, it will be the fault of the man, not the Water. *But the water that I shall give him*—The Spirit of Faith working by Love—*Shall be in him*—An inward, living principle—a fountain—Not barely a Well, which is soon exhausted—*springing up into everlasting life*—Which is a Confluence, or rather an Ocean of Streams arising from this Fountain.

V. 15. *That I thirst not*—She takes him still in a gross sense.

V. 16. *Jesus*

16 draw. Jesus saith to her, Go, call thy husband, and come hither.
 17 The woman answered and said, I have no husband. Jesus said to her,
 18 Thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast, is not thy husband: in this thou
 19 saidst truly. The woman saith to him, Sir, I perceive that thou art a
 20 prophet. Our fathers worshiped in this mountain: but ye say, that in
 21 Jerusalem is the place where men ought to worship. Jesus saith to
 her, Woman, Believe me, the hour cometh, when ye shall neither in
 22 this mountain, nor at Jerusalem, worship the Father. Ye worship ye
 know not what; we know what we worship; for salvation is from the
 23 Jews. But the hour cometh, and now is, when the true worshipers
 shall worship the Father in spirit and *in* truth; for the Father seeketh
 24 such worshipers. God *is* a spirit, and they that worship him, must
 25 worship *him* in spirit and *in* truth. The woman saith to him, I know

V. 16. *Jesus saith to her*—He now clears the way, that he might give her a better kind of Water than she asked for. *Go call thy husband.* He strikes directly at her bosom Sin.

V. 17. *Thou hast well said*—We may observe in all our Lord's Discourse, the utmost Weightiness, and yet the utmost Courtesy.

V. 18. *Thou hast had five husbands*—Whether they were all dead or not, her own Conscience now awakened would tell her.

V. 19. *Sir, I perceive*—So soon was her heart touched!

V. 20. The instant she perceived this, she proposes what she thought the most important of all Questions. *This mountain*—Pointing to Mount Gerizim. *Sanballat*, by the permission of Alexander the Great, had built a Temple on Mount Gerizim, for Manasseh, who, for marrying Sanballat's Daughter, had been expelled from the Priesthood and from Jerusalem. (Neh. xiii. 28.) This was the place where the Samaritans used to worship in opposition to Jerusalem. And it was to near Sychar, that a man's voice, might be heard from the one to the other. *Our fathers worshiped*—This plainly refers to Abraham and Jacob (from whom the Samaritans pretended to deduce their Genealogy) who erected Altars in this place: (Gen. xii. 6, 7. and xxxiii. 18, 20.) And possibly to the whole Congregation, who were directed, when they came into the land of Canaan, to put the blessing upon mount Gerizim, Deut. xi. 29. *Ye say*—Ye Jews—is the place—namely, The Temple.

V. 21. *Believe me*—Our Lord uses this Expression in this manner but once; and that to a Samaritan. To his own people, the Jews, his usual Language is, *I say unto you.* *The hour cometh when ye*—Both Samaritans and Jews—*shall worship neither in this mountain, nor at Jerusalem*—As preferable to any other Place. True Worship shall be no longer confined to any one Place or Nation.

V. 22. *Ye worship ye know not what*—Ye Samaritans are ignorant, not only of the place, but of the very Object of Worship. Indeed they feared the LORD—after a fashion; but at the same time, served their own gods, 2 Kings xvii. 33. *Salvation is from the Jews.* So spake all the Prophets, that the Saviour should arise out of the Jewish Nation: and that from thence the Knowledge of Him should spread to all Nations under Heaven.

V. 23. *The true worshipers shall worship the Father*—not here or there only, but at all times and in all places.

V. 24. *God is a spirit*—Not only remote from Body, and all the Properties of it, but likewise full of all spiritual Perfections, Power, Wisdom, Love, Holiness. And our Worship should be suitable to his Nature. We should worship him with the truly spiritual Worship, of Faith, Love, and Holiness, animating all our Tempers, Thoughts, Words, and Actions.

V. 25. *The woman saith*—With Joy for what she had already learned, and Desire of fuller Instruction.

V. 26. *Jesus*

that the Messiah is coming, who is called Christ: when he is come, he
 26 will tell us all things. Jesus saith to her, I that speak to thee, am *He*.
 27 And upon this came his disciples, and marvelled that he talked with a
 woman. Yet none said, What seekest thou? Or, Why talkest thou
 with her?

28 The woman then left her water-pot, and went to the city, and saith
 29 to the men, Come, see a man who told me all things that ever I did:
 30 Is not this the Christ? Then they went out of the city, and came to
 31 him. In the mean time his disciples prayed him, saying, Master, eat.
 32 But he said to them, I have meat to eat that ye know not of. The dis-
 33 ciples said one to another, Hath any man brought him to eat? Jesus
 34 saith to them, My meat is, to do the will of him that sent me, and to
 35 finish his work. Say ye not, There are yet four months, and the harvest
 cometh? Lo, I say to you, Lift up your eyes, and survey the fields, for
 36 they are white already to harvest. And he that reapeth, receiveth
 wages, and gathereth fruit to life eternal, that both he that soweth and
 37 he that reapeth may rejoice together. And herein is the saying true,
 38 One soweth, and another reapeth. I have sent you to reap that whereon
 ye have bestowed no labour: others have laboured, and ye are entered
 39 into their labour. And many of the Samaritans out of that city be-
 lieved on him, for the saying of the woman testifying, He told me all

V. 26. *Jesus saith*—Hasting to satisfy her Desire, before his Disciples came. *I am he*. Our Lord did not speak this so plainly to the *Jews*, who were so full of the *Messiah's* Temporal Kingdom. If he had, many would doubtless have taken up Arms in his favour, and others have accused him to the *Roman* Governor. Yet he did in effect declare the thing, tho' he declined the particular Title. For in a multitude of places he represented himself, both as the Son of Man, and as the Son of God: Both which expressions were generally understood by the *Jews*, as peculiarly applicable to the *Messiah*.

V. 27. *His disciples marvelled that he talked with a woman*: Which the *Jewish* Rabbi's reckoned scandalous, for a man of distinction to do. They marvelled likewise at his talking with a woman of that Nation, which was so peculiarly hateful to the *Jews*. *Yet none said*—to the woman, *What seekest thou? Or to Christ, Why talkest thou with her?*

V. 28. *The woman left her water-pot*—forgetting smaller things.

V. 29. *A man who told me all things that*

ever I did—Our Lord had told her but a few things. But his words awakened her Conscience, which soon told her all the rest. *Is not this the Christ?* She does not doubt of it herself, but incites them to make the Enquiry.

V. 31. *In the mean time*—Before the people came.

V. 34. *My meat*—that which satisfies the strongest Appetite of my Soul.

V. 35. *The fields are white already*—As if he had said, The spiritual Harvest is ripe already. The *Samaritans* ripe for the Gospel, covered the ground round about them.

V. 36. *He that reapeth*—whoever saves Souls—*receiveth wages*—a peculiar Blessing to himself—and *gathereth fruit*—many Souls—that he that soweth—*Christ*—the great Sower of the Seed—*may rejoice together*—In Heaven.

V. 37. *That saying*—A common Proverb—*One soweth*—The Prophets and *Christ*—*Another reapeth*—The Apostles, and succeeding Ministers.

V. 38. *I*—the Lord of the whole harvest—*have sent you*—He had employed them already in baptizing, ver. 2.

40 that ever I did. So when the Samaritans were come to him, they be-
 41 sought him to tarry with them. And he abode there two days. And
 42 many more believed, because of his word, And said to the woman,
 We no longer believe, because of thy saying: for we have heard him
 ourselves, and know that this is indeed the Christ, the Saviour of the
 world.

43 After the two days, he departed thence, and went into Galilee.
 44 (Now Jesus himself had testified, That a prophet hath not honour in his
 45 own country.) And when he was come into Galilee, the Galileans re-
 ceived him, having seen all the things that he did in Jerusalem at the
 feast. For they also had come to the feast.

46 So he came again to Cana of Galilee, where he had made the water
 wine. And there was a certain nobleman, whose son was sick at Caper-
 47 naum. When he heard that Jesus was come out of Judea into Galilee,
 he went to him, and besought him, to come down and heal his son;
 48 for he was at the point of death. Jesus said to him, Unless ye see signs
 49 and wonders, ye will in no wise believe. The nobleman saith to him,
 50 Sir, come down, ere my child die. Jesus saith to him, Go: thy son
 liveth. And the man believed the word that Jesus spake to him, and he
 51 went. And as he was now going down, his servants met him and told
 52 him, saying, Thy son liveth. Then he asked of them the hour when he
 amended. And they said to him, Yesterday at the seventh hour the
 53 fever left him. So the father knew, *it was* at the same hour, in which
 Jesus had said to him, Thy son liveth. And himself believed, and his
 54 whole house. This second miracle again Jesus wrought, being come
 out of Judea into Galilee.

V. AFTER this there was a feast of the Jews, and Jesus went up to
 2 Jerusalem. Now there is in Jerusalem, by the sheep-gate, a bath, which
 3 is called in the Hebrew tongue, Bethesda, having five porticos. In
 these lay a great multitude of diseased, of blind, halt, withered, waiting

V. 42. *We know that this is the Saviour of the World*—And not of the Jews only.

V. 43. *He went into Galilee*—that is, into the Country of Galilee; but not to Nazareth. It was at that town only that he had no Honour. Therefore he went to other towns.

V. 47. *To come down*—For Cana stood much higher than Capernaum.

V. 48. *Unless ye see signs and wonders*—Altho' the Samaritans believed without them.

V. 52. *He asked the hour when he amended*:

The more exactly the works of God are considered, the more Faith is increased.

V. 1. *A feast*—Pentecost.

V. 2. *There is in Jerusalem*—Hence it appears, That St. John wrote his Gospel, before Jerusalem was destroyed: It is supposed about thirty years after the Ascension. *Having five porticos*—Built for the Use of the sick. Probably the Bath had five sides. *Bethesda* signifies, *The House of Mercy*.

V. 4. *An*

4 for the moving of the water. For an angel went down at certain times
 5 into the bath, and the water was troubled: and whosoever went in first,
 6 after the troubling of the water, was made whole, whatsoever disease he
 7 had. And a certain man was there, who had been diseased eight and
 8 thirty years. Jesus seeing him lie, and knowing that he had now been
 9 diseased a long time, saith to him, Desirest thou to be made whole? The
 10 infirm man answered him, Sir, I have no man to put me into the bath,
 11 when the water is troubled; and while I am coming, another steppeth
 12 down before me. Jesus saith to him, Rise, take up thy bed and walk.
 13 And immediately the man was made whole, and took up his bed and
 14 walked: and the same day was the sabbath. Then said the Jews to him
 15 that was healed, It is the sabbath; it is not lawful for thee to take up
 16 the bed. He answered, He that made me whole, he said to me, Take
 17 up thy bed and walk. Then asked they him, Who is the man that said
 18 to thee, Take up thy bed and walk? And he that was healed knew not
 19 who he was; for Jesus had retired, a multitude being in the place.
 20 Afterward Jesus findeth him in the temple, and said to him, Lo, thou art
 21 made whole: sin no more, lest a worse thing come to thee. The man
 22 departed and told the Jews, that it was Jesus who had made him whole.
 23 And therefore the Jews persecuted Jesus, and sought to kill him, because
 24 he had done these things on the sabbath. But Jesus answered them,
 25 My Father worketh until now, and I work. Therefore the Jews sought

V. 4. *An angel*—Yet many undoubtedly thought the whole thing to be purely Natural. *At certain times*—Perhaps at a certain hour of the day, during this Paschal Week. *Went down*—The Greek Word implies, That he had ceased going down, before the time of St. John's writing this. God might design this, to raise Expectation of the acceptable time approaching, to add a greater lustre to his Son's Miracles, and to shew that his antient People, were not intirely forgotten of him—*The first*—Whereas the Son of God healed every day not one only, but whole multitudes that resorted to him.

V. 7. *The sick man answered*—Giving the Reason why he was not made whole, notwithstanding his Desire.

V. 14. *Sin no more*—It seems his former Illness, was the Effect or Punishment of Sin.

V. 15. *The man went and told the Jews, That it was Jesus who had made him whole.* One might have expected, that when he had pub-

lished the name of his Benefactor, Crouds would have thronged about *Jesus*, to have heard the words of his mouth, and to have received the Blessings of his Gospel. Instead of this, they surround him with an hostile intent; they even conspire against his Life, and for an imagined Transgression, in point of Ceremony, would have put out this Light of *Israel*. Let us not wonder then, if our Good be evil-spoken of: if even Candor, Benevolence, and Usefulness, do not disarm the Enmity of those who have been taught, to prefer Sacrifice to Mercy; and who dishonouring the genuine Gospel, naturally seek to slander and persecute the Professors, but especially the Defenders of it.

V. 17. *My Father worketh until now, and I work.* From the Creation till now, He hath been working without intermission. I do likewise. This is the Proposition, which is explained from ver. 19 to ver. 30. confirmed and vindicated in the 31st and following verses.

the more to kill him, because he not only broke the sabbath, but also said, that GOD was his own Father, making himself equal with GOD. 19 Then answered Jesus and said to them, Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; but 20 what things soever he doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, so that ye will marvel. 21 For as the Father raiseth and quickeneth the dead, so the Son also 22 quickeneth whom he will. For neither doth the Father judge any one, 23 but hath given all judgment to the Son: That all men may honour the Son, even as they honour the Father. He that honoureth not the Son, 24 honoureth not the Father that sent him. Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into condemnation, but is passed from death 25 to life. 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 26 hear shall live. For as the Father hath life in himself, so hath he 27 given to the Son also to have life in himself, And hath given him authority, to execute judgment likewise, because he is the Son of man.

V. 18. *His own Father*—The Greek word means *his own Father*, in such a sense as no Creature can speak—*making himself equal with GOD*—It is evident all the Hearers so understood him, and that our Lord never contradicted, but confirmed it.

V. 19. *The Son can do nothing of himself*—This is not his Imperfection, but his Glory, resulting from his eternal, intimate, indissoluble Unity with the Father. Hence it is absolutely impossible, that the Son should judge, will, testify, or teach any thing without the Father, ver. 30, &c. ch. vi. 38. ch. vii. 16. Or that he should be known or believed on, separately from the Father. And he here defends his doing Good every day, without Intermision, by the Example of his Father, from which he cannot depart: *These doth the Son likewise*. All these, and only these; seeing He and the Father are One.

V. 20. *The Father sheweth him all things that himself doth*. A proof of the most intimate Unity. *And he will shew him*—By doing them. At the same time (not at different times) the Father sheweth and doth, and the Son seeth and doth—*Greater works*—Jesus oftner terms them Works, than Signs or Wonders, because they were not Wonders in his eyes—*Ye will marvel*—So they did, when he raised Lazarus.

V. 21. *For*—He declares, which are those greater Works, Raising the Dead, and Judging the World. The Power of quickening whom he will, follows from the Power of Judging. These two, *Quickening* and *Judging*, are proposed ver. 21, 22. The Acquittal of Believers, which presupposes Judgment, is treated of in the 24th verse; the quickening some of the dead, verse 25: and the General Resurrection, ver. 28.

V. 22. *For neither doth the Father judge*—Not without the Son: But he doth judge by that Man whom He hath ordained, Acts xvii. 31.

V. 23. *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping Condemnation by Faith: Or unwillingly, when feeling the Wrath of the Judge.

V. 24. *And cometh not into condemnation*—unless he make shipwreck of the Faith.

V. 25. *The dead shall hear the voice of the Son of GOD*—So did Jairus's Daughter, the widow's Son, and Lazarus.

V. 26. *He hath given to the Son*—By eternal Generation—to have life in himself—Absolute independent.

V. 27. *Because he is the Son of man*—He is appointed to judge Mankind, because he was made man.

V. 28. *The*

28 Marvel not at this: for the time is coming, in which all that are in the
 29 graves shall hear his voice, And shall come forth, they that have done
 good, to the resurrection of life, and they that have done evil, to the resur-
 30 rection of damnation. I can do nothing of myself: as I hear, I judge,
 and my judgment is just: because I seek not my own will, but the will of
 31 him that sent me. If I testify of myself, my testimony is not valid.
 32 There is another that testifieth of me, and I know that the testimony
 33 which he testifieth of me is valid. Ye sent to John, and he bare testi-
 34 mony to the truth. But I receive not testimony from man; but these
 35 things I say, that ye may be saved. He was a burning and a shining
 36 light, and ye were willing for a season to rejoice in his light. But I have
 a greater testimony than *that* of John: for the works which the Father
 hath given me to fulfil, the very works which I do, testify of me, that
 37 the Father hath sent me. And the Father who hath sent me, he hath
 testified of me: ye have neither heard his voice at any time, nor seen his
 38 form. And ye have not his word abiding in you; for whom he hath
 39 sent, ye believe not. Search the scriptures: in them ye think ye have
 40 eternal life: and it is they that testify of me. Yet ye will not come to
 41 me, that ye may have life. I receive not honour from men, But I
 42 know you, that ye have not the love of God in you. For I am come
 43 in my Father's name, and ye receive me not: if another shall come in

V. 28. *The time is coming*—when not two or three, but all shall rise.

V. 29. *The resurrection of life*—That Resurrection which leads to Life everlasting.

V. 30. *I can do nothing of myself*—It is impossible I should do any thing separately from my Father. *As I hear*—of the Father, and see, so *I judge* and do; because I am essentially united to him. See ver. 19.

V. 31. *If I testify of myself*—that is, if I alone (which indeed is impossible) *my testimony is not valid*.

V. 32. *There is another*—the Father, ver. 37. *and I know that*, even in your Judgment, his Testimony is beyond Exception.

V. 33. *He bare testimony*, that I am the *Christ*.

V. 34. *But I have no need to receive*, &c. *But these things*—concerning *John*, whom ye yourselves reverence—*I say*, that ye may be saved—So really and seriously did he will their Salvation. Yet they were not saved. Most, if not all, of them died in their Sins.

V. 35. *He was a burning and a shining light*—Inwardly burning with Love and Zeal; out-

wardly shining in all Holiness—*And even ye were willing for a season*—A short time only.

V. 37. *He hath testified of me*—Namely, at my Baptism. I speak not of *Joseph*. Ye are utter strangers to him of whom I speak.

V. 38. *Ye have not his word*—All who believe have the word of the Father (the same with the word of the Son) *abiding in them*, that is, deeply ingrafted in their hearts.

V. 39. *In them ye think ye have eternal life*: Ye think they shew you the way to eternal life. And so they do. For these very Scriptures testify of me.

V. 40. *Yet ye will not come to me*—as they direct you.

V. 41. *I receive not honour from men*. I need it not. I seek it not from you for my own sake.

V. 42. *But I know you*. With this Ray he pierces the Hearts of the Hearers. And this doubtless he spake with the tenderest Compassion.

V. 43. *If another shall come*—Any false *Christ*.

44 his own name, him ye will receive. How can ye believe, while ye receive honour one of another, and seek not the honour that is from God
45 only? Think not that I will accuse you to the Father: there is one
46 that accuseth you *even* Moses, in whom ye trust. For had ye believed
47 Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

VI. * AFTER these things, Jesus went over the sea of Galilee, *the sea of*
2 Tiberias, And a great multitude followed him, because they had seen
3 the miracles which he did on the diseased. But Jesus went up into a
4 mountain, and sat there with his disciples. And the passover, a feast of
5 the Jews, was nigh. Jesus then lifting up his eyes, and seeing a great
6 multitude coming to him, saith to Philip, Whence shall we buy bread,
7 that these may eat? (But this he said, trying him; for he himself knew
8 what he intended to do.) Philip answered him, Two hundred penny-
9 worth of bread is not sufficient for them, that each of them may take a
10 little. One of his disciples, Andrew, Simon Peter's brother, saith to
11 him, Here is a lad, who hath five barley-loaves and two small fishes:
12 but what are they among so many? Jesus said, Make the men sit down.
13 (Now there was much grass in the place) So the men sat down, in
14 number about five thousand. Then Jesus took the loaves, and having
15 given thanks, distributed to the disciples, and the disciples to them that
16 were sat down, and likewise of the fishes as much as they would. When
17 they were filled, he saith to his disciples, Gather up the fragments which
18 remain, that nothing be lost. They therefore gathered *them*, and filled
19 twelve baskets with the fragments of the five barley-loaves, which re-
20 mained over and above to them that had eaten. Then those men,
21 having seen the miracle which Jesus did, said, Of a truth this is the pro-
22 phet that was to come into the world. Jesus therefore knowing, that
23 they were about to come and take him by force to make him a king,
24 again retired to the mountain all alone.

V. 44. *While ye receive honour, &c.* that is, while ye seek the Praise of men, rather than the Praise of God. At the Feast of Pentecost, kept in commemoration of the giving of the Law from Mount *Sinai*, their Sermons used to be full of the Praises of the Law, and of the People to whom it was given. How mortifying then must the following words of our Lord be to them, while they were thus exulting in *Moses* and his Law?

V. 45. *There is one that accuseth you*—By his Writings.

V. 46. *He wrote of me:* Every where; in all his Writings: particularly *Deut. xviii. 15.*

V. 1. *After these things:*—The History of between ten and eleven Months is to be supplied here from the other Evangelists.

V. 3. *Jesus went up*—Before the people overtook him.

V. 5. *Jesus saith to Philip*—Perhaps he had the care of providing Victuals for the family of Apostles.

V. 15. *He retired to the mountain all alone*—Having ordered his Disciples to cross over the Lake.

* *Matt. xiv. 13. Mark vi. 32. Luke ix. 10.*

V. 22. *Who*

16 * In the evening, his disciples went down to the sea, And entering
17 into the vessel, they went over the sea toward Capernaum: And it was
18 now dark, and Jesus was not come to them. And the sea ran high, a
19 great wind blowing. And having rowed about five and twenty or thirty
furlongs, they see Jesus walking on the sea, and drawing nigh to the
20 ship: and they were afraid. But he saith to them, It is I; be not
21 afraid. Then they willingly received him into the ship; and immediately the ship was at the land to which they were bound.

22 The day following, the multitude who had stood on the other side of
the sea, because they saw there was no other vessel there, save that one
into which his disciples went, and that Jesus went not into the vessel
23 with his disciples, but *that* his disciples were gone away alone: (But
there came other little vessels from Tiberias, near the place where they
24 had eaten bread, after the Lord had given thanks) When they saw,
that Jesus was not there, neither his disciples, they also went aboard the
vessels, and came to Capernaum seeking Jesus.

25 And having found him on the other side of the sea, they said to him,
26 Rabbi, when camest thou hither? Jesus answered them and said, Verily
I say to you, Ye seek me, not because ye saw the miracles, but because
27 ye did eat of the loaves, and were satisfied. Labour not for the meat
which perisheth, but for that which endureth to everlasting life, which
the Son of man will give you; for him hath God the Father sealed.
28 Then said they to him, What shall we do, that we may work the works
29 of God? Jesus answered and said to them, This is the work of God,
30 that ye believe on him whom he hath sent. They said therefore to him,
What sign dost thou then, that we may see and believe thee? What
31 dost thou work? Our fathers ate manna in the desert, as it is written,

V. 22. *Who had stood on the other side*— They were forced to stay a while, because there were then no other Vessels; and they staid the less unwillingly, because they saw *Jesus* was not embarked.

V. 26. Our Lord does not satisfy their curiosity, but corrects the wrong motive they had in seeking him: *Because ye did eat*— Merely for Temporal Advantage. Hitherto *Christ* had been gathering Hearers. He now begins to try their Sincerity, by a figurative Discourse concerning his Passion, and the Fruit of it, to be received by Faith.

V. 27. *Labour not for the meat which perisheth*— for bodily Food— Not for that only, not chiefly: not at all, but in subordination to *Grace*, Faith, Love, the *meat which endureth to*

* *Matt. xiv. 22.*

everlasting Life. Him hath the Father sealed— By this very Miracle, as well as by his whole Testimony concerning him. See ch. iii. 33. *Sealing* is a Mark of the Authenticity of a Writing.

V. 28. *The works of God*— Works pleasing to God.

V. 29. *This is the work of God*— The Work most pleasing to God, and the Foundation of all others— *That ye believe.* He expresses it first properly, afterwards figuratively.

V. 30. *What sign dost thou?* Amazing, after what they had just seen!

V. 31. *Our fathers ate manna*— This Sign *Moses* gave them. *He gave them bread from heaven*— from the lower, sublunary Heaven; to which *Jesus* opposes the highest Heaven: In

Mark vi. 45.

32 * He gave them bread from heaven to eat. Then said Jesus to them, Verily, verily I say unto you, Moses gave you not the bread from heaven ;
 33 but my Father giveth you the true bread from heaven. For the bread
 of God is he that cometh down from heaven, and giveth life to the
 34 world. Then said they to him, Lord, ever give us this bread. And
 35 Jesus said to them, I am the bread of life. He that cometh to me shall
 36 never hunger, and he that believeth on me shall never thirst. But I
 37 told you, that tho' ye have seen me, ye believe not. All that the Father
 giveth me, will come to me, and him that cometh to me, I will in no
 38 wise cast out. For I came down from heaven, not to do my own will,
 39 but the will of him that sent me. And this is the will of him that sent
 me, That of all which he hath given me, I should lose nothing, but
 40 should raise it up at the last day. And this is the will of him that sent
 me, that every one who seeth the Son, and believeth on him, should
 have everlasting life : and I will raise him up at the last day.
 41 The Jews then murmured about him, because he said, I am the bread
 42 which came down from heaven. And they said, Is not this Jesus, the
 son of Joseph, whose father and mother we know ? How then saith he,
 43 I came down from heaven ? Jesus answered and said to them, Murmur
 44 not among yourselves. No man can come to me, unless the Father
 who hath sent me, draw him ; and I will raise him up at the last day.

In which sense he says seven times (ver. 32, 33, 38, 50, 58, 62.) That He himself came down from heaven.

V. 32. *Moses gave you not the bread from heaven*—It was not *Moses*, who gave the Manna to your Fathers ; but *my Father* ; who now giveth the true bread from heaven.

V. 33. *He that—giveth life to the world*, not (like the Manna) to one people only : And that from generation to generation. Our Lord does not yet say, I am that bread : else the *Jews* would not have given him so respectful an Answer, ver. 34.

V. 34. *Give us this bread*—Meaning it still, in a literal sense : Yet they seem now to be not far from believing.

V. 35. *I am the bread of life*—Having and giving life—*He that cometh—he that believeth*—Equivalent Expressions—*Shall never hunger, thirst*—Shall be satisfied, happy, for ever.

V. 36. *I have told you*—namely, ver. 26.

V. 37. *All that the Father giveth me*—All that feel themselves lost, and follow the draw-

ings of the Father, He in a peculiar manner giveth to the Son—*Will come to me*—By Faith—*And him that thus cometh to me, I will in no wise cast out*—I will give him Pardon, Holiness, and Heaven, if he endure to the end.

V. 39. *Of all which he hath already given me.* (See ch. xvii. 6, 12.) If they endure to the end. But *Judas* did not.

V. 40. Here is the Sum of the three foregoing verses. *This is the will of him that sent me*—This is the whole of what I have said : This is the Eternal, Unchangeable Will of God. every one who truly believeth, shall have everlasting Life. *Every one who seeth and believeth*—The *Jews* saw, and yet believed not. *And I will raise him up*—As this is the Will of him that sent me, I will perform it effectually.

V. 44. *Christ* having checked their murmuring, continues what he was saying, ver. 40. *No man comes to me, unless my Father draw him*, No man can believe in *Christ*, unless God give him power. He draws us first, by Good Desires.

* *Psal.* lxxviii. 24.

V. 45. *Every*

45 It is written in the prophets, *And they shall be all taught of God. Every man therefore that hath heard and learned of the Father, cometh to me.
 46 Not that any man hath seen the Father, save he who is from God; he
 47 hath seen the Father. Verily, verily I say unto you, he that believeth on
 48 me hath everlasting life. I am the bread of life. Your fathers ate
 49 manna in the wilderness, and yet died. This is the bread which com-
 50 eth down from heaven, that a man may eat of it, and not die. I am the
 51 living bread which came down from heaven: If any man eat of this
 bread, he shall live for ever, and the bread that I will give, is my flesh,
 which I will give for the life of the world.

52 The Jews then debated among themselves, saying, How can this man
 53 give us his flesh to eat? But Jesus said to them, Verily, verily I say unto
 you, unless ye eat the flesh of the Son of man, and drink his blood, ye
 54 have no life in you. He that eateth my flesh, and drinketh my blood,
 55 hath eternal life, and I will raise him up at the last day. For my flesh
 56 is meat indeed, and my blood is drink indeed. He that eateth my flesh,
 57 and drinketh my blood, abideth in me, and I in him. As the living
 Father hath sent me, and I live by the Father, so he that eateth me,
 58 even he shall live by me. This is the bread which came down from
 heaven; not as your fathers ate manna, and died: he that eateth of this
 59 bread, shall live for ever. These things he said in the synagogue, teach-
 ing at Capernaum.

60 Many of his disciples hearing it, said, This is an hard saying: who
 61 can hear it? Jesus knowing in himself that his disciples murmured
 62 about this, said to them, Doth this offend you? *What* if ye shall see

V. 45. *Every man that hath heard*—the secret Voice of God, he, and he only believeth.

V. 46. *Not that any man*—must expect him to appear in a visible Shape—*He who is from God*—In a more eminent manner than any creature.

V. 50. *Not die*—Not spiritually; not eternally.

V. 51. *If any man eat of this bread*—that is, believe in me—*he shall live for ever*—In other words, He that believeth to the end shall be saved. *My flesh which I will give you*—This whole discourse concerning his flesh and blood refers directly to his Passion, remotely to the Lord's Supper.

V. 52. Observe the Degrees: The Jews are tried here; the disciples, ver. 60, 66. the Apostles, ver. 67.

V. 53. *Unless he eat the flesh of the Son of man*—Spiritually: Unless ye draw continual

virtue therefrom by Faith. *Eating his flesh* is only another Expression for believing.

V. 55. *Meat—drink indeed*—With which the Soul of a Believer is as truly fed, as his Body with Meat and Drink.

V. 57. *I live by the Father*—being one with him—*He shall live by me*—being one with me. Amazing Union!

V. 58. *This is*—that is, I am *the bread*—which is not like the Manna your Fathers ate, who died notwithstanding.

V. 60. *This is an hard saying*—Hard to the children of the world, but sweet to the children of God. Scarce ever did our Lord speak more sublimely, even to the Apostles in private. *Who can hear*—Endure it?

V. 62. *What if ye shall see the Son of man ascend where he was before?* How much more incredible will it then appear to you, that he should give you his flesh to eat?

* *Isai.* liv. 13.

63 the Son of man ascend where he was before? It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I have spoken, 64 *they* are spirit and *they* are life. But there are some of you who believe not. (For Jesus had known from the beginning, who they were that 65 believed not, and who would betray him.) Therefore said I to you, That no man can come to me, unless it be given him by my Father. 66 From this *time* many of his disciples went back and walked no more 67 with him. Then said Jesus to the twelve, Are ye also minded to go 68 away? Then Simon Peter answered him, saying, Lord, to whom shall 69 we go? Thou hast the words of eternal life. And we have believed 70 and known, that thou art the Christ, the Son of the living God. Jesus answered them, Have I not chosen you twelve? Yet one of you is a de- 71 vil. He spake of Judas Iscariot, *the son* of Simon; for he it was that would betray him, being one of the twelve.

VII. AFTER these things Jesus walked in Galilee: for he would not walk 2 in Judea, because the Jews sought to kill him. Now the Jews feast of 3 tabernacles was nigh. His brethren therefore said to him, Depart hence and go into Judea, that thy disciples *there* also may see the works which

V. 63. *It is the Spirit*—the Spiritual Meaning of these words, by which God giveth life—*The flesh*—the bare, carnal, literal meaning, profiteth nothing. *The words which I have spoken, they are spirit*—are to be taken in a spiritual sense; and, when they are so understood, *they are life*; that is, a means of spiritual Life to the Hearers.

V. 64. *But there are some of you who believe not*—and so receive no life by them, because you take them in a gross literal sense. *For Jesus knew from the beginning of his Ministry—Who would betray him.* Therefore it is plain, GOD does foresee future Contingencies.

“ But his Fore-knowledge causes not the
“ Fault
“ Which had no less prov'd certain unfore-
“ known.”

V. 65. *Unless it be given*—And it is given to those only, who will receive it on GOD's own terms.

V. 66. *From this time many of his disciples went back*—So our Lord now began to purge his floor. The proud and careless were driven away, and those remained who were meet for the Master's Use.

V. 68. *Thou hast the words of eternal life*—

Thou, and thou alone speakest the words which *shew* the way to Life everlasting.

V. 69. *And we*—who have been with thee from the beginning, whatever others do—*have known*—are absolutely assured—*that thou art the Christ.*

V. 70. *Jesus answered them*—And yet even ye have not all acted suitably to this Knowledge. *Have I not chosen, or elected you twelve*—But they might fall from even that Election: *Yet one of you*—On this gracious Warning, *Judas* ought to have repented—*Is a devil*—is influenced by one.

V. 1. *After these things, Jesus walked in Galilee*—that is, continued there, for some Months after the Second Passover: *For he would not walk*—continue in *Judea*; *because the Jews*—those of them who did not believe; and in particular the chief Priests, Scribes, and Pharisees—*sought* an opportunity to kill him.

V. 2. *The feast of tabernacles*—The Time, Manner, and Reason of this Feast may be seen; Lev. xxiii. 34, &c.

V. 3. *His brethren*—so called according to the *Jewish* way of speaking. They were his Cousins, the Sons of his Mother's Sister. *Depart hence*—from this obscure place.

V. 4. For

4 thou dost. For no man doth any thing in secret, but desireth to be publickly known: if thou dost these things, shew thyself to the world.
 5 (For neither did his brethren believe on him.) Jesus saith to them,
 6 My time is not yet come: your time is always ready. The world can-
 7 not hate you, but me it hateth; because I testify of it, that its works are
 8 evil. Go ye up to the feast; I go not up to this feast yet; because my
 9 time is not yet fully come. Having said these things to them, he abode
 in Galilee.

10 But when his brethren were gone up, then he also went up to the
 11 feast, not openly, but as it were privately. Then the Jews sought him
 12 at the feast, and said, Where is he? And there was much murmuring
 among the multitude concerning him: for some said, He is a good man;
 13 others said, Nay; but he seduceth the people. However, no man spake
 openly of him, for fear of the Jews.

14 Now at the middle of the feast, Jesus went up into the temple and
 15 taught. And the Jews marvelled, saying, How doth this man know
 16 letters, having never learned? Jesus answered them and said, My
 17 doctrine is not mine, but his that sent me. If any man be willing to do
 his will, he shall know of the doctrine, whether it be of God, or whether
 18 I speak of myself. He that speaketh of himself, seeketh his own glory;
 but he that seeketh the glory of him that sent him, the same is true, and
 19 there is no unrighteousness in him. Did not Moses give you the law?

V. 4. *For no man*—who works Miracles—*doth any thing*—of this kind—in secret; but rather *desireth to be* as publick as possible. *If thou really dost these things*, these Miracles which are reported—*shew thyself to the world*—to all men.

V. 6. *Jesus saith*—*Your time is always ready*—This or any time will suit you.

V. 7. *The world cannot hate you*—because ye are of the world. *But me it hateth*—And all that bear the same testimony.

V. 10. *He also went up to the feast*. This was his last Journey but one to *Jerusalem*. The next time he came up, he suffered.

V. 11. *The Jews*—The men of *Judea*, particularly of *Jerusalem*.

V. 12. *There was much murmuring among the multitude*—Much whispering; many private Debates with each other, among those who were come from distant Parts.

V. 13. *However no man spake openly of him*: Not in favour of him—for fear of the *Jews*—those that were in Authority.

V. 14. *Now at the middle of the feast*—which lasted eight days. It is probable, this was on the Sabbath-day—*Jesus went up into the temple*—Directly, without stopping any where else.

V. 15. *How doth this man know letters, having never learned?* How comes he to be so well acquainted with sacred Literature, as to be able thus to expound the Scripture, with such Propriety and Gracefulness, seeing he has never learnt this, at any Place of Education?

V. 16. *My doctrine is not mine*—Acquired by any labour of learning—but *his that sent me*—immediately infused by him.

V. 17. *If any man be willing to do his will, he shall know of the doctrine, whether it be of God*. This is an universal Rule, with regard to all Persons and Doctrines. He that is thoroughly willing to do it, shall certainly know, what the Will of God is.

V. 18. *There is no unrighteousness in him*—No Deceit or Falshood.

V. 19. But ye are unrighteous: for ye violate

20 Yet none of you keepeth the law. Why seek ye to kill me? The people answered and said, Thou hast a devil. Who seeketh to kill thee?
 21 Jesus answered and said to them, I did one work, and ye all marvel
 22 at it. Moses gave you circumcision, (not that it is of Moses, but of the
 23 fathers) and ye circumcise a man on the sabbath. If a man receive cir-
 cumcision on the sabbath, that the law of Moses may not be broken:
 Are ye angry at me, because I intirely healed a man on the sabbath?
 24 Judge not according to appearance, but judge righteous judgment.
 25 Then said some of them of Jerusalem, Is not this he whom they seek
 26 to kill? And lo he speaketh boldly, and they say nothing to him. Do the
 27 rulers know indeed, that this is the Christ? Howbeit, we know this
 man, whence he is: but when Christ cometh, none knoweth whence
 28 he is. Then cried Jesus in the temple as he taught, saying, Do ye both
 know me, and know whence I am? And yet I am not come of myself,
 29 but he that sent me is true, whom ye know not. But I know him; for
 30 I am from him, and he hath sent me. Then they sought to feize him;
 but no man laid hands on him, because his hour was not yet come.
 31 And many of the people believed on him, and said, When Christ com-
 eth, will he do more miracles than these which this man hath done?
 32 The Pharisees heard the people whispering such things concerning him,
 33 and the Pharisees and the chief priests sent officers to feize him. Then
 said Jesus to them, Yet a little time I am with you, and *then* I go to him
 34 that sent me. Ye shall seek, and shall not find me, and where I am,

late that very Law which ye profess so much Zeal for.

V. 20. *The people answered, Thou hast a devil—a lying spirit. Who seeketh to kill thee?* These, coming from distant parts, probably did not know the Design of the Priests and Rulers.

V. 21. *I did*—At the pool of *Bethesda*—*One work*—out of many—*And ye all marvel at it*: Are amazed, because I did it on the Sabbath-day.

V. 22. *Moses gave you circumcision, &c.* The Sense is, Because *Moses* enjoined you Circumcision (tho' indeed it was far more antient than him) you think it no harm to circumcise a man on the Sabbath. And are ye angry at me (which Anger had now continued sixteen Months) for doing so much greater a good, for healing a man, body and soul, on the Sabbath?

V. 27. *When Christ cometh, none knoweth whence he is.* This *Jewish* Tradition was true, with regard to his Divine Nature: In that re-

spect, none could declare his generation. But it was not true with regard to his Human Nature; for both his Family and the place of his Birth were plainly foretold.

V. 28. *Then cried Jesus*—With a loud and earnest voice—*Do ye both know me, and know whence I am?* Ye do indeed know whence I am as a man. But ye know not my Divine Nature, nor that I am sent from God.

V. 29. *I am from him*: By eternal Generation—*And he hath sent me*—His Mission follows from his Generation. These two points answer those; *Do ye know me? Do ye know whence I am?*

V. 30. *His hour*—the time of his Suffering.

V. 33. *Then said Jesus*—Continuing his Discourse (from the 29th verse) which they had interrupted.

V. 34. *Ye shall seek me*—Whom ye now despise. These words are as it were the Text, which is commented upon, in this and the following

35 ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed among
 36 the Greeks, and teach the Greeks? What saying is this that he said, Ye shall seek me, and shall not find *me*? And where I am, ye cannot come?
 37 On the last, the great *day* of the feast, Jesus stood and cried, saying,
 38 If any man thirst, let him come to me and drink. He that believeth on me, out of his belly (as the scripture hath said) shall flow rivers of living
 39 water. This he spake of the Spirit, which they who believed on him were to receive: for the Holy Ghost was not yet *given*, because Jesus
 40 was not yet glorified. Many of the people therefore hearing this dis-
 41 course, said, Certainly this is the prophet. Others said, This is the
 42 Christ. But some said, Doth Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and from * Beth-
 43 lehem, the town where David was? So there was a division among the
 44 people concerning him. And some of them would have seized him;
 45 but no man laid hands on him. So the officers came to the chief priests and Pharisees; and they said to them, Why have ye not brought him?
 46, 47 The officers answered, Never man spake like this man. The Pharisees
 48 answered, Are ye also deceived? Hath any of the rulers believed on
 49 him, or of the Pharisees? But this populace, who know not the law,

lowing chapter. *Where I am*—*Christ's* so frequently saying while on Earth, *where I am*, when he spake of his being in Heaven, intimates his perpetual Presence there in his Divine Nature; tho' his going thither was a future thing, with regard to his human Nature.

V. 35. *Will he go to the dispersed among the Greeks*—The Jews scattered abroad in heathen Nations, Greece particularly. Or, *Will he teach the Greeks?*—The Heathens themselves?

V. 37. *On the last day, the great day of the feast*—On this day there was the greatest concourse of people, and they were then wont to fetch water from the fountain of *Siloam*, which the Priests poured out on the Great Altar, singing one to another, *With joy shall ye draw water from the wells of salvation*. On this day likewise they commemorated God's miraculously giving water out of the Rock, and offered up solemn Prayers for seasonable Rains.

V. 38. *He that believeth*—This answers to *let him come to me*. And whosoever doth come to him by faith, his inmost soul shall be filled with *living water*, with abundance of Peace,

Joy, and Love, which shall likewise flow from him to others. *As the Scripture hath said*—Not expressly, in any one particular place. But here is a General Reference to all those Scriptures which speak of the *Effusion of the Spirit* by the *Messiah*, under the Similitude of *pouring out water*.

V. 39. *The Holy Ghost was not yet given*: that is, Those Fruits of the Spirit were *not yet given* even to true Believers, in that full measure.

V. 41. *The prophet*—whom we expect to be the Fore-runner of the *Messiah*.

V. 42. *From Bethlehem*—And how could they forget, that *Jesus* was born there? Had not *Herod* given them terrible reason to remember it?

V. 48. *Hath any of the rulers or of the Pharisees, any man of Quality, or of Learning, believed on him?*

V. 49. *But this populace, who know not the law*—this ignorant rabble—are *accused*—are by that ignorance exposed to the curse of being thus seduced.

* *Mic.* v. 1.

I i 2

V. 50. *Nico-*

50 are accursed. Nicodemus (he that had come to Jesus by night, being one of
51 them) saith to them, Doth our law judge a man before it hear him, and
52 know what he doth? They answered and said to him, Art thou also a
53 Galilean? Search and see, that out of Galilee ariseth no prophet. And
VIII. every man went to his own house. But Jesus went to the mount of
Olives.

2 AND early in the morning he returned to the temple, and all the peo-
3 ple came to him, and sitting down he taught them. And the scribes
and Pharisees bring a woman taken in adultery, and having set her in
4 the midst, They say to him, Master, this woman was taken actually com-
5 mitting adultery. Now * Moses hath commanded us in the law, to
6 stone such. What therefore sayest thou? This they spoke tempting him,
that they might have to accuse him. But Jesus stooping down, wrote
7 with his finger on the ground. And as they continued asking him, he
raised himself and said to them, He that is without sin among you, let
8 him first cast a stone at her. Then stooping down again, he wrote on
9 the ground. But they who heard *it*, went out one by one, beginning at
the eldest; and Jesus was left alone, and the woman standing in the

V. 50. *Nicodemus, who had come to Jesus by night, having now a little more courage, being one of them, being present as a member of the great Council, saith to them—Do not we ourselves act as if we knew not the Law, if we pass sentence on a man before we hear him?*

V. 52. *They answered—By personal Reflection; the Argument they could not, and therefore did not attempt to, answer. Art thou also a Galilean? One of his party? Out of Galilee ariseth no prophet. They could not but know the contrary. They knew Jonah arose out of Gath-hepher; and Nahum from another village in Galilee. Yea, and Tisbe, the town of Elijab, the Tisbite was in Galilee also. They might likewise have known, that Jesus was not born in Galilee, but at Bethlehem, even from the publick Register there, and from the Genealogies of the Family of David. They were conscious this poor Answer would not bear Examination, and so took care to prevent a Reply.*

V. 53. *And every man went to his own house. So that short, plain Question of Nicodemus, spoiled all their measures, and broke up the Council! A word spoken in season, how good is it? Especially, when God gives it his Blessing.*

V. 5. *Moses hath commanded us to stone such—*

If they spoke accurately, this must have been a woman, who having been betrothed to an Husband, had been guilty of this crime before the Marriage was compleated; for such only *Moses* commanded to be stoned. He commanded indeed, that other Adulteresses should be put to death; but the manner of Death was not specified.

V. 6. *That they might have to accuse him—* Either of usurping the Office of a Judge, if he condemned her: Or, of being an Enemy to the Law, if he acquitted her. *Jesus stooping down, wrote with his finger on the ground. GOD wrote once in the Old Testament; Christ once in the New: Perhaps the words which he afterward spoke, when they continued asking him. By this silent Action, He, 1. fixt their wandering, hurrying thoughts, in order to awaken their Conscience; and 2. signified, That he was not then come to condemn, but to save the World.*

V. 7. *He that is without sin—* He that is not guilty (his own Conscience being the Judge) either of the same Sin, or of some nearly resembling it.

V. 9. *Jesus was left alone—* By all those Scribes and Pharisees who had proposed the Question. But many others remained, to

* Deut. xxii. 23.

whom

10 midst. Then Jesus raising himself up, and seeing none but the woman, said to her, Woman, where are thine accusers? Hath no man condemned thee? She saith, No man, Sir. And Jesus said unto her, Neither do I condemn thee. Go, and sin no more.

12 Then spake Jesus again to them, saying, I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou testifiest of thyself; thy testimony is not valid. Jesus answered and said to them, Tho' I testify of myself, yet my testimony is valid: for I know whence I came, and whither I go: but ye know not whence I came, or whither I go. Ye judge after the flesh: I judge no man. And yet if I judge, my judgment is valid; for I am not alone: but I and the Father that sent me. Even in your law it is written, * The testimony of two men is valid. I am one that testify of myself, and the Father that sent me, testifieth of me. Then said they to him, Where is thy Father? Jesus answered, Ye neither know me nor my Father. If ye had known me, ye would have known my Father also. These words spake he in the trea-

whom our Lord directed his Discourse presently after.

V. 10. *Hath no man condemned thee?* Has no judicial Sentence been passed upon thee?

V. 11. *Neither do I condemn thee*—Neither do I take upon me to pass any such Sentence. Let this Deliverance lead thee to Repentance.

V. 12. *He that followeth me shall not walk in darkness*—In Ignorance, Wickedness, Misery: *But shall have the light of life.* He that closely, humbly, steddily follows me, shall have the divine Light continually shining upon him, diffusing over his Soul, Knowledge, Holiness, Joy, till he is guided by it to Life everlasting.

V. 13. *Thou testifiest of thyself: thy testimony is not valid.* They retort upon our Lord his own words (ch. v. 31.) *If I testify of myself, my testimony is not valid.* He had then added, *There is another who testifieth of me.* To the same effect, he replies here. (ver. 14.) *Tho' I testify of myself, yet my testimony is valid;* for I am inseparably united to the Father. *I know*—And from firm and certain knowledge proceeds the most unexceptionable Testimony—*Whence I came, and whither I go.* To these two heads may be referred all the Doctrine concerning *Christ.* The former is treated of ver. 16, &c. the latter, ver. 21, &c. *I know whence I came from Eternity: ye know not even whence I came*

as I appear now.

V. 15. *Ye judge after the flesh*—as the flesh, that is, corrupt Nature dictates—*I judge no man*—Not thus: not now: not at my first coming.

V. 16. *I am not alone*—No more in judging, than in testifying: *But I and the Father that sent me.* His Father is in him, and he is in the Father (ch. xiv. 10, 11.) And so the Father is no more alone without the Son, than the Son is without the Father (*Prov.* viii. 22, 23, 30.) His Father and He are not one and another God, but one God (tho' distinct Persons) and so inseparable from each other. And tho' the Son came from the Father, to assume Human Nature, and perform his Office as the *Messiah* upon Earth, as God is sometimes said to come from Heaven, for particular Manifestations of himself: yet *Christ* did not leave the Father, nor the Father leave Him, any more than God leaves Heaven, when He is said to come down to the Earth.

V. 19. *Then said they to him, Where is thy Father?* *Jesus answered*—Shewing the perverseness of their Question; and teaching, That they ought first to know the Son, if they would know the Father. *Where the Father is,* He shews ver. 23. Meantime he plainly intimates, That the Father and He were distinct

* *Deut.* xix. 15.

fury, as he taught in the temple. And no man seized him; for his hour was not yet come.

21 Then said Jesus again to them, I go, and ye shall seek me, and shall
22 die in your sin. Whither I go, ye cannot come. The Jews said there-
fore, Will he kill himself? Because he saith, Whither I go, ye cannot
23 come. And he said to them, Ye are from beneath; I am from above:
24 ye are of this world; I am not of this world. Therefore I said, Ye shall
die in your sins; for if ye believe not, that I AM, ye shall die in your
25 sins. Then said they to him, Who art thou? And Jesus saith to them,
26 Even what I say to you from the beginning. I have many things to say
and to judge of you: but he that sent me is true, and I speak to the
27 world the things which I have heard from him. They understood not,
28 that he spake to them of the Father. Jesus therefore saith to them,
When ye shall have lifted up the Son of man, then shall ye know that I
AM, and *that* I do nothing of myself, but as my Father hath taught me,
29 I speak these things. And he that sent me is with me: the Father hath
30 not left me alone; for I do always the things that please him. As he
spake these words, many believed on him.

31 Then said Jesus to the Jews who believed on him, If ye continue in
32 my word, ye are my disciples indeed: And ye shall know the truth,
33 and the truth shall make you free. They answered him, We are
Abraham's offspring, and were never enslaved to any man: how sayest

Persons, as they were Two Witnesses: And yet One in Essence, as the Knowledge of Him includes the Knowledge of the Father.

V. 21. *To them*—To a fresh Company.

V. 23. *Ye are*—Again he passes over their interruption, and proves what he advanced, ver. 21. *From beneath*—from the Earth—*I am from above*. Here he directly shews, whence He came, even from Heaven, and whither he goes.

V. 24. *If ye believe not that I AM*—Here (as in the 58th verse) our Lord claims the Divine Name, I AM, *Exod. iii. 14.* But the Jews, as if he had stopt short, and not finished the Sentence, answered, *Who art thou?*

V. 25. *Even what I say to you from the beginning*—The same which I say to you, as it were in one Discourse, with one even tenor from the time I first spake to you.

V. 26. *I have many things to say and to judge of you*: I have much to say concerning your inexcusable Unbelief: *but he that sent me is true*; whether ye believe or no—*And I speak the*

things which I have heard from him—I deliver truly what he hath given me in charge.

V. 27. *They*—the fresh Company with whom he began to converse, ver. 21.—*understood not*—that by him that sent him, he meant GOD the Father. Therefore, in the 28th and 29th verses, he speaks plainly of the Father, and again claims the Divine Name, I AM.

V. 28. *When ye shall have lifted up*—On the Cross—*Ye shall know*—And so many of them did—*That I AM*—GOD over all—*And that I do nothing of myself*: being One with the Father.

V. 29. *The Father hath not left me alone*—Never, from the moment I came into the World.

V. 32. *The truth*—Written in your hearts by the Spirit of GOD—*shall make you free*—from Guilt, Sin, Misery, Satan.

V. 33. *They*—the other Jews that were by (not those that believed) as appears by the whole tenor of the Conversation. *We were never enslaved to any man*: A bold notorious untruth. At that very time, they were enslaved to the Romans.

V. 34. *Jesus*

34 thou, Ye shall be made free. Jesus answered them, Verily, verily I say
 35 unto you, he that practiseth sin, is the slave of sin: And the slave abideth
 36 not in the house for ever; *but* the Son abideth ever. If therefore the
 Son shall make you free, ye will be free indeed. I know that ye are
 37 Abraham's offspring: yet ye seek to kill me, because my word hath no
 38 place in you. I speak that which I have seen with my father, and ye do
 39 that which ye have heard from your father. They answered and said to
 him, Abraham is our father. Jesus saith to them, If ye were the children
 40 of Abraham, ye would do the works of Abraham. But now ye seek to
 kill me, a man who hath told you the truth which I have heard from
 41 GOD. Abraham did not thus. Ye do the deeds of your father. They
 said to him, We were not born of fornication; we have one Father, *even*
 42 GOD. Jesus said to them, If GOD were your father, ye would love me;
 for I proceeded forth, and come from GOD. I AM come not of myself,
 43 but He hath sent me. Why do ye not understand my discourse? *Even*
 44 because ye cannot hear my word. Ye are of *your* father the devil, and
 your will is, to do the desires of your father. He was a murderer from
 the beginning, and abode not in the truth; for there is no truth in him.
 When he speaketh a lie, he speaketh of his own; for he is a liar, and
 45 the father of it. But because I speak the truth, ye believe me not.
 46 Which of you convicteth me of sin? And if I speak the truth, why do

V. 34. *Jesus answered*—Each branch of their Objection, first concerning Freedom, then concerning their being *Abraham's* Offspring: ver. 37, &c. *He that practiseth sin*—that lives in it, is in fact the slave of sin.

V. 35. *And the slave abideth not in the house*—All sinners shall be cast out of GOD's House, as the Slave was out of *Abraham's*: But I the Son abide therein for ever.

V. 36. *If I therefore make you free, ye shall partake of the same privilege*; being made free from all Guilt and Sin, ye shall abide in the House of GOD for ever.

V. 37. *I know that ye are Abraham's offspring*—As to the other Branch of your Objection, *I know ye are Abraham's offspring*, after the flesh: but not in a spiritual Sense. Ye are not followers of the Faith of *Abraham*: my word hath no place in your Hearts.

V. 41. *Ye do the deeds of your father*. He is not named yet. But when they presumed to call GOD their Father, then he is expressly called The Devil, ver. 44.

V. 42. *I proceeded forth*—as GOD—and

come—as *Christ*.

V. 43. *Ye cannot*—Such is your Stubbornness and Pride—*Hear*—receive, obey my word. Not being *desirous to do my will*, ye cannot understand my Doctrine, ch. vii. 17.

V. 44. *He was a murderer*—In inclination—*from the beginning*—of his becoming a Devil—*And abode not in the truth*—commencing murderer and liar at the same time. And certainly *he was a killer of men* (as the Greek Word properly signifies) *from the beginning* of the World: for from the very Creation, he designed and contrived the Ruin of Men. *When he speaketh a lie, he speaketh of his own*—For he is the proper Parent, and as it were, Creator of it—See the Origin not only of Lies, but of Evil in general.

V. 45. *Because I speak the truth*—Which liars hate.

V. 46. *Which of you convicteth me of sin?* And is not my Life as unreprouvable as my Doctrine? Does not my whole Behaviour confirm the Truth of what I teach?

V. 47. *He*

47 ye not believe me? He that is of God, heareth God's words; ye there-
 48 fore hear *them* not, because ye are not of God. Then answered the
 Jews and said to him, Say we not well, That thou art a Samaritan, and
 49 hast a devil? Jesus answered, I have not a devil; but I honour my Fa-
 50 ther, and ye dishonour me. I seek not my own glory; there is one that
 51 seeketh *it* and judgeth. Verily, verily I say unto you, if a man keep my
 52 word, he shall never see death. Then said the Jews to him, Now we
 know that thou hast a devil. Abraham is dead and the prophets; yet
 53 thou sayest, If a man keep my word, he shall never taste of death. Art
 thou greater than our father Abraham, who is dead? The prophets also
 54 are dead. Whom makest thou thyself? Jesus answered, If I honour
 myself, my honour is nothing: it is my Father that honoureth me, of
 55 whom ye say, He is our God. Yet ye have not known him: but I
 know him. And if I should say, I know him not, I should be a liar like
 56 you; but I know him, and keep his word. Your father Abraham
 57 longed to see my day; and he saw *it* and was glad. Then said the Jews
 to him, Thou art not yet fifty years old, and hast thou seen Abraham?
 58 Jesus said to them, Verily, verily I say unto you, before Abraham was, I
 59 AM. Then took they up stones to cast at him; but Jesus concealed him-
 self, and went out of the temple, going thro' the midst of them, and so
 passed on.

V. 47. *He that is of God*—that either loves or fears him—*heareth*, with Joy and Reverence, God's words, which I preach.

V. 48. *Say we not well*—Have we not just cause to say—*thou art a Samaritan*—an Enemy to our Church and Nation—and *hast a devil*—art possessed by a proud and lying Spirit?

V. 49. *I honour my Father*—I seek his Honour only.

V. 50. *I seek not my own glory*—that is, As I am the *Messiah*, I consult not my own glory. I need not. For my Father consulteth it, and will pass Sentence on you accordingly.

V. 51. *If a man keep my word*—So will my Father consult my Glory. We keep his Doctrine, by believing, his Promises by hoping, his Commands by obeying—*He shall never see death*—that is, Death Eternal—He shall live for ever. Hereby he proves, that he was no *Samaritan*. For the *Samaritans* in general were *Saducees*.

V. 54. *If I honour myself*—referring to their words, *Whom makest thou thyself?*

V. 56. *He saw it*—by Faith, in Types, Figures, and Promises. As particularly in *Melchisedec*: In the Appearance of *Jehovah* to him in the plains of *Mamre*: (Gen. xviii. 1.) And in the Promise, That *in his Seed all the nations of the earth should be blessed*. Possibly he had likewise a peculiar Revelation, either of *Christ's* First or Second coming.

V. 57. *Thou art not yet fifty years old*—At the most. Perhaps the Gravity of our Lord's Countenance, together with his Afflictions and Labours, might make him appear older than he really was. *Hast thou seen Abraham?* Which they justly supposed must have been, if *Abraham* had seen him.

V. 58. *Before Abraham was, I AM*—Even from everlasting to everlasting. This is a direct Answer to the Objection of the *Jews*, and shews how much *greater* he was than *Abraham*.

V. 59. *Then took they up stones*—to stone him as a blasphemer—*But Jesus concealed himself*—Probably by becoming invisible—*And so passed on*—With the same ease, as if none had been there.

V. 2. *Who*.

IX. AND as he passed on, he saw a man who had been blind from his
 2 birth. And his disciples asked him, saying, Master, who sinned, this
 3 man, or his parents, that he was born blind? Jesus answered, Neither
 hath this man sinned, nor his parents, but that the works of God might
 4 be made manifest thro' him. I must work the works of him that sent
 me, while it is day; the night is coming, when no man can work.
 5 While I am in the world, I am the light of the world. Having said
 6 this, he spit on the ground, and made clay with the spittle, and anointed
 7 the eyes of the blind man with the clay, And said to him, Go wash at
 the pool of Siloam, (which is by interpretation, Sent.) He went there-
 fore, and washed, and came seeing.
 8 Then the neighbours and they who had seen him before, when he
 9 was blind, said, Is not this he who used to sit begging? Some said,
 10 This is he: others, He is like him: *but* he said, I am *he*. They said to
 11 him, How were thine eyes opened? He answered and said, A man called

V. 2. *Who sinned, this man, or his parents, that he was born blind?* that is, Was it for his own Sins, or for the sins of his Parents? They suppose (as many of the *Jews* did, tho' without any ground from Scripture) that he might have sinned in a Pre-existent State, before he came into this World.

V. 3. *Jesus answered, Neither has this man sinned, nor his parents*—It was not the manner of our Lord, to answer any Questions that were of no use, but to gratify an idle Curiosity. Therefore he determines nothing concerning this. The scope of his Answer is, It was neither for any sins of his own, nor of his Parents; but that the Power of God might be displayed.

V. 4. *The night is coming—Christ is the Light.* When the Light is withdrawn, night comes—*When no man can work.* No man can do any things toward working out his Salvation after this life is ended. Yet *Christ can work always*: But he was to work upon Earth, only during *the day*, or Season, which was appointed for him.

V. 5. *I am the light of the world*—I teach Men inwardly by my Spirit, and outwardly by my preaching, what is the Will of God; and I shew them, by my example, how they must do it.

V. 6. *He anointed the eyes of the blind man with the clay*—This might almost have blinded a man that had sight. But what could it do toward curing the blind? It reminds us, That God is no farther from the Event, when he

works either with or without Means; and that all the Creatures are only that, which his Almighty Operation makes them.

V. 7. *Go, wash at the pool of Siloam.* Perhaps our Lord intended to make the Miracle more taken notice of. For a Croud of People would naturally gather round him, to observe the Event of so strange a Prescription. And it is exceedingly probable, the Guide who must have led him in traversing a great part of the City, would mention the Errand he was going upon, and so call those who saw him to a greater Attention.

From the Fountain of *Siloam*, which was without the walls of *Jerusalem*, a little Stream flowed into the City, which was received in a kind of Basin, near the Temple, and called, the Pool of *Siloam*. Which is by interpretation, *Sent*: And so was a Type of the *Messiah*, who was sent of God. *He went and washed, and came seeing.* He believed, and obeyed, and found a Blessing. Had he been wise in his own eyes, and reasoned like *Naaman*, on the Impropriety of the Means, he had justly been left in darkness. Lord, may our proud Hearts be subdued to the Methods of thy recovering Grace! May we leave thee to chuse, how thou wilt bestow Favours, which it is our highest interest to receive on any terms.

V. 11. *A man called Jesus*—He seems to have been before totally ignorant of him:

Jesus made clay and anointed my eyes, and said to me, Go to the pool of
12 Siloam and wash. And I went, and washed, and received sight. Then
said they to him, Where is he? He said, I know not.

13 They bring to the Pharisees the man who had aforetime been blind.

14 (It was the sabbath, when Jesus made the clay and opened his eyes.)

15 Again the Pharisees also asked him, How he had received his sight?

He said to them, He put clay on my eyes, and I washed, and see.

16 Therefore said some of the Pharisees, This man is not of God, because
he keepeth not the sabbath. Others said, How can a man that is a sin-

17 ner, do such miracles? And there was a division among them. They

say to the blind man again, What sayest thou of him, for that he hath

18 opened thine eyes? He said, He is a prophet. But the Jews did not

believe concerning him, that he had been blind and received his sight,

19 till they had called the parents of him who had received his sight. And

they asked them, saying, Is this your son, who ye say was born blind?

20 How then doth he now see? His parents answered them, and said,

21 We know that this is our son, and that he was born blind. But how

he now seeth, we know not, or who hath opened his eyes, we know

22 not. He is of age: ask him; he will speak concerning himself. His

parents said this, because they feared the Jews; for the Jews had al-

ready agreed, That if any man should own him *to be* Christ, he should

23 be put out of the synagogue. Therefore said his parents, He is of age;

ask him.

24 Therefore they called a second time the man that had been blind, and

said to him, Give glory to God; we know that this man is a sinner.

25 He answered and said, That he is a sinner I know not: one thing I

26 know, that I was blind, and now see. They said to him again, What

27 did he to thee? How opened he thine eyes? He answered them, I

have told you already, and ye did not hearken: why would ye hear *it*

28 again? Are ye also willing to be his disciples? Then they reviled him

and said, Thou art a disciple of that *fellow*; but we are disciples of

29 Moses. We know that God spake to Moses; but we know not this

V. 14. *Anointing the eyes with any kind of Medicine on the Sabbath, was particularly forbidden by the tradition of the Elders.*

V. 16. *This man is not of God*—Not sent of God. *How can a man that is a sinner*—that is, such a Sinner, as to be incapable of being sent by God—*do such miracles?*

V. 17. *What sayest thou of him, for that he*

hath opened thine eyes? What Inference dost thou draw herefrom?

V. 22. *He should be put out of the synagogue*—that is, be excommunicated.

V. 27. *Are ye also*—as well as I, at length convinced, and willing to be his Disciples?

V. 29. *We know not whence he is*—By what Power or Authority he does these things.

V. 30. *Tha*

30 *fellow*, whence he is. The man answered and said to them, Why herein is a marvellous thing, that ye know not whence he is; altho' he hath
 31 opened my eyes! We know that GOD heareth not sinners; but if a
 32 man be a worshiper of GOD, and do his will, him he heareth. Since
 the world began it was not heard, that any man opened the eyes of one
 33 that was born blind. If this man were not of GOD, he could do nothing.
 34 They answered and said to him, Thou wast altogether born in sins, and
 dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and having found him, he
 36 said to him, Dost thou believe on the Son of GOD? He answered and
 37 said, Sir, who is he, that I may believe on him? Jesus said to him,
 38 Thou hast both seen him, and he that talketh with thee is he. And he
 39 said, Lord, I believe. And he worshiped him. Jesus said, For judg-
 ment am I come into the world, that they who see not, may see, and that
 40 they who see, may become blind. And some of the Pharisees that were
 41 with him heard this, and said to him, Are we blind also? Jesus said to
 them, If ye had been blind, ye would have had no sin. But now ye say,
 We see: therefore your sin remaineth.

X. Verily, verily I say to you, he that entereth not by the door into the
 sheepfold, but climbeth up some other way, he is a thief and a robber.

V. 30. *The man answered*—Utterly illiterate as he was. And with what Strength and Clearness of Reason? So had GOD opened the Eyes of his Understanding, as well as his Bodily Eyes. *Why herein is a marvellous thing*—*That ye*—the Teachers and Guides of the People, should not know, that a man who has wrought a Miracle, the like of which was never heard of before, must be from Heaven, sent by GOD.

V. 31. *We*—even we of the Populace—*know that GOD heareth not sinners*: Not impenitent Sinners, so as to answer their Prayers in this manner. The honest Courage of this Man in adhering to the Truth, tho' he knew the consequence (ver. 22.) gives him Claim to the title of a Confessor.

V. 33. *He could do nothing*—of this kind; nothing miraculous.

V. 34. *Born in sins*—and therefore, they supposed, born blind—*They cast him out*—of the Synagogue; excommunicated him.

V. 35. *Having found him*: for he had sought him.

V. 36. *Who is he, that I may believe?* This implies some degree of Faith already. He was

ready to receive whatever *Jesus* said.

V. 37. *Lord, I believe*—What an excellent Spirit was this man of? Of so deep and strong an Understanding: (As he had just shewn, to the confusion of the Pharisees:) And yet of so teachable a Temper!

V. 39. *For judgment am I come into the world*—that is, The Consequence of my coming, will be, That by the just Judgment of GOD, while the blind in Body and Soul receive their sight, they who boast they see, will be given up to still greater Blindness than before.

V. 41. *If ye had been blind*—Invincibly ignorant: if ye had not had so many means of knowing—*ye would have had no sin*—comparatively to what ye have now. *But now ye say, ye yourselves acknowledge, ye see: therefore your sin remaineth*—without Excuse, without Remedy.

V. 1. *He that entereth not by the door*—By *Christ*. He is the only lawful Entrance—*Into the sheep-fold*—The Church—*He is a thief and a robber*—In GOD's account. Such were all those Teachers, to whom our Lord had been just speaking.

3 But he that entereth in by the door, is the shepherd of the sheep. To him the door-keeper openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath led forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. They will not follow a stranger, but will flee from him; for they know not the voice of strangers. This parable spake Jesus to them; but they understood not what things they were which he spake to them.

7 Therefore Jesus said to them again, Verily, verily I say unto you, I am the door of the sheep. Whosoever are come before me, are thieves and robbers; but the sheep did not hear them. I am the door; if any one enter in by me, he shall be safe, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come that they may have life, and that they may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the

V. 3. *To him the door-keeper openeth.* Christ is considered as the Shepherd, ver. 11. As *the Door*, in the first and following Verses. And as it is not unworthy of *Christ*, to be styled, *The Door*, by which both the Sheep and the true Pastors enter, so neither is it unworthy of *God the Father*, to be styled *the Door-keeper*. See *Acts* xiv. 27. *Col.* iv. 3. *Rev.* iii. 8. *Acts* xvi. 14. *And the sheep bear his voice*—The Circumstances that follow, exactly agree with the Customs of the antient Eastern Shepherds. They called their sheep by name, went before them, and the sheep followed them. So real Christians, hear, listen to, understand, and obey the voice of a Shepherd whom *Christ* hath sent. And he counteth them *his own*, dearer than any Friend or Brother; *callieth*, advises, directs each by name, and *leadeth them out*, in the paths of righteousness, beside the waters of Comfort.

V. 4. *He goeth before them*—In all the ways of *God*, teaching them in every point, by Example, as well as by Precept—*And the sheep follow him*—they tread in his steps—*For they know his voice*—Having the witness in themselves, that his words are *the wisdom and the power of God*. Reader, Art thou a Shepherd of Souls? Then answer to *God*. Is it thus with thee and thy Flock?

V. 5. *They will not follow a stranger*—One whom *Christ* hath not sent, who doth not answer the preceding Description. Him *they will not follow*—And who can constrain them to it? *But will flee from him*—As from the

Plague—*For they know not the voice of strangers*—They cannot relish it: it is harsh and grating to them. They find nothing of *God* therein.

V. 6. *They*—the Pharisees, to whom our Lord more immediately spake, as appears from the Close of the foregoing Chapter.

V. 7. *I am the door*—*Christ* is both the Door, and the Shepherd, and all things.

V. 8. *Whosoever are come*—independently on me, assuming any Part of my Character, pretending like your Elders and Rabbi's, to a power over the Consciences of Men, attempting to make Laws in the Church, and to teach their own Traditions as the Way of Salvation: All those prophets and expounders of *God's* word that enter not by the door of the Sheepfold, but run before, I have sent them by my Spirit. Our Lord seems in particular to speak of those that had undertaken this Office since He began his Ministry—*are thieves*—stealing temporal profit to themselves—and *robbers*—plundering and murdering the Sheep.

V. 9. *If any one*—as a sheep—*enter in by me*—thro' Faith—*he shall be safe*—from the wolf, and from those murdering Shepherds. *And shall go in and out*—Shall continually attend on the Shepherds whom I have sent—*And shall find pasture*—food for his Soul, in all circumstances.

V. 10. *The thief cometh not but to steal, and to kill, and to destroy*. That is, Nothing else can be the Consequence, of a Shepherd's coming, who does not *enter in by me*.

V. 12. *But*

12 sheep. But the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: so the
 13 wolf seizeth them, and scattereth the flock. The hireling fleeth, be-
 14 cause he is an hireling, and careth not for the sheep. I am the good
 15 shepherd, and know my *sheep*, and am known of mine; (As the Fa-
 ther knoweth me, and I know the Father) and I lay down my life for the
 16 sheep. I have also other sheep which are not of this fold: I must bring
 them likewise, and they will hear my voice, and there shall be one flock,
 17 and one shepherd. Therefore doth my Father love me, because I lay
 18 down my life, that I may take it again. No one taketh it from me, but
 I lay it down of myself. I have power to lay it down, and I have power
 19 to take it again. This commission have I received of my Father. There
 20 was again a division among the Jews, because of these sayings. Many of them said, He hath a devil, and is mad: why hear ye him?

V. 12. *But the hireling*—It is not the bare receiving Hire, which denominates any man an Hireling: (For the labourer is worthy of his hire; Jesus Christ himself being the Judge: Yea, and the Lord hath ordained, that they who preach the Gospel, should live of the Gospel:.) But the loving Hire; the Loving the Hire more than the Work; the working for the sake of Hire. He is an Hireling, who would not work, were it not for the Hire; to whom This is the Great (if not only) Motive of working. O God! If a man who works only for Hire, is such a wretch, a mere Thief and Robber: What is He who continually takes the Hire, and yet does not work at all! *The wolf*—signifies any Enemy who by force or fraud, attacks the Christian's Faith, Liberty, or Life. *So the wolf seizeth them, and scattereth the flock.* He seizeth some, and scattereth the rest; the two ways of hurting the Flock of Christ.

V. 13. *The hireling fleeth, because he is an hireling*—because he loves the hire, not the sheep.

V. 14. *I know my sheep*—with a tender regard and special care: *and am known of mine*, with an holy Confidence and Affection.

V. 15. Therefore the Knowledge mentioned in the preceding Verse, implies Union with him also.—*I lay down my life*—Speaking of the present time. For his whole Life was only a going to Death.

V. 16. *I have also other sheep*—whom he foreknew—*which are not of this fold*—Not of the Jewish Church or Nation, but Gentiles: *I must bring them likewise*—Into my Church,

the General Assembly of those whose names are written in heaven. *And there shall be one flock* (Not one fold, a plain false print) no corrupt or divided flocks remaining—*And one shepherd*—Who laid down his life for the sheep, and will leave no Hireling among them. This Unity both of the Flock and of the Shepherd, shall be compleated in its season. The Shepherd shall bring all into one Flock: and the whole Flock shall hear the one Shepherd.

V. 17. *I lay down my life, that I may take it again.* I cheerfully die to expiate the sins of men, to the end I may rise again for their Justification.

V. 18. *I lay it down of myself*—by my own free Act and Deed: *I have power to lay it down, and I have power to take it again.* I have an original Power and Right in myself, both to lay it down as a Ransom, and to take it again, after full Satisfaction is made, for the Sins of the whole World. *This commission have I received of my Father*, which I readily execute.

The word signifies Privilege, and shews, that Christ was God, as well as Man. He chiefly spoke of the Father before His Sufferings: Of his own Glory after it. Our Lord's receiving this Commission, is not to be considered as the Ground, of his Power to lay down and resume his Life. For this he had in himself, as having an Original Right to dispose thereof, antecedent to the Father's Commission. But this Commission was the Reason why he thus used his Power in laying down his Life. He did it in obedience to his Father.

V. 21. *These*

21 Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?

22 Now the feast of the dedication came on at Jerusalem: and it was
23 winter. And Jesus was walking in the temple, in Solomon's portico.
24 Then came the Jews round about him, and said to him, How long dost
25 thou keep us in suspense? If thou be the Christ, tell us plainly. Jesus
answered them, I have told you; yet ye do not believe: the works that
26 I do in my Father's name, they testify of me. But, as I have told you,
27 ye do not believe, because ye are not of my sheep. My sheep hear my
28 voice, and I know them, and they follow me. And I give them eternal
life, and they shall never perish, neither shall any pluck them out of my
29 hand. My Father, who gave *them* me, is greater than all; and none
30 shall pluck *them* out of my Father's hand. I and the Father are one.
31 Then the Jews again took up stones to stone him. Jesus answered them,
32 Many good works have I shewed you from my Father; for which of
33 those works do ye stone me? The Jews answered him, We stone thee
not for a good work, but for blasphemy, and because thou, being a man,
34 makest thyself GOD. Jesus answered them, Is it not written in your

V. 21. *These are not the words*—The Word in the Original takes in Actions too.

V. 22. *It was the feast of the dedication*—Instituted by Judas Maccabeus (1 Macc. iv. 59.) when he purged and dedicated the Altar and Temple after they had been polluted. So our Lord observed Festivals even of Human Appointment. Is it not, at least, Innocent, for us to do the same?

V. 23. *In Solomon's portico.* Josephus informs us, That when Solomon built the Temple, he filled up a part of the adjacent Valley, and built a Portico over it toward the East. This was a noble Structure, supported by a wall four hundred Cubits high; and continued even to the time of Albinus and Agrippa, which was several years after the death of Christ.

V. 26. *Ye do not believe, because ye are not my sheep*—Because ye do not, will not follow me: because ye are proud, unholy, lovers of Praise, lovers of the World, lovers of Pleasure, not of GOD.

V. 27, 28, 29. *My sheep hear my voice, and I know them, and they follow me, &c.* Our Lord still alludes to the Discourse he had had, before this Festival. As if he had said, My Sheep are they who 1. *Hear my voice* by faith: 2. *Are*

known (that is approved) by me, as loving me; and 3. *Follow me*, keep my Commandments, with a believing, loving Heart. And to those who 1. Truly believe (observe Three Promises annexed to Three Conditions) I give Eternal Life. He does not say, *I will give*, but *I give*. For *he that believeth*, hath *everlasting life*. Those whom 2. *I know* truly to love me, shall never perish, provided they abide in my love. 3. Those who follow me, neither Men nor Devils can pluck out of my hand. *My Father who hath* by an unchangeable Decree, given me all that believe, love, and obey, *is greater than all* in Heaven or Earth, and none is able to pluck them out of his hand.

V. 30. *I and the Father are one*: Not by Consent of Will only, but by Unity of Power, and consequently of Nature. *Are*—This Word confutes Sabellius, proving the Plurality of Persons: *One*—This Word confutes Arius, proving the Unity of Nature in GOD. Never did any prophet before, from the beginning of the world, use any one expression of himself, which could possibly be so interpreted as this and other expressions were by all that heard our Lord speak. Therefore if He was not GOD, he must have been the vilest of Men.

35 law, * I said, ye are gods? If he call them gods, to whom the word of
 36 GOD came (and the scripture cannot be broken) Say ye of him whom
 GOD hath sanctified and sent into the world, Thou blasphemest, because
 37 I said, I am the Son of GOD? If I do not the works of my Father, be-
 38 lieve me not. But if I do, tho' ye believe not me, believe the works;
 that ye may know and believe, that the Father *is* in me, and I in him.
 39 Therefore they sought again to seize him; but he escaped out of their
 hand.
 40 AND he went away again beyond Jordan, to the place where John
 41 baptized at first, and there he abode. And many came to him and said,
 John did no miracle: but all things that John spake of this man were
 42 true. And many believed on him there.

XI. Now one Lazarus, of Bethany, the town of Mary and her sister
 2 Martha, was sick. (It was *that* Mary, who anointed the Lord with
 ointment, and wiped his feet with her hair, whose brother Lazarus was
 3 sick) Therefore *his* sisters sent to him, saying, Lord, behold he whom
 4 thou lovest is sick. Jesus hearing *it*, said, This sickness is not to death,
 but for the glory of GOD, that the Son of GOD may be glorified thereby.
 5 Now Jesus loved Martha, and her sister, and Lazarus. So after he had
 6 heard that he was sick, he abode still two days in the place where he
 7 was. Then after this he saith to his disciples, Let us go into Judea
 8 again. The disciples say to him, Master, the Jews but now sought to

V. 35. *If he (GOD) called them gods, unto whom the word of GOD came,* (that is, to whom GOD was then speaking) *And the scripture cannot be broken*—that is, Nothing which is written therein can be censured or rejected.

V. 36. *Say ye of him whom the Father hath sanctified, and sent into the world*—This Sanctification (whereby he is essentially, The Holy one of GOD) is mentioned as prior to his Mission, and together with it implies, That *Christ* was GOD in the highest Sense, a Sense infinitely superior to that wherein those Judges were so called.

V. 38. *That ye may know and believe*—In some a more exact Knowledge precedes, in others it follows Faith. *I am in the Father, and the Father in me—I and the Father are one*—These two Sentences illustrate each other.

V. 40. *To the desert place where John baptized,* and gave so honourable a testimony of him.

V. 41. *John did no miracle*—An honour reserved for him, whose fore-runner he was.

V. 1. *One Lazarus*—It is probable, *Lazarus* was younger than his Sisters. *Bethany* is named, ver. 5. the town of *Mary* and *Martha*, and *Lazarus* is mentioned after them. Ecclesiastical History informs us, That *Lazarus* was now thirty years old, and that he lived thirty years after *Christ's* Ascension.

V. 2. *It was that Mary, who afterwards anointed, &c.* She was more known than her elder Sister *Martha*, and as such is named before her.

V. 4. *This sickness is not to death, but for the glory of GOD*—The Event of this Sickness will not be Death, in the usual sense of the word, A final Separation of his Soul and Body; but a manifestation of the glorious Power of GOD.

V. 8. *Let us go into Judea*—From the Country East of *Jordan*, whither he had retired some time before when the *Jews* sought to stone him, ch. ix. 39, 40.

9 stone thee, and goest thou thither again? Jesus answered, Are there not
 10 twelve hours in the day? If any man walk in the day, he stumbleth not,
 11 because he seeth the light of this world. But if any man walk in the
 12 night, he stumbleth, because the light is not in him. Thus he spake,
 and after that he saith to them, Our friend Lazarus sleepeth; but I go to
 12 awake him. Then the disciples said, Lord, if he sleep, he will recover.
 13 Jesus spake of his death, but they thought he had spoken of the natural
 14 rest in sleep. Then said Jesus to them plainly, Lazarus is dead. And
 15 I am glad for your sake I was not there, that ye may believe: but let us
 16 go to him. Then said Thomas, called Didymus, to his fellow-disciples,
 Let us also go, that we may die with him.

17 When Jesus came, he found he had been now four days in the tomb.
 18 (Now Bethany was near Jerusalem, about fifteen furlongs off.) And
 19 many of the Jews were come to Martha and Mary, to comfort them
 20 concerning their brother. When Martha heard that Jesus was coming,
 21 she went and met him; but Mary sat in the house. Then said Martha
 22 to Jesus, Lord, if thou hadst been here, my brother had not died. But
 I know even now, that whatsoever thou wilt ask of GOD, GOD will give
 23 it thee. Jesus saith to her, Thy brother shall rise again. Martha saith
 24 to him, I know that he shall rise again in the resurrection at the last day.
 25 Jesus said to her, I am the resurrection and the life; he that believeth
 26 in me, tho' he die, yet shall he live; And whosoever liveth and be-
 27 lieveth in me, shall not die for ever. Believest thou this? She saith to
 him, Yea, Lord, I believe thou art the Christ, the Son of GOD, who was
 28 to come into the world. Having said this, she went and privately called
 29 Mary her sister, saying, The master is come, and calleth for thee. As
 30 soon as she heard it, she arose quickly and came to him. Jesus was not.

V. 9. *Are there not twelve hours in the day?* The Jews always divided the Space from Sun-rise to Sun-set, were the days longer or shorter, into twelve Parts: So that the Hours of their day were all the year the same in number, tho' much shorter in Winter than in Summer. *If any man walk in the day, he stumbleth not*—As if he had said—So there is such a space, a determinate time, which God has allotted me. During that time, *I stumble not*, amidst all the snares that are laid for me—*Because he seeth the light of this world*—And so I see the Light of God surrounding me.

V. 10. *But if a man walk in the night;* If he have not Light from GOD—if his Providence does no longer protect him.

V. 11. *Our friend Lazarus sleepeth.* This he spoke, just when he died. *Sleepeth*—Such

is the Death of Good Men in the Language of Heaven. But the disciples did not yet understand this Language. And the Slowness of our Understanding makes the Scripture often descend to our barbarous manner of speaking.

V. 16. *Thomas in Hebrew, as Didymus in Greek,* signifies a Twin. *With him*—With Jesus, whom he supposed the Jews would kill.

V. 20. *Mary sat in the house:* Probably not hearing what was said.

V. 22. *Whatsoever thou wilt ask, GOD will give it thee.* So that she already believed, He could raise him from the dead.

V. 25. *I am the resurrection*—of the dead—*And the Life*—of the living: *He that believeth in me, tho' he die, yet shall he live*—in life everlasting.

V. 32. *She*

yet come into the town, but was at the place where Martha had met
 31 him. The Jews then who were with her in the house and comforted
 her, seeing Mary, that she rose up quickly and went out, followed her,
 32 saying, She is going to the tomb, to weep there. When Mary was
 come where Jesus was, and saw him, she fell at his feet, saying to him,
 33 Lord, if thou hadst been here, my brother had not died. When Jesus
 therefore saw her weeping, and the Jews weeping who came with her,
 34 he groaned deeply, and troubled himself, And said, Where have ye
 35 laid him? They say to him, Lord, come and see. Jesus wept.
 36 Then said the Jews, Behold, how he loved him! And some of them
 37 said, Could not this person, who opened the eyes of the blind, have even
 38 caused that this man should not have died? Jesus again groaning in
 himself, cometh to the tomb. It was a cave, and a stone lay upon it.
 39 Jesus saith, Take away the stone. Martha, the sister of the deceased,
 saith to him, Lord, by this time he stinketh; for he hath been *buried*
 40 four days. Jesus saith to her, Said I not to thee, if thou wouldest be-
 41 lieve, thou shouldest see the glory of God? Then they took away the
 stone *from* where the dead lay. And Jesus lifted up his eyes
 42 and said, Father, I thank thee, that thou hast heard me. And I knew
 that thou hearest me always: but I spake this, because of the peo-
 43 ple who stand by, that they may believe thou hast sent me. And
 having spoken thus, he cried with a loud voice, Lazarus, come forth.

V. 32. *She fell at his feet*—This *Martha* had not done. So she makes amends for her slowness in coming.

V. 33. *He groaned*—So he restrained his Tears. So he stopt them soon after, ver. 38. *He troubled himself*—An Expression amazingly elegant, and full of the highest Propriety. For the Affections of *Jesus* were not properly Passions, but voluntary Emotions, which were wholly in his own power. And this tender Trouble which he now voluntarily sustained, was full of the highest Order and Reason.

V. 35. *Jesus wept*—Out of Sympathy with those who were in tears all around him, as well as from a deep Sense of the Misery Sin had brought upon human Nature.

V. 37. *Could not this person have even caused, that this man should not have died?* Yet they never dreamed, that he could raise him again! What a strange mixture of Faith and Unbelief!

V. 38. *It was a cave*—So *Abraham, Isaac, and Jacob*, and their wives, except *Rachel*, were buried in the Cave of *Macbepelab* (*Gen. xlix. 29, 30, 31.*) These Caves were com-

monly in Rocks, which abounded in that Country, either hollowed by Nature, or hewn by Art. And the Entrance was shut up with a great Stone, which sometimes had a monumental Inscription.

V. 39. *Lord, by this time he stinketh.* Thus did Reason and Faith struggle together.

V. 40. *Said I not*—It appears by this, That *Christ* had said more to *Martha* than is before recorded.

V. 41. *Jesus lifted up his eyes*—Not as if he applied to his Father for Assistance. There is not the least shew of this. He wrought the Miracle, with an Air of absolute Sovereignty, as the Lord of Life and Death. But it was as if he had said, I thank thee, that by the Disposals of thy Providence, thou hast granted my Desire, in this remarkable Opportunity, of exerting my Power, and shewing forth thy Praise.

V. 43. *He cried with a loud voice*—That all who were present might hear—*Lazarus, come forth!* *Jesus* called him out of the tomb as easily, as if he had been not only alive, but awake also.

44 And he that had been dead came forth, bound hand and foot with grave-clothes, and his face was wrapt about with a napkin. Jesus saith to them, Loofe him, and let him go.

45 Many therefore of the Jews who were come to Mary, and had seen the 46 things, which Jesus had done, believed on him. But some of them 47 went to the Pharisees, and told them what things Jesus had done. Then the chief priests and elders assembled a council and said, What do we? 48 For this man doth many miracles. If we let him thus alone, all men will believe on him, and the Romans will come and subvert both our 49 place and nation. And one of them, Caiaphas, being the high priest 50 that year, said to them, Ye know nothing, Nor consider, it is expedient for us, that one man should die for the people, and that the whole 51 nation perish not. He spake not this of himself, but being high-priest 52 that year, he prophesied, that Jesus should die for the nation: And not for that nation only, but that he might also gather into one all the 53 children of God that were scattered abroad. Therefore from that day, they consulted together to put him to death.

54 Jesus therefore walked no longer openly among the Jews; but went thence into the country, near the wilderneys, to a city called Ephraim, 55 and there continued with his disciples. And the passover of the Jews was nigh; and many went up to Jerusalem, to purify themselves.

V. 44. *And he came forth, bound hand and foot with grave-clothes*—which were wrapt round each hand and each foot. *And his face was wrapt about with a napkin.* If the Jews buried as the Egyptians did, the face was not covered with it, but it only went round the forehead, and under the chin; so that he might easily see his way.

V. 45. *Many believed on him.* And so the Son of God was glorified, according to what our Lord had said, ver. 4.

V. 46. *But some of them went to the Pharisees*—What a dreadful Confirmation of that weighty Truth, *If they hear not Moses and the prophets, neither will they be persuaded, tho' one rose from the dead.*

V. 47. *What do we? What? Believe. Yea,* but Death yields to the Power of Christ sooner than Infidelity!

V. 48. *All men will believe,* and receive him as the Messiah. *And this will give such umbrage to the Romans, that they will come and subvert both our place—Temple—and nation; both our Church and State.* Were they really afraid of this? Or was it a fair Colour only? Certainly it was no more. For they could not

but know, that He that raised the dead, was able to conquer the Romans.

V. 49. *That year*—That memorable year, in which Christ was to die. It was the last and chief of Daniel's Seventy Weeks, the fortieth year before the Destruction of Jerusalem, and was celebrated for various Causes, in the Jewish History. Therefore that year is so peculiarly mentioned: Caiaphas was the High-priest both before and after it. *Ye know nothing*—He reproves their slow deliberations, in so clear a case.

V. 50. *It is expedient, that one man should die for the people.* So God over-ruled his tongue; for he spake not of himself, by his own Spirit only, but by the Spirit of Prophecy. And thus he gave unawares as clear a testimony to the Priestly, as Pilate did to the Kingly Office of Christ.

V. 52. *That he might gather into one—Church—all the children of God that were scattered abroad*—thro' all Ages and Nations.

V. 55. *Many went up, to purify themselves*—that they might remove all hindrances to their eating the Passover.

V. I. Six

56 Then fought they for Jesus, and said one to another, What think ye?
 57 That he will not come to the feast? Now both the chief priests' and
 Pharisees had given order, That if any man knew where he was, he
 should shew it, that they might apprehend him.

XII. THEN Jesus, six days before the passover, came to Bethany, where
 Lazarus was, who had been dead, whom he had raised from the dead.
 2 There they made him a supper, and Martha served; but Lazarus was
 3 one of them who sat at table with him. Then Mary, taking a pound
 of ointment, of very costly spikenard, anointed the feet of Jesus, and
 wiped his feet with her hair; and the house was filled with the odour
 4 of the ointment. But one of his disciples, Judas Iscariot, who was about
 5 to betray him, saith, Why was not this ointment sold for three hun-
 6 dred pence, and given to the poor? This he said, not because he cared
 for the poor, but because he was a thief, and had the purse, and bare
 7 what was put therein. Then Jesus said, Let her alone; against the day
 8 of my burial hath she kept this. Ye have the poor always with you:
 but me ye have not always.

9 Now much people of the Jews knew that he was there, and came
 not only for the sake of Jesus, but also to see Lazarus, whom he had
 10 raised from the dead. But the chief priests consulted, how to kill La-
 11 zarus also. Because, on his account, many of the Jews went away, and
 believed on Jesus.

12 * The next day, a great multitude who were come to the feast, hav-
 13 ing heard, that Jesus was coming to Jerusalem, † Took branches of
 palm-trees, and went out to meet him, and cried, Hosanna: blessed is he
 14 that cometh in the name of the Lord, the king of Israel. And Jesus

V. 1. Six days before the passover; namely on the Sabbath; that which was called by the Jews, *The Great Sabbath*. This whole Week was antiently termed, *The great and holy Week*. Jesus came — From *Ephraim*. ch. xi. 54.

V. 2. It seems *Martha* was a person of some Figure, from the great respect which was paid to her and her Sister, in Visits and Condolences on *Lazarus's* Death, as well as from the costly Ointment mentioned in the next verse. And probably it was at their House our Lord and his Disciples lodged, when he returned from *Jerusalem* to *Bethany*, every Evening of the last Week of his Life, upon which he was now entered.

V. 3. Then Mary, taking a pound of ointment — There were two persons, who poured ointment on *Christ*: One, toward the beginning of his Ministry, at or near *Nain*: (*Luke* vii. 37, &c.) The other, six days before his last passover, at *Bethany*; the account of whom is given here, as well as by *St. Matthew* and *Mark*.

V. 7. Against the day of my burial: Which now draws nigh.

V. 10. The chief priests consulted, How to kill Lazarus also. Here is the plain Reason, why the other Evangelists, who wrote while *Lazarus* was living, did not relate his Story.

V. 12. The next day — On Sunday — Who

* *Matt.* xxi. 1. *Mark* xi. 1. *Luke* xix. 20. † *Psal.* cxviii. 26.

15 having got a young ass, rode thereon, as it is written, * Fear not, daughter of Sion; behold thy king cometh, sitting on an asses colt.
 16 These things his disciples understood not at first; but when Jesus had been glorified, then they remembered, that these things were written of
 17 of him, and *that* they had done these things to him. And the people who were with him, when he called Lazarus out of the tomb, and raised
 18 him from the dead, bare witness. For this cause also the multitude
 19 went to meet him, because they heard, he had done this miracle. The Pharisees therefore said to each other, Perceive ye how ye prevail nothing? Behold the world is gone after him.

20 Now among those who came up to worship at the feast, there were
 21 certain Greeks. These came to Philip of Bethsaida in Galilee, and
 22 asked him, saying, Sir, we desire to see Jesus. Philip cometh and telleth
 23 Andrew; and Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
 24 Verily, verily I say unto you, Unless a grain of wheat that falleth into the ground die, it remaineth alone; but if it die, it bringeth forth much
 25 fruit. He that loveth his life shall lose it; and he that hateth his life

were come to the feast—So that this Multitude consisted chiefly of *Galileans*, not men of *Jerusalem*.

V. 15. *Fear not*: For his Meekness forbids Fear, as well as the End of his coming.

V. 16. *These things his disciples understood not at first*—The Design of God's Providential Dispensations, is seldom understood at first. We ought therefore to believe; tho' we understand not, and to give ourselves up to the Divine Disposal. The great Work of Faith is, To embrace those things which we *know not now, but shall know hereafter*—When he had been glorified—At his Ascension.

V. 17. *When he called Lazarus out of the tomb*—How admirably does the Apostle express, as well the Greatness of the Miracle, as the Facility with which it was wrought? The easiness of the Scripture Style on the most grand Occurrences, is more sublime than all the Pomp of Orators.

V. 18. *The multitude went to meet him, because they heard*—from those who had seen the miracle. So in a little time, both joined together, to go before, and to follow him.

V. 20. *Certain Greeks*—A Prelude of the *Gentile Church*. That these were circumcised does not appear. But they came up on purpose to worship *ip* the one God of *Israel*.

V. 21. *These came to Philip of Bethsaida in Galilee*—Perhaps they used to lodge there, in their Journey to *Jerusalem*. Or they might believe, a *Galilean* would be more ready to serve them herein than a *Jew*. *Sir*—They speak to him, as to one they were little acquainted with. *We would see Jesus*—A modest Request. They could scarce expect that he would now have time to talk with them.

V. 23. *The hour is come, that the Son of man should be glorified*—With the Father, and in the sight of every Creature. But he must suffer first.

V. 24. *Unless a grain of wheat die*—The late Resurrection of *Lazarus* gave our Lord a natural occasion of speaking on this Subject. And agreeable to his infinite Knowledge, He singles out, from among so many thousands of Seeds, almost the only one that dies in the Earth: And which therefore was an exceeding proper Similitude, peculiarly adapted to the purpose for which he uses it. The like is not to be found in any other Grain, except *Millet*, and the large *Bean*.

V. 25. *He that loveth his life*—more than the Will of God—shall lose it eternally: *And he that hateth his life*—in comparison of the Will of God, shall save it.

26 in this world, shall preserve it to life eternal. If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me from this hour? But for this cause I came, for this hour. Father, glorify thy name. Then a voice came from heaven, I have both glorified, and I will glorify it again. The multitude who stood and heard it, said, It thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, when I am lifted up from the earth, will draw all men to me. (He spake this, signifying what death he should die.) The people answered him, We have heard * out of the law, that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? Then Jesus said to them, Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you, for he that walketh in darkness, knoweth not whither he goeth. While ye have the light, believe in the light, that

V. 26. *Let him follow me*—by hating his life—*And where I am*—In Heaven—*If any man serve me*—thus—*him will the Father honour*.

V. 27. *Now is my soul troubled*—He had various Foretastes of his Passion. *And what shall I say?* Not, What shall I chuse? For his Heart was fixt in chusing the Will of his Father: But he laboured for Utterance. The two following Clauses—*Save me from this hour*—*For this cause I came*—into the world—*for the sake of—this hour* (of suffering;) seem to have glanced thro' his mind in one moment. But Human Language could not so express them.

V. 28. *Father, glorify thy name*—Whatever I suffer. Now the trouble was over. *I have glorified it*—By thy Entrance into *this hour*—*And I will glorify it*: By thy passing thro' it.

V. 29. *The multitude who stood and heard*—A Sound, but not the distinct words—In the most glorious Revelations there may remain something obscure, to exercise our Faith—*Said, It thundered*. Thunder did frequently attend a voice from Heaven. Perhaps it did so now.

V. 31. *Now*—This moment. And from this moment *Christ* thirsted more than ever,

till his Baptism was accomplished—*Is the judgment of this world*: that is, Now is judgment given concerning it, whose it shall be—*Now shall the prince of this world*—Satan, who had gained possession of it by Sin and Death—*be cast out*—that is, judged, condemned, *cast out* of his possession, and out of the bounds of *Christ's Kingdom*.

V. 32. *Lifted up from the earth*—This is an Hebraism which signifies Dying. Death in general is all that it usually imported. But our Lord made use of this Phrase rather than others that were equivalent, because it so well suited the particular manner of his Death. *I will draw all men*—*Gentiles* as well as *Jews*. And those who follow my Drawings, Satan shall not be able to keep.

V. 34. *How sayest thou, The Son of man must be lifted up?* How can these things be reconciled? Very easily. He first dies, and then *abideth for ever*: *Who is this Son of man?* He cannot be the *Christ*.

V. 35. *Then Jesus said to them*—Not answering them directly, but exhorting them to improve what they had heard already. *The light*—I and my Doctrine.

V. 36. *The children of light*—The children of GOD, wise, holy, happy.

ye may become children of light. These things spake Jesus, and retiring concealed himself from them.

37 But tho' he had done so many miracles before them, yet they be-
38 lieved not on him; So that the word of the prophet Isaiah was fulfilled which he said, * Lord, who hath believed our report? And to
39 whom hath the arm of the Lord been revealed? Therefore they could
40 not believe, according to what Isaiah said again. † He hath blinded their eyes, and hardened their hearts, that they might not see with *their* eyes, and understand with *their* heart, and be converted, that I might
41 heal them. These things said Isaiah, when he saw his glory, and spake
42 of him. Nevertheless many even of the rulers believed on him, but they did not confess *him*, because of the Pharisees, lest they should be put out
43 of the synagogue. For they loved the praise of men more than the praise of God.

44 Jesus said with a loud voice, He that believeth on me, believeth not on
45 me, but on him that sent me. And he that seeth me, seeth him that
46 sent me. I am come a light into the world, that whosoever believeth
47 on me, may not continue in darkness. If any man hear my words, and believe not, I judge him not; for I am not come to judge the world,
48 but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word which I have spoken, that
49 shall judge him at the last day. For I have not spoken of myself, but the Father who sent me, he gave me commandment, what I should say,
50 and how I should speak. And I know that his commandment is life

V. 37. *Tho' he had done so many miracles before them*—So that they could not but see them.

V. 38. *The arm of the Lord*—The Power of God, manifested by *Christ*, in his Preaching, Miracles, and Work of Redemption.

V. 39. *Therefore now they could not believe*: that is, By the just Judgment of God, for their Obstinacy and wilful Resistance of the Truth, they were at length so left to the hardness of their hearts, that neither the Miracles nor Doctrine of our Lord, could make any impression upon them.

V. 41. *When he saw his glory*—*Christ's*, *Isai. vi. 1, &c.* And it is there expressly said, to be the Glory of the LORD, *Jebovah*, the Supreme God.

V. 44. *Jesus said with a loud voice*—This

which follows to the End of the Chapter, is with *St. John* the Epilogue of our Lord's publick Discourses, and a kind of Recapitulation of them. *Believeth not on me*—Not on me alone, but also on him that sent me: Because the Father hath sent the Son, and because he and the Father are one.

V. 45. *And he that seeth me*—By the Eye of Faith.

V. 47. *I judge him not*—Not now. *For I am not—now—come, to judge the world, but to save the world.* See! *Christ came to save even them that finally perish!* even these are a part of that World, which he lived and died to save.

V. 50. *His commandment*—kept—is *life everlasting*—that is, The Way to it, and the Beginning of it.

* *Isai. liiii. 1. vi. 10.* † *Isai. vi. 10. Matt. xiii. 14. Acts xxviii. 26.*

everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

XIII. Now before the feast of the passover, Jesus knowing his hour was come to pass out of this world to the Father, having loved his own who were in the world, loved them to the end. And while they were at supper (the devil having now put it into the heart of Judas Iscariot, the son of Simon, to betray him) Jesus knowing the Father had given all things into his hands, and that he was come forth from God, and going to God, riseth from supper, and layeth aside his garments, and taking a towel, girded himself. After that, he poured water into the bason, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded. Then cometh he to Simon Peter, who saith to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He who hath been bathed, needeth only to wash his feet, and is clean all over: and ye are clean; but not all. For he knew who would betray him: therefore he said, Ye are not all clean. So after he had washed their feet, he took his garments, and sitting down again, said to them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye also may do as

V. 1. *Before the feast*—Namely, on Wednesday in the Paschal Week. *Having loved his own*—His Apostles—*loved them to the end*—of his Life.

V. 2. *Having now*—Probably now first.

V. 3. *Jesus knowing*—Tho' conscious of his own Greatness, thus humbled himself.

V. 4. *Layeth aside his Garments*—that part of them, which would have hindered him.

V. 5. *Into the bason*—A large Vessel was usually placed for this very purpose, wherever the Jews supped.

V. 7. *What I do, thou knowest not now; but thou shalt know hereafter*—We do not now know perfectly any of his Works, either of Creation, Providence, or Grace. It is enough that we can love and obey now, and that we shall know hereafter.

V. 8. *If I wash thee not*—if thou dost not submit to my will, *thou hast no part with me*—thou art not my Disciple. In a more general Sense it may mean—If I do not wash thee in my Blood, and purify thee by my Spirit, thou canst have no Communion with me, nor any Share in the Blessings of my Kingdom.

V. 9. *Lord, not my feet only*—How vain would man be wiser than God. Yet this was well ment, tho' ignorant earnestness.

V. 10. And so ye, having been already cleansed, need only to wash your feet, that is, to walk holy and undefiled.

V. 14. *Ye ought also to wash one another's feet*. And why did they not? Why do we not read of any one Apostle ever washing the feet of any other? Because they understood their Lord better. They knew, he never designed, that

16 I have done to you. Verily, verily I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent
 17 him. If ye know these things, happy are ye, if ye do them. I speak
 18 not of you all: I know whom I have chosen, that the scripture may be fulfilled, * He that eateth bread with me, hath lift up his heel against
 19 me. Now I tell you before it is done, that, when it is done, ye may believe that I am *he*. † Verily, verily I say unto you, he that receiveth
 20 whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me.

21 Jesus having said this, was troubled in spirit, and testified, and said,
 22 Verily I say unto you, one of you will betray me. Then the disciples looked one on another, doubting of whom he spake. Now there
 23 was lying in the bosom of Jesus, one of the disciples whom Jesus loved.
 24 Simon Peter therefore beckoneth to him, to ask who it was of whom he
 25 spake. He then, leaning on the breast of Jesus, saith to him, Lord,
 26 who is it? Jesus answered, It is he to whom I shall give the sop when
 27 I have dipped it. And having dipped the sop, he giveth it to Judas
 28 Iscariot, *the son* of Simon. And after the sop, then Satan entered into
 29 him. Then said Jesus to him, What thou dost, do quickly. Now none
 at the table knew, why he said this to him. But some thought, as Judas

that this should be literally taken. He designed to teach them the great Lesson of humble Love, as well as to confer inward Purity upon them. And hereby he teaches us, 1. In every possible way, to assist each other in attaining that Purity; 2. To wash each other's feet, by performing all sorts of good Offices to each other, even those of the lowest kind, when Opportunity serves, and the Necessity of any calls for them.

V. 16. *The servant is not greater than his Lord*—Nor therefore ought to think much of either doing or suffering the same things.

V. 18. *I speak not of you all*—When I call you happy. *I know one of you twelve whom I have chosen*, will betray me; whereby that Scripture will be fulfilled.

V. 20. And I put my own Honour upon you my Ambassadors.

V. 21. *One of you*—The speaking thus indefinitely at first, was profitable to them all.

V. 23. *There was lying in the bosom of Jesus*—that is, sitting next to him at table. This phrase only expresses the then customary Posture at Meals, where the Guests all leaned sideways on couches. And each was said to

lie in the bosom of him who was placed next above him. *One of the disciples, whom Jesus loved*—St. John avoids with great Care, the expressly naming himself. Perhaps our Lord now gave him the first Proof of his peculiar Love, by disclosing this Secret to him.

V. 24. *Simon Peter*—behind *Jesus*, who lay between them.

V. 25. *Leaning down*, and so asking him privately.

V. 26. *Jesus answered*—In his ear. So careful was he not to offend (if it had been possible) even *Judas* himself. *The sop*—which he took up while he was speaking. *He giveth it to Judas*. And probably the other Disciples thought *Judas* peculiarly happy! But when even this Instance of our Lord's tenderness could not move him, then Satan took full possession.

V. 27. *What thou dost, do quickly*. This is not a Permission, much less a Command. It is only as if he had said, If thou art determined to do it, why dost thou delay? Hereby shewing *Judas*, that he could not be hid, and expressing his own Readiness to suffer.

V. 28. *None knew why he said this*—Save *John* and *Judas*.

* *Psal.* xli. 10.

† *Matt.* x. 40.

V. 30. *He*

had the purse, that Jesus had said to him, Buy what we have need of against the feast, or, Give something to the poor. He then having received the sop, went out immediately. And it was night, when he went out.

31 Jesus saith, Now is the Son of man glorified, and God is glorified by
32 him. If God be glorified by him, God will also glorify him with him-
33 self, and will shortly glorify him. Little children, yet a little while I
am with you: ye shall seek me, and as I said to the Jews, * Whither I
34 go ye cannot come, so now I say to you. A new commandment I give
you, That ye love one another; as I have loved you, that ye also love
35 one another. By this shall all men know that ye are my disciples, if ye
36 have love one to another. Simon Peter saith to him, Lord, whither
goest thou? Jesus answered him, Whither I go, thou canst not follow
37 me now; but thou shalt follow me hereafter. Peter saith to him, Lord,
why cannot I follow thee now? I will lay down my life for thy sake.
38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily I
say to thee, the cock shall not have crowed, till thou hast denied me
thrice.

XIV. Let not your heart be troubled: believe in God: believe also in me.
2 In my Father's house are many mansions; if not, I would have told you.

V. 30. *He went out*—To the chief priests. But he returned afterward, and was with them when they ate the Passover, *Matt. xxvi. 20.*

V. 31. *Jesus saith*—Namely, the next day; on *Thursday*, in the Morning. Here the Scene, as it were, is opened, for the Discourse which is continued in the following Chapters. *Now*—While I speak this—the *Son of man is glorified*—Being fully entered into his glorious Work of Redemption. This evidently relates to the Glory which belongs to his Suffering in so holy and victorious a manner.

V. 33. *Ye cannot come*: Not yet; being not yet ripe for it.

V. 34. *A new commandment*—Not new in itself; but new in the School of *Christ*; for he had never before taught it them expressly. Likewise New, as to the Degree of it, *As I have loved you.*

V. 36. *Peter saith, Lord, Whither goest thou?* *St. Peter* seems to have thought, that *Christ* being rejected by the *Jews*, would go to some

other Part of the Earth to erect his Throne, where he might reign without disturbance, according to the gross Notion he had of *Christ's* Kingdom. *Thou canst not follow me now.* But *Peter* would not believe him. And he did follow him, ch. xviii. 15. But it was, *afar off.* And not without great Loss.

V. 38. *The cock shall not have crowed*—that is, cock-crowing shall not be over, till thou hast denied me thrice. His threefold Denial was thrice foretold; first, here; secondly, in *St. Luke*; lastly, in *St. Matthew* and *Mark.*

V. 1. *Let not your heart be troubled*—At my Departure. *Believe*—This is the Sum of all his Discourse, which is urged, till they did believe, ch. xvi. 30. And then our Lord prays and departs.

V. 2. *In my Father's house are many mansions*—Enough to receive both the Holy Angels, and your Predecessors in the Faith, and all that now believe, and a great multitude which no man can number.

* Ch. vii. 34.

3 I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, ye
4 may be also. And whither I go ye know, and the way ye know.
5 Thomas saith to him, Lord, we know not whither thou goest, and how
6 can we know the way? Jesus saith, I am the way, and the truth, and the
7 life; no man cometh to the Father, but by me. If ye had known me,
ye would have known my Father also: from henceforth ye have known
8 him, and have seen him. Philip saith to him, Lord, shew us the Fa-
9 ther, and it sufficeth us. Jesus saith to him, Have I been so long with you,
and hast thou not known me, Philip? He that hath seen me, hath seen the
10 Father: and how sayest thou, Shew us the Father? Believest thou not,
that I *am* in the Father, and the Father in me? The words that I speak
to you, I speak not of myself; and the Father that dwelleth in me, he
11 doth the works. Believe me, because I *am* in the Father, and the Fa-
12 ther in me; but if not, believe me for the sake of the works. Verily,
verily I say unto you, he that believeth on me, the works which I do,
shall he do also; and greater than these shall he do, because I go to my
13 Father. And whatsoever ye shall ask in my name, I will do it, that the
14 Father may be glorified thro' the Son. If ye shall ask any thing in my
name, I will do *it*.

15 If ye love me, keep my commandments. And I will ask the Father,
16 and he will give you another Comforter, to remain with you for ever,
17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth

V. 4. *The way*—Of Faith, Holiness, Sufferings.

V. 5. *Thomas saith*—Taking him in a gross Sense.

V. 6. To the question, concerning the Way, he answers, *I am the way*; to the question concerning Knowledge, he answers, *I am the truth*; to the question Whither? *I am the Life*. The first is treated of in this verse; the second, ver. 7—17; the third, ver. 18, &c.

V. 7. *Ye have known*—Ye have begun to know him.

V. 10. *I am in the Father*—The words *I speak*, &c. that is, I am one with the Father, in Essence, in speaking and in acting.

V. 11. *Believe me*—on my own Word—*because I am*—GOD. *The works*—This respects not merely the Miracles themselves, but his Sovereign, Godlike Way of performing them.

V. 12. *Greater works than these shall he do*: So one Apostle wrought Miracles merely by his *Shadow* (Acts v. 15.) Another by *Handkerchiefs carried from his Body* (Acts xix. 12.) and all space with various Tongues. But the con-

verting one Sinner is a greater Work than all these. *Because I go to my Father*—To send you the Holy Ghost.

V. 15. *If ye love me, keep my commandments*. Immediately after Faith, he exhorts to Love and Good Works.

V. 16. *And I will ask the Father*—The 21st verse shews the Connexion between this and the preceding Verses. *And he will give you another Comforter*—The Greek word signifies also an Advocate, Instructor, or Encourager. *Another*—For Christ himself was one—*To remain with you for ever*—With you, and your Followers in Faith, to the End of the World.

V. 17. *The Spirit of truth, who has, reveals, testifies, and defends the truth as it is in Jesus—Whom the world*—All who do not love or fear GOD—cannot receive, because it seeth him not—having no Spiritual Senses, no internal Eye to discern him—nor—consequently—*knoweth him*. *He shall be in you*—As a constant Guest. Your Bodies and Souls shall be temples of the Holy Ghost dwelling in you.

V. 18. I

him not, neither knoweth him. But ye know him; for he remaineth
 18 with you, and shall be in you. I will not leave you orphans; I come
 19 to you. Yet a little while, and the world seeth me no more: but ye see
 20 me: because I live, ye shall live also. At that day ye shall know that I
 21 am in my Father, and you in me, and I in you. He that hath my com-
 mandments, and keepeth them, he it is that loveth me: and he that
 loveth me, shall be loved by my Father, and I will love him, and will
 manifest myself to him.

22 Judas (not Iscariot) saith to him, Lord, how is it, that thou wilt ma-
 23 nifest thyself to us, and not to the world? Jesus answered and said to
 him, If any man love me, he will keep my words; and my Father will
 love him, and we will come to him, and make our abode with him.
 24 He that loveth me not, keepeth not my words: and the word which ye
 hear is not mine, but the Father's who sent me.

25 These things have I spoken to you, while I remained with you. But
 26 the Comforter, the Holy Ghost, whom the Father will send in my name,
 he will teach you all things, and will bring all things to your remem-
 27 brance, whatsoever I have said to you. Peace I leave with you; my
 peace I give unto you; not as the world giveth, give I unto you. Let
 28 not your heart be troubled, neither let it be afraid. Ye heard me say to
 you, I go, and come *again* to you. If ye loved me, ye would have re-
 joyced, because I said, I go to the Father; for my Father is greater than

V. 18. *I will not leave you orphans*—A word that is elegantly applied to those who have lost any dear Friend. *I come to you.* What was certainly and speedily to be, our Lord speaks of, as if it were already.

V. 19. *But ye see me*—that is, ye shall certainly see me. *Because I live, ye shall live also*—Because I am the living One in my Divine Nature, and shall rise again in my Human Nature, and live for ever in Heaven; therefore ye shall live the life of Faith and Love on Earth, and hereafter the Life of Glory.

V. 20. *At that day*—When ye see me after my Resurrection; but more eminently at the day of Pentecost.

V. 21. *He that hath my commandments*—written in his heart. *I will manifest myself to him*—More abundantly.

V. 23. *Jesus answered*—Because ye love and obey me, and they do not, therefore I will reveal myself to you, and not to them. *My Father will love him*—The more any man loves and obeys, the more God will love him. *And*

we will come to him, and make our abode with him—Which implies such a large manifestation of the divine presence and love, that the former, in justification, is as nothing in comparison of it.

V. 26. *In my name*—for my sake, in my Room, and as my Agent.

V. 27. *Peace I leave with you.* Peace in general: Peace with God, and with your own Consciences—*My Peace*—in particular: That Peace which I enjoy, and which I create—*I give*—at this instant—*Not as the world giveth*—Unsatisfying, unsettled, transient; but filling the Soul with constant, even Tranquillity. Lord, evermore give us this Peace! How serenely may we pass thro' the most turbulent Scenes of Life, when all is quiet and harmonious within? Thou hast made peace thro' the blood of thy Cross: May we give all diligence to preserve the inestimable Gift inviolate, till it issue in everlasting Peace?

V. 28. *God the Father is greater than Him, As he was Man.* As God, neither is greater nor less than the other.

29 me. And now I have told you, before it come to pass, that when it is
30 come to pass, ye may believe. Hereafter I shall not talk much with
with you; for the prince of this world is coming; but he hath nothing
31 in me: But that the world may know that I love the Father, and as the
Father commanded me, so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. Every
2 branch in me that beareth not fruit, he taketh away; and every one
3 that beareth fruit, he purifieth it, that it may bear more fruit. Now ye
4 are pure thro' the word which I have spoken to you. Abide in me and
I in you. As the branch cannot bear fruit of itself, unless it abide in
5 the vine, so neither *can* ye, unless ye abide in me. I am the vine, ye
are the branches. He that abideth in me and I in him, he beareth
6 much fruit; but, separate from me, ye can do nothing. If any one
abide not in me, he is cast out as a branch, and is withered: and they
7 gather and cast them into the fire, and they are burned. If ye abide in
me, and my words abide in you, ye shall ask whatsoever ye will, and it
8 shall be done for you. Hereby is my Father glorified, that ye bear
9 much fruit: so shall ye be my disciples. As the Father hath loved me,
10 so have I loved you. Abide ye in my love. If ye keep my command-

V. 29. *I have told you*—Of my Going and Return.

V. 30. *The Prince of this world is coming*—To make his grand Assault. But he hath nothing in me: No right, claim, or power. There is no Guilt in me, to give him power over me; no Corruption, to take part with his Temptation.

V. 31. *But I suffer him thus to assault me*, 1. Because it is the Father's Commission to me, (ch. x. 18.) 2. To convince the World of my Love to the Father, in being *obedient unto death*, Phil. ii. 8. *Arise, let us go hence*: Into the City, to the Passover. All that has been related, from ch. xiii. 31. was done and said on *Thursday* without the City. But what follows in the xv, xvi, and xviith Chapters, was said in the City, on the very Evening of the Passover, just before he went over the brook *Cedron*.

V. 1. *I am the true vine*. So the true bread, ch. vi. 32. that is, the most excellent.

V. 2. *Every one that beareth fruit, he purifieth*—by obeying the truth (1 Pet. i. 22.) and by Inward or Outward Sufferings, Heb. xii. 10, 11. So Purity and Fruitfulness help each other. *That it may bear more fruit*—For this is one of the noblest Rewards GOD can bestow on former Acts of Obedience to make us yet more

holy, and fit for farther and more eminent Service.

V. 3. *Ye are pure*—All of you to whom I now speak, are purged from the guilt and power of Sin—*by the word*—which applied by the Spirit, is the grand Instrument of purifying the Soul.

V. 4. *Abide in me*—by living Faith producing: all Holiness; by which alone ye can be in me.

V. 5. *I am the vine; ye are the branches*. Our Lord in this whole passage, speaks of no branches but such as are, or at least were once, united to him by living Faith.

V. 6. *If any one abide not in me*—By living Faith: Not by Church-Communion only. He may thus abide in *Christ*, and be *withered* all the time, and *cast into the fire* at last—*He is cast out*—of the Vineyard, the Invisible Church. Therefore he was in it once.

V. 7. *If ye abide in me, ye shall ask*—Prayers themselves are a Fruit of Faith, and they produce more Fruit.

V. 8. *So shall ye be my disciples*—Worthy of the Name. To be a disciple of *Christ* is both the Foundation and the Height of Christianity.

V. 9. *Abide ye in my love*. Keep your place in my Affection. Continue to deserve my Love.

V. 10. *If ye keep my commandments, ye shall abide*

ments, ye shall abide in my love, even as I have kept my Father's com-
 11 mandments, and abide in his love. I have spoken these things to you,
 12 that my joy might remain in you, and your joy might be full. This
 is my commandment, that ye love one another, as I have loved you.
 13 No one hath greater love than this, that a man lay down his life for his
 14 friends: Ye are my friends, if ye do whatsoever I command you. I
 15 no longer call you servants, for the servant knoweth not what his lord
 doth: but I have called you friends; for all things that I have heard
 16 from my Father, I have made known to you. Ye have not chosen me,
 but I have chosen you, and appointed you that ye may go and bear fruit,
 and your fruit may remain; that whatsoever ye shall ask of the Father
 17 in my name, he may give it you. This I command you, that ye love
 one another.

18 If the world hate you, ye know it hated me, before *it* hated you.
 19 If ye were of the world, the world would love its own; but because ye
 are not of the world, but I have chosen you out of the world, therefore
 20 the world hateth you. Remember the word that I said to you, * The
 servant is not greater than his lord. If they have persecuted me, they
 will also persecute you: if they have kept my saying, they will keep
 21 yours also. But all these things will they do to you, for my name's sake,
 22 because they know not him that sent me. If I had not come and spoken
 to them, they had not had sin; but now they have no excuse for their

abide in my love—On these terms, and no other, ye shall remain the Objects of my special Affection.

V. 11. *That my joy might remain in you*—The same Joy which I feel, in loving the Father, and keeping his Commandments.

V. 12. *Your joy will be full, if ye so love one another.*

V. 13. *Greater love*—to his friends. Here speaks of them only.

V. 14. *Ye are my friends, if ye do whatsoever I command you.* On this Condition, not otherwise. A thunderbolt for Antinomianism. Who then dares assert, That God's Love, does not at all depend on Man's Works?

V. 15. *All things*—which might be of service to you.

V. 16. *Ye*—my Apostles—*have not chosen me, but I have chosen you*—As clearly appears from the Sacred History—and *appointed you, that ye may go and bear fruit*—I have chosen

and appointed you for this end, that ye may go and convert sinners—and *that your fruit may remain*—that the fruit of your labours may remain to the End of the world; yea, to Eternity: *that whatsoever ye shall ask*—The Consequence of your going and bearing fruit will be, that all your Prayers will be heard.

V. 19. *Because ye are not of the world, therefore the world hateth you.* Because your Maxims, Tempers, Actions are quite opposite to theirs. For the very same reason must the World in all Ages, hate those who are not of the world.

V. 21. *All these things will they do to you, because they know not him that sent me.* And in all Ages and Nations, they who know not God, will for that cause hate and persecute those that do.

V. 22. *They had not had sin*—Not in this respect.

* Ch. xiii. 16. Matt. x. 24. Luke vi. 40.

V. 23. *He*

23 *fin.* He that hateth me, hateth my Father also. If I had not done
 24 among them the works which no other did, they had not had *fin*: but
 25 now have they seen *them*, and yet hated both me and my Father. So
 that the word which is written in their law is fulfilled, * They hated me
 26 without a cause. But when the Comforter is come, whom I will send
 to you from the Father, the Spirit of truth, who proceedeth from the
 27 Father, he shall testify of me. Ye also testify, because ye have been
 with me from the beginning.

XVI. I have told you these things, that ye may not be offended. They will
 2 put you out of the synagogues; yea, the time cometh, that whosoever
 3 killeth you, will think he doth God service. These things will they
 4 do, because they have not known the Father nor me. But I have told
 you these things, that when the time shall come, ye may remember I
 told you them. I did not tell you these things at the beginning, because
 5 I was with you. But now I go to him that sent me, and none of you
 6 asketh me, Whither goest thou? But because I have told you this,
 7 sorrow hath filled your heart. But I tell you the truth; it is expedient
 for you that I go: for if I go not, the Comforter will not come to you;
 8 but if I depart, I will send him to you. And he coming will convince
 9 the world of *fin*, and of righteousness, and of judgment: Of *fin*, be-

V. 23. *He that hateth me*—As every Unbeliever doth. For as the Love of God is inseparable from Faith, so is the Hatred of God from Unbelief.

V. 26. *When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father, he shall testify of me.* The Spirit's coming, and being sent by our Lord from the Father, to testify of him, are Personal Characters, and plainly distinguish him from the Father and the Son: And his Title as *the Spirit of truth*, together with his *proceeding from the Father*, can agree to none but a Divine Person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called *the Spirit of Christ* (1 Pet. i. 11.) And from his being here said, to be *sent by Christ from the Father*, as well as sent by the Father *in his Name*.

V. 2. *The time cometh, that whosoever killeth you, will think he doth God service.* But blessed be God, the time is so far past, that those who bear the Name of *Christ*, do not now generally suppose they do him Service, by killing each

other, for a Difference in Opinion or Mode of Worship.

V. 3. *They have not known the Father nor me.* This is the true Root of Persecution in all its Forms.

V. 4. *I did not tell you these things at the beginning, because I was with you*—To bear the chief Shock in my own Person, and to screen you from it.

V. 5. *None of you asketh me*—Now, when it is most seasonable. Peter did ask this before, ch. xiii. 36.

V. 7. *It is expedient for you*—in respect of the Comforter, ver. 7, &c. and of me, ver. 16, &c. and of the Father, ver. 23, &c.

V. 8. *He*—Observe his twofold Office, toward the World, ver. 8, &c. toward Believers, ver. 12, &c.—*will convince*—All of the world—who do not obstinately resist, by your Preaching and Miracles—*of sin, and of righteousness, and of judgment.* He who is convinced of *sin*, either accepts the *righteousness of Christ*, or is judged with Satan. An abundant Accomplishment of this, we find in the *Acts of the Apostles*.

V. 9. *Of sin*—Particularly of Unbelief,

* *Psal.* lxi. 5.

which

10 cause they believe not on me; Of righteousness, because I go to the
 11 Father, and ye see me no more; Of judgment, because the prince of
 this world is judged.

12 I have yet many things to say to you; but ye cannot bear them now.
 13 But when he, the Spirit of truth is come, he will guide you into all the
 truth; for he will not speak of himself: but whatsoever he shall hear,
 14 he will speak; and he will shew you things to come. He will glorify
 15 me; for he will take of mine, and shew it you. All things that the
 Father hath, are mine: therefore I said, He will take of mine, and shew
 16 it you. A little while and ye shall not see me; and again, a little while
 17 and ye shall see me, because I go to the Father. Then *some* of his
 disciples said to each other, What is this that he said to us? A little
 while and ye shall not see me; and again, a little while and ye shall see
 18 me? and, Because I go to the Father? They said therefore, What is
 this little while that he speaketh of? We understand not what he saith.
 19 Jesus knew they were desirous to ask him, and said to them, Ye inquire
 among you of this, that I said, A little while and ye shall not see me;
 20 and again, a little while and ye shall see me. Verily, verily I say unto
 you, Ye will weep and lament; but the world will rejoice: ye will be
 21 sorrowful; but your sorrow shall be turned into joy. A woman when
 she is in travel, hath sorrow, because her hour is come; but when she is
 delivered of the child, she no longer remembreth the anguish, for joy that
 22 a man is born into the world. And ye now therefore have sorrow;
 but I will see you again, and your heart shall rejoice, and your joy no one

which is the Confluence of all Sins, and binds them all down upon us.

V. 10. *Of righteousness, because I go to my Father*, which the Spirit will testify, tho' ye do not then see me. But I could not go to Him, if I were not righteous.

V. 11. *The prince of this world is judged*, and in consequence thereof dethroned, deprived of the Power he had so long usurped over men. Yet those who reject the Deliverance offered them, will remain slaves of Satan still.

V. 12. *I have yet many things to say*—Concerning my Passion, Death, Resurrection, and the Consequences of it. These things we have, not in uncertain Traditions, but in the Acts, the Epistles, and the Revelation. *But ye cannot bear them now*—Both because of your Littleness of Faith, and your immoderate Sorrow.

V. 13. *When he is come, &c.* It is universally

allowed, that the Father, Son, and Holy Ghost dwell in all Believers. And the internal Agency of the Holy Ghost, is generally admitted. That of the Father and the Son, as represented in this Gospel, deserves our deepest Consideration.

V. 16. *A little while and ye shall not see me*—when I am buried—and again *a little while and ye shall see me*—when I am risen—*because I go to my Father*—I die and rise again, in order to ascend to my Father.

V. 19. *Jesus said to them*—preventing their Question.

V. 20. *Ye will weep and lament*—when ye see me dead—but *your sorrow will be turned into joy*—when ye see me risen.

V. 22. *Ye now therefore have sorrow*—This gives us no manner of Authority to assert all Believers *must* come into a State of Darkness. They never *need* lose either their Peace or Love, or the Witness that they are the Children of God. They never *can* lose these, but either thro'

23 taketh from you. And in that day ye shall not question me about any thing. Verily, verily I say unto you, Whatsoever ye shall ask the Father
24 in my name, he will give you. Hitherto ye have asked nothing in my
25 name: ask (and ye shall receive) that your joy may be full. I have
spoken these things to you in parables: but the time is coming, when I
will no longer speak to you in parables, but will shew you plainly of the
26 Father. At that day ye shall ask in my name: and I say not to you,
27 that I will pray the Father for you. For the Father himself loveth you,
because ye have loved me, and have believed, that I came forth from
28 God. I came forth from the Father, and am come into the world:
again I leave the world, and go to the Father.

29 His disciples say to him, Lo now speakest thou plainly, and speakest
30 no parable. Now we are sure thou knowest all things, and needest not
that any should question thee: by this we believe that thou camest forth
31 from God. Jesus answered, Ye do now believe. But lo the hour is
32 coming, yea, is already come, that ye shall be scattered every one to his
own, and shall leave me alone: and yet I am not alone; for the Father
33 is with me. I have spoken these things to you, that ye may have peace
in me. In the world ye shall have tribulation; but take courage: I
have overcome the world.

XVII. THESE words spake Jesus, and lifted up his eyes and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

thro' Sin, or Ignorance, or vehement Temptation, or bodily Disorder.

V. 23. *Ye shall not question me about any thing*, which you do not now understand. You will not need to inquire of me; for you will know all things clearly. *Whatsoever ye shall ask—* Knowledge, Love, or any thing else, *He will give it.* Our Lord here gives us a Chart blanche. Believer, write down what thou wilt. He had said, ch. xiv. 13. *I will do it*, where the discourse was of *glorifying the Father thro' the Son.* Here, speaking of the Love of the Father to Believers, He saith, *He will give it.*

V. 24. *Hitherto ye have asked nothing in my name.* For they had asked him directly for all they wanted.

V. 26. *At that day ye shall ask—* For true Knowledge begets Prayer. *And I say not, that I will pray—* This in no wise implies, that he will not: It means only, The Father himself now loves you, not only because of my Intercession, but also because of the Faith and Love which he hath wrought in you.

V. 30. *Thou knowest all things:* Even our Hearts. Altho' no question is asked thee, yet thou answerest the Thoughts of every one. *By this we believe that thou camest forth from God.* They as it were echo back the words which he had spoken in the 27th verse, implying, *We believe in God: we believe also in thee.*

Chap. xvii. In this Chapter our Lord prays, 1. For himself, ver. 1—5. 2. For the Apostles, ver. 6—19, and again, ver. 24—26. 3. For all Believers, ver. 20—23. And 4. For the World, ver. 21, 23. In this Prayer he comprizes all he had said from ch. xiii. 31. and seals as it were, all he had hitherto done, beholding things past, present, and to come. This Chapter contains the easiest Words, and the deepest Sense of any in all the Scripture: Yet is here no incoherent Rapsody, but the whole is closely and exactly connected.

V. 1. *Father—* This Simplicity of Appellation highly became the only begotten Son of God: To which a Believer then makes the nearest approach, when he is fullest of Love and humble

2 As thou hast given him power over all flesh, that he may give eternal
 3 life to all whom thou hast given him. And this is life eternal, to know
 4 thee, the only true God, and Jesus Christ, whom thou hast sent. I have
 glorified thee on earth. I have finished the work which thou gavest me
 5 to do. And now, Father, glorify thou me with thyself, with the glory
 which I had with thee, before the world was.
 6 I have manifested thy name to the men whom thou hast given me
 out of the world. Thine they were, and thou hast given them me, and
 7 they have kept thy word. Now they know, that all things whatsoever
 8 thou hast given me are of thee. For I have given them the words
 which thou gavest me, and they have received *them*, and have known
 surely, that I came forth from thee, and they have believed that thou hast
 9 sent me. I pray for them: I pray not for the world, but for them
 10 whom thou hast given me; for they are thine. And all things that
 are mine are thine, and that are thine are mine; and I am glorified by

ble Confidence. *The hour is come*—The appointed Time for it—*glorify thy Son*—The Son glorified the Father, both before and after his own Glorification. When he speaks to the Father, he does not style himself the Son of man.

V. 2. *As thou hast given him power over all flesh*—This answers to *Glorify thy Son*—*That he may give eternal life, &c.* This answers to *That thy Son may glorify thee*—*To all whom thou hast given him*—to all Believers. This is a clear proof, that *Christ* designed his Sacrifice should avail for all; yea, that *all flesh*, every man, should partake of everlasting Life. For as the Father had given him power over all flesh, so he gave himself a ransom for all.

V. 3. *To know*—by loving, holy Faith—*thee the only true God*—the only Cause and End of all things; not excluding the Son and the Holy Ghost, but the false Gods of the Heathens—and *Jesus Christ*—as their Prophet, Priest, and King—*this is life eternal*—It is both the Way to and the Essence of everlasting Happiness.

V. 4. *I have finished the work*—Thus have I glorified thee, laying the Foundation of thy Kingdom on Earth.

V. 5. *The glory which I had*—He does not say—*received*. He always had it, till he emptied himself of it, in the days of his Flesh.

V. 6. *I have manifested thy name*. All thy Attributes: and in particular, thy Paternal Relation to Believers—*to the men whom thou hast*

given me—The Apostles. And so ver. 12. *They were thine*—By Creation, and by descent from Abraham. *And thou hast given them me*: by giving them Faith in what I have spoken. So ver. 9.

V. 7. *Now they know, that all things which I have done and spoken—are of thee*—and consequently right and true.

V. 8. *they have received them*—by Faith.

V. 9. *I pray not for the world*—Not in these Petitions, which are adapted to the State of Believers only. (He prays for the World at the 21st and 23d verses, *that they may believe—that they may know God hath sent him*.) This no more proves that our Lord did not pray for the World, both before and afterward, than his praying for the Apostles alone, (ver. 6.—19.) proves that he did not pray for *them also which shall believe thro' their Word*, (ver. 20.)

V. 10. *All things that are mine are thine, and that are thine are mine*—These are very high and strong Expressions, too grand for any Creature to use; as implying that all things whatsoever inclusive of the Divine Nature, Perfections, and Operations, are the common Property of the Father and the Son. And this is the Original Ground of that peculiar Property, which both the Father and the Son have in the Persons, who were given to *Christ* as Mediator; according to what is said in the close of the verse, of his being *glorified by them*: namely believing in him, and so acknowledging his Glory.

N 8

V. 11. *Keep*

11 them. And I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep thro' thy name them whom thou
 12 hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them thro' thy name. Those whom thou
 13 hast given me I have guarded, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now I am
 14 coming to thee, and I speak these things in the world, that they may have my joy fulfilled in them. I have given them thy word, and the
 15 world hath hated them, because they are not of the world, even as I am not of the world. I do not pray, that thou wouldest take them out of
 16 the world, but that thou wouldest keep them from the evil one. They are not of the world, as I am not of the world. Sanctify them thro' the
 17 truth: thy word is truth. As thou hast sent me into the world, I also
 18 have sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified thro' the truth.
 19
 20 Neither pray I for these alone, but for them also who will believe on me thro' their word: That they all may be one; as thou, Father, *art*
 21 in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou hast given
 22 me, I have given them, that they may be one, as we are one: I in them, and thou in me, that they may be perfected in one; and that the
 23 world may know, that thou hast sent me, and hast loved them as thou hast loved me.
 24 Father, I will that these also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me;

V. 11. *Keep them thro' thy name*—thy Power, Mercy, Wisdom—that they may be one—with us and with each other; one body, separate from the world—*As we are*—By resemblance to us, tho' not equality.

V. 12. *Those whom thou hast given me I have guarded, and none of them is lost, but the Son of perdition*—So one even of them whom God had given him is lost. So far was even that Decree from being Unchangable! *That the scripture might be fulfilled*—that is, whereby the Scripture was fulfilled. *The son of perdition* signifies, one that deservedly perishes: as a son of Death (2 Sam. xii. 5.) Children of Hell (Matt. xxiii. 15.) and children of wrath (Eph. ii. 3.) signify persons justly obnoxious to Death, Hell, and Wrath.

V. 13. *In the world*, that is, before I leave the world—*My joy*—the Joy I feel at going to the Father.

V. 14. *That thou wouldest take them out of the*

world: Not yet: *But that thou wouldest keep them from the evil one*—who reigns therein.

V. 17. *Sanctify*—Consecrate them by the anointing of thy Spirit to their Office, and perfect them in Holiness, by means of thy Word.

V. 19. *I sanctify myself*. I devote myself, as a victim, to be sacrificed.

V. 20. *For them who will believe*—In all Ages.

V. 21. *As thou art in me*—This also is to be understood, in a way of Similitude, and not of Sameness or Equality. *That the world may believe*—Here Christ prays for the world. Observe the sum of his whole Prayer, 1. Receive me into thy own and my Glory; 2. Let my Apostles share therein; 3. And all other Believers; 4. And let all the World believe.

V. 23. *The glory which thou hast given me, I have given them*. The Glory of the only begotten shines in all the Sons of God. How great is the Majesty of Christians!

V. 24. Here he returns to the Apostles—*I will*

25 for thou lovedst me before the foundation of the world. Righteous Father, tho' the world hath not known thee, yet I have known thee, and 26 these have known that thou hast sent me. And I have declared to them thy name, and will declare *it*, that the love wherewith thou hast loved me, may be in them, and I in them.

XVIII. JESUS having spoken these words, went forth with his disciples over the brook Cedron, where was a garden, into which he entered and his 2 disciples. * And Judas also, who betrayed him, knew the place: for 3 Jesus had often met there with his disciples. Judas then having received a troop of soldiers, and officers from the chief priests and Pharisees, 4 cometh thither with lanterns, and torches, and arms. Then Jesus knowing all things that were coming upon him, went forth and said to 5 them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith to them, I am *he*. And Judas also, who betrayed him, stood with 6 them. As soon as he said to them, I am *he*, they went backward, and 7 fell to the ground. He asked them again, Whom seek ye? And they 8 said, Jesus of Nazareth. Jesus answered, I have told you, I am *he*: if 9 therefore ye seek me, let these go: That the † saying might be fulfilled which he had spoke, Of them whom thou hast given me, I have lost 10 none. Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right-ear. The servant's name was

will—He asks, as having a Right to be heard, and prays, not as a Servant, but a Son: *That they may behold my glory*—Herein is the Happiness of Heaven, 1 John iii. 2.

V. 25. *Righteous Father*—The Admission of Believers to GOD thro' *Christ*, flows even from the Justice of GOD.

V. 26. *I have declared to them thy name*—Thy new, best Name of Love—*that the love wherewith thou hast loved me—and I*—That thou and thy Love and I and my Love—*may be in them*—that they may love me with that Love.

V. 1. *A garden*—Probably belonging to one of his friends. He might retire to this private place, not only for the advantage of secret Devotion, but also that the people might not be alarmed at his Apprehension, nor attempt in the first Sallies of their Zeal, to rescue him in a tumultuous manner. *Cedron* was (as the name signifies) a dark, shady Valley, on the East-side of *Jerusalem*, between the City and the *Mount of Olives*, thro' which a little Brook ran, which

* *Matt.* xxvi. 47. *Mark* xiv. 43.

took its name from it. It was this Brook, which *David*, a type of *Christ*, went over, with the people weeping, in his flight from *Abfalom*.

V. 3. *A troop of soldiers*—A cohort of Roman foot.

V. 6. *As soon as he said, I am he, they went backward, and fell to the ground*. How amazing is it, that they should renew the Assault, after so sensible an Experience both of his Power and Mercy! But probably the Priests among them, might persuade themselves and their Attendants, that this also was done by *Beelzebub*; and that it was thro' the Providence of GOD, not the Indulgence of *Jesus*, that they received no farther Damage.

V. 8. *If ye seek me, let these (my Disciples) go*. It was an eminent Instance of his Power over the Spirits of men, that they so far obeyed this word, as not to seize even *Peter*, when he had cut off the Ear of *Malchus*.

V. 10. *Then Simon Peter*—No other Evangelist names him. Nor could they safely. But

N n 2

† Ch. xvii. 12.

St.

11 Malchus. Then said Jesus to Peter, Put up the sword into its scabbard. The cup which my Father hath given me, shall I not drink it?

12 Then the soldiers, and the captain, and the officers of the Jews took
13 Jesus and bound him; And led him away to Annas first (for he was
14 father-in-law to Caiaphas, who was high priest that year.) Caiaphas
was he who had counselled the Jews, that it was expedient one man
15 should die for the people. Now Simon Peter followed Jesus, and another
disciple. That disciple was known to the high priest, and went
16 with Jesus into the palace of the high priest. But Peter stood at the
door without: therefore the other disciple, who was known to the high
priest, went out, and spake to her that kept the door, and brought in
17 Peter. Then saith the maid, who kept the door, to Peter, Art not thou
18 also *one* of this man's disciples? He saith, I am not. And the servants
and officers, having made a fire of coals (for it was cold) stood and
warmed themselves: and Peter stood with them and warmed him-
19 self. Then the high priest asked Jesus of his disciples and of his
20 doctrine. Jesus answered him, I spake openly to the world; I was con-
tinually teaching in the synagogue and in the temple, whither all the
21 Jews resort, and in secret have I said nothing. Why askest thou me?
Ask them that heard me, what I said to them: behold, they know what
22 I said. When he had said thus, one of the officers, who stood by, gave
23 Jesus a blow, saying, Answerest thou the high priest so? Jesus an-
swered, If I have spoken evil, bear witness of the evil: but if well, why
24 smitest thou me? (Now Annas had sent him bound to Caiaphas the
high priest.)

25 Now Simon Peter was standing and warming himself. They said to
him, Art not thou also one of his disciples? He denied and said, I am
26 not. One of the servants of the high priest (being kinsman to him
whose ear Peter had cut off) saith, Did not I see thee in the garden
27 with him? Peter denied again, and immediately the cock crew.

St. *John*, writing after his Death, might do it, without any such Inconvenience.

V. 13. *Annas* had been High-priest before his Son-in-law *Caiaphas*. And tho' he had for some time resigned that Office, yet they paid so much regard to his Age and Experience, that they brought *Christ* to *Annas* first. But we do not read of any thing remarkable, which passed at the house of *Annas*: For which reason his being carried thither, it omitted by the other Evangelists.

V. 17. *Art not thou also*—as well as the other—*one of this man's disciples?* She does not

appear to have asked, with any design to hurt him.

V. 20. *I spake openly*—as to the Manner—*Continually*—as to the time—*In the synagogue and temple*—as to Place. *In secret have I said nothing*—no point of Doctrine, which I have not taught in publick.

V. 21. *Why askest thou me?* whom thou wilt not believe?

V. 22. *Answerest thou the high priest so?* with so little Reverence?

V. 24. *Now Annas had sent him to Caiaphas*—as is implied ver. 15. *Bound*—being still bound, ver. 12.

V. 28. *They*

28 * THEN led they Jesus from Caiaphas to the governor's palace, and it was early: and they went not into the palace themselves, that they might not be defiled, but might eat the passover. Pilate therefore went out to them, and said, What accusation do ye bring against this man? 29 They answered and said to him, If he were not a malefactor, we would: 30 not have delivered him to thee. Then said Pilate to them, Take ye him, and judge him according to your law. The Jews said to him, It is not 31 lawful for us to put any man to death: So the † saying of Jesus was 32 fulfilled, which he spake, signifying what death he should die. Then 33 Pilate returned into the palace, and called Jesus, and said to him, Art 34 thou the king of the Jews? Jesus answered him, Sayest thou this of 35 thyself? or did others tell it thee of me? Pilate answered, Am I a Jew? Thy own nation, even the chief priests, have delivered thee to 36 me. What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I might not be delivered to the Jews: but my kingdom is 37 not from hence. Pilate said to him, Art thou a king then? Jesus answered, Thou sayest. I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. 38 Every one that is of the truth, heareth my voice. Pilate saith to him, What is truth? And having said this, he went out again to the Jews, and 39 saith to them, I find no fault in him. But ye have a custom, that I should release to you one at the passover: will ye therefore that I release 40 to you the king of the Jews? Then cried they all again, saying, Not

V. 28. *They went not into the palace themselves, lest they should be defiled*—By going into an house which was not purged from heaven, Deut. xvi. 4.

V. 31. *It is not lawful for us to put any man to death.* The Power of inflicting Capital Punishment, had been taken from them that very year. So *the Sceptre was departed from Judah*, and transferred to the Romans.

V. 32. *Signifying what death he should die.* For Crucifixion was not a Jewish, but a Roman Punishment. So that had he not been condemned by the Roman Governor, he could not have been crucified.

V. 36. *My kingdom*—Is not an External, but a Spiritual Kingdom—*that I might not be delivered to the Jews*—which Pilate had already attempted to do (ver. 31.) and afterwards actually did, ch. xix. 16.

V. 37. *Thou sayest*—the truth. *To this end was I born*: Speaking of his Human Origin: His Divine was above Pilate's Comprehensions. Yet it is intimated in the following words, *I came into the world*—*That I might witness to the truth*—which was both declared to the Jews, and in the Process of his Passion, to the Princes of the Gentiles also. *Every one that is of the truth*—that is, a Lover of it—*heareth my voice*—An universal Maxim. Every sincere Lover of truth will hear him, so as to understand and practise what he saith.

V. 38. *What is truth?* said Pilate, a Courtier; perhaps meaning, What signifies Truth? Is that a thing worth hazarding your Life for? So he left him presently to plead with the Jews for him, looking upon him as an innocent, but weak man.

* Matt. xxvii. 2. Mark xv. 1. Luke xxiii. 1. † Ch. iii. 14.

V. 7. By

XIX. this man, but Barabbas. Now Barabbas was a robber. * Then
 2 Pilate therefore took Jesus and scourged *him*. And the soldiers having
 3 platted a crown of thorns, put it on his head, and put on him a purple
 4 robe. And said, Hail, king of the Jews. And they smote him on the
 5 cheeks. Pilate went out again, and saith to them, Lo, I bring him forth
 6 to you, that ye may know, I find no fault in him. Then Jesus came
 7 forth, wearing the crown of thorns, and the purple robe, And he saith
 8 to them, Behold the man. But when the chief priests and the officers
 9 saw him, they cried out, saying, Crucify, crucify *him*. Pilate saith to
 10 them, Take ye him and crucify *him*; for I find no fault in him. The
 11 Jews answered him, We have a law, and by our law he ought to die,
 12 because he made himself the Son of God. When Pilate heard that
 13 saying, he was the more afraid, And returned into the palace and saith
 14 to Jesus, Whence art thou? But Jesus gave him no answer. Then
 15 Pilate saith to him, Speakest thou not to me? Knowest thou not, that I
 16 have power to crucify thee, and have power to release thee? Jesus an-
 17 swered, Thou couldest have no power over me, unless it were given thee
 18 from above: therefore he that delivered me to thee, hath the greater
 19 sin. Upon this Pilate sought to release him: but the Jews cried out,
 20 saying, If thou release this man, thou art not a friend to Cesar. Who-
 21 soever maketh himself a king, opposeth Cesar. Pilate hearing this say-
 22 ing, brought Jesus forth, and sat on the judgment seat, in a place called
 23 the Pavement, but in Hebrew, Gabbatha; (It was then the preparation
 24 of the passover, and about the third hour :) And saith to the Jews, Be-
 25 hold your king. But they cried out, Away *with him*, away *with him*.
 Pilate saith to them, Shall I crucify your king? The chief priests an-
 26 swered, We have no king but Cesar. Then delivered he him to them,
 to be crucified.

V. 7. *By our law he ought to die, because he made himself the Son of God*—which they accounted Blasphemy.

V. 8. *He was the more afraid*—He seems to have been afraid before of shedding innocent blood.

V. 9. *Whence art thou?* That is, Whose Son art thou?

V. 11. *Thou couldst have no power over me*—For I have done nothing to expose me to the Power of any Magistrate. *Therefore he that delivered me to thee, namely Caiaphas, knowing this, is more blameable than thou.*

V. 13. *Pilate sat down on the judgment seat, which was then without the Palace, in a place*

called, in Greek, The Pavement, on account of a beautiful piece of Mosaic Work, with which the floor was adorned: but in Hebrew, Gabbatha, or the High-place, because it stood on an Eminence, so that the Judge sitting on his throne, might be seen and heard by a considerable number of people.

V. 14. *It was the preparation of the passover*—For this reason both the Jews and Pilate were desirous to bring the matter to a conclusion. Every Friday was called the Preparation, (namely, for the Sabbath.) And as often as the Passover fell on a Friday, that day was called, The Preparation of the Passover.

* Matt. xxvii. 26. Mark xv. 15.

V. 17. Bear-

17 * And they took Jesus and led him away. And he bearing his cross, went forth to the place, called *the place* of a skull, which is called in
 18 Hebrew, Golgotha: Where they crucified him, and two others with
 19 him, one on each side, and Jesus in the midst. And Pilate wrote an inscription also, and put it on the cross: and the writing was,
 JESUS OF NAZARETH, THE KING OF THE JEWS.
 20 Many of the Jews read this inscription; for the place where Jesus was crucified was near the city: and it was written in Hebrew, and Greek,
 21 and Latin. Then said the chief priests to Pilate, Write not, the king of
 22 the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. And the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also *his* vesture: now the vesture was without seam,
 24 woven from the top throughout. They said therefore one to another, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled which saith, † They parted my raiment among them, and cast lots for my vesture. These things therefore the soldiers did.
 25 Now there stood by the cross of Jesus, his mother, and his mother's
 26 sister, Mary *the wife* of Cleopas, and Mary Magdalene. Jesus therefore seeing his mother, and the disciple standing by whom he loved, saith to
 27 his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour the disciple took her to his own home.

V. 17. *Bearing his cross*—Not the whole Cross (for that was too large and heavy) but the transverse beam of it, to which his Hands were afterwards fastened. This they used to make the person to be executed carry.

V. 19. *Jesus of Nazareth, the king of the Jews*: Undoubtedly these were the very words, although the other Evangelists do not express them at large.

V. 20. *It was written in Latin*—for the Majesty of the Roman Empire—*In Hebrew*, because it was the Language of the Nation; *And in Greek*, for the information of the Hellenists, who spoke that Language, and came in great numbers to the Feast.

V. 22. *What I have written, I have written*—That shall stand.

V. 24. *They parted my garments among them*—No Circumstance of *David's* Life bore any re-

semblance to this, or to several other Passages in the xxiii^d Psalm. So that in this Scripture, as in some others, the Prophet seems to have been thrown into a preternatural Extasy, wherein personating the *Messiah*, he spoke barely what the Spirit dictated, without any regard to himself.

V. 25. *His mother's sister*. But we do not read, she had any Brother. She was her Father's Heir, and as such transmitted the Right of the Kingdom of *David* to *Jesus*: *Mary, the wife of Cleopas*—called likewise *Alpheus*, the Father, as *Mary* was the mother of *James* and *Joses*, and *Simon*, and *Judas*.

V. 27. *Behold thy mother*—To whom thou art now to perform the part of a Son in my place, a peculiar honour which *Christ* conferred on him—*From that hour*; from the time of our Lord's Death.

* Matt. xxvii. 31. Mark xv. 20. Luke xxiii. 26.

† Psal. xxiii. 19.

V. 20. e

28 After this, Jesus knowing, that all things were now accomplished,
29 that the scripture might be fulfilled, saith, I thirst. Now there was set
a vessel full of vinegar. And filling a sponge with * vinegar, and putting
30 it on a stalk of hyssop, they put it to his mouth. When Jesus had taken
the vinegar, he said, It is finished, and bowing the head, he gave up the
Ghost.

31 Now because it was the preparation, lest the bodies should remain
upon the cross on the sabbath (for that sabbath was a great day) the
Jews besought Pilate, that their legs might be broken, and they might
32 be taken away. Then came the soldiers, and brake the legs of the first
33 and of the other who was crucified with him. But coming to Jesus,
34 when they saw he was dead already, they brake not his legs. But one
of the soldiers pierced his side with a spear, and forthwith there came
35 out blood and water. And he that saw, hath testified it, and his testi-
mony is true: and he knoweth that he saith true, that ye may believe.
36 For these things were done, that the scripture might be fulfilled, † A
37 bone of it shall not be broken. And again another scripture saith,
‡ They shall look on him whom they have pierced.

38 AND after these things, Joseph of Arimathea (being a disciple of
Jesus, but secretly, for fear of the Jews) asked Pilate leave, to take
away the body of Jesus: and Pilate gave him leave. He came
39 therefore and took the body of Jesus. And Nicodemus also came (who
at first had come to Jesus by night) bringing a mixture of myrrh and

V. 29. *a stalk of hyssop*—which in those Countries grows exceeding large and strong.

V. 30. *It is finished*—My Suffering: the purchase of Man's Redemption.

V. 31. *Lest the bodies should remain on the cross on the sabbath*—Which they would have accounted a profanation of any Sabbath, but of that in particular. *For that sabbath was a great day*—Being not only a Sabbath, but the Second Day of the Feast of Unleavened Bread, (from whence they reckoned the Weeks to Pentecost:) And also the day for presenting and offering the Sheaf of New Corn: So that it was a treble Solemnity.

V. 34. *Forthwith there came out blood and water*—It was strange, seeing he was dead, that blood should come out; more strange that water also; and most strange of all, that both should come out immediately, at one time, and yet distinctly. It was pure and true Water, as well as pure and true Blood. The Asseveration

of the Beholder and Testifier of it, shews both the Truth and Greatness of the Miracle and Mystry.

V. 35. *His testimony is true*—valid, unexceptionable—*And he knoweth*—and his Conscience beareth him witness, that he testifieth this, for no other end, than *that ye may believe*.

V. 36. *A bone of it shall not be broken*—This was originally spoken of the Paschal Lamb, an eminent Type of Christ.

V. 37. *They shall look on him whom they have pierced*—He was pierced by the Soldier's Spear. They who have been partakers of the Guilt of that Action (and who has not?) shall either look upon him in this world with penitential Sorrow; or with Terror, when he cometh in the Clouds of Heaven.

V. 38. *Joseph of Arimathea asked Pilate—And Nicodemus also came*—Acknowledging Christ when even his chosen disciples forsook

* *Psal.* lxiv. 21.

† *Exod.* xii. 46.

‡ *Zech.* xii. 10.

him.

40 aloes, about an hundred pounds. So they took the body of Jesus, and wrapped it in linen clothes with the spices, as the manner of the Jews
41 is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, in which no man had ever
42 been laid. There therefore they laid Jesus, because of the preparation-day of the Jews; for the sepulchre was nigh.

XX. * THE first day of the week, cometh Mary Magdalene early, while it was yet dark, to the sepulchre, and seeth the stone taken away from the
2 sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have
3 laid him. Then Peter went *out* and the other disciple, and ran toward
4 the sepulchre. They both ran together: but the other disciple outran
5 Peter, and came first to the sepulchre. And stooping down, he saw the
6 linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
7 And the napkin that was about his head, not lying with the linen clothes,
8 but folded up in a place by itself. Then the other disciple, who came
9 first to the sepulchre, went in; and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead.
10 Then the disciples went home again.

11 † But Mary stood without at the sepulchre weeping. And as she
12 wept, she stooped down into the sepulchre, And seeth two angels in white sitting, where the body of Jesus had laid, one at the head, and one
13 at the feet. And they said to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I know not where
14 they have laid him. And having said this, she turned herself back, and
15 seeth Jesus standing, but knew not that it was Jesus. Jesus saith to her,

him. In that Extremity, *Joseph* was no longer afraid, *Nicodemus* no longer ashamed.

V. 41. *In the place where he was crucified*—There was a Garden in the same tract of land; but the Cross did not stand in the Garden.

V. 42. *Because of the preparation*—that is, They chose the rather to lay him in that *sepulchre* which was nigh, because it was the day before the Sabbath, which also was now drawing to an end, so that they had not time to carry him far.

V. 3. *Peter went out*—of the City.

V. 6. *Peter seeth the linen clothes lie*—and

* *Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1.*

the napkin folded up—The Angels who ministered to him when he rose, undoubtedly folded up the napkin and linen clothes.

V. 8. *He saw*—that the body was not there, *and believed*, that they had taken it away, as *Mary* said.

V. 9. *For as yet*—they had no thought of his rising again.

V. 10. *They went home*—Not seeing what they could do farther.

V. 11. *But Mary stood*—With more Constancy.

† *Mark xvi. 9.*

○ ○

V. 16. *Jesus*

Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardiner, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary! She turning, saith to him, Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren and say to them, I ascend to my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things to her.

19 * The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace *be* unto you. And having said this, he shewed them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you. As the Father hath sent me, even so send I you. And having said this, he breathed on *them*, and saith to them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

V. 16. *Jesus saith to her, Mary!* With his usual Voice and Accent.

V. 17. *Touch me not*—Or rather, *Do not cling to me* (for she held him by the feet, *Matt.* xxviii. 9.) Detain me not now. You will have other Opportunities of conversing with me. For *I am not ascended to my Father*: I have not yet left the world. *But go immediately to my brethren*—Thus does he intimate in the strongest manner, the Forgiveness of their Fault, even without ever mentioning it. These exquisite Touches, which every where abound in the Evangelical Writings, shew how perfectly *Christ* knew our Frame. *I ascend*—He anticipates it in his thoughts, and so speaks of it as a thing already present. *To my Father; and your Father, my God, and your God.* This uncommon Expression shews, that the only begotten Son has all kind of Fellowship with God. And a Fellowship with God the Father, some way resembling his own, he bestows upon his Brethren. Yet he does not say, *Our God*: For no Creature can be raised to an Equality with him: But *my God, and your God*: Intimating, that the Father is His in a singular and incommunicable manner; and Ours thro' Him, in such a kind as a Creature is capable of.

V. 21. *Peace be unto you.* This is the

* *Mark* xvi. 14. *Luke* xxiv. 36.

Foundation of the Mission of a true Gospel-Minister, Peace in his own Soul, *2 Cor.* iv. 1. *As the Father hath sent me, so send I you.* *Christ* was the Apostle of the Father, *Heb.* iii. 1. *Peter* and the rest, the Apostles of *Christ*.

V. 22. *He breathed on them*—New Life and Vigour—and saith, As ye receive this breath out of my mouth, so receive ye the Spirit out of my fulness: *The Holy Ghost* influencing you in a peculiar manner, to fit you for your great Embassy. This was an Earnest of Pentecost.

V. 23. *Whose soever sins ye remit* (according to the tenor of the Gospel, that is, supposing them to repent and believe) *they are remitted, and whose soever sins ye retain* (supposing them to remain impenitent) *they are retained.* So far is plain. But here arises a difficulty. Are not the Sins of one who truly repents, and unfeignedly believes in *Christ* remitted, without Sacerdotal Absolution? And are not the Sins of one, who does not repent or believe, retained even with it? What then does this Commission imply? Can it imply any more than, 1. A Power of declaring with Authority, the Christian Terms of Pardon? Whose sins are remitted, and whose retained? As in our daily Form of Absolution: And 2. A Power of inflicting and remitting Ecclesiastical Censures? That is, of excluding from, and re-
admitting

24 But Thomas called Didymus, one of the twelve, was not with them
25 when Jesus came. The other disciples therefore said to him, We have
seen the Lord. But he said to them, Unless I see the print of the nails
in his hands, and put my finger into the prints of the nails, and thrust my
hand into his side, I will not believe.

26 And eight days after, his disciples were again within, and Thomas
with them. Jesus cometh, the doors being shut, and stood in the midst
27 and said, Peace *be* unto you. Then saith he to Thomas, Reach hither
thy finger, and behold my hands, and reach hither thy hand, and thrust
28 it into my side, and be not faithless, but believing. And Thomas an-
29 swered and said to him, My Lord and my God. Jesus saith to him,
Because thou hast seen me, thou hast believed: happy *are* they that
have not seen, and yet have believed.

30 And Jesus wrought many other miracles also, in the presence of his
31 disciples, which are not written in this book. But these are written, that
ye may believe that Jesus is the Christ, the Son of God, and that be-
lieving ye may have life thro' his name.

XXI. AFTER these things Jesus manifested himself again to the disciples at
2 the sea of Tiberias; he manifested *himself* thus. There were together
Simon Peter and Thomas called Didymus, and Nathanael of Cana in
3 Galilee, and *the sons* of Zebedee, and two other of his disciples. Simon
Peter saith to them, I go a fishing. They say to him, We also go with
thee. They went out and entered into the vessel, but caught nothing
4 that night. When the morning was come, Jesus stood on the shore;
5 but the disciples knew not that it was Jesus. Then Jesus saith to them,
6 Children, have ye any meat? They answered him, No. And he said to
them, Cast your net on the right side of the vessel, and ye shall find.
They cast therefore, and now they were not able to draw it, for the

admitting into, a Christian Congregation?

V. 26. *Eight days after*—On the next Sunday.

V. 28. *And Thomas said, My Lord, and my God.* The Disciples had said, We have seen the Lord. Thomas now not only acknowledges him to be the Lord, as he had done before, and to be risen, as his fellow-disciples had affirmed, but also confesses his God-head, and that more explicitly than any other had yet done. And all this he did without thrusting his hand into his Side.

V. 30. *Jesus wrought many miracles, which are not written in this book*—Of St. John: nor indeed, of the other Evangelists.

V. 31. *But these things are written, that ye*

may believe—That ye may be confirmed in believing. Sometimes faith cometh by reading; tho' ordinarily by *hearing*.

V. 2. *There were together*—at home, in one house.

V. 4. *They knew not that it was Jesus.* Probably their eyes were holden.

V. 6. *They were not able to draw it, for the multitude of fishes*—This was not only a demonstration of the Power of our Lord, but a kind Supply for them and their Families, and such as might be of service to them, when they waited afterward in *Jerusalem*. It was likewise an Emblem of the great Success, which should attend them as *Fishers of men*.

7 multitude of fishes. Then the disciple whom Jesus loved saith to Peter,
 It is the Lord. Simon Peter hearing that it was the Lord, girt on his up-
 8 per coat (for he was stript) and threw himself into the sea. And the
 other disciples came in the vessel (for they were not far from land, about
 9 two hundred cubits) drawing the net, *full* of fishes. When they came
 ashore, they see a fire of coals there, and fish laid thereon, and bread.
 10 Jesus saith to them, Bring of the fishes which ye have taken now.
 11 Simon Peter went on board, and drew the net to land, full of great
 fishes, an hundred and fifty and three; and tho' there were so many, the
 12 net was not broken. Jesus saith to them, Come ye *and* dine. And none
 of the disciples presumed to ask him, Who art thou? Knowing that it
 13 was the Lord. Jesus then cometh and taketh bread, and giveth to them,
 14 and fish likewise. This was the third time that Jesus shewed himself to
 his disciples, after he was risen from the dead.
 15 When they had dined, Jesus saith to Simon Peter, Simon, *son* of
 Jonah, lovest thou me more than these *do*? He saith to him, Yea, Lord,
 16 thou knowest that I love thee. He saith to him, Feed my lambs. He
 saith to him again, the second time, Simon, *son* of Jonah, lovest thou
 17 me? He saith to him, Yea, Lord, thou knowest that I love thee. He
 saith to him, Feed my sheep. He saith to him the third time, Simon,
son of Jonah, lovest thou me? Peter was grieved, because he said to
 him the third time, Lovest thou me? And he said to him, Lord, thou
 knowest all things; thou knowest that I love thee. Jesus saith to him,
 18 Feed my sheep. Verily, verily I say unto thee, when thou wast young,
 thou didst gird thyself, and walk whither thou wouldest: but when
 thou art old, thou shalt stretch out thy hands, and another shall gird thee,

V. 7. *Peter girt on his upper coat* (for he was stript of it before) Reverencing the Presence of his Lord: and threw himself into the sea—to swim to him immediately. The Love of Christ draws men thro' Fire and Water.

V. 11. *Come ye and dine.* Our Lord needed not Food.

V. 12. *And none presumed*—to ask a needless Question.

V. 12. *The third time*—That he appeared to so many of the Apostles together.

V. 15. *Simon, son of Jonah*—The Appellation Christ had given him, when he made that glorious Confession, *Matt. xvi.* the remembrance of which might make him more deeply sensible of his late Denial of him whom he had so confest. *Lovest thou me?* Thrice

our Lord asks him, who had denied him thrice—*More than these*—thy fellow-disciples, do? Peter thought so once, *Matt. xxvi. 33.* but he now answers only, *I love thee*, without adding *more than these*—*Thou knowest*—He had now learnt by sad Experience, that Jesus knew his Heart—*My lambs*—The weakest and tenderest of the Flock.

V. 17. *Because he said the third time*—As if he did not believe him.

V. 18. *When thou art old*—He lived about thirty-six years after this—*Another shall gird thee*—They were tied to the Cross, till the Nails were driven in—*And shall carry thee*—with the Cross—*where thou wouldest not*—according to nature; to the place where the Cross was set up.

V. 19. *By*

19 and carry *thee* whither thou wouldest not. This he said, signifying by what death he should glorify God. And having said this, he saith to
 20 him, Follow me. Peter turning about, seeth the disciple whom Jesus loved following, who also leaned on his breast at supper, and said,
 21 Lord, who is he that betrayeth thee? Peter seeing him, saith to Jesus,
 22 Lord, what *shall* this man *do*? Jesus saith to him, If I will that he tarry
 23 till I come, what *is it* to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say to him, That he should not die: but, If I will that he tarry till I come, what *is it* to thee?
 24 This is the disciple, who testifieth of these things, and wrote these things; and we know that his testimony is true. And there are also
 25 many other things which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

V. 19. *By what death he should glorify God*—It is not only by Acting, but chiefly by Suffering that the Saints glorify God. *Follow me*—Shewing hereby likewise what Death he should die.

V. 20. *Peter turning*—As he was walking after Christ—*Seeth the disciple whom Jesus loved following him*. There is a peculiar Spirit and Tenderness in this plain Passage. Christ orders St. Peter to follow him in token of his Readiness to be crucified in his Cause. St. John stays not for the Call: he rises and follows him too; but says not one word of his own Love or Zeal. He chose that the Action only should speak this: and even when he records the Circumstance, he tells us not what that Action meant, but with great Simplicity relates the Fact only. If here and there a generous Heart sees and emulates it, be it so: but he is not solicitous that Men should admire it. It was address'd to his beloved Master, and it was enough that He understood it.

V. 22. *If I will that he tarry*—without dy-

ing—*till I come* to Judgment. Certainly he did tarry, till Christ came to destroy Jerusalem? And who can tell, when or how he died? *What is that to thee?* Who art to follow me long before?

V. 23. *The Brethren*: that is, The Christians. Our Lord himself taught them that Appellation, ch. xx. 17. *Yet Jesus did not say to him, That he should not die*—Not expressly. And St. John himself, at the time of writing his Gospel, seems not to have known clearly, whether he should die or not.

V. 24. *This is the disciple who testifieth*—being still alive, after he had wrote. *And we know that his Testimony is true*: The Church added these Words to St. John's Gospel, as Tertius did those to St. Paul's Epistle to the Romans, ch. xvi. 22.

V. 25. *If they were to be written particularly*—Every Fact and all the Circumstances of it. *I suppose*—this Expression, which softens the Hyperbole, shews that St. John wrote this Verse.

NOTES

N O T E S

O N

The A C T S of the A P O S T L E S.

THIS Book, in which St. *Luke* records the Actions of the Apostles, particularly of St. *Peter* and St. *Paul* (whose Companion in travel he was) is as it were the Centre between the Gospels and the Epistles. It contains, after a very brief Recapitulation of the Evangelical History, a Continuation of the History of *Christ*, the Event of his Predictions, and a kind of Supplement to what he before spake to his Disciples, by the Holy Ghost now given unto them. It contains also the Seeds and first Stamina of all those things, which are enlarged upon in the Epistles.

The Gospels treat of *Christ* the Head : The *Acts* shew, That the same things befall his Body ; which is animated by his Spirit, persecuted by the World, defended and exalted by God.

In this Book is shewn the Christian Doctrine, and the Method of applying it to Jews, Heathens, and Believers ; that is, toward those who are to be converted, and those who are converted : The Hindrances of it in particular men, in several kinds of men, in different Ranks and Nations : The Propagation of the Gospel, and that grand Revolution among both Jews and Heathens : The Victory thereof, in spite of all Opposition, from all the Power, Malice, and Wisdom of the whole World, spreading from one Chamber into Temples, Houses, Streets, Markets ; Fields, Inns, Prisons, Camps, Courts ; Chariots, Ships, Villages, Cities, Islands : To Jews, Heathens, Magistrates, Generals, Soldiers, Eunuchs, Captives, Slaves, Women, Children, Sailors : To *Athens*, and at length to *Rome*.

The Parts of it are Seven,

- | | |
|--|---|
| 1. Pentecost, with its Antecedents, C. i, ii. | Paul among the Gentiles, C. xiii, xiv. |
| 2. Transactions with the Jews, in Jerusalem, in all Judea and in Samaria, C. iii—ix. 12. | 5. The Embassy to, and Council at Jerusalem, concerning the Liberty of the Gentiles, C. xv. |
| 3. Transactions at Cesarea, and the Reception of the Gentiles, C. x, xi. | 6. The Second Course of St. Paul, C. xvi—xix. |
| 4. The first Course of Barnabas and | 7. His Third, as far as Rome, C. xix—xxviii. |

The

The A C T S.

Chap. I. **T**HE former treatise have I composed, O Theophilus, of all things
 2 which Jesus began both to do and to teach, Until the day he
 was taken up, after having thro' the Holy Ghost given commandment
 3 to the apostles, whom he had chosen: To whom also he presented
 himself alive after his passion, by many infallible proofs, being seen by
 them forty days, and speaking of the things pertaining to the kingdom
 4 of God. And having assembled *them* together, he commanded them,
 not to depart from Jerusalem, but to wait for the promise of the Father,
 5 which, *saieth he*, ye have heard from me. For John indeed baptized
 with water; but ye shall be baptized with the Holy Ghost, not many
 6 days hence. And when they were come together, they asked him,
 7 saying, Lord, dost thou at this time restore the kingdom to Israel? But
 he said to them, It is not for you to know the times or the seasons,
 8 which the Father hath put in his own power. But ye shall receive
 power, the Holy Ghost being come upon you, and shall be witnesses to
 me, both in Jerusalem, and in all Judea, and Samaria, and to the utter-
 9 most part of the earth. And having spoken these things, while
 they beheld, he was taken up, and a cloud received him from their
 10 sight. And while they were stedfastly looking up to heaven, as he went

V. 1. *The former treatise*—In that important Season, which reached from the Resurrection of Christ to his Ascension, the former Treatise ends, and this begins: This describing the *Acts* of the Holy Ghost (by the Apostles) as that does the *Acts* of Jesus Christ. *Of all things*—In a summary manner—*Which Jesus began to do—until the day*—that is, Of all things which Jesus did, from the beginning till that day.

V. 2. *After having given commandment*—In the 3^d verse, St. Luke expresses in general terms, what Christ said to his Apostles during those forty days. But in the 2^d, 4th, and following Verses, he declares what he said on the Day of his Ascension. He had brought his former Account down to that Day. And from that day begins the *Acts* of the Apostles.

V. 3. *Being seen by them forty days*—that is, Many times during that Space—*And speaking of the things pertaining to the kingdom of God*—Which was the Sum of all his Discourses with them, before his Passion also.

V. 4. *Wait for the promise of the Father,*

which ye have heard from me: When he was with them a little before, as it is recorded Luke xxiv. 49.

V. 5. *Ye shall be baptized with the Holy Ghost*—And so are all true Believers, to the end of the World.

V. 6. *Dost thou at this time*—At the time thou now speakest of? *Not many days hence? Restore the kingdom to Israel?* They still seemed to dream of an Outward, Temporal Kingdom, in which the Jews should have dominion over all Nations. It seems, they came in a Body, having before concerted the Design, to ask, When his Kingdom would come?

V. 7. *The times or the seasons*—*Times*, in the language of Scripture, denote a longer, *Seasons*, a shorter Space: *Which the Father hath put in his own power*—To be revealed, when and to whom it pleaseth him.

V. 8. *But ye shall receive power—and shall be witnesses to me*—that is, Ye shall be empowered to witness my Gospel, both by your Preaching and Suffering.

V. 12. A

11 up, behold two men, in white apparel, stood by them, Who also said,
Ye men of Galilee, why stand ye gazing into heaven? This Jesus who
is taken up from you into heaven, shall so come, as ye have seen him
12 going into heaven. Then they returned to Jerusalem from the Mount
called Olivet, which is from Jerusalem a sabbath-day's journey.

13 * AND when they were come in, they went up into the upper-room,
where both Peter and James, and John and Andrew, Philip and Thomas,
Bartholomew and Matthew, James *the son* of Alpheus, and Simon
14 Zelotes, and Jude *the brother* of James tarried. These all continued
unanimously in prayer and supplication with the women, and Mary,
the mother of Jesus, and his brethren.

15 AND in these days, Peter standing up in the midst of the disciples,
(the number of persons together was about an hundred and twenty)
16 said, Men, brethren, this † scripture must needs have been fulfilled,
which the Holy Ghost spake before by the mouth of David, concerning
17 Judas, who was guide to them that took Jesus. For he was numbered
18 with us, and had obtained part of this ministry. Now this man pur-
chased a field with the reward of iniquity, and falling down on his face,
19 he burst asunder in the middle, and all his bowels gushed out. And it
was known to all that dwell at Jerusalem, so that that field is called, in
20 their own tongue, Akeldama, that is, The field of blood. For it is writ-
ten in the book of Psalms, ‡ Let his habitation be desolate, and let no
21 man dwell therein: and, || His office let another take. Wherefore of
these men who have been with us all the time that the Lord Jesus was

V. 12. *A sabbath-day's journey*—The Jews generally fix this to two thousand Cubits, which is not a mile.

V. 13. *They went up into the upper-room*—The Upper-rooms, so frequently mentioned in Scripture, were Chambers in the highest Part of the House, set apart by the Jews for Private Prayer. These, on account of their being so retired and convenient, the Apostles now used for all Offices of Religion.

V. 14. *His brethren*—His near Kinsmen, who, for some time, did not believe: it seems, not till near his Death.

V. 15. *The number of persons together*—Who were together in the Upper-room—*were an hundred and twenty*—But he had undoubtedly many more in other Places: Of whom more

* Matt. x. 2. Mark iii. 14. Luke vi. 13.
† Psal. cix. 8.

than five hundred saw him at once after his Resurrection, 1 Cor. xv. 6.

V. 18. *This man purchased a field with the reward of iniquity*: that is, a field was purchased with the reward of his Iniquity; tho' very possibly Judas might design the purchase. *And falling down on his face*—It seems, the rope broke before, or as he died.

V. 19. *In their own tongue*—This Expression, and, *that is, The field of blood*, St. Luke seems to have added to the words of St. Peter, for the use of Theophilus and other Readers, who did not understand Hebrew.

V. 21. *All the time that the Lord Jesus was going in and out*—that is, Conversing familiarly: *Over us*—As our Master.

† Psal. xli. 10.

‡ Psal. lxxix. 26.
V. 22. T

22 going in and out over us, Beginning from the baptism of John, till the day that he was taken up from us, one must be ordained, to be a witness
23 with us of his resurrection. And they appointed two, Joseph called
24 Barfabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, who knowest the hearts of all, shew which of
25 these two thou hast chosen, To take part of this ministry and apostleship, from which Judas by transgression fell, to go to his own place.
26 And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II. AND when the day of Pentecost was come, they were all with one accord in one place. And suddenly there was a sound from heaven, as of a rushing, violent wind, and it filled all the house where they were sitting. And there appeared to them distinct tongues, as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
5 And there were dwelling in Jerusalem Jews, devout men, out of every
6 nation under heaven. And when this was noised abroad, the multitude came together and were confounded, because every man heard them

V. 22. *To be a witness with us of his resurrection*—And of the Circumstances which preceded and followed it.

V. 23. *And they appointed two.* So far the Faithful could go by consulting together, but no farther. Therefore here commenced the proper Use of the Lot, whereby a matter of Importance, which cannot be determined by any ordinary Method, is committed to the Divine Decision.

V. 25. *Fell*—by his transgression; sometime before his Death—*To go to his own place*—That which he had chosen for himself, far from the other Apostles, in the Region of Death.

V. 1. At the Pentecost of *Sinai* in the Old Testament, and the Pentecost of *Jerusalem* in the New, were the two grand Manifestations of God, the Legal and the Evangelical: the one from the Mountain, and the other from Heaven; the terrible and the merciful one. *They were all with one accord in one place.* So here was a Conjunction of Company, Minds, and Place; the whole hundred and twenty being present.

V. 2. *And suddenly there was a sound from heaven.* So will the Son of man come to Judgment. *And it filled all the house*—that is,

all that part of the Temple, where they were sitting.

V. 3. *And there appeared distinct tongues, as of fire:* That is, small Flames of Fire. This is all which the Phrase, *Tongues of fire*, means in the Language of the Seventy. Yet it might intimate God's touching their Tongues as it were (together with their Hearts) with Divine Fire: His giving them such words as were active and penetrating, even as flaming Fire.

V. 4. *And they began to speak with other tongues.* The Miracle was not in the Ears of the Hearers (as some have unaccountably supposed) but in the mouth of the speakers. And this Family praising God together, with the Tongues of all the World, was an Earnest of all the World in due time praising God in their own Tongues. *As the Spirit gave them utterance.* *Moses* the Type of the Law, was of a slow tongue. But the Gospel speaks with a fiery and flaming one.

V. 5. *And there were dwelling in Jerusalem Jews:* Only; for there were no Gentiles there.

V. 6. *The multitude came together and were confounded*—The Motions of their Minds were swift and various.

7 speaking in his own language. And they were amazed and marvelled,
 8 saying one to another, Behold, are not all these who are speaking Galileans?
 9 And how hear we every one, in our own native language?
 10 Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and
 11 Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia,
 12 Egypt, and the parts of Africk about Cyrene, and Roman sojourners,
 13 (Jews and Profelytes) Cretans and Arabians, we hear them speaking
 14 in our tongues the wonderful works of GOD? And they were all
 15 amazed, and were in doubt, saying one to another, What can this mean?
 16 But others mocking, said, They are full of sweet wine.
 17 Then Peter standing up with the eleven, lifted up his voice, and said
 18 to them, Men of Judea, and all ye that dwell at Jerusalem, be this
 19 known to you, and hearken to my words. These are not drunken as ye
 20 suppose for it is *but* the third hour of the day. But this is that which
 21 was spoken by the prophet Joel, * And it shall come to pass in the last
 22 days, saith GOD, I will pour out of my Spirit upon all flesh: and your
 23 sons and your daughters shall prophecy, and your young men shall see

V. 9. *Judea*—the Dialect of which greatly differed from that of *Galilee*. *Asia*: The Country strictly so called.

V. 10. *Roman sojourners*—born at *Rome*, but now living at *Jerusalem*. These seem to have come to *Jerusalem*, after those who are abovementioned. All of them were partly *Jews* by birth, and partly *Profelytes*.

V. 11. *Cretans*—One Island seems to be mentioned for all—the *wonderful works of GOD*—Probably those which related to the Miracles, Death, Resurrection and Ascension of *Christ*, together with the Effusion of his Spirit, as a fulfilment of his Promises, and the glorious Dispensations of Gospel-Grace.

V. 12. *They were all amazed*—All the devout men.

V. 13. *But others mocking*—The World begins with *mocking*, thence proceeds to *cavilling*, ch. iv. 7; to *threats*, ver. 17; to *imprisoning*, ch. v. 18; to *blows*, ver. 40; to *slaughter*, ch. vii. 58. These Mockers appear to have been some of the Natives of *Judea*, and Inhabitants of *Jerusalem* (who understood only the Dialect of that Country) by the Apostle's immediately directing his Discourse to them in the next verse—*They are full of sweet wine*. So the *Greek Word* properly signifies: There was no New Wine so early in the year as

Pentecost. Thus Natural Men are wont to ascribe supernatural things to merely Natural Causes: And many times as impudently and unskilfully, as in the present Case.

V. 14. *Then Peter standing up*—All the Gestures, all the Words of *Peter* shew the utmost Sobriety—*lifted up his voice*—with Chearfulness and Boldness—*And said to them*—This Discourse has three Parts, each of which (ver. 14, 22, 29.) begins with the same Appellation, *Men*: Only to the last Part he prefixes with more Familiarity, the additional Word, *Brethren*. *Men of Judea*—that is, Ye that were born in *Judea*. *St. Peter* spoke in *Hebrew*, which they all understood.

V. 15. *It is but the third hour of the day*, that is, Nine in the Morning. And on the solemn Festivals, the *Jews* rarely eat or drank any thing till Noon.

V. 16. *But this is that which was spoken of by the prophet*—But there is another and better way of accounting for this.

V. 17. The times of the *Messiah* are frequently called *The last Days*, the Gospel being the last Dispensation of Divine Grace—*I will pour out of my Spirit*—not on the day of Pentecost only—*upon all flesh*—on persons of every Age, Sex, and Rank. *And your young men shall see Visions*—In young men the outward

* Joel ii. 31.

18 visions, and your old men shall dream dreams : And in those days I will
 19 pour out of my Spirit upon my servants and upon my handmaids, and
 20 they shall prophecy. And I will shew prodigies in heaven above, and
 21 signs on earth beneath, blood and fire, and vapour of smoke, The sun
 shall be turned into darkness, and the moon into blood, before the day
 22 of the Lord, the great and illustrious *day*, come. But whosoever shall
 call on the name of the Lord, shall be saved. Men of Israel, hear these
 words : Jesus of Nazareth, a man pointed out to you of God, by mira-
 23 cles, and wonders, and signs, which God wrought by him in the midst of
 you, as yourselves also know : Him being delivered by the determinate
 counsel and foreknowledge of God, ye have taken, and by wicked
 24 hands, have crucified and slain : Whom God hath raised up, having
 loosed the pains of death, as it was not possible that he should be held

Senses are most vigorous, and the bodily Strength is entire, whereby they are best qualified to sustain the Shock which usually attends the Visions of God. In *old men* the internal Senses are most vigorous, suited to Divine *Dreams*. Not that the Old are wholly excluded from the former, nor the Young from the latter.

V. 18. *And upon my servants*—on those who are literally in a state of servitude.

V. 19. *And I will shew prodigies in heaven above, and signs on earth beneath*—Great Revelations of Grace are usually attended with great Judgments on those who reject it—*In heaven*: treated of, ver. 20. *On earth*: described in this verse. Such signs were those mentioned ver. 22, before the Passion of *Christ*; which are so mentioned as to include also those at the very time of the Passion and Resurrection, at the Destruction of *Jerusalem*, and at the End of the World.

Terrible indeed were those Prodigies in particular, which preceded the Destruction of *Jerusalem*: Such as the flaming Sword hanging over the City, and the fiery Comet, pointing down upon it for a year; the Light that shone upon the Temple and the Altar in the night, as if it had been noon-day; the opening of the great and heavy Gate of the Temple without hands; the Voice heard from the most Holy Place, *Let us depart from hence*; the Admonition of *Jesus*, the Son of *Ananus*, crying for seven years together, *Wo, wo, wo*; the Vision of contending Armies in the Air, and of Intrenchments thrown up against a City there represented; the terrible Thunders

and Lightnings, and dreadful Earthquakes, which every one considered as portending some great Evil: All which, thro' the singular Providence of God, are particularly recorded by *Josephus*: *Blood*—*War and Slaughter*—*Fire*—*Burnings of Houses and Towns*, involving all in Clouds of *Smoke*.

V. 20. *The moon shall be turned into blood*—a bloody colour : *Before the day of the Lord*—Eminently, The last Day; tho' not excluding any other Day or Season, wherein the Lord shall manifest his Glory, in taking vengeance of his Adversaries.

V. 21. *But whosoever shall call on the name of the Lord*—This Expression implies the whole of Religion, and particularly Prayer uttered in Faith—*shall be saved*—From all those plagues; from Sin and Hell.

V. 23. *Him being delivered by the determinate counsel and foreknowledge of God*—The Apostle here anticipates an Objection, Why did God suffer such a person to be so treated? Did he not know what wicked men intended to do? And had he not Power to prevent it? Yea, He knew all that those wicked men intended to do. And he had Power to blast all their Designs in a moment. But he did not exert that Power, because he *so loved the World!* Because it was the determinate Counsel of his Love, to redeem Mankind from eternal Death, by the Death of his only-begotten Son.

V. 24. *Having loosed the pains of death*—The word properly means, the pains of a woman in travel—*As it was not possible that he should be held under it*—Because the Scripture must needs be fulfilled.

25 under it. For David speaketh concerning him, * I have seen the Lord
 always before my face, for he is on my right-hand, that I may not be
 26 moved. Therefore my heart is glad, and my tongue exulteth; yea, and
 27 my flesh shall rest in hope. For thou wilt not leave my soul in
 Hades, neither wilt thou suffer thy holy one to see corruption.
 28 Thou hast made known to me the ways of life; thou wilt fill me with
 29 joy by thy countenance. Men *and* brethren, I may say to you freely
 of the patriarch David, that he is both dead and buried, and his sepulchre
 30 is among us to this day. Therefore being a prophet, and knowing that
 God had sworn with an oath to him, That of the fruit † of his loins
 31 *one* should sit on his throne, He foreseeing this, spake of the resur-
 rection of Christ, that his soul was not left in Hades, neither did
 32 his flesh see corruption. This Jesus God hath raised up, whereof
 33 all we are witnesses. Being therefore exalted by the right-hand of God,
 and having received from the Father the promise of the Holy Ghost, he
 34 hath shed forth this, which ye now see and hear. For David is not as-
 cended into the heavens; but he saith himself, ‡ The Lord said to my
 35 Lord, Sit thou on my right-hand, Until I make thine enemies thy
 36 footstool. Therefore let all the house of Israel know assuredly, That
 God hath made this Jesus whom ye crucified, both Lord and Christ.

V. 27. *Thou wilt not leave my soul in Hades*—The invisible World. But it does not appear, that ever our Lord went to Hell. His Soul, when it was separated from the Body, did not go to thither, but to Paradise. (*Luke xxiii. 43.*) The meaning is, Thou wilt not leave my Soul in its separate State, nor suffer my Body to be corrupted.

V. 28. *Thou hast made known to me the ways of life*; that is, Thou hast raised me from the dead: *Thou wilt fill me with joy by thy countenance*—when I ascend to thy Right-hand.

V. 29. *The patriarch*—A more honourable title than King.

V. 31. *He foreseeing this, spake of the resurrection of Christ*. St. Peter argues thus, 'Tis plain David did not speak this of himself. Therefore he spake of Christ's Rising. But how does that Promise of a Kingdom imply his Resurrection? Because he did not receive it before he died, and because his Kingdom was to endure for ever. (*2 Sam. vii. 13.*)

V. 33. *Being exalted by the right-hand of*

GOD—*By the right-hand*, that is, the mighty power of God, our Lord was exalted at his Ascension to God's Right-hand in Heaven.

V. 34. *Sit thou on my right-hand*. Here is an Allusion to two antient Customs: One, to the highest Honour that used to be paid to persons, by placing them on the Right-hand, as Solomon did Bathsheba, when sitting on his Throne; (*1 Kings ii. 19.*) and the other, to the Custom of Conquerors, who used to tread on the Necks of their vanquished Enemies, as a token of their intire Victory and Triumph over them.

V. 35. *Until I make thine enemies thy footstool*—This text is here quoted with the greatest Address, as suggesting in the words of David, their great prophetic Monarch, how certain their own ruin must be, if they went on to oppose Christ.

V. 36. *Lord*—Jesus after his Exaltation, is constantly meant by this word in the New Testament, unless sometimes where it occurs, in a text quoted from the Old Testament.

* *Psal. xvi. 8.*

† *Psal. lxxxix. 4, &c.*

‡ *Psal. cxxii. 11.*

V. 37. *They*

37 And hearing *this*, they were pierced to the heart, and said to Peter
 38 and the rest of the apostles, Brethren, what shall we do? And Peter
 said, Repent, and be baptized every one of you, in the name of Jesus,
 for the remission of sins, and ye shall receive the gift of the Holy Ghost.
 39 For the promise is to you, and to your children, and to all that are afar
 40 off, whomsoever the Lord our God shall call. And with many other
 words did he testify and exhort, saying, Save yourselves from this per-
 41 verse generation. Then they, gladly receiving his word, were bap-
 tized; and there were added *to them* that day about three thousand souls.
 42 And they continued stedfast in the teaching of the apostles, and
 43 the fellowship, and the breaking of bread, and the prayers. And fear
 came upon every soul, and many wonders and signs were wrought by
 44 the apostles. And all that believed were together, and had all things
 45 common, And sold their possessions and goods, and parted them to all,
 46 as any one had need. And continuing daily with one accord in the
 temple, and breaking the bread at home, they ate their meat with glad-

V. 37. *They said to the apostles, Brethren — They did not style them so before.*

V. 38. *Repent — And merely return to God: Be baptized — believing in the name of Jesus — And ye shall receive the gift of the Holy Ghost. See the Three-One God clearly taught! The Gift of the Holy Ghost does not mean in this place, the Power of speaking with tongues. For the promise of this was not given to all that were afar off, in distant Ages and Nations: But rather the constant Fruits of Faith, even Righteousness, and Peace, and Joy in the Holy Ghost. Whomsoever the Lord our God shall call — (Whether they are Jews or Gentiles) By his Word and by his Spirit: And who are not disobedient to the Heavenly Calling. But it is observable St. Peter did not yet understand the very words he spoke.*

V. 40. *And with many other words did he testify and exhort.* In such an accepted time, we should add line upon line, and not leave off, till the thing is done. *Save yourselves from this perverse generation —* Many of whom were probably mocking still.

V. 41. *And there were added —* to the hundred and twenty.

V. 42. *And they continued stedfast —* So their daily Church-Communion consisted in these four Particulars, 1. Hearing the Word, 2. Having all things common, 3. Receiving the Lord's Supper, 4. Prayer.

Ye diff'rent Sects, who all declare,
 Lo here is *Christ*, and *Christ* is there:
 Your stronger Proofs divinely give,
 And shew me, Where the *Christians* live!

V. 43. *And fear came upon every soul —* of those who did not join with them; whereby Persecution was prevented, till it was needful for them.

V. 45. *And sold their possessions —* their Lands and Houses — *And goods —* their Moveables — *and parted them to all, as any one had need.* To say the *Christians* did this, only till the Destruction of *Jerusalem*, is not true; for many did it long after. Not that there was any positive Command for so doing: it needed not; for Love constrained them. It was a natural Fruit of that Love wherewith each Member of the Community loved every other as his own Soul. And if the whole Christian Church had continued in this Spirit, this Usage must have continued thro' all Ages. To affirm therefore, That *Christ* did not design it should continue, is neither more nor less than to affirm, That *Christ* did not design this Love should continue. I see no proof of this.

V. 46. *Continuing daily — breaking the bread —* In the Lord's Supper — as did many Churches for some Ages — *They ate their meat with gladness and singleness of heart —* They carried the same happy and holy Temper, thro' all their common.

47 nefs and finglenefs of heart, Praifing GOD, and having favour with all the people. And the Lord added daily to the church thofe who were faved.

III. Now Peter and John went up together into the temple, at the hour 2 of prayer, the ninth hour. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, called Beautiful, to ask alms of them that were entering into the temple, 3 Who feeing Peter and John about to go into the temple, asked an alms. 4 And Peter, looking stedfaftly upon him, with John, faid, Look on us. 5 And he gave heed to them, expecting to receive fomething of them. 6 Then faid Peter, Silver and gold have I none; but what I have, I give 7 thee: In the name of Jefus Chrift of Nazareth, rife up and walk. And taking him by the right-hand, he lifted *him* up, and immediately his feet 8 and ankle-bones were ftrengthened, And leaping up, he flood and walked, and went with them into the temple, walking, and leaping, and 9 praifing GOD. And all the people faw him walking and praifing GOD. 10 And they knew him, that this was he who had fat for alms at the beautiful gate of the temple, and were filled with wonder and amazement at that which had befallen him.

11 And as he held Peter and John, all the people ran together to them, 12 in the portico that is called Solomon's, greatly wondering. And Peter feeing *it*, answered the people, Ye men of Ifrael, why marvel ye at this?

Or, why do ye fix your eyes on us, as if by our own power or piety, we 13 had made this man to walk? The GOD of Abraham, and Ifaac, and Jacob, the GOD of our fathers, hath glorified his fon Jefus, whom ye

common Aftions: Eating and working with the fame Spirit, wherewith they prayed and received the Lord's Supper.

V. 47. *The Lord added daily fuch as were faved*—From their Sins; from the Guilt and Power of them.

V. 1. *The ninth hour.* The Jews divided the time from Sun-rife to Sun-fet into twelve Hours: which were confequently of unequal length at different times of the year, as the Days were longer or shorter. The Third Hour therefore was Nine in the Morning; the Ninth, Three in the Afternoon; but not exactly. For the Third was the middle Space between Sun-rife and Noon; which, if the Sun rofe at five (the earlieft Hour of its rifing in that Climate) was half an hour after Eight: If at Seven (the lateft hour of its rifing there) was half an hour after Nine. The chief hours of Prayer were the Third and Ninth, at which

Seasons the Morning and Evening Sacrifices were offered, and Incense (a kind of Emblem representing Prayer) burnt on the Golden Altar.

V. 2. *At the gate of the temple called Beautiful.* This Gate was added by Herod the Great, between the Court of the Gentiles and that of Ifrael. It was thirty cubits high, and fifteen broad, and made of Corinthian Brafs, more pompous in its workmanfhip and fplendor than thofe that were covered with Silver and Gold.

V. 6. *Then faid Peter, Silver and gold have I none*—How unlike his fupposed Succelfor! Can the Bifhop of Rome either fay or do the fame?

V. 12. *Peter answered the people*—who were running together, and enquiring into the Circumftances of the Fact.

V. 13. *The GOD of our fathers*—This was wifely introduced in the beginning of his Difcourse, that it might appear they taught no New Religion, inconfiftent with that of *Mofes*, and

delivered up, and renounced him in the presence of Pilate, when he was
 14 determined to release *him*. But ye renounced the holy one and the just,
 15 and desired a murderer to be granted you. But ye killed the Prince of
 life, whom God hath raised from the dead, whereof we are witnesses.
 16 And his name, thro' faith in his name, hath strengthened this man,
 whom ye see and know; yea, the faith which is by him, hath given
 17 him this perfect soundness, in the presence of you all. And now,
 brethren, I know that thro' ignorance ye did *it*, as did also your rulers.
 18 But God hath thus fulfilled the things which he foretold by the mouth
 19 of all his prophets, that Christ should suffer. Repent ye therefore and
 be converted, that your sins may be blotted out, that the times of re-
 20 freshing may come from the presence of the Lord, And he may send
 21 to you Jesus Christ, who was before appointed, Whom heaven must
 receive, till the times of the restitution of all things, which God hath
 22 spoken by the mouth of his holy prophets. For Moses truly said to
 the fathers, * The Lord your God shall raise you up a prophet of your
 brethren, like unto me; him shall ye hear in all things, whatsoever he

and were far from having the least design, to divert their regards from the God of Israel—
Hath glorified his Son—By this Miracle—*whom ye delivered up*—When God had given him to you, and when ye ought to have received him as a most precious treasure, and to have preserved him with all your power.

V. 14. *Ye renounced the holy one*—Whom God had marked out as such—*And the just one*—even in the Judgment of Pilate.

V. 16. *His name*—Himself: His Power and Love—*The faith which is by him*—Of which he is the Giver, as well as the Object.

V. 17. *And now, brethren*—A word full of Courtesy and Compassion—*I know*—He speaks to their heart—*that thro' ignorance ye did it*—which lessened, tho' it could not take away the Guilt—*As did also your rulers*. The Prejudice lying from the authority of chief priests and elders, he here removes, but with great Tenderness. He does not call them *our* but *your* rulers. For as the Jewish Dispensation ceased at the death of Christ, consequently so did the authority of its rulers too.

V. 18. *But God*—who was not ignorant, permitted this which he had foretold, to bring Good out of it.

V. 19. *Be converted*. This term, so common in Modern Writings, very rarely occurs in Scripture: Perhaps not once in the Sense we now use it, for an entire Change from Vice

to Holiness. *That the times of refreshing*—Wherein God largely bestows his refreshing Grace—*may come*—to you also. To others they will assuredly come, whether we repent, or no.

V. 20. *And he may send*—The Apostles generally speak of our Lord's second Coming, as being just at hand—*Who was before appointed*—before the foundation of the World.

V. 21. *Till the times of the restitution of all things*—The Apostle here comprizes at once, the whole Course of the times of the New Testament, between our Lord's Ascension, and his Coming in Glory. The most eminent of these were the Apostolical Age, and that of the spotless Church, which will consist of all the Jews and Gentiles united, after all Persecutions and Apostasies are at an end.

V. 22. *The Lord shall raise you up a prophet like unto me*—And that, in many particulars. Moses instituted the Jewish Church: Christ instituted the Christian. With the prophesying of Moses was soon joined the Effect, the Deliverance of Israel from Egypt. With the prophesying of Christ that grand Effect, the Deliverance of his People from Sin and Death. Those who could not bear the Voice of God, yet desired to hear that of Moses. Much more do those who are wearied with the Law, desire to hear the Voice of Christ. Moses spake to the people all and only those things which God had commanded him: So did Christ. But
 tho'

* *Deut.* xviii. 15.

23 shall say to you. And every soul who will not hear that prophet, shall
 24 be destroyed from among the people. Yea, and all the prophets from
 Samuel and them that followed, whosoever have spoken, have also fore-
 25 told these days. Ye are the sons of the prophets and of the covenant
 which GOD made with our fathers, saying to Abraham, * And in thy
 26 seed shall all the families of the earth be blessed. GOD having raised up
 his Son, hath sent him to you first, to bless you, by turning every one of
 you from your iniquities.

IV. AND as they were speaking to the people, the priests, and the captain
 2 of the temple, and the Saducees came upon them, Being grieved that
 they had healed the lame man, and preached thro' Jesus the resurrection
 3 from the dead. And they laid hands on them, and put them in hold till
 4 the next day: for it was now evening. But many of them who had
 heard the word, believed. And the number of the men was about five
 5 thousand. And on the morrow were gathered together at Jerusalem
 6 their rulers, and elders, and scribes, And Annas the high-priest, and
 Caiaphas, and John, and Alexander, and as many as were of the kindred
 7 of the high-priest. And having set them in the midst, they asked, By
 8 what power, or by what name, have ye done this? Then Peter filled
 with the Holy Ghost, said to them, Ye rulers of the people, and elders

tho' he was like *Moses*, yet was he infinitely superior to him, in person, as well as in office.

V. 23. *Every soul who will not bear that prophet, shall be destroyed from among the people.* One cannot imagine a more masterly Address than this, to warn the *Jews* of the dreadful Consequence of their Infidelity, in the very words of their favourite Prophet, out of a pretended Zeal for whom they rejected *Christ*.

V. 24. *These days* — the days of the *Messiah*.

V. 25. *Ye are the sons of the prophets and of the covenant* — that is, Heirs of the Prophecies. To you properly, as the first Heirs, belong the Prophecies and the Covenant.

V. 26. *To bless you, by turning you from your iniquities* — Which is the great Gospel-Blessing.

V. 1. *And as they were speaking to the people, the priests — came upon them* — So wisely did GOD order, that they should first bear a full Testimony to the truth in the Temple, and then in the Great Council; to which they could have had no Access, had they not been brought before it as Criminals.

V. 2. *The priests — being grieved* — that the name of *Jesus* was preached to the people; especially they were offended at the Doctrine

of His Resurrection: for as they had put him to death, his rising again proved him to be the *just one*, and so brought his *blood upon their heads*.

The *priests* were grieved, lest their Office and Temple Services should decline, and Christianity take root, through the preaching of the Apostles, and their power of working Miracles — *the captain of the temple*, being concerned to prevent all Seditious and Disorder — *the Saducees* being displeas'd, at the overturning all their Doctrines, particularly, with regard to the Resurrection.

V. 4. *The number of the men* — beside women and children — *were about five thousand* — So many did our Lord now feed at once, with the bread from Heaven!

V. 5. *Rulers, and elders, and scribes* — Who were eminent for Power, for Wisdom, and for Learning.

V. 6. *Annas, who had been the high-priest, and Caiaphas* who was so then.

V. 7. *By what name* — By what Authority — *Have ye done this?* They seem to speak ambiguously on purpose.

V. 8. *Then Peter filled with the Holy Ghost* — That Moment. GOD moves his Instruments,

9 of Israel, If we are examined this day, of the benefit done to the im-
 10 potent man, by what means he is healed, Be it known to you all, and
 to all the people of Israel, that by the name of Jesus Christ of Nazareth,
 whom ye crucified, whom God hath raised from the dead, by him doth
 11 this man stand before you whole. * This is the stone which was set at
 12 nought by you builders, which is become the head of the corner. And
 there is salvation in no other; for there is no other name under heaven
 given among men, whereby we must be saved.

13 And seeing the boldness of Peter and John, and understanding that
 they were illiterate and uneducated men, they marvelled, and took
 14 knowledge of them, that they had been with Jesus. And beholding
 the man who had been healed, standing with them, they had nothing to
 15 say against *it*. But having ordered them to go out of the council, they
 16 conferred among themselves, saying, What shall we do to these men?

For that indeed a signal miracle hath been wrought by them, *is* manifest
 17 to all that dwell at Jerusalem, and we cannot deny it. Yet that it spread
 no farther among the people, let us severely threaten them, that they
 18 speak no more to any man in this name. And having called them, they
 charged them, Not to speak at all, nor teach in the name of Jesus.
 19 But Peter and John answering, said to them, Whether it be righteous
 20 in the sight of God, to obey you rather than God, judge ye. For
 we cannot but speak the things, which we have seen and heard.

not when they please, but just when He sees it
 needful—*Ye rulers*—He gives them the hon-
 our due to their Office.

V. 10. *Be it known to you all*—Probably the
 Herald of God proclaimed this with a loud
 Voice—*Whom God hath raised from the dead*
 —They knew in their own Consciences that
 it was so. And tho' they had hired the Soldiers
 to tell a most senseless and incredible tale to
 the contrary, (*Matt. xxviii. 12—15.*) yet it is
 observable, they did not, so far as we can learn,
 dare to plead it before *Peter and John*.

V. 12. *There is no other name whereby we
 must be saved*—The Apostle uses a beautiful
 Gradation, from the Temporal Deliverance
 which had been wrought for the poor Cripple
 by the Power of *Christ*, to that of a much nob-
 ler and more important kind, which is wrought
 by *Christ* for impotent and sinful Souls. He
 therein follows the admirable Custom of his
 great Lord and Master, who continually took
 occasion from earthly to speak of spiritual

things.

V. 13. *Illiterate and uneducated men*—Even
 by such men (tho' not by such only) hath God
 in all Ages caused his Word to be preached
 before the World.

V. 17. *Yet that it spread no farther*—For they
 look upon it as a mere Gangrene. So do all
 the World upon Genuine Christianity—*Let us
 severely threaten them*—Great Men, ye do no-
 thing. They have a greater than you to flee to.

V. 18. *They charged them, Not to speak*—
 privately—*nor teach*—publicly.

V. 19. *Whether it be righteous—to obey you
 rather than God, judge ye.* Was it not by the
 same Spirit, that *Socrates*, when they were con-
 demning him to death, for teaching the peo-
 ple, said, “O ye *Athenians*, I embrace and
 “love you: but I will *obey God rather than*
 “*you*. And if you would spare my Life, on
 “condition I should cease to teach my Fellow-
 “citizens, I would die a thousand times, rather
 “than accept the Proposal.”

* *Psal. cxviii. 22.*

Q 9

V. 21. *They*

21 And having threatened them again, they let *them* go, finding nothing how they might punish them, because of the people; for they all glorified God for that which was done. For the man on whom this miracle of healing had been wrought, was above forty years old.

23 And being let go, they went to their own company, and related all that the chief priests and elders had said to them. And when they heard *it*, they lifted up their voice to God with one accord, and said, Lord, thou *art* the God who madest heaven and earth, and the sea, and all that in them is: Who saidst by the mouth of thy servant David, 26 * Why did the heathen rage, and the people imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and against his Christ. For of a truth, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against thy holy child Jesus, whom thou hast 28 anointed, To do whatsoever thy hand and thy counsel before determined to be done. And now, Lord, behold their threatenings, and give 30 thy servants to speak thy word with all boldness, While thou stretchest forth thy hand to heal, and signs and wonders are done thro' the name 31 of thy holy child Jesus. And while they were praying, the place in which they were assembled was shaken, and they were all filled with the Holy Ghost, and spake the word of God with boldness.

32 AND the multitude of them that believed were of one heart, and of one soul: and not so much as one said that ought of the things which he had, was his own, but they had all things common. 33 And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great power, and great grace was upon them all.

V. 21. *They all glorified God.* So much wiser were the People than those who were over them!

V. 24. The sense is, Lord, thou hast all Power. And thy word is fulfilled. Men do rage against thee. But it is in vain.

V. 27. *Whom thou hast anointed—To be king of Israel.*

V. 28. The Sense is, But they could do no more than thou wast pleased to permit, according to thy *determinate counsel*, to save Mankind by the Sufferings of thy Son. And what was needful for this end, thou didst *before determine* to permit *to be done*. Or else, Thou hast *anointed him to do, &c.*

V. 30. *Thou stretchest forth thy hand—*

Exertest thy power.

V. 31. *They were all filled—afresh—and spake the word with boldness—* So their Petition was granted.

V. 32. *And the multitude of them that believed—* Every individual person—*were of one heart and one soul—* Their Love, their Hopes, their Passions joined: *And not so much as one—* In so great a multitude—This was a necessary Consequence of that Union of Heart—*said that ought of the things which he had was his own—* It was impossible any one should, while all *were of one soul—* So long as that truly Christian Love continued, they could not but *have all things common.*

V. 33. *And great grace—* A large measure

34 For neither was there any one among them that lacked: for who-
soever were possessors of houses or lands sold them, and brought the
35 prices of the things that were sold, And laid them down at the feet
of the apostles, and distribution was made to every one, according as any
had need.

36 And Joses, by the apostles surnamed Barnabas, which is, being inter-
37 preted, a son of consolation, a Levite, a Cyprian by birth, Having an
estate, sold *it*, and brought the money, and laid it at the feet of the
apostles.

V. But a certain man named Ananias, with Sapphira his wife, sold a
2 possession, And kept back *part* of the price, his wife also being privy
3 to it, and, bringing a certain part, laid it at the feet of the apostles. But
Peter said, Ananias, why hath Satan filled thy heart, to lie to the Holy
4 Ghost? And to keep back *part* of the price of the land? While it re-
mained, did it not remain thine? And when it was sold, was it not in
thy power? Why hast thou conceived this thing in thy heart? Thou
5 hast not lied to men, but to God. And Ananias hearing these words,
fell down and expired; and great fear came on all that heard these

of the Inward Power of the Holy Ghost—*was upon them all*—Directing all their Thoughts, Words, and Actions.

V. 34. *For neither was there any one among them that lacked.* We may observe, this is added as the Proof, that *Great Grace was upon them all.* And it was the immediate, necessary Consequence of it: Yea, and must be, to the End of the World. In all Ages and Nations, the same Cause, the same Grace, cannot but produce the same Effect. *For whosoever were possessors of houses or lands, sold them*—Not that there was any particular Command for this. But there was great Grace and great Love; of which this was the natural Fruit.

V. 35. *And distribution was made*—At first, by the Apostles themselves; afterwards by them whom they appointed.

V. 36. *A son of consolation*—Not only on account of his so largely assisting the poor by his Fortune; but also of those peculiar Gifts of the Spirit, whereby he was so well qualified both to comfort and to exhort.

V. 37. *Having an estate*—Probably of a considerable value. It is not unlikely, that it was in Cyprus. Being a Levite, he had no *portion*, no distinct inheritance, in Israel.

V. 1. *But a certain man named Ananias*—

It is certain not a Believer; for all that believed *were of one heart, and of one soul*: Probably, not baptized; but intending now to offer himself for Baptism.

V. 2. *And bringing a certain part*—As if it had been the whole: Perhaps, saying it was so.

V. 3. *To lie to the Holy Ghost*—Who is in us—*And to keep back*—here was the first Instance of it. This was the first Attempt to bring Propriety of Goods into the Christian Church.

V. 4. *While it remained, did it not remain thine?* It is true, *Whosoever* among the Christians (not one excepted) *had houses or lands sold them, and laid the price at the feet of the Apostles.* But it was in his own choice, to be a Christian or not: And consequently either to sell his land, or keep it. *And when it was sold, was it not in thy power?* For it does not appear, that he professed himself a Christian, when he sold it. *Why hast thou conceived this thing in thy heart?* So profanely to dissemble on so solemn an occasion? *Thou hast not lied to men*—only, but to God also. Hence the God-head of the Holy Ghost evidently appears: Since lying to Him (ver. 3.) is lying to God.

V. 5. *And Ananias fell down and expired.* And this Severity was not only Just, consider-

6 things. And the young men arose, wound him up, and carrying *him*
 7 out, buried him. And it was about the space of three hours after, when
 8 his wife, not knowing what was done, came in. And Peter said to her,
 Tell me, if ye sold the land for so much? And she said, Yea, for so
 9 much. And Peter said to her, Why have ye agreed together, to tempt
 the Spirit of the Lord? Behold, the feet of them that have buried thy
 10 husband *are* at the door, and shall carry thee out. And immediately
 she fell at his feet and expired; and the young men coming in, found
 11 her dead, and carrying *her* out, buried her by her husband. And great
 fear came upon all the church, and upon all that heard these things.
 12 And many signs and wonders were wrought among the people by the
 hands of the apostles: (and they were all with one accord in Solomon's
 13 portico: And none of the rest durst join themselves to them; but the
 14 people magnified them, And multitudes both of men and women
 15 believing were the more added to the Lord:) So that they brought out
 the sick along the streets, and laid *them* on beds and couches, that even
 16 the shadow of Peter coming by, might overshadow some of them. And
 multitudes also of the cities round about, came together to Jerusalem,
 bringing persons sick and troubled by unclean spirits; and they were all
 healed.
 17 But the high priest arising, and all that were with him, which was
 18 the sect of the Saducees, were filled with zeal, And laid their hands
 19 on the apostles, and put them into the common prison. But an angel
 of the Lord opened the prison-doors, by night, and bringing them
 20 forth, said, Go, stand and speak in the temple the words of this life.

ing that Complication of Vain-glory, Covetousness, Fraud, and Impiety, which this Action contained: but it was also wise and gracious, as it would effectually deter, any others, from following his Example. It was likewise a convincing proof of the upright Conduct of the Apostles, in managing the Sums with which they were intrusted: And in general of their Divine Mission. For none can imagine that Peter would have had the Assurance to pronounce, and much less the Power to execute such a Sentence, if he had been guilty himself of a fraud of the same kind; or had been belying the Holy Ghost in the whole of his Pretensions to be under his immediate Direction.

V. 7. *About the space of three hours*—How precious a Space! The woman had a longer time for Repentance.

V. 8. *If ye sold the land for so much*—Naming the Sum.

V. 11. *The Church*—This is the first time it is mentioned. And here is a native Specimen of a New Testament Church: Called by the Gospel, grafted into *Christ* by Baptism, animated by Love, united by all kind of Fellowship, and disciplined by the Death of *Ananias* and *Sapphira*.

V. 12. *And they were all*—All the believers—*None of the rest*—No formalists or hypocrites—*durst join themselves*—In an outward shew only, like *Ananias* and *Sapphira*.

V. 14. But so much *the more were true Believers added*, because Unbelievers kept at a distance.

V. 17. *The high priest*—and *the sect of the Saducees*—A goodly company for the priest! He, and these deniers of any Angel or Resurrection *were filled with zeal*, angry, bitter, persecuting Zeal.

V. 20. *The words of this life*—that is, these words

21 And hearing *this*, they went into the temple early in the morning and taught. But the high priest being come, and they that were with him, called together the council, even the whole senate of the children of
 22 Israel, and sent to the prison, to have them brought. But when the officers came, they found them not in the prison; and returning they
 23 said, Truly we found the prison shut with all safety, and the keepers standing before the doors; but having opened *them*, we found no
 24 man within. When the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them, what this
 25 should be? Then came one and told them, Behold, the men whom ye
 26 put in prison, are standing in the temple, and teaching the people. Then the captain going with the officers brought them, not with violence, for
 27 they feared the people, lest they should be stoned. And having brought them, they set *them* before the council. And the high priest asked
 28 them, Did not we strictly command you, Not to teach in this name? And lo, ye have filled Jerusalem with your doctrine, and would bring
 29 the blood of this man upon us. Then Peter and the *other* apostles
 30 answering said, We ought to obey God rather than man. The God of our fathers hath raised up Jesus, whom ye slew, hanging *him* on a tree.
 31 Him hath God exalted, a Prince and a Saviour with his right-hand, to
 32 give repentance to Israel, and forgiveness of sins. And we are witnesses of these things, and also the Holy Ghost, whom God hath given to them
 33 that obey him. When they heard this, they gnashed their teeth, and

words of life: Words which shew the way to Life everlasting.

V. 23. *We found the prison shut*—The Angel probably had shut the doors again.

V. 24. *They doubted what this should be.* They were even at their wits end. The World in persecuting the children of God, intangle themselves in numberless Difficulties.

V. 28. *Did not we strictly command you, Not to teach?* See the poor Cunning of the Enemies of the Gospel. They make Laws and Interdicts at their pleasure, which those who obey God cannot but break: And then take occasion thereby, to censure and punish the Innocent, as Guilty. *Ye would bring the blood of this man upon us*—An artful and invidious Word. The Apostles did not desire to accuse any man. They simply declared the naked Truth.

V. 29. *Then Peter, in the name of all the Apostles, said*—He does not now give them the titles of Honour, which he did before,

(ch. iv. 8.) but enters directly upon the Subject, and justifies what he had done. This is, as it were, a Continuation of that Discourse, but with an Increase of Severity.

V. 30. *Hath raised up Jesus*—Of the Seed of David, according to the Promises made to our Fathers.

V. 31. *Him hath God exalted*—from the Grave to Heaven: *To give repentance*—whereby Jesus is received as a Prince—and *forgiveness of sins*—whereby he is received as a Saviour.

V. 32. *And also the Holy Ghost*—A much greater Witness.

V. 34. *But a certain Pharisee*—And as such, believing the Resurrection of the dead—a doctor, or teacher, of the law—that is, a Scribe, and indeed One of the highest Rank—*Had in honour by all the people*—Except the Saducees—*rising up in the council*—So God can raise Defenders of his Servants, where-soever and where-soever he pleases.

V. 36. *Before*

34 took counsel to slay them. But a certain Pharisee, named Gamaliel, a
 doctor of the law, had in honour by all the people, rising up in the
 35 council, ordered, to put the apostles out a little space: And said to
 them, Ye men of Israel, take heed to yourselves, what ye are about to do,
 36 touching these men. For before these days rose up Theudas, boasting
 himself to be somebody, to whom was joined a number of men, about
 four hundred, who was slain, and all who hearkened to him were scat-
 37 tered and came to nothing. After this man rose up Judas of Galilee, in
 the days of the enrolment, and drew away much people after him; he
 38 also perished, and all who had hearkened to him were dispersed. And
 now I say to you, Refrain from these men, and let them alone; for if
 39 this counsel or this work be of men, it will come to nought. But if it
 be of God, ye cannot overthrow it, *and take heed* lest ye be found even
 40 fighting against God. And to him they agreed. And having called the
 apostles, and scourged *them*, they charged *them* not to speak in the name
 41 of Jesus, and let them go. And they departed from the presence of the
 council, rejoicing that they were counted worthy to suffer shame for his
 42 name. And they ceased not to teach and preach Jesus Christ daily, in
 the temple, and from house to house.

VI. Now in these days, the disciples multiplying, there arose a murmuring
 of the Hellenists against the Hebrews, because their widows were neg-

V. 36. *Before these days*—He prudently mentions the Facts first, and then makes the Inference.

V. 38. *Let them alone*—In a cause, which is manifestly Good, we should immediately join. In a cause, on the other hand, which is manifestly evil, we should immediately oppose. But in a sudden, new, doubtful Occurrence, this Advice is eminently useful. *If this counsel or this work*—He seems to correct himself, as if it were some sudden *Work*, rather than a *Counsel* or *Design*. And so it was: For the Apostles had no *Counsel*, *Plan*, or *Design* of their own; but were mere Instruments in the hand of God, *working* just as He led them, from day to day.

V. 41. *Rejoicing—to suffer shame*—This is a sure Mark of the Truth; Joy in Affliction, such as is true, deep, pure.

V. 1. *There arose a murmuring*—Here was the first breach made, on those who were before—*of one heart, and of one soul*. Partiality

crept in unawares on some; and murmuring on others. Ah Lord! How short a time did pure, genuine, undefiled Christianity remain in the World! O the Depth! How unsearchable are thy Counsels! Marvellous are thy ways, O King of Saints! *The Hellenists were Jews* born out of *Palestine*. They were so called, because they used the *Greek* as their Mother Tongue.

In this Partiality of the *Hebrews*, and Murmuring of the *Hellenists*, were the Seeds of a General Persecution sown. Did God ever in any Age or Country, withdraw his restraining Providence, and let loose the World upon the *Christians*, till there was a Cause among themselves? Is not an Open, General Persecution, always both Penal and Medicinal? A Punishment of some that will not accept of milder Reproofs, as well as a Medicine to heal their Sickness? And at the same time a Means both of purifying and strengthening, those whose Heart is still right with God?

V. 2. **J**

2 lected in the daily ministrations. Then the twelve calling the multi-
 3 tude of the disciples together, said, It is not right, that we should leave
 4 the word of GOD, and serve tables. Therefore, brethren, look out from
 5 among you seven men of good report, full of the Holy Ghost and wis-
 6 dom, whom we will set over this business. But we will constantly attend
 7 to prayer, and to the ministry of the word. And the saying pleased the
 8 whole multitude; and they chose Stephen, a man full of faith, and of
 9 the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon,
 10 and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set
 11 before the apostles, and having prayed, they laid their hands upon them.
 And the word of GOD grew, and the number of disciples was multiplied
 in Jerusalem greatly: and a great company of the priests were obedient
 to the faith.

8 AND Stephen, full of faith and power, did great wonders and miracles
 9 among the people. But there arose certain of the synagogue, which is
 10 called *that* of the Libertines, and Cyrenians, and Alexandrians, and of
 11 them of Cilicia and Asia, disputing with Stephen. And they were not
 able to withstand the wisdom and the Spirit by which he spake. Then
 they suborned men who said, We have heard him speaking blasphemous

V. 2. *It is not right that we should leave the word of GOD, and serve tables.* In the first Church, the primary business of Apostles, Evangelists, and Bishops, was to preach the Word of GOD: the secondary, to take a kind of paternal Care (the Church being then like a Family) for the Food, especially of the poor, the strangers, and the widows. Afterwards, the Deacons of both Sexes, were constituted for this latter Business. And whatever time they had to spare from this, they employed in Works of Spiritual Mercy. Their proper Office was, to take care of the poor. And when some of them afterwards preached the Gospel, they did this not by virtue of their Deaconship, but of another Commission, that of Evangelists, which they probably received, not before, but after they were appointed *Deacons*. And it is not unlikely, that others were chosen *Deacons*, or *Stewards*, in their room, when any of these commenced *Evangelists*.

V. 3. *Of good report*—that there may be no room to suspect them of Partiality or Injustice. *Full of the Holy Ghost and wisdom*—For it is not a light matter, to dispense even the Temporal Goods of the Church. To do even this well, a large measure both of the Gifts and

Grace of GOD is requisite—*Whom we will set over this business.* It would have been happy for the Church, had its Ordinary Ministers in every Age, taken the same care to act in concert with the People committed to their Charge, which the Apostles themselves, Extraordinary as their Office was, did on this and other Occasions.

V. 4. *We will constantly attend to prayer, and to the ministry of the word*—This is doubtless the proper Business of a Christian Bishop: to speak to GOD, in prayer; to men, in preaching his word, as Embassador for *Christ*.

V. 5. *And they chose*—Partly *Hebrews*, Partly *Hellenists*, as their very names shew—*And Nicolas a proselyte*—to whom the Proselytes would the more readily apply.

V. 7. *And the word of GOD grew*—The Hindrances being removed.

V. 9. *There arose certain of the synagogue, which is called*—It was one and the same Synagogue which consisted of these several Nations. *Saul of Cilicia* was doubtless a member of it: whence it is not at all improbable, That *Gammaliel* presided over it. *Libertines*—So they were styled, whose Fathers were once slaves, and

12 words against Moses and against God. And they stirred up the people, and the elders, and the scribes, and coming upon *him*, dragged him
 13 away, and brought *him* to the council, And set up false witnesses who
 14 said, This man ceaseth not to speak words against the holy place and
 15 the law. For we have heard him say, That Jesus of Nazareth will de-
 stroy this place, and change the rites which Moses delivered us. And
 all that were sitting in the council, looking stedfastly on him, saw his
 face, as the face of an angel.

VII. Then said the high priest, Are these things so? And he said, Men,
 2 brethren, and fathers, hearken. The God of glory appeared to our
 father Abraham, * being in Mesopotamia, before he dwelt in Haran,

and afterwards made free. This was the case of many *Jews*, who had been taken captive by the *Romans*.

V. 14. *We have heard him say*—So they might. But yet the Consequence they drew would not follow.

V. 15. *As the face of an angel*—Covered with supernatural lustre. They reckoned his preaching of *Jesus* to be the *Christ*, was to destroy *Moses* and the *Law*; and God bears witness to him, with the same glory, as he did to *Moses*, when he gave the *Law* by him.

V. 2. *And he said*—St. *Stephen* had been accused of blasphemy against *Moses*, and even against *God*; and of speaking against the *Temple* and the *Law*, threatening that *Jesus* would destroy the one, and change the other. In answer to this Accusation, rehearsing as it were the Articles of his Historical Creed, he speaks of *God* with high Reverence, and a grateful Sense of a long Series of Acts of Goodness to the *Israelites*, and of *Moses* with great Respect, on account of his important and honourable Employments under *God*: Of the *Temple*, with regard, as being built to the Honour of *God*; yet not with such Superstition as the *Jews*; putting them in mind, That no *Temple* could comprehend *God*;—And was going on, no doubt, when he was interrupted by their Clamour, to speak to the last point, The Destruction of the *Temple*, and the Change of the *Law* by *Christ*—*Men, brethren, and fathers hearken*—The Sum of his Discourse is this; I acknowledge the Glory of *God* revealed to the *Fathers*, ver. 2; the Calling of *Moses*, ver. 34, &c. the Dignity of the *Law*, ver. 8, 38, 44; the Holiness of *this place*, ver. 7, 45, 47. And indeed the *Law* is more

ancient than the *Temple*; the *Promise* more ancient than the *Law*. For *God* shewed himself the *God* of *Abraham*, *Isaac*, *Jacob*, and their Children freely, (ver. 2, &c. 9, &c. 17, &c. 32, 34, 45.) and they shewed Faith and Obedience to *God*, (ver. 4, 20, &c. 23.) particularly by their regard for the *Law*, (ver. 8.) and the promised Land. (ver. 16.) Meantime *God* never confined his Presence to this one Place, or to the Observers of the *Law*. For he hath been acceptably worshipped, before the *Law* was given, or the *Temple* built, and out of this Land. (ver. 2, 9, 33, 44.) And that our *Fathers* and their Posterity were not tied down to this Land, their various Sojournings (ver. 4, &c. 14, 29, 44.) and Exile (ver. 43.) shew. But you and your *Fathers* have always been evil; (ver. 9.) have withstood *Moses*, (ver. 25, &c. 39, &c.) have despised the Land, (ver. 29.) forsaken *God*, (ver. 40, &c.) superstitiously honoured the *Temple*, (ver. 48.) resisted *God* and his Spirit, (ver. 25.) killed the *Prophets* and the *Messiah* himself, (ver. 51.) and not kept the *Law*, for which ye contend. (ver. 53.) Therefore *God* is not bound to you: much less to you alone. And truly this solemn Testimony of *Stephen*, is most worthy of his Character, as a man full of the *Holy Ghost*, and of faith, and power: in which tho' he does not advance so many regular Propositions, contradictory to those of his Adversaries, yet ye closely and nervously answers them all. Nor can we doubt but he would from these Premises, have drawn Inferences touching the Destruction of the *Temple*, the Abrogation of the Ceremonial *Law*, the punishment of that rebellious People: and above all, touching *Jesus* of *Nazareth*, the true *Messiah*, had

* Gen. xii. 1.

3 And said to him, Come out of thy country, and from thy kindred, and
 4 come into a land, which I will shew thee. And coming out of the
 land of the Chaldeans, he dwelt in Haran. And from thence, after his
 father was dead, he removed him into this land, wherein ye now dwell.
 5 And he gave him no inheritance in it, no; not to set his foot on; yet he
 promised to give it him for a possession, even to his seed after him,
 6 when he had no child. And God spake thus: That * his seed should
 sojourn in a strange land, (and they will inflave them and treat *them*
 7 evil) four hundred years. And the nation to whom they shall be in
 bondage, will I judge, saith God. And after that, they shall come forth,
 8 and serve me in this place. † And he gave him the covenant of cir-
 cumcision, and so he begat Isaac, and circumcised him the eighth day,
 9 and Isaac Jacob, and Jacob the twelve patriarchs. ‡ And the pa-
 triarchs moved with envy, sold Joseph into Egypt; but God was with
 10 him, And delivered him out of all his afflictions, and gave him favour
 and wisdom in the sight of Pharaoh king of Egypt, and he made him
 11 governor over Egypt, and all his house. Now there came a famine over
 all the land of Egypt and Canaan, and great affliction, and our fathers
 12 found no sustenance. But Jacob hearing there was corn in Egypt, sent
 13 our fathers first. And the second *time*, Joseph was made known to his
 14 brethren, and Joseph's kindred was discovered to Pharaoh. Then
 Joseph sending, called his father Jacob to him, and all his kindred,
 15 seventy-five souls. So Jacob went down into Egypt, and died, he and
 16 our fathers, And were carried over to Shechem, and laid in the se-
 pulchre that Abraham bought for a sum of money, of Hamor, *the fa-*

not his Discourse been interrupted by the clamours of the multitude, stopping their ears, and rushing upon him. *Brethren and Fathers*—Stephen was a young man. The word which in this and many other places is usually translated *Men*, is a mere Expletive. *The God of Glory*—the glorious God—*appeared to Abraham, before he dwelt in Haran*—Therefore, *Abraham knew God*, long before he was in this land.

V. 3. *Which I will shew thee. Abraham knew not where he went.*

V. 4. *After his father was dead*—While *Terab* lived, *Abraham* lived partly with him, partly in *Canaan*: But after he died, altogether in *Canaan*.

V. 5. *No, not to set his foot on*: For the field mentioned, ver. 16. he did not receive by

* *Gen. xv. 13.*

† *Gen. xvii. 10.*

‡ *Gen. xxxvii. 28.*

a Divine Donation, but bought it; even thereby shewing that he was a stranger in the land.

V. 7. *They shall serve me*—Not the *Egyptians*.

V. 8. *And so he begat Jacob*—After the Covenant was given of which Circumcision was the Seal.

V. 9. *But God was with him*—Tho' he was not in this land.

V. 12. *Sent our fathers first*—without *Benjamin*.

V. 14. *Seventy-five souls*—So the *Seventy* (whom *St. Stephen* follows) one Son and a Grandson of *Manasseh*, and three Children of *Ephraim*, being added to the *Seventy* persons, mentioned *Gen. xlvii. 27*.

V. 16. *And were carried over to Shechem*—It seems, that *St. Stephen*, rapidly running over so many Circumstances of History, has not

17 *ther* of Shechem. * And when the time of the promise which God had sworn to Abraham drew near, the people grew and multiplied in 18 Egypt, Till another king arose, who had not known Joseph. - He 19 dealing subtilly with our kindred, evil intreated our fathers, by causing 20 their *male* infants to be exposed, that they might not live. † In which time Moses was born, and was exceeding beautiful, who was 21 nursed three months in his father's house. And when he was exposed, Pharoah's daughter took him up, and brought him up for her own son. 22 And Moses was educated in all the wisdom of the Egyptians, and was 23 mighty in words and in deeds. But when he was full forty years old, it came into his heart to visit his brethren, the children of Israel. 24 And seeing one wronged, he defended and avenged him that was oppressed, smiting the Egyptian. For he supposed his brethren would have understood, that God would deliver them by his hand; but they 26 understood *it* not. And the next day, he shewed himself to them, as they were quarrelling, and would have persuaded them to peace, saying, 27 Sirs, ye are brethren: why do ye wrong one another? But he that wronged his neighbour thrust him away, saying, Who made thee a prince

leisure (nor was it needful where they were so well known) to recite them all distinctly. Therefore he here contracts into one, two different Sepulchres, Places and Purchases, so as in the former History, to name the Buyer, omitting the Seller, in the latter, to name the Seller, omitting the Buyer. *Abraham* bought a burying place of the children of *Heth*, Gen. xxiii. There *Jacob* was buried. *Jacob* bought a field of the children of *Hamor*. There *Joseph* was buried. You see here, how *St. Stephen* contracts these two Purchases into one. This concise manner of speaking, strange as it seems to us, was common among the *Hebrews*. Particularly, when in a case notoriously known, the speaker mentioned but part of the Story, and left the rest, which would have interrupted the Current of his Discourse, to be supplied in the mind of the Hearer. *And laid in the sepulchre that Abraham bought*—The first land which these Strangers bought was for a Sepulchre. They sought for a Country in Heaven. Perhaps the whole Sentence might be rendered thus: *So Jacob went down into Egypt and died, he and our fathers, and were carried over to Shechem, and laid by the sons* (that is descendents) *of Hamor the father of Shechem, in the sepulchre that Abraham bought for a sum of*

* *Exod. i. 7.*

money.

V. 18. *Another king*—Probably of another Family.

V. 19. *Exposed*—Cast out to perish by hunger, or wild beasts.

V. 20. *In which time*—A sad, but a seasonable time.

V. 21. *Pharoah's daughter took him up*—By which means he had all those Advantages of Education, which he could not have had, if he had not been exposed, as being designed for a Kingdom.

V. 22. *In all the wisdom of the Egyptians*—Which was then celebrated in all the world, and for many Ages after—*And mighty in words*—Deep, solid, weighty, tho' not of a ready Utterance.

V. 23. *It came into his heart*—By an Impulse from God.

V. 24. *Seeing one wronged*—Probably by one of the Task-masters,

V. 25. *They understood it not*—Such was their Stupidity and Sloth: Which made him afterwards unwilling to go to them.

V. 26. *He shewed himself*—Of his own accord, unexpectedly.

V. 27. *Who made thee*—“Under the pretence of the want of a Call by man, the

† *Exod. ii. 2.*

“Instru-

28 and a judge over us? Wilt thou kill me, as thou didst the Egyptian
 29 yesterday? And Moses fled at that saying, and was a sojourner in the
 30 land of Midian, where he begat two sons. * And forty years being
 expired, the angel of the Lord appeared to him, in the wilderness, in a
 31 flame of fire in a bush. And Moses seeing *it*, wondered at the sight.
 But as he drew near to behold it, the voice of the Lord came to him,
 32 *I am* the God of thy fathers, the God of Abraham, and the God of
 Isaac, and the God of Jacob. And Moses trembled, and durst not be-
 33 hold. Then said the Lord to him, Put off thy shoes from thy feet;
 34 for the place where thou standest is holy ground. I have surely seen
 the evil treatment of my people which is in Egypt, and have heard their
 groaning, and am come down to deliver them. And now come; I
 35 will send thee into Egypt. This Moses, whom they refused, saying,
 Who made thee a prince and a judge, the same did God send, *to be* a
 ruler and a deliverer, by the hand of the Angel, who appeared to him
 36 in the bush. He brought them out, doing wonders and signs, in the
 land of Egypt, and in the Red Sea, and in the wilderness forty years.
 37 This is that Moses who said to the children of Israel, † The Lord your
 God will raise you up, out of your brethren, a prophet like me: him
 38 shall ye hear. ‡ This is he that was in the church in the wilderness,
 with the Angel who spake to him in mount Sinai, and *with* our fathers;
 39 who received the living oracles to give to us: || Whom our fathers
 would not obey, but thrust *him* from them, and in their hearts turned

“Instruments of God are often rejected.”

V. 30. *The angel*—The Son of God—in a flame of fire—Signifying the Majesty of God then present.

V. 33. *Then said the Lord, Put off thy shoes*—An antient token of reverence—for the place is holy ground—The Holiness of Places depends on the peculiar Presence of God there.

V. 35. *This Moses whom they refused*—namely, forty years before. Their Fathers did it, and God imputes it to them. So God frequently imputes the Sins of the Fathers, to those of their Children who are of the same Spirit, Rom. i. 32. *Him did God send to be a deliverer*—which is much more than a Judge—*by the hand of*—that is, by means of the Angel—This Angel who spake to Moses on Mount Sinai, expressly called himself *Jehovah*, a name which cannot, without the highest Presumption, be assumed by any created Angel, since he whose name alone is *Jehovah*, is the most

* Exod. iii. 2.

† Deut. xviii. 15.

High over all the earth (Psal. lxxxiii. 18.) It was therefore the Son of God who delivered the Law to Moses, under the character of *Jehovah*, and who is here spoken of, as the Angel of the Covenant, in respect of his Mediatorial Office.

V. 37. *The Lord will raise you up a prophet*—St. Stephen here shews, That there is no Opposition between *Moses* and *Christ*.

V. 38. *With the angel, and with our fathers*—As a Mediator between them—*Who received the living oracles*—Every Period beginning with, *And the Lord said unto Moses*, is properly an Oracle. But the Oracles here intended are chiefly, The Ten Commandments. These are termed *Living*, because all the word of God, applied by his Spirit is *living and powerful*, Heb. iv. 14. enlightning the eyes, rejoicing the heart, converting the Soul, raising the Dead.

‡ Exod. xix. 3.

R r 2

|| Exod. xxxii. 1.

V. 40. *Make*

40 back into Egypt, Saying to Aaron, Make us gods to go before us; for
 this Moses, who brought us out of the land of Egypt, we know not
 41 what is become of him. And they made a calf in those days, and
 offered sacrifice to the idol, and rejoiced in the works of their hands.
 42 And GOD turned and gave them up, to worship the host of heaven; as
 it is written in the book of the prophets, * Have ye offered victims and
 sacrifices to me, for forty years in the wilderness, O house of Israel?
 43 Yea, ye took up the shrine of Molock, and the star of your god Rem-
 phan, figures which ye made to worship them: and I will carry you
 44 away beyond Babylon. Our fathers had the tabernacle of the testi-
 mony in the wilderness, as he had appointed who spake to Moses, to
 45 make it according to the model which he had seen: † Which also our
 fathers having received, brought in with Joshua into the possession of the
 Gentiles, whom GOD drove out from the face of our fathers, till the days
 46 of David: Who found favour with GOD, and petitioned to find an
 47 habitation for the GOD of Jacob. But Solomon built him an house:

V. 40. *Make us gods to go before us*—Back into Egypt.

V. 41. *And they made a calf*—In imitation of *Apis*, the Egyptian god.—*and rejoiced in the works of their hands*—in the god they had made.

V. 42. *GOD turned*—from them in anger—and *gave them up*—Frequently, from the time of the golden Calf, to the time of *Amos*, and afterwards—*The host of heaven*—The Stars are called an Army or Host, because of their Number, Order, and powerful Influence. *In the book of the Prophets*—Of the twelve Prophets, which the Jews always wrote together in one book. *Have ye offered*—The Passage of *Amos* referred to, (ch. v. 25, &c.) consists of two Parts; of which the former confirms ver. 41. of the Sin of the People, the latter, the beginning of ver. 42. concerning their Punishment. *Have ye offered to me*—They had offered many Sacrifices; but GOD did not accept them as offered to Him; because they sacrificed to Idols also; and did not sacrifice to Him with an upright Heart.

V. 43. *Ye took up*—Probably not long after the Golden Calf: But secretly; else *Moses* would have mentioned it—*The shrine*—a small, portable Chapel, in which was the Image of their god—*Moloch* was the Planet *Mars*, which they worshiped under an human Shape.

Remphan, that is, *Saturn*, they represented by a Star. *And I will carry you beyond Babylon*—that is, *beyond Damascus* (which is the word in *Amos*) and *Babylon*. This was fulfilled by the King of *Assyria*, 2 *Kings* xvii. 6.

V. 44. *Our fathers had the tabernacle of testimony*—*The Testimony* was properly, The Two Tables of Stone, on which the Ten Commandments were written. Hence the Ark which contained them, is frequently called *the Ark of the Testimony*; and the whole Tabernacle in this place. *The tabernacle of the testimony*—According to the model which he had seen—When he was caught up in the Visions of GOD.

V. 45. *Which our fathers having received*—from their Ancestors—*brought into the possession of the Gentiles*—Into the Land, which the *Gentiles* possess before. So that GOD's Favour is not a necessary Consequence of inhabiting this Land. All along *St. Stephen* intimates two things, 1. That GOD always loved good men in every land: 2. That he never loved bad men even in This.

V. 46. *Who petitioned to find an habitation for the GOD of Jacob*—But he did not obtain his Petition. For GOD remained without any Temple, till *Solomon* built him an house. Observe how wisely the word is chosen, with respect to what follows.

* *Amos* v. 25.

† *Job*. iii. 14.

48 Yet the most High dwelleth not in temples made with hands, as saith
 49 the prophet, * Heaven is my throne, and earth my footstool. What
 house will ye build me, saith the Lord: or What is the place of my rest?
 50 Hath not my hand made all these things? Ye stiff-necked and un-
 51 circumcised in heart and ears, ye always resist the Holy Ghost: as your
 52 fathers, so do ye. Which of the prophets have not your fathers per-
 secuted? And they have slain them that shewed before of the coming
 of the Just One, of whom ye have been now the betrayers and mur-
 53 derers: Who have received the law by the administration of angels,
 54 and have not kept it. And hearing these things, they were cut to the
 55 heart, and gnashed their teeth upon him. But he being full of the
 Holy Ghost, looking up stedfastly to heaven, saw the glory of God, and
 56 Jesus standing on the right-hand of God: And said, Behold, I see the
 heavens opened, and the Son of man standing on the right-hand of God.
 57 Then they cried with a loud voice, and stopped their ears, and rushed
 58 upon him with one accord, And casting him out of the city, stoned
 him: and the witnesses laid down their clothes at the feet of a young
 59 man, whose name was Saul. And they stoned Stephen, invoking and
 60 saying, Lord Jesus, receive my spirit. And kneeling down, he cried

V. 48. *Yet the most High inhabiteth not temples made with hands*—As Solomon declared at the very Dedication of the Temple, 1 Kings viii. 27. *The most High*—Whom as such no Building can contain.

V. 49. *What is the place of my rest? Have I need to rest?*

V. 51. *Ye stiff-necked*—Not bowing the neck to God's yoke: *and uncircumcised in heart*—So they shewed themselves, ver. 54. *and ears*—As they shewed ver. 57. So far were they from receiving the Word of God into their hearts, that they would not even hear it with their ears. *Ye*—and your fathers—*Always*—As often as ever ye are called—*resist the Holy Ghost*—testifying by the Prophets of Jesus, and the whole Truth. This is the Sum of what he has shewn at large.

V. 53. *Who have received the law, by the administration of angels*—God, when he gave the Law on Mount Sinai, was attended with thousands of his angels, Gal. iii. 19. Psal. lxxviii. 17.

V. 55. *But he, looking stedfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious Representation, God miraculously operating on his Imagination, as on Eze-

kiel's, when he sat in his house at Babylon, and saw Jerusalem, and seemed to himself transported thither, ch. viii. 1—4. And probably other Martyrs, when called to suffer the last Extremity, have had extraordinary Assistance of some similar kind.

V. 56. *I see the Son of man standing*—As it were, just ready to receive him. Otherwise he is said to sit at the Right-hand of God.

V. 57. *They rushed upon him*—Before any Sentence passed.

V. 58. *The witnesses laid down their clothes at the feet of a young man, whose name was Saul.* O Saul, couldst thou have believed, if one had told thee, that thou thyself shouldst be stoned in the same Cause? And shouldst triumph in committing thy Soul likewise, to that Jesus whom thou art now blaspheming? His dying Prayer reached thee, as well as many others. And the martyr Stephen and Saul the persecutor (afterwards his Brother both in Faith and Martyrdom) are now joined in everlasting Friendship, and dwell together in the happy Company of those, who have made their robes white in the blood of the Lamb.

V. 59. *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit.* This is

with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep: And Saul was consenting to his death.

VIII. And at that time there was a great persecution against the church, which was in Jerufalem. And they were all scattered abroad through the 2 regions of Judea and Samaria, except the apostles. And devout men 3 buried Stephen, and made great lamentation over him. But Saul made havock of the church, entring into every house, and haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad, went every where, preaching the word.

5 AND Philip coming down to a city of Samaria, preached Christ to 6 them. And the people with one accord gave heed to the things which 7 Philip spoke, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that had them, 8 and many sick of the palsy and lame were healed. And there was great 9 joy in that city. But a certain man, named Simon, had been before 10 in the city, using magic, and astonishing the Samaritans, saying, that he 11 was some great one. To whom they all gave heed from the least to the 12 greatest, saying, This man is the great power of God. They gave heed to 13 him, because he had a long time astonished them with witchcraft. But when they believed Philip, preaching the things of the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. And Simon himself believed also; and being baptized, he

the literal Translation of the words, the name of God not being in the Original. Nevertheless such a solemn Prayer to *Christ*, in which a departing Soul is thus committed into his hands, is such an Act of Worship, as no good man could have paid to a mere Creature: *Stephen* here worshipping *Christ*, in the very same manner, in which *Christ* worshiped the Father on the Cross.

V. 1. *At that time there was a great persecution against the church*—Their Adversaries, having tasted blood, were the more eager—*And they were all scattered*—Not all the Church: If so, who would have remained, for the Apostles to teach, or *Saul* to persecute? But *all* the Teachers *except the apostles*, who, tho' in the most danger, staid with the Flock.

V. 2. *Devout men*—who feared God more than Persecution. And yet were they not of little Faith? Else they would not have made so great lamentation.

V. 3. *Saul made havock of the church*—like some furious beast of prey. So the *Greek Word* properly signifies—*Men and women*—regarding neither Age nor Sex.

V. 4. *Therefore they that were scattered abroad went every where*—These very words are re-assumed, after as it were a long Parenthesis, ch. xi. 19. and the thread of the Story continued.

V. 5. *Stephen* being taken away, *Philip* his next Collegue, (not the Apostle) rises in his place.

V. 9. *A certain man—using magic*—So there was such a thing as Witchcraft *once!* In *Asia* at least, if not in *Europe* or *America*.

V. 12. *But when they believed*—they then saw and felt the real Power of God, and submitted thereto.

V. 13. *And Simon believed*—that is, was convinced of the Truth.

V. 14. *And*

continued with Philip, and was astonished, beholding the signs and
 14 mighty miracles which were done. And the apostles who were at
 Jerusalem, hearing that Samaria had received the word of God, sent to
 15 them Peter and John: Who being come down, prayed for them, that
 16 they might receive the Holy Ghost. For as yet he was fallen upon
 none of them: only they had been baptized in the name of the Lord
 17 Jesus. Then they laid hands on them, and they received the Holy
 18 Ghost. And Simon seeing that thro' laying on of the hands of the
 19 apostles the Holy Ghost was given, offered them money, Saying, Give
 me also this power, that on whomsoever I lay hands, he may receive
 20 the Holy Ghost. But Peter said to him, Thy money perish with thee,
 because thou hast thought to purchase the gift of God with money.
 21 Thou hast neither part nor lot in this matter: for thy heart is not right
 22 before God. Repent therefore of this thy wickedness, and pray God,
 23 if perhaps the thought of thy heart may be forgiven thee. For I see,
 24 thou art in the gall of bitterness, and the bond of iniquity. And Simon
 answering said, Pray ye to the Lord for me, that none of these things,
 25 which ye have spoken, may come upon me. They then, having
 testified and spoken the word of the Lord, returned toward Jerusalem,
 and preached the gospel in many villages of the Samaritans.
 26 And an angel of the Lord spake to Philip, saying, Arise and go to-
 ward the south by the way leading down from Jerusalem to Gaza, which
 27 is desert. And he arose and went. And lo an Ethiopian, an eunuch of
 great authority under Candace, queen of the Ethiopians, who was over

V. 14. *And the apostles hearing that Samaria—the Inhabitants of that Country—had received the word of God—by Faith—sent Peter and John—* He that sends must be either superior, or at least, equal to him that is sent. It follows, that the College of the Apostles was equal, if not superior to *Peter*.

V. 15. *The Holy Ghost*—In his Miraculous Gifts? Or his sanctifying Graces? Probably in both.

V. 18. *Simon offered him money*—And hence the procuring Ministerial Function or Ecclesiastical Benefices by Money is termed *Simony*.

V. 21. *Thou hast neither part*—by Purchase—*nor lot*—given gratis—in this matter—this Gift of God. *For thy heart is not right before God*. Probably St. *Peter* discerned this, long before he declared it: Altho' it does not appear, that God gave to any of the Apostles an universal Power of discerning the hearts of all they conversed with; any more

than an universal Power, of healing all the Sick they came near. This we are sure *Paul* had not; tho' he was not inferior to the chief of the Apostles. Otherwise he would not have suffered the Illness of *Epaphroditus*, to have brought him *so near to death*: (Phil. ii. 25—27.) Nor have *left* so useful a fellow-labourer, as *Trophimus sick at Miletus*, 2 Tim. iv. 20.

V. 22. *Repent—if perhaps the thought of thy heart may be forgiven thee*. Without all doubt, if he had repented, he would have been forgiven. The doubt was, Whether he would repent? *Thou art in the gall of bitterness*—In the highest degree of wickedness, which is bitterness, that is, Misery to the Soul. *And in the bond of iniquity*—fast bound therewith.

V. 26. *The way which is desert*—There were two ways from Jerusalem to Gaza; one desert, the other thro' a more populous Country.

V. 27. *An eunuch*—Chief Officers were antiently called. *Eunuchs*, tho' not always literally

28 all her treasure, and had come to Jerusalem to worship, Was return-
 29 ing, and sitting in his chariot, read the prophet Isaiah. Then the Spirit
 30 said to Philip, Go near and join thyself to this chariot. And Philip run-
 ing to him, heard him read the prophet Isaiah, and said, Understandest
 31 thou what thou readest? And he said, How can I, unless some one
 32 guide me? And he desired Philip to come up, and sit with him. The
 portion of scripture which he was reading, was this, * He was led as
 a sheep to the slaughter, and like a lamb dumb before his shearer, so he
 33 opened not his mouth. In his humiliation his judgment was taken
 away: and who shall declare his generation? For his life is taken from
 34 the earth. And the eunuch answering Philip, said, I pray thee, of
 whom speaketh the prophet this? Of himself, or of some other man?
 35 Then Philip opening his mouth, and beginning from this Scripture,
 36 preached Jesus to him. And as they went on the way, they came to a
 certain water. And the eunuch said, Behold water: what hindereth me
 37 to be baptized? And Philip said, If thou believest with all thy heart, thou
 mayst. And he answering said, I believe that Jesus is the Son of God.
 38 And he commanded the chariot to stop, and they both went down to
 39 the water, both Philip and the eunuch; and he baptized him. And
 when they were come up out of the water, the Spirit of the Lord caught
 away Philip, that the eunuch saw him no more; and he went on his

terally such; because such used to be chief Ministers in the Eastern Courts—*Candace, queen of the Ethiopians*—So all the Queens of *Ethiopia* were called.

V. 28. *Sitting in his chariot, he read the prophet Isaiah*—'Tis good to read, hear, seek information even in a Journey. Why should we not redeem all our Time?

V. 30. *And Philip, running to him, said, Understandest thou what thou readest?* Probably he did not begin about the weather, news, or the like. In speaking for GOD, we may come to the point at once, without Circumlocution.

V. 31. *He desired Philip to come up and sit with him.* Such was his Modesty, and Thirst after Instruction.

V. 32. *The portion of scripture*—By reading that very Chapter, the liii^d of *Isaiah*, many *Jews*, yea, and *Atheists* have been converted. Some of them History records. God knoweth them all.

V. 33. *In his humiliation his judgment was taken away:* That is, when he was a man, he had no Justice shewn him. To take away a

person's *Judgment*, is a Proverbial Phrase for oppressing him—*And who shall declare, or count, his generation*—that is, Who can number *his Seed*, (*Isai. liii. 10.*) which he hath purchased by laying down his life?

V. 36. *And as they went on the way, they came to a certain water*—Thus even the Circumstances of the Journey, were under the Direction of God. The kingdom of GOD suits itself to external Circumstances, without any violence, as Air yields to all bodies, and yet pervades all. *What hindereth me to be baptized?* Probably he had been circumcised: Otherwise *Cornelius* would not have been the first fruits of the *Gentiles*.

V. 38. *And they both went down*—Out of the chariot. It does not follow, that he was baptized by Immersion. The text neither affirms nor intimates any thing concerning it.

V. 39. *The Spirit of the Lord caught away Philip*—Carried him away with a miraculous swiftness, without any Action or Labour of his own. This had befallen several of the Prophets.

* *Isai. liii. 7.*

40 way rejoicing. But Philip was found at Azotus: and passing through, he preached in all the cities till he came to Cefarea.

IX. BUT * Saul still breathing threatening and slaughter against the disciples of the Lord, going to the high priest, Desired of him letters to Damascus to the synagogues, that if he found any of this way, he might bring both men and women bound to Jerufalem. And as he journeyed, he drew near Damascus; and suddenly there shone about him a light from heaven. And falling to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is hard for thee, to kick against the goads.* And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* to him, Arise and go into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood astonished, hearing a noise, but seeing no man. And Saul arose from the earth; and his eyes being opened, he saw no man; but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank. And there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision;

V. 40. *But Philip was found at Azotus.* Probably none saw him, from his leaving the Eunuch, till he was there.

V. 1. *Bound*—by the Connivance, if not Authority, of the Governour, under *Aretas* the king. See ver. 14, 24.

V. 3. *And suddenly*—When God suddenly and vehemently attacks a Sinner, it is the highest Act of Mercy. So *Saul*, when his Rage was come to the height, is taught, Not to *breath Slaughter*. And what was wanting in time, to confirm him in his Discipleship, is compensated by the inexpressible Terror he sustained. By this also the suddenly-constituted Apostle was guarded, against the grand Snare into which Novices are apt to fall.

V. 4. *He heard a voice*—Severe, yet full of Grace.

V. 5. *Kick against the goads* is a *Syriac* Proverb, expressing an Attempt that brings nothing but Pain.

V. 6. *It shall be told thee*—So God himself sends *Saul* to be taught by a man, as the angel

does *Cornelius*, ch. x. 5. Admirable Condescension! That the Lord deals with us, by men like ourselves.

V. 7. *The men—stood*—Having risen before *Saul*; for they also fell to the ground, ch. xxvi. 14. It is probable they all journeyed on foot. *Hearing a noise*—but not an articulate voice. And seeing the light, but not *Jesus* himself, ch. xxvi. 13, &c.

V. 9. *And he was three days*—An important Season! So long he seems to have been in the Pangs of the New Birth. *Without sight*—By Scales growing over his eyes, to intimate to him the blindness of the State he had been in, to impress him with a deeper Sense of the almighty Power of *Christ*, and to turn his thoughts inward, while he was less capable of conversing with outward Objects. This was likewise a manifest token to others, of what had happened to him in his Journey, and ought to have humbled and convinced those bigoted *Jews*, to whom he had been sent from the *Sanhedrim*.

* Ch. xxii. 3, &c. Ch. xxvi. 9, &c.

11 Ananias. And he said, Behold I *am here*, Lord. And the Lord *said* to him, Arise, go into the street called Straight, and inquire in the house of Judas, for *one* named Saul of Tarsus; for behold, he is praying.
 12 And he hath seen in a vision a man, named Ananias, coming in, and
 13 putting his hand on him, that he may recover his sight. But Ananias answered, Lord, I have heard by many of this man, how much evil he
 14 hath done to thy saints at Jerusalem. And here also he hath authority
 15 from the chief priests, to bind all that call on thy name. But the Lord said unto him, Go: for he is a chosen vessel to me, to bear my name
 16 before nations and kings, and the children of Israel. For I will shew
 17 him how great things he must suffer for my name's sake. And Ananias went and entered into the house, and putting his hands on him, said, Brother Saul, the Lord hath sent me, Jesus who appeared to thee in the way thou camest, that thou mayst recover thy sight, and be filled with
 18 the Holy Ghost. And immediately as it were scales fell from his eyes,
 19 and he recovered his sight, and arose and was baptized. And having received food, he was strengthened.
 20 And he was certain days with the disciples in Damascus: And straightway he preached Jesus in the synagogues, that he is the Son of
 21 GOD. But all that heard were amazed, and said, Is not this he who destroyed those that call on this name at Jerusalem? And came hither for
 22 this intent, that he might bring them bound to the chief priests? But Saul increased the more in strength, and confounded the Jews who dwelt
 23 at Damascus, proving that this is the Christ. And when many days
 24 were fulfilled, the Jews consulted together to kill him. But their lying in wait was known by Saul: and they guarded the gates day and night to
 25 kill him. Then the disciples, taking him by night, let *him* down by the
 26 wall in a basket. And coming to Jerusalem, he endeavoured to join himself to the disciples; but they were all afraid of him, not believing

V. 11. *Behold, he is praying* — He was shewn thus to *Ananias*.

V. 12. *A man called Ananias*. His Name also was revealed to *Saul*.

V. 13. *But he answered* — How natural is it, to *reason* against GOD!

V. 14. *All that call on thy name* — that is, All Christians.

V. 15. *He is a chosen vessel, to bear my name* — that is, to testify of me. It is undeniable, that some men are unconditionally chosen or elected, to do some Works for God.

V. 16. *For I* — Do thou, as thou art com-

manded. I will take care of the rest — *will shew him* — in fact, thro' the whole Course of his Ministry. *How great things he must suffer*. So far will he be now from persecuting others.

V. 17. *The Lord hath sent me* — *Ananias* does not tell *Saul*, all which *Christ* had said concerning him. It was not expedient, that he should know yet, to how great Dignity he was called.

V. 24. *They guarded the gates day and night*: that is, The Governor did, at their request, 2 Cor. xi. 32.

V. 26. *And coming to Jerusalem* — Three years

27 that he was a disciple. But Barnabas taking him, brought *him* to the apostles, and declared to them, How he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus. And he was with them, coming in and going out at Jerusalem. And preaching boldly in the name of the Lord Jesus, he disputed with the Hellenists: but they attempted to kill him: *Which* the brethren knowing, brought him down to Cesarea, and sent him forth to Tarsus. Then the church through all Judea, and Galilee, and Samaria had peace: and being built up, and walking in the fear of God, and the comfort of the Holy Ghost, *was* multiplied.

32 AND as Peter passed through all *parts*, he came down also to the 33 saints that dwelt at Lydda. And he found there a certain man named 34 Eneas, who had kept his bed eight years, being ill of a palsy. And Peter said to him, Eneas, Jesus Christ healeth thee. Arise and make thy bed. 35 And he arose immediately. And all that dwelt in Lydda and Sharon saw *him*, and turned to the Lord.

36 Now there was at Joppa, a certain disciple, named Tabitha, which is by interpretation Dorcas; this woman was full of good works and alms-deeds which she did. And in those days she was sick and died; whom 37 having washed, they laid in an upper chamber. And Lydda being near 38 Joppa, the disciples hearing Peter was there, sent to him two men, desiring that he would not delay to come to them. Then Peter arose and went with them; whom being come, they brought into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them:

years after, Gal. i. 18. These three years St. Paul passes over, ch. xxii. 17. likewise.

V. 27. *To the apostles*—Peter and James, Gal. i. 18, 19. *And declared*—He who has been an Enemy to the Truth, ought not to be trusted, till he gives proof, that he is changed.

V. 31. *Then the church*—the whole Body of Christian Believers—*had peace*—their bitterest Persecutor being converted—*And being built up*—in holy, loving Faith, continually increasing—*and walking in*—that is, speaking and acting only from this principle—*the fear of God, and the comfort of the Holy Ghost*—An excellent Mixture of Inward and Outward Peace, tempered with Filial Fear.

V. 35. *Lydda* was a large town, one day's

Journey from Jerusalem. It stood in the fruitful Plain or Valley of Sharon, which extended from Cesarea to Joppa, and was noted for its fruitfulness.

V. 36. *Tabitha, which is by interpretation Dorcas*—She was probably an Hellenist Jew, known among the Hebrews by the Syriac Name *Tabitha*, while the Greeks called her in their own Language, *Dorcas*. They are both words of the same import, and signify a Roe or Fawn.

V. 38. *The disciples sent to him*—None of those at Joppa therefore, had the Gift of Miracles.

V. 39. *While she was with them*—that is, before she died.

40 But Peter, having put them all out, kneeled down and prayed; and turning to the body said, Tabitha, arise. And she opened her eyes, and
41 seeing Peter, sat up. And giving her his hand, and having called the
42 saints and widows, he presented her alive. And it was known through
43 all Joppa, and many believed on the Lord. And he tarried many days in Joppa, with one Simon, a tanner.

X. AND there was a certain man in Cesarea, named Cornelius, a centurion of that called the Italian band, A devout *man*, and fearing God with all his house, who gave much alms to the people, and prayed to
3 God alway. He saw plainly in a vision, about the ninth hour of the day, an angel of the Lord coming in to him, and saying to him, Cornelius. And looking stedfastly on him, and being affrighted, he said,
4 What is it, Lord? And he said to him, Thy prayers and thy alms are
5 come up for a memorial before God. And now send men to Joppa,
6 and call for Simon, who is surnamed Peter. He lodgeth with one
7 Simon, a tanner, whose house is by the sea. And when the angel who spake to him was departed, he called two of his household-servants, and
8 a devout soldier, of them that waited on him continually. And having
9 declared to them all these things, he sent them to Joppa. On the morrow, as they journeyed and drew nigh to the city, Peter went up on

V. 40. *Peter having put them all out*—That he might have the better Opportunity of wrestling with God in Prayer—*Said Tabitha, arise. And she opened her eyes, and seeing Peter, sat up.* Who can imagine the Surprize of *Dorcas*, when called back to Life? Or of her Friends, when they saw her alive? For the sake of themselves, and of the poor, there was cause of rejoicing; and much more, for such a Confirmation of the Gospel. But to herself, it was matter of Resignation, not Joy, to be called back to these Scenes of Vanity: Which surely would not have been tolerable, had not a veil of Oblivion been drawn over the Glories, which her separate Spirit had enjoyed. But doubtless her remaining Days were still more zealously spent in the Service of her Saviour and her God. Thus was a richer Treasure laid up for her in Heaven, and she afterward returned to a more exceeding weight of Glory, than that from which so astonishing
3 Providence had recalled her for a season.

V. 1. *And there was a certain man*—The first fruits of the *Gentiles*—in *Cesarea*: Where *Philip* had been before. (ch. viii. 40.) So that

the Doctrine of Salvation by Faith in *Jesus*, was not unknown there. *Cesarea* was the Seat of the Civil Government, as *Jerusalem* was of the Ecclesiastical. It is observable, that the Gospel made its way first thro' the Metropolitan Cities. So it first seized *Jerusalem* and *Cesarea*: Afterwards, *Philippi*, *Athens*, *Corinth*, *Ephesus*, *Rome* itself—*A centurion*, or Captain, of that called the *Italian band*—that is, Troop or Company.

V. 2. *Who gave much alms to the people*—that is, to the *Jews*, many of whom were at that time extremely poor.

V. 3. *He saw in a vision*—Not in a trance, like *Peter*—plainly so as to leave one not accustomed to things of this kind, no room to suspect any Imposition.

V. 4. *Thy prayers and thine alms are come up for a memorial before God.* Dare any man say, These were only *splendid Sins*? Or, that they were an abomination before God? And yet it is certain, *Cornelius* was then an Unbeliever. He had not then Faith in *Christ*. So certain it is, that every one who seeks Faith in *Christ*, should seek it in Prayer, and doing Good to all

men:

10 the house-top, to pray, about the sixth hour. And he became very hungry, and would have eaten; but while they made ready, he fell into 11 a trance, And saw heaven opened, and a certain vessel like a great sheet, tied at the four corners, descending to him, and let down on the 12 earth: Wherein were all four-footed creatures of the earth, and creeping 13 things, and fowls of the air. And a voice came to him, Rise, Peter, 14 kill and eat. But Peter said, In no wise, Lord: for I have never eaten 15 any thing common or unclean. And the voice *came* to him again, the 16 second time, What GOD hath purified, call not thou common. This 17 was done thrice, and the vessel was taken up again to heaven. Now while Peter doubted in himself, what the vision he had seen should mean, behold the men sent by Cornelius, having inquired out Simon's 18 house, stood at the gate, And calling asked, Whether Simon, surnamed 19 Peter, lodged there? While Peter was musing on the vision, the Spirit 20 said to him, Behold, men seek thee. Arise therefore and go down, and 21 go with them, doubting nothing; for I have sent them. Then Peter going down to the men, said, Behold, I am he whom ye seek: for what 22 cause are ye come? And they said, Cornelius the centurion, a just man, and fearing GOD, and of good report among all the nation of the Jews, was warned of GOD by an holy angel, to send for thee to his house, and 23 to hear words from thee. And he invited them in and lodged *them*. And the next day, Peter went away with them; and certain brethren 24 from Joppa went with him. And the day following they entered into Cesarea. And Cornelius was waiting for them, having called together

men: Tho' in strictness, what is not exactly according to the Divine Rule, must stand in need of Divine Favour and Indulgence.

V. 10. *And he became very hungry*—At the usual meal-time. The Symbols in Visions and Trances, it is easy to observe, are generally suited to the State of the Natural Faculties.

V. 11. *Tied at the corners*—Not all in one knot, but each fastened as it were up to heaven.

V. 14. *But Peter said, In no wise, Lord.* When GOD commands a strange, or seemingly improper thing, the first Objection frequently finds Pardon. But it ought not to be repeated. This Doubt and Delay of St. Peter, had several good Effects. Hereby the Will of GOD in this important point, was made more evident and incontestable. And Peter also, having been so slow of belief himself, could the more easily bear the doubting of his brethren, ch. xi. 2, &c.

V. 15. *What GOD hath purified*—Hath made and declared clean. Nothing but what is clean can come down from Heaven. St. Peter well remembered this saying, in the Council at Jerusalem, ch. xv. 9.

V. 16. *This was done thrice*—To make the deeper Impression.

V. 17. *While Peter doubted in himself, behold the men*—Frequently the things which befall us *within* and from *without* at the same time, are a key to each other. The things which thus concur and agree together, ought to be diligently attended to.

V. 19. *Behold men seek thee.* Arise therefore and go down, and go with them, doubting nothing. How gradually was St. Peter prepared, to receive this new Admonition of the Spirit! Thus GOD is wont to lead on his Children by degrees, always giving them light for the present Hour.

V. 24. *Cornelius was waiting for them*—

Not

25 his kinsmen and near friends. And as Peter was coming in, Cornelius
 26 met him, and falling down at his feet, worshiped *him*. But Peter raised
 27 him up saying, Arise: I myself also am a man. And as he talked with
 28 him, he went in and found many come together. And he said to them,
 Ye know it is unlawful for a Jew to join with or come to one of another
 nation; but God hath shewed me, to call no man common or unclean.
 29 Therefore being sent for, I came without gain-saying. I ask therefore,
 30 for what intent ye have sent for me? And Cornelius said, Four days
 ago I was fasting till this hour, and at the ninth hour I was praying in
 31 my house, and behold a man stood before me in bright clothing, And
 said, Cornelius, thy prayer is heard, and thine alms are remembered be-
 32 fore God. Send therefore to Joppa, and call hither Simon, who is sur-
 named Peter: he lodgeth in the house of Simon a tanner by the sea,
 33 who being come, shall speak to thee. Immediately therefore I sent to
 thee, and thou hast done well in coming. Now therefore we are all pre-
 sent before God, to hear all things that are commanded thee by God.
 34 Then Peter opening *his* mouth, said, I perceive of a truth that God is
 35 not a respecter of persons: But in every nation, he that feareth him, and
 36 worketh righteousness, is accepted by him. *This is the word which he*

Not engaging himself in any secular Business, during that solemn time, but being altogether intent on this one thing.

V. 26. *I myself am a man*—And not God, who alone ought to be worshiped.

V. 28. *But God hath shewed me*—He speaks sparingly to *them*, of his former Doubt, and his late Vision.

V. 29. *I ask, for what intent ye have sent for me?* St. Peter knew this already. But he puts Cornelius on telling the Story, both that the rest might be informed, and Cornelius himself more impressed by the Narration: The Repetition of which, even as we read it, gives a new Dignity and Spirit, to *Peter's* succeeding Discourse.

V. 30. *Four days ago I was fasting*—The first of these days he had the Vision: the second, his Messengers came to *Joppa*: on the third, St. Peter set out: and on the fourth, came to *Cesarea*.

V. 31. *Thy prayer is heard*—Doubtless he had been praying for Instruction, how to worship God in the most acceptable manner.

V. 33. *Now therefore we are all present before God*—The Language of every truly-Christian Congregation.

V. 34. *I perceive of a truth*—more clearly than ever, from such a concurrence of Circumstances—*That God is not a respecter of persons*—is not partial in his Love. The words mean, in a particular sense, That he does not confine his Love to one Nation; in a general, That he is loving to every man, and willeth all men should be saved.

V. 35. *But in every nation, he that feareth God, and worketh righteousness*—He that, first, Reverences God, as great, wise, good, the Cause, End, and Governor of all things, and secondly, from this awful Regard to him, not only avoids all known Evil, but endeavours, according to the best light he has, to do all things well—*Is accepted of him*—The Assertion is express, and admits of no Exception. He is in the Favour of God, whether enjoying his Written Word and Ordinances or not. Nevertheless the Addition of these is an unspeakable Blessing, to those who were before in some measure accepted. Otherwise God would never have sent an Angel from Heaven; to direct Cornelius to St. Peter.

V. 36. *This is the word which God sent*—when he sent his Son into the world—*preaching, proclaiming by him—Peace between God*
 and

sent to the children of Israel, preaching the glad tidings of peace through
 37 Jesus Christ; He is Lord of all. Ye know the word which was pub-
 lished through all Judea, beginning from Galilee, after the baptism
 38 which John preached: How God anointed Jesus of Nazareth with the
 Holy Ghost and with power, who went about doing good, and healing
 39 all that were oppressed by the devil; for God was with him. And we
 are witnesses of all things which he did, both in the land of the Jews
 40 and in Jerusalem; whom yet they slew and hanged on a tree. Him
 41 God raised up the third day, and shewed him openly; (Not to all the
 people, but to witnesses, chosen before of God, *even* to us, who did eat
 42 and drink with him) after he rose from the dead. And he commanded
 us, to proclaim to the people, and to testify, that it is he who is ordained
 43 by God the Judge of the living and the dead. To him give all the
 prophets witness, that every one who believeth in him, shall receive
 forgiveness of sins through his name.

44 While Peter was yet speaking these words, the Holy Ghost fell on all
 45 that were hearing the word. And the believers of the circumcision, as
 many as came with Peter, were amazed, that the gift of the Holy Ghost
 46 was poured out on the Gentiles also. For they heard them speaking

and man, whether *Jew* or *Gentile*—He is Lord of both.

V. 37. *Ye know the word which was published*—You know the Facts in general, the meaning of which I shall now more particularly explain and confirm to you—*The baptism which John preached*—To which he invited them by his preaching, in token of their repentance. This began in *Galilee*, which was near *Cesarea*.

V. 38. *How God anointed Jesus*—particularly at his Baptism, thereby inaugurating him to his Office—*With the Holy Ghost, and with power*. It is worthy our remark, that frequently when the Holy Ghost is mentioned, there is added a word particularly adapted to the present Circumstance. So the Deacons were to be *full of the Holy Ghost and wisdom*, ch. vi. 3. *Barnabas* was full of the Holy Ghost and Faith, ch. xi. 24. the disciples were filled with joy, and with the Holy Ghost, ch. xiii. 52. And here, where his mighty works are mentioned, *Christ* himself is said to be anointed with the Holy Ghost and with power. For God was with him—He speaks sparingly here of the Majesty of *Christ*, as considering the State of his Hearers.

V. 41. *Not now to all the people*—as before his Death—to us who did eat and drink with him—that is, conversed familiarly and continually with him; in the time of his Ministry.

V. 42. *It is he who is ordained by God, the Judge of the living and the dead*—of all men, whether they are alive at his Coming, or had died before it. This was declaring to them in the strongest terms, How intirely their Happiness depended, on a timely and humble Subjection to Him, who was to be their final Judge.

V. 43. *To him give all the prophets witness*—Speaking to Heathens, he does not quote any in particular—that every one who believeth in him—whether he be *Jew* or *Gentile*—shall receive remission of sins—tho' he had not before either feared God, or worked righteousness.

V. 44. *The Holy Ghost fell on all that were hearing the word*. Thus were they consecrated to God, as the First-fruits of the *Gentiles*. And thus did God give a clear and satisfactory Evidence, That he had accepted them, as well as the *Jews*.

V. 45. *The believers of the circumcision*—The believing *Jews*.

V. 47. *Can*

47 with tongues and magnifying God. Then Peter answered, Can any
 man forbid water, that these should not be baptized, who have received
 48 the Holy Ghost, even as we? And he commanded them to be baptized
 in the name of the Lord. Then they prayed him to tarry certain days.

XI Now the apostles and brethren who were in Judea heard, that the
 2 Gentiles also had received the word of God. And when Peter was
 come up to Jerusalem, they of the circumcision debated with him, say-
 3 ing, Thou wentest in to men uncircumcised, and didst eat with them.
 4 Then Peter beginning, laid *all things* before them in order, saying, I
 5 was praying in the city of Joppa, and *being* in a trance, I saw a vision,
 a certain vessel descending, as it were a great sheet, let down from hea-
 6 ven by the four corners, and it came even to me: On which looking
 stedfastly, I observed and saw four-footed creatures of the earth, and
 7 creeping things, and fowls of the air. And I heard a voice saying to
 8 me, Rise Peter, kill and eat. But I said, In no wise, Lord: for nothing
 9 common or unclean hath ever entered into my mouth. And the voice
 from heaven answered me again, What God hath purified; call not thou
 10 common. This was done thrice, and all were drawn up again into
 11 heaven. And behold immediately three men stood at the house where
 12 I was, sent from Cesarea to me. And the Spirit bad me go with them,
 doubting nothing: these six brethren also went with me, and we en-
 13 tered into the man's house. And he told us, how he had seen an angel
 standing in his house, and saying to him, Send men to Joppa, and call
 14 Simon, surnamed Peter, Who shall tell thee words, whereby thou and
 15 all thy family may be saved. And as I began to speak, the Holy Ghost

V. 47. *Can any man forbid water, that these should not be baptized, who have received the Holy Ghost?* He does not say, They have the Baptism of the Spirit, therefore they do not need Baptism with Water. But just the contrary: if they have received the Spirit, then baptize them with water.

How easily is this Question decided, if we will take the Word of God for our Judge? Either men have received the Holy Ghost or not. If they have not, *Repent, saith God, and be baptized, and ye shall receive the Gift of the Holy Ghost.* If they have, if they are already baptized with the Holy Ghost, then *who can forbid water?*

V. 48. *in the name of the Lord*—which implies the Father who anointed him, and the Spirit, with which he was anointed to his Of-

fice. But as these *Gentiles* had before believed in God the Father, and could not but now believe in the Holy Ghost, under whose powerful Influence they were at this very time, there was the less need of taking notice, that they were baptized into the Belief and Profession of the Sacred Three: tho' doubtless the Apostle administered the Ordinance in that very Form which *Christ* himself had prescribed.

V. 4. *Peter laid all things before them.* So he did not take it ill to be questioned, nor desire to be treated as Infallible. And he answers the more mildly, because it related to a point, which he had not readily believed himself.

V. 5. *Being in a trance*—which suspends the use of the Outward Senses.

V. 14. *Saved*—with the full Christian Salvation,

16 fell on them, even as on us at the beginning. Then I remembered the word of the Lord, how he said, John indeed baptized with water, but 17 ye shall be baptized with the Holy Ghost. If then GOD gave to them the same gift as even to us, having believed on the Lord Jesus Christ, 18 who was I that could withstand GOD? When they heard these things, they were quiet, and glorified GOD, saying, Then GOD hath given to the Gentiles also repentance unto life.

19 Now they who had been scattered abroad by the distress which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, 20 preaching to none but Jews only. And some of them were men of Cyprus and Cyrene, who coming into Antioch, spake to the Greeks, 21 preaching the Lord Jesus. And the hand of the Lord was with them; 22 and a great number believed and turned to the Lord. And tidings of these things came to the ears of the church that was in Jerusalem, and 23 they sent forth Barnabas, to go to Antioch: Who coming and seeing the grace of GOD, was glad, and exhorted *them* all, to cleave unto the 24 Lord with full purpose of heart. For he was a good man, and full of the Holy Ghost and faith. And a considerable multitude was added to 25 the Lord. Then went he to Tarsus to seek Saul; and having found

vation, in this World, and the World to come.

V. 17. *To us, having believed*—The Sense is, Because we believed, not because we were circumcised, was the Holy Ghost given to Us. *What was I*—A mere Instrument in GOD's hand. They had inquired only concerning his *eating with the Gentiles*. He satisfies them likewise, concerning his baptizing them, and shews that he had done right in going to *Cornelius*, not only by the Command of GOD, but also by the Event, the Descent of the Holy Ghost.

And *who are we, that we should withstand GOD?* Particularly by laying down Rules of Christian Communion, which exclude any whom he has admitted into the Church of the First-born, from worshipping GOD together. O that all Church-Governors would consider, how bold an usurpation this is, on the Authority of the supreme Lord of the Church! O that the Sin of thus *withstanding GOD*, may not be laid to the charge of those, who perhaps with a good Intention, but in an over-fondness for their own Forms, have done it, and are continually doing it!

V. 18. *They glorified GOD*—being thoroughly satisfied—*Repentance unto life*. True Repentance is a Change from spiritual Death to spiritual Life, and leads to Life everlasting.

V. 19. *They who had been scattered abroad*—St. Luke here resumes the thread of his Narration, in the very words wherewith he broke it off, ch. viii. 4. *As far as Phenicia* to the North, *Cyprus* to the West, and *Antioch* to the East.

V. 20. *Some of them were men of Cyprus and Cyrene*—who were more accustomed to converse with the *Gentiles*—*Who coming into Antioch*—Then the Capital of Syria, and, next *Rome* and *Alexandria*, the most considerable City of the Empire—*Spake to the Greeks*—As the *Greeks* were the most celebrated of the *Gentile Nations*, near *Judea*, the *Jews* called all the *Gentiles* by that name. Here we have the first Account, of preaching the Gospel to the *Idoltrous Gentiles*. All those to whom it had been preached before, did at least worship one GOD, the GOD of *Israel*.

V. 21. *And the hand of the Lord*—that is, The Power of his Spirit.

26 him, he brought him to Antioch. And a whole year they assembled themselves with the church, and taught a considerable multitude: and the disciples were called Christians first at Antioch.

27 In those days prophets came from Jerusalem to Antioch. And one
28 of them, named Agabus stood up, and signified by the Spirit, that there
would be a great famine through all the world; which also came to pass
29 under Claudius Cefar. Then the disciples determined to send relief,
every one according to his ability, to the brethren who dwelt in Judea:
30 Which also they did, sending *it* to the elders, by the hand of Barnabas
and Saul.

XII. ABOUT that time Herod the king stretched forth his hands to afflict
2 certain of the church. And he slew James, the brother of John, with
3 the sword. And perceiving it pleased the Jews, he proceeded to take
4 Peter also. (Then were the days of unleavened bread.) Whom having
apprehended, he put in prison, delivering him to four quaternions of
soldiers to keep him, intending to bring him forth to the people after
5 the passover. So Peter was kept in the prison; but continual prayer
was made to God by the church for him.

6 And when Herod was about to bring him forth, the same night Peter
was sleeping between two soldiers, bound with two chains, and the
7 guards before the door were keeping the prison. And behold, an angel

V. 26. *And the disciples were called Christians first at Antioch.* Here it was, that they first received this standing Appellation. They were before termed *Nazarenes* and *Galileans*.

V. 28. *Agabus stood up*—In the Congregation.

V. 29. *Then*—understanding the distress they would otherwise be in, on that account—the disciples determined to send relief to the brethren in Judea: Who herein received a manifest Proof, of the reality of their Conversion.

V. 30. *Sending it to the elders*—who gave it to the Deacons, to be distributed by them, as every one had need.

V. 1. *At that time*—So wisely did God mix Rest and Persecution, in due time and measure succeeding each other—*Herod*—*Agrippa*; the latter was his *Roman*, the former his *Syrian* Name. He was the Grandson of *Herod the Great*, Nephew to *Herod Antipas*, who beheaded *John the Baptist*, Brother to *Herodias*, and Father to that *Agrippa*, before whom *St. Paul* afterward made his Defence. *Caligula*

made him King of the Tetrarchy of his uncle *Pbilip*, to which he afterward added the territories of *Antipas*. *Claudius* made him also King of *Judea*, and added thereto the Dominions of *Lysanias*.

V. 2. *James, the brother of John*—So one of the Brothers went to God the first, the other, the last of the Apostles.

V. 3. *Then were the days of unleavened bread*—At which the *Jews* came together from all parts.

V. 4. *Four quaternions*—Sixteen men, who watched by turns, day and night.

V. 5. *Continual prayer was made for him*—Yet when their prayer was answered, they could scarce believe it! (ver. 15.) But why had they not prayed for *St. James* also? Because he was put to death as soon as apprehended.

V. 6. *Peter was sleeping*—Easy and void of fear—*Between two soldiers*—Sufficiently secured, to human Appearance.

V. 7. *His chains*—with which his right-hand was bound to one of the soldiers, and his left-hand to the other.

V. 8. *Gird*

of the Lord stood over him, and light shined in the house: and smiting Peter on the side he waked him, saying, Rise up quickly. And his 8 chains fell off from his hands. And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw 9 thy garment about thee, and follow me. And going out, he followed him. And he knew not, that it was real which was done by the angel, 10 but thought he saw a vision. When they had passed the first and the second ward, they came to the iron gate that leadeth to the city, which opened to them of its own accord: and going out, they went on through 11 one street; and immediately the angel departed from him. And Peter coming to himself, said, Now I know of a truth, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and *from all* 12 the expectation of the people of the Jews. And having considered, he went to the house of Mary, the mother of John surnamed Mark, where 13 many were gathered together praying. And as he knocked at the door 14 of the gate, a damsel came to hearken, named Rhoda. And knowing Peter's voice, she opened not the gate for joy, but running in, told *them*, 15 that Peter stood before the gate. And they said to her, Thou art mad. But she constantly affirmed, it was so. Then they said, It is his angel. 16 But Peter continued knocking. And opening *the door*, they saw him 17 and were astonished. But he beckoning to them with his hand, to be silent, declared to them, How the Lord had brought him out of the prison. And he said, Shew these things to James and to the brethren. 18 And going out, he went to another place. Now when it was day, there was no small stir among the soldiers, What was become of Peter?

● V. 8. *Gird thyself*—Probably he had put off his girdle, sandals, and upper Garment, before he lay down to sleep.

V. 10. *The first and the second ward*—At each of which doubtless was a guard of Soldiers—*The gate opened of its own accord*—Without either Peter or the Angel touching it. *And they went on thro' one street*—That Peter might know which way to go. *And the angel departed from him*—being himself sufficient for what remained to be done.

V. 11. *Now I know of a truth*—That this is not a vision, ver. 9.

V. 12. *And having considered*—What was best to be done. *Many were gathered together*—At midnight.

V. 13. *The gate*—at some distance from the house—*to hearken*—If any knocked.

V. 14. *And knowing Peter's voice*—Bidding

her open the door.

V. 15. *They said, Thou art mad*—as we say, Sure you are not in your senses to talk so. *It is his angel*—It was a common opinion among the Jews, that every man had his particular Guardian Angel, who frequently assumed both his shape and voice. But this is a point on which the Scriptures are silent.

V. 17. *Beckoning to them*—Many of whom, being amazed, were talking together—*And he said, Shew these things to James*—The Brother or Kinsman of our Lord, and Author of the Epistle which bears his name. He appears to have been a person of considerable weight and importance, probably the chief Overseer of the Church in Jerusalem—*He went into another place*—where he might be better concealed, till the storm was over.

19 And Herod having fought for him, and not found *him*, examined the guard, and commanded *them* to be put to death. And going down from
20 Judea to Cefarea, he abode *there*. And he was highly incensed against them of Tyre and Sidon: but they came with one accord to him, and having gained Blastus, the king's chamberlain, sued for peace; because their country was nourished by the king's *country*.

21 And on a set day, Herod arrayed in royal apparel, and sitting on his
22 throne, made an oration to them. And the people shouted, *It is the*
23 voice of God, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory; and being eaten
24 by worms, he expired. But the word of God grew and multiplied.
25 And Barnabas and Saul, having fulfilled their service, returned from Jerusalem, taking with them John, surnamed Mark.

XII. Now there were in the church that was at Antioch, certain prophets and teachers, Barnabas, and Simeon called Niger, and Lucius of Cyrene and Manaen, who had been brought up with Herod the tetrarch, and
2 Saul. And as they were ministring to the Lord and fasting, the Holy Ghost said, Separate me Barnabas and Saul, for the work to which I have

V. 19. *Herod commanded them to be put to death*—And thus the wicked suffered, in the room of the righteous. *And going down from Judea*—With Shame, for not having brought forth *Peter*, according to his Promise.

V. 20. *Having gained Blastus*—to their side—they *sued for* and obtained—*Peace*—Reconciliation with *Herod*. And so the Christians of those parts, were by the Providence of God, delivered from Scarcity. *Their country was nourished*—Was provided with Corn—*by the king's country*—Thus *Hiram* also, King of *Tyre*, desired of *Solomon*, food or corn for his household, 1 Kings v. 9.

V. 21. *And on a set day*—Which was solemnized yearly, in honour of *Claudius Cefar*—*Herod arrayed in royal apparel*—in a garment so wrought with Silver, that the rays of the rising Sun, striking upon, and being reflected from it, dazzled the eyes of the Beholders—*The people shouted; It is the voice of a god*—Such profane Flattery they frequently paid to Princes. But the Commonness of a wicked Custom, rather increases than lessens the Guilt of it.

V. 23. *And immediately*—God does not delay, to vindicate his injured Honour—*An angel of the Lord smote him*—Of this other Historians

say nothing: So wide a difference there is, between Divine and Human History! An Angel of the Lord brought out *Peter*: An Angel smote *Herod*. Men did not see the Instruments in either case. These were only known to the People of God. *Because he gave not God the glory*—He willingly received it to himself, and by this Sacrilege filled up the measure of his iniquities. So then Vengeance tarried not—*And he was eaten by worms, or vermin*—How changed! and, on the fifth day, expired in exquisite torture. Such was the Event! The persecutor perished, and the Gospel grew and multiplied.

V. 25. *Saul returned*—to Antioch—*taking John, surnamed Mark*—The Son of *Mary*, (at whose House the disciples met, to pray for *Peter*) who was Sister to *Barnabas*.

V. 1. *Manaen, who had been brought up with Herod*—Now freed from the Temptations of a Court.

V. 2. *Separate me Barnabas and Saul, for the work to which I have called them*—This was not ordaining them. *St. Paul* was ordained long before, and that *not of men, neither by man*. It was only inducing him to the Province for which our Lord had appointed him from the beginning, and which is now revealed to the Prophets

3 called them. Then having fasted and prayed, and laid their hands on
 4 them, they sent *them* away. So being sent forth by the Holy Ghost,
 5 they went down to Seleucia, and from thence sailed to Cyprus. And
 being at Salamis, they preached the word of God in the synagogues of
 6 the Jews; and they had also John for *their* attendant. And having gone
 through the whole isle to Paphos, they found a certain magician, a false
 7 prophet, a Jew, whose name *was* Bar-jesus. Who was with the pro-
 consul, Sergius Paulus, a prudent man. He calling to him Barnabas and
 8 Saul, desired to hear the word of God. But Elymas, the magician (so
 is his name by interpretation) withstood them, seeking to turn away the
 9 proconsul from the faith. Then Saul (who *is* also called Paul) filled
 10 with the Holy Ghost, and fixing his eyes upon him, said, O full of all
 guile and all mischief, *thou* son of the devil, *thou* enemy of all righte-
 11 ousness, wilt thou not cease to pervert the right ways of the Lord? And
 now behold the hand of the Lord *is* upon thee; and thou shalt be blind,
 not seeing the sun for a season. And immediately a mist and darkness
 12 fell upon him, and going about, he sought some to lead him. Then
 the proconsul, seeing what was done, believed, being astonished at the
 doctrine of the Lord.

13 And Paul and those with him loosing from Paphos, came to Perga
 in Pamphylia; but John withdrawing from them, returned to Je-
 14 rusalem. And departing from Perga, they came to Antioch in Pisidia;
 and going into the synagogue on the sabbath-day, they sat down.

Prophets and Teachers. In consequence of this they fasted, prayed, and laid their hands upon them; a Rite which was used, not in Ordination only, but in Blessing and on many other Occasions.

V. 3. *Then having fasted* — again. Thus they did also, ch. xiv. 23.

V. 5. *In the synagogues* — Using all opportunities that offered.

V. 6. *Paphos* was on the Western, *Salamis* on the Eastern Part of the Island.

V. 7. *The Proconsul* — The Roman governor of Cyprus — a prudent man — And therefore not overawed by *Elymas*, but desirous to inquire farther.

V. 9. *Then Saul, who is also called Paul* — 'Tis not improbable, that coming now among the Romans, they would naturally adapt his name to their own Language, and so call him *Paul*, instead of *Saul*. Perhaps the Family of the Proconsul, might be the first, who address

to or spoke of him by this name. And from this time, being the Apostle of the *Gentiles*, he himself used the name which was more familiar to them.

V. 10. *O full of all guile* — As a false prophet — and *all mischief* — as a Magician — *Thou son of the devil* — a title well suited to a Magician; and one who not only was himself unrighteous, but labouring to keep others from all goodness. *Wilt thou not cease to pervert the right ways of the Lord?* Even now thou hast heard the truth of the Gospel.

V. 11. *And immediately a mist* — or dimness within, and *darkness* without, fell upon him.

V. 12. *Being astonished at the doctrine of the Lord* — Confirmed by such a miracle.

V. 13. *John withdrawing from them returned* — Tired with the fatigue, or shrinking from Danger.

V. 14. *Antioch in Pisidia* — Different from the *Antioch* mentioned ver. 1.

V. 15. *And*

15 And after the reading of the law and the prophets, the chief of the
 16 synagogue sent to them, saying, Brethren, if ye have any word of ex-
 17 hortation to the people, speak. Then Paul standing, and waving his
 18 hand, said, Ye men of Israel, and ye that fear GOD, hearken. * The
 GOD of this people chose our fathers, and raised the people, while so-
 19 journing in the land of Egypt, and brought them out of it with an up-
 20 lifted arm. † And he suffered their manners in the wilderness, about
 21 the space of forty years. And having destroyed seven nations in the
 land of Canaan, he divided their land to them by lot, about four hundred
 22 and fifty years. And after that, he gave *them* judges, until Samuel the
 prophet. And afterward they desired a king: and GOD gave them Saul
 23 the son of Kish, a man of the tribe of Benjamin, forty years. And
 having removed him, he raised up to them David for their king, to
 whom also bearing witness he said, ‡ I have found David, *the son of*
 24 Jesse, a man after mine own heart, who will do all my will. Of this
 man's seed hath GOD, || according to *his* promise, raised unto Israel a
 Saviour, Jesus; John having first preached before his coming, the

V. 15. *And after the reading of the law and the prophets, the chief of the synagogue sent to them*—The Law was read over once every year, a portion of it every Sabbath: to which was added a Lesson taken out of the Prophets. After this was over, any one might speak to the people, on any subject he thought convenient. Yet it was a circumstance of Decency, which *Paul* and *Barnabas* would hardly omit, to acquaint the Rulers with their Desire of doing it: Probably by some Message before the Service began.

V. 16. *Ye that fear GOD*—Whether Profelytes or Heathens.

V. 17. *The GOD*—By such a commemoration of GOD's favours to their Fathers, at once their minds were conciliated to the Speaker, they were convinced of their Duty to GOD, and invited to believe his Promise, and the Accomplishment of it. The six verses, 17—22, contain the whole Sum of the Old Testament—*Of this people*—*Paul* here chiefly addresses himself to those whom he styles, *Ye that fear GOD*: He speaks of *Israel* first; and ver. 26. speaks more directly to the *Israelites* themselves—*Chose*—And this exalted the people; not any Merit or Goodness of their own, *Ezek. xx. 5. Our fathers*—*Abraham* and his Posterity.

* *Ifai, i. 2.*

† *Deut. i. 31.*

V. 19. *Seven nations*—Enumerated, *Deut. vii. 1.*—*about four hundred and fifty years*—that is, from the choice of the Fathers to the dividing of the land, it was about four hundred and fifty years.

V. 22. *He gave them Saul forty years*—including the time wherein *Samuel* judged *Israel*.

V. 22. *Having removed him*—Hence they might understand, That the Dispensations of GOD admit of various Changes. *I have found David, a man after mine own heart*—This Expression is to be taken in a limited sense. *David* was such *at that time*, but not at all times. And he was so, *in that respect*, as he performed all GOD's Will, in the particulars there mentioned. But he was not *a man after GOD's own heart*, in other respects, wherein he performed his own will. In the matter of *Uriah*, for instance, he was as far from being *a man after GOD's heart*, as *Saul* himself was. It is therefore a very gross, as well as dangerous, Mistake, to suppose this is the Character of *David* in every Part of his Behaviour. We must beware of this, unless we would recommend Adultery and Murder, as *things after GOD's own Heart*.

V. 24. *John having first preached*—He mentions this, as a thing already known to them. And so doubtless it was. For it gave

‡ *1 Sam. xvi. 12, 13.*

|| *2 Sam. xvii. 12.*

25 baptism of repentance to all the people of Israel. * And as John was fulfilling his course, he said, Whom think ye that I am? I am not *he*. But behold one cometh after me, whose shoes of his feet I am not worthy 26 to loose. Men, brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, neither knowing him, nor the sayings of the prophets, which are read very sabbath-day, have 28 fulfilled *them*, in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate, that he might be put to death: 29 And when they had fulfilled all things that were written of him, taking 30 *him* down from the tree, they laid *him* in a sepulchre. But God raised 31 him from the dead. And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the 32 people. And we declare to you glad tidings, that the promise which 33 was made to the fathers, God hath fulfilled this to us their children, in raising up Jesus: as it is written also in the second Psalm, † Thou art 34 my son, this day have I begotten thee. And because he raised him up from the dead, no more to return to corruption, he spake thus, ‡ I will 35 give you the sure mercies of David. Wherefore he saith also in another Psalm, || Thou wilt not suffer thy Holy one to see corruption. 36 Now David, having served the will of God in his generation, fell asleep,

so loud an Alarm, to the whole Jewish nation, as could not but be heard in foreign Countries, at least as remote as *Pisidia*.

V. 25. *His course*—His work was quickly finished, and might therefore well be termed a *course* or *race*.

V. 27. *For they that dwell at Jerusalem, and their rulers*—He here anticipates a strong Objection, “Why did not they at Jerusalem, and especially their Rulers, believe?” They *knew not him*, because they understood not those very Prophets whom they read or heard continually. Their very condemning him, innocent as he was, proves, that they understood not the Prophecies concerning him.

V. 29. *They fulfilled all things that were written of him*. So far could they go, but no farther.

V. 31. *He was seen many days, by them who came up with him from Galilee to Jerusalem*. This last Journey both presupposes all the rest, and was the most important of all.

V. 33. *Thou art my Son: this day have I begotten thee*. It is true, he was the Son of God

* Luke iii. 16.

† Psal. ii. 7.

from Eternity. The meaning therefore is, I have this day *declared* thee to be my Son. As St. Paul elsewhere, *Declared to be the Son of God with Power, by the resurrection from the dead*. (Rom. i. 4.) And it is with peculiar Propriety and Beauty, that God is said to *have begotten him*, on the Day when he raised him from the dead, as he seemed then to be born out of the earth anew.

V. 34. *No more to return to corruption*—that is, to die no more. *I will give you the sure mercies of David*—The Blessings promised to *David* in *Christ*. These are sure, certain, firm, solid, to every true Believer in Him. And hence the Resurrection of *Christ* necessarily follows: for without this, those Blessings could not be given.

V. 35. *He saith*—*David* in the name of the *Messiah*.

V. 36. *David, having served the will of God in his generation, fell asleep*. So his Service extended not itself, beyond the bounds of the common Age of Man: But the Service of the *Messiah* to all Generations, as his kingdom to

‡ Isai. lv. 3.

|| Psal. xvi. 10.

37 and was added to his fathers, and saw corruption. But he whom God
38 raised, did not see corruption. Be it known unto you therefore, that
39 through this man is preached to you the forgiveness of sins. And by him
every one that believeth is justified from all things, from which ye could
40 not be justified by the law of Moses. Beware therefore, lest that come
41 upon you, which is spoken in the prophets. * Behold ye despisers, and
wonder and perish. For I work a work in your days, a work which ye
will in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles
besought *them*, that these words might be spoken to them on the sabbath
43 between. And when the congregation was broken up, many of the
Jews and religious profelytes followed Paul and Barnabas, who speaking
to them, persuaded them, to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together, to
45 hear the word of God. But the Jews seeing the multitudes, were filled
with zeal, and spake against the things spoken by Paul, contradicting
46 and blaspheming. Then Paul and Barnabas speaking boldly, said, It was
necessary that the word of God should be spoken to you first; but see-
ing ye thrust it from you, and judge yourselves unworthy of eternal life,

all Ages. *Served the will of God*—Why art thou here, Thou who art yet in the world? Is it not, that thou also mayst *serve the will of God*? Art thou serving it now? Doing *all his will*? *And was added to his fathers*—Not only in body. This Expression refers to the Soul also, and supposes the Immortality of it.

V. 39. *Ye could not be justified*—Not only ye cannot now; but ye never could. For it afforded no expiation for presumptuous Sins. *By the law of Moses*—The whole *Mosaic Institution*. The Division of the Law into Moral and Ceremonial, was not so common among the *Jews*, as it is among us. Nor does the Apostle here consider it at all: But *Moses* and *Christ* are opposed to each other.

V. 40. *Beware*—A weighty and seasonable Admonition. No Reproof is as yet added to it.

V. 41. *I work a work which ye will in no wise believe*—This was originally spoken to those, who would not believe, that God would ever deliver them, from the Power of the *Chaldeans*. But it is applicable to any, who will not believe the Promises or the Works of God.

V. 42. *When the Jews were gone out*—Probably many of them, not bearing to hear him, went out before he had done—*The sabbath between*—So the *Jews* call to this day, the Sabbath between the first Day of the month *Tisri* (on which the Civil Year begins) and the Tenth of the same Month, which is the solemn Day of Expiation.

V. 43. *Who speaking to them*—more familiarly—*persuaded them to continue*—for trials were at hand—in *the grace of God*—that is, to adhere to the Gospel or Christian Faith.

V. 46. *Then Paul and Barnabas, speaking boldly, said*—Those who hinder others, must be publicly reprov'd—*It was necessary*—Tho' ye are not worthy: He shews that he had not preached to *them*, from any Confidence of their believing. *But seeing ye judge yourselves unworthy of eternal life*—They indeed judged none but themselves worthy of it. Yet their rejecting of the Gospel was the same as saying, "We are unworthy of eternal Life." *Behold!* a thing now present! An astonishing Revolution—*We turn to the Gentiles*—Not that they left off preaching to the *Jews* in other places. But they now determined, to lose no

* *Habak. i. 5.*

47 behold! we turn to the Gentiles. For so hath the Lord commanded us,
saying, * I have set Thee for a light of the Gentiles, that Thou mightest
 48 be for salvation to the ends of the earth. And the Gentiles hearing *it*
 -were glad, and glorified the word of the Lord: and as many as were or-
 49 dained to eternal life, believed. And the word of the Lord was spread
 50 through all that country. But the Jews stirred up the devout, honour-
 able women, and the chief men of the city, and raised a persecution
 51 against Paul and Barnabas, and expelled them out of their coasts. And
 they shook off the dust of their feet against them, and went to Iconium.
 52 And the disciples were filled with joy and with the Holy Ghost.

XIV. AND in Iconium they went together into the synagogue of the Jews,
 and so spake that a great multitude both of the Jews and Greeks be-
 2 lieved. But the unbelieving Jews stirred up the Gentiles, and made their
 3 minds evil-affected against the brethren. Yet they abode a long time
 speaking boldly in the Lord, who bare witness to the word of *his* grace,
 4 and granted signs and wonders to be done by their hands. But the mul-
 titude of the city was divided; and part held with the Jews, and part
 5 with the apostles. And when there was an assault both of the Gentiles
 and Jews with their rulers, to use *them* despitefully, and to stone them,
 6 Being aware of *it*, they fled to Lystra and Derbe, cities of Lycaonia,
 7 And preached the gospel there.
 8 And there sat a certain man at Lystra, impotent in his feet, having
 been a cripple from his mother's womb, who had never walked.

more time at *Antioch* on their ungrateful Countrymen, but to employ themselves wholly in doing what they could, for the Conversion of the *Gentiles* there.

V. 47. *For so hath the Lord commanded us*—by sending us forth, and giving us an opportunity of fulfilling what he had foretold. *I have set Thee*—The Father speaks to *Christ*.

V. 48. *As many as were ordained to eternal life*—St. Luke does not say *foreordained*. He is not speaking of what was done from Eternity, but of what was then done, through the preaching of the Gospel. He is describing that *Ordination*, and that only, which was at the very time of hearing it. During this Sermon those *believed*, says the Apostle, to whom God then gave the Gift of Faith. It is as if he had said, “They believed, whose *hearts the Lord* “*opened* ;” as he expresses it in a clearly paral-

lel place, speaking of the same kind of *Ordination*, (Acts xvi, 14, &c.) It is observable, the Original Word is not once used in Scripture, to express Eternal Predestination of any kind. The Sum is, All those, and those only, who were now *ordained*, now *believed*. Not that God rejected the rest: It was his Will, that they also should have been saved: But they thrust Salvation from them. Nor were they who then believed, constrained to believe. But Grace was then first copiously offered them. And they did not thrust it away, so that a great multitude even of *Gentiles* were converted. In a word, the Expression properly implies, a present Operation of Divine Grace, working Faith in the Hearers.

V. 1. *They so spake*—Persecution having increased their strength.

* *Ijai*. xlix. 6.

9 This man heard Paul speaking; who fixing his eyes upon him, and per-
 10 ceiving that he had faith to be healed, Said with a loud voice, Stand
 11 upright on thy feet. And he leaped and walked. But the multitude,
 seeing what Paul had done, lifted up their voice, saying, in the Lycaonian
 12 language, The gods are come down to us, in the likeness of men. And
 they called Barnabas Jupiter, and Paul Mercurius, because he was the
 13 chief speaker. Then the priest of Jupiter, which was before their city,
 brought bulls and garlands to the gates, and with the multitude, would
 14 have sacrificed. But when the apostles Barnabas and Paul heard *it*,
 they rent their clothes and sprang in among the people, crying out and
 15 saying, Sirs, why do ye these things? We also are men of like passions
 with you, and preach to you, to turn from these vanities unto the living
 GOD, who made heaven and earth, the sea, and all things that are there-
 16 in: Who, in times past, suffered all nations to walk in their own ways:
 17 Yet he left not himself without witness, in that he did good, giving rain
 from heaven and fruitful seasons, filling their hearts with food and glad-
 18 nefs. And with these sayings scarce restrained they the multitude from
 sacrificing to them.

19 But there came thither Jews from Antioch and Iconium, who per-
 suaded the multitude, and having stoned Paul, dragged *him* out of the
 20 city, supposing he had been dead. But as the disciples stood round

V. 9. *He had faith to be healed*—He felt the Power of GOD in his Soul; and thence knew it was sufficient to heal his Body also.

V. 11. *The gods are come down*—Which the Heathens supposed they frequently did; Jupiter especially. But how amazingly does the prince of Darkness blind the Minds of them that believe not? The *Jesus* would not own *Christ's* Godhead, though they saw him work numberless Miracles. On the other hand, the Heathens seeing mere men work one Miracle, were for deifying them immediately.

V. 13. *The priest of Jupiter*—Whose Temple and Image were just without the Gate of the City—*brought garlands*—to put on the victims—and *bulls*—the usual Offerings to Jupiter.

V. 14. *They sprang in among the people, crying out*—As in a Fire, or other sudden and great Danger.

V. 15. *To turn from these vanities*—He does not deign to call them gods—*unto the living GOD*—not like these dead Idols—*Who made heaven and earth, the sea*—Each of which

they supposed to have its own gods.

V. 16. *Who in times past*—He prevents their objecting, “But if these things are so, we should have heard them from our Fathers”—*suffered*—An awful Judgment—*All nations*—The multitude of them that err, does not turn Error into Truth—*to walk in their own ways*—The Idolatries which they had chosen.

V. 17. *He left not himself without witness*—For the Heathens had always from GOD himself a testimony both of his Existence and of his Providence—*in that he did good*—Even by Punishments he testifies of himself; but more peculiarly by Benefits—*Giving rain*—by which Air, Earth, and Sea, are as it were all joined together—*from heaven*—the Seat of GOD—to which St. Paul probably pointed while he spoke—*filling the body with food*—the soul—*with gladness*.

V. 19. *Who persuaded the multitude*—Moved with the same ease, either to adore or murder him.

V. 20. *But as the disciples stood round*—Probably after Sun-set. The enraged multitude would

about him, he rose and went into the city; and the next day, he departed with Barnabas to Derbe. And having preached the gospel to that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith; and that we must through many tribulations enter into the kingdom of God. And when they had ordained them presbyters in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And having passed through Pisidia, they came to Pamphylia, And having preached the word in Perga, they went down to Attalia, And thence sailed back to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled. And being come and having gathered the church together, they related all that God had done with them, and that he had opened the door of faith to the Gentiles. And they abode there a long time with the disciples.

XV. BUT certain men coming down from Judea taught the brethren, Except ye be circumcised, after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had had no small contention and debate with them, they determined, that Paul and Barnabas and certain others of them, should go up to the apostles and elders at Jerusalem about this question. And being brought on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of

would scarce have suffered it in the day-time—*He rose and went into the city*—That he should be able to do this, just after he had been left for dead, was a Miracle little less than a Resurrection from the Dead.

V. 23. *When they had ordained them presbyters in every church*—Out of those who were themselves but newly converted—So soon can God enable even a Babe in Christ, to build up others in the common Faith—*They commended them to the Lord*—An Expression implying Faith in Christ, as well as Love to the Brethren.

V. 24. *Perga and Attalia were Cities of Pamphylia.*

V. 26. *Recommended to the grace*—or favour—of God, for the work which they had fulfilled—This shews the Nature and Design of that laying on of hands, which was mentioned, ch. xiii. 2.

V. 1. *Coming down from Judea*—Perhaps, to supply what Paul and Barnabas, they

thought, had omitted!

V. 2. *They (the brethren) determined that Paul, and Barnabas, and certain others, should go up to—Jerusalem about this question.* This is the Journey to which St. Paul refers, (Gal. ii. 1, 2.) when he says *He went up by revelation:* Which is very consistent with this; for the Church in sending them might be directed by a revelation, made either immediately to St. Paul, or to some other person, relating to so important an Affair. Important indeed it was, that these Jewish Impositions should be solemnly opposed in time; because multitudes of Converts were still zealous for the Law, and ready to contend for the observance of it. Indeed many of the Christians of Antioch would have acquiesced in the determination of Paul alone. But as many others might have Prejudices against him, for his having been so much concerned for the Gentiles, it was highly expedient to take the concurrent Judgment of all the Apostles on this occasion.

U u 2

V. 4. *They*

4 the Gentiles; and they caused great joy to all the brethren. And being come to Jerusalem, they were received by the church, and the apostles, and elders; and they declared all things which God had done with 5 them. But there rose up, *said they*, certain of the sect of the Pharisees who believed, saying, That we ought to circumcise them, and command 6 them to keep the law of Moses. And the apostles and elders came 7 together, to consider of this matter. And after much debate, Peter rose up and said to them, Brethren, ye know, that God long ago made choice among us, that the Gentiles should by my mouth hear the word 8 of the gospel and believe. And God who knoweth the heart, bare 9 them witness, giving the Holy Ghost to them, even as also to us. And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why endeavour ye to put a yoke on the neck of the dis- 11 ciples, which neither our fathers nor we were able to bear? But we be- lieve, that through the grace of the Lord Jesus, we shall be saved, even 12 as they. Then all the multitude kept silence and hearkened to Barnabas and Paul, declaring what miracles and wonders God had wrought by 13 them among the Gentiles. And when they held their peace, James 14 answered, saying, Brethren, hearken to me. Simon hath declared, how God at first visited the Gentiles; to take out of them a people for his 15 name. And to this agree the words of the prophets, as it is written, 16 * After this I will return and build again the fallen tabernacle of David;

V. 4. *They were received*—that is, solemnly welcomed.

V. 5. *But certain Pharisees*—For even believers are apt to retain their former Turn of mind, and Prejudices derived therefrom.

V. 6. *The law of Moses*—The whole Law, both Moral and Ritual.

V. 7. *After much debate*—It does not appear, that this was among the Apostles themselves. But if it had, if they themselves had debated at first, yet might their final Decision be from an unerring Direction. For how really soever they were inspired, we need not suppose, their Inspiration, was always so instantaneous and express, as to supersede any Deliberation in their own Minds, or any Consultation with each other. *Peter rose up*—This is the last time he is mentioned in the Acts.

V. 8. *God bare them witness*—that he had accepted them by giving them the Holy Ghost.

V. 9. *Purifying*—this word is repeated, from ch. x. 15. The Heart is the proper Seat

of Purity—*By faith*—Without the concerning themselves with the *Mosaic Law*.

V. 10. *Now therefore*—Seeing these things are so.

V. 11. *The Lord Jesus*—He does not here say, *Our Lord*: Because in this solemn place, he means, The Lord of All—*We—Jews—shall be saved even as they*—Gentiles, namely, through the Grace of the Lord Jesus, not by our Observance of the ceremonial Law.

V. 12. *Miracles and wonders*—by which also what St. Peter had said was confirmed.

V. 14. *Simon hath declared*—James the Apostle of the Hebrews, calls Peter by his Hebrew name—*To take out of them a people for his name*; that is, to believe in him, to be called by his name.

V. 15. *To this agree*—St. Peter had urged the plain fact, which St. James confirms by Scripture-Prophecy—the words of the prophets—one of whom is immediately cited.

V. 16. *After this*—After the Jewish Dis-

* Amos ix. 11.

penfation

17 I will build again the ruins thereof, and will set it up, That the residue
 of men may seek the Lord, and all the Gentiles on whom my name is
 18 called, faith the Lord, who doth these things. Known unto God are all
 19 his works from eternity. Wherefore my sentence is, That we trouble
 20 not them who from among the Gentiles turn to God. But that we
 write to them, to abstain from things offered to idols and fornication,
 21 and things strangled and blood. For Moses hath of old time them that
 preach him in every city, being read in the synagogues every sabbath-day.
 22 Then it seemed good to the apostles and elders with the whole
 church, to send chosen men from among them to Antioch with Paul
 and Barnabas, Judas, surnamed Barsabas, and Silas, chief men among
 23 the brethren, Writing thus by their hand, The apostles, and the elders,
 and the brethren salute the brethren who are of the Gentiles, in An-

penfation expires — *I will build again the fallen tabernacle of David* — that is, of the Son of David, of Christ.

V. 17. *The Gentiles on whom my name is called* — that is, who are called by my name; who are my people.

V. 18. *Known unto God are all his works from eternity* — Which the Apostle infers from the Prophecy itself, and the Accomplishment of it. And this Conversion of the *Gentiles* being known to Him from Eternity, we ought not to think a new or strange thing.

Tis observable, he does not speak of God's Works in the Natural World (which had been nothing to his present purpose) but of his Dealings with the children of men. Now he could not know these, without knowing the Characters and Actions of particular Persons, on a correspondence with which the Wisdom and Goodness of his Providential Dispensations is founded. For instance, he could not know, how he would deal with Heathen Idolaters (whom He was now calling into his Church) without knowing, there would be Heathen Idolaters: And yet this was a thing purely contingent, a thing as dependent on the freedom of the human mind, as any thing we can imagine. This text therefore, among a thousand more, is an unanswerable Proof, that God foreknows Future Contingencies, though there are Difficulties relating hereto which man cannot solve.

V. 20. *To abstain from fornication* — Which even the Philosophers among the Heathens, did not account any fault. It was particularly

frequent in the worship of their Idols; on which account they are here named together — *And from things strangled* — that is, from whatever had been killed, without pouring out the blood. When God first permitted man to eat flesh, he commanded *Noah*, and in him all his Posterity, whenever they killed any Creature for food, to abstain from the blood thereof. It was to be poured upon the ground as water: Doubtless in honour of that blood which was in due time poured out for the sin of the world.

V. 21. Perhaps the Connexion is, To the Jews we need write nothing on these heads. For they hear the Law continually.

V. 22. *With the whole church* — Which therefore had a part therein — *to send chosen men* — who might put it beyond all dispute, that this was the Judgment of the Apostles and all the Brethren.

V. 23. *Writing thus* and sending it by their hand. The whole Conduct of this Affair plainly shews, that the Church in those days, had no conception of St. Peter's Primacy, or of his being the chief Judge in Controversies. For the Decree is drawn up, not according to his, but the Apostle James' Proposal and Direction: And that in the name, not of St. Peter, but of all the Apostles and Elders, and of the whole Church. Nay, St. Peter's Name is not mentioned at all, either in the Order for sending to Jerusalem on the Question, (ver. 2.) or in the Address of the Messengers concerning it, (ver. 4.) or in the Letter which was written in Answer.

V. 24. For

24 tioch, and Syria, and Cilicia. Forasmuch as we have heard, that some who came from us have troubled you with words, unsettling your minds, saying, *Ye must be circumcised, and keep the law, whom we commanded* 25 not. It seemed good to us, being assembled with one accord, to send 26 to you chosen men, with our beloved Barnabas and Paul, Men that 27 have hazarded their lives, for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who will also tell *you* the same 28 things by mouth. For it seemed good to the Holy Ghost and to us, that no further burden be laid upon you than these necessary things, 29 To abstain from meats offered to idols and blood, and things strangled and fornication; from which keeping yourselves ye will do well. Fare ye well.

30 So being dismissed they came to Antioch, and having assembled the 31 multitude, they delivered the epistle: *Which* having read, they rejoiced for the consolation. And Judas and Silas, being themselves also 32 prophets, exhorted and confirmed the brethren with many words. And after they had tarried a space, they were dismissed with peace by the 33 brethren to the apostles. But it seemed good to Silas, to remain there. 34 Paul also and Barnabas abode in Antioch, teaching and preaching with many others also the word of the Lord.

V. 24. *Forasmuch as, &c.* The Simplicity, Weightiness, and Conciseness of this Letter are highly observable.

V. 26. *Men that have hazarded their lives—* This is spoken of *Paul and Barnabas*.

V. 27. *Who will tell you the same things—* which we have written.

V. 28. *These necessary things—* All of these were necessary for that time. But the first of them was not necessary long: And the direction concerning it was therefore repealed by the same Spirit, as we read in the former Epistle to the *Corinthians*.

V. 29. *Blood—* The eating which was never permitted the children of God, from the beginning of the World. Nothing can be clearer than this. For 1. From *Adam to Noah* no man ate flesh at all; consequently no man then ate blood: 2. When God allowed *Noah* and his Posterity to eat flesh, he absolutely forbade them to eat blood; and accordingly this, with the other six Precepts of *Noah*, was delivered down from *Noah to Moses*: 3. God renewed this Prohibition by *Moses*, which was not repealed from the time of *Moses*, till *Christ* came: 4. Neither after his coming did any

presume to repeal this Decree of the Holy Ghost, till it seemed good to the Bishop of *Rome* so to do, about the middle of the Eighth Century. 5. From that time those Churches which acknowledged his Authority, held the eating of Blood to be an indifferent thing. But, 6. in all those Churches which never did acknowledge the Bishop of *Rome's* Authority, it never was allowed to eat blood; nor is it allowed at this day. This is the plain Fact; let men *reason* as plausibly as they please, on one side or the other—*From which keeping yourselves, ye will do well:* that is, ye will find a blessing. This gentle manner of concluding was worthy the Apostolical Wisdom and Goodness. But how soon did succeeding Councils of inferior Authority, change it into the style of Anathema's! Forms which have proved an occasion of consecrating some of the most devilish Passions under the most sacred Names: And like some ill-adjusted Weapons of War, are most likely to hurt the hand from which they are thrown.

V. 35. *Paul and Barnabas abode in Antioch—* And it was during this time, that *Peter* came down from *Jerusalem*, and that *St. Paul* withstood

36 AND after certain days Paul said to Barnabas, Let us go again and visit the brethren in every city, where we have preached the word of the Lord, *and see* how they do. And Barnabas counselled, to take with them John, surnamed Mark. But Paul thought it not right to take with them him, who had departed from them from Pamphylia, and went not with them to the work. And there was a sharp contention, so that they parted from each other; and Barnabas taking Mark with him, failed away to Cyprus; But Paul having chose Silas, departed, being commended by the brethren to the grace of God. And he went through **XVI.** Syria and Cilicia, confirming the churches. And he came down to Derbe and Lystra. And behold a certain disciple was there, named Timothy, the son of a certain Jewess that believed; but his father *was* a Greek: Who was well reported of by the brethren in Lystra and Iconium. Him Paul would have to go forth with him; and he took and circumcised him, because of the Jews who were in those places; for they all knew his father, that he was a Greek. And as they went through the cities, they gave them the decrees, which were determined by the apostles and elders that were at Jerusalem to keep. And the churches were established in the faith, and increased in number daily.

6 And having gone through Phrygia and the region of Galatia, being

stood him to the face, for separating himself from the *Gentiles*, Gal. ii. 11, &c.

V. 36. *Let us go and visit the brethren in every city where we have preached.* This was all that St Paul designed at first. But it was not all that God designed by his Journey, whose Providence carried him much farther than he intended—*And see how they do?* How their Souls prosper? How they grow in Faith, Hope, Love? What else ought to be the grand and constant Enquiry, in every Ecclesiastical Visitation? Reader, How dost thou do?

V. 37. *Barnabas counselled to take John*—His kinsman.

V. 38. *But Paul thought not right*—to trust him again, who had deserted them before: Who had shrunk from the labour and danger of converting those, they were now going to confirm.

V. 39. *And there was a sharp contention*—Nothing in the text implies, that the Sharpness was on both sides. It is far more probable, that it was not; that St. Paul, who had the right on his side (as he undoubtedly had) maintained it with Love—*And Barnabas, taking Mark with him, failed away to Cyprus*—For-

faking the work in which he was engaged, he went away to his own Country.

V. 40. *But Paul departed*—held on his intended course: *being recommended by the brethren to the grace of God.* We do not find that Barnabas staid for this: O how mighty is the Grace of God! Which in the midst of the world, in the midst of Sin, among so many Snares of Satan, and in spite of the incredible Weakness and Depravity of Nature: Yet overcomes all opposition, sanctifies, sustains, and preserves us to the end!

It appears, not only that Paul and Barnabas were afterwards thoroughly reconciled (1-Cor. ix. 6. Gal. ii. 9.) but also that John was again admitted by St. Paul, as a Companion in his labours, Col. iv. 10. Phil. ver. 24. 2 Tim. iv. 11.

V. 3. *He took and circumcised him, because of the Jews*—The unbelieving Jews, to whom he designed he should preach. For they would not have conversed with him at all, so long as he was uncircumcised.

V. 6. *And having gone through Phrygia, and spoken there what was sufficient, as well as in the region of Galatia, being forbid by the Spirit* (probably

7 forbid by the Holy Ghost to preach the word in Asia, Coming to Mysia, they attempted to go into Bithynia; but the Spirit suffered them
 8 not. And passing by Mysia, they came down to Troas. And a vision
 9 appeared to Paul by night: a man of Macedonia stood and intreated
 10 him, saying, Come over into Macedonia, and help us. And as soon as
 he had seen the vision, immediately we sought to go into Macedonia,
 assuredly inferring, that the Lord called us to preach the gospel to them.
 11 Sailing therefore from Troas, we ran with a strait course to Samothracia,
 12 and the next day to Neapolis: And from thence to Philippi, which is
 the first city of that part of Macedonia, and a colony.
 13 And we abode in that city certain days. And on the sabbath we
 went out of the city, by the river side, where prayer was wont to be
 made; and sitting down, we spake to the women who were come toge-
 14 ther. And a certain woman named Lydia, a seller of purple, of the city
 of Thyatira, a worshiper of God, heard; whose heart the Lord opened
 15 to assent to the things which were spoken by Paul. And when she was
 baptized and her family, she intreated us saying, Since ye have judged me

(probably by an Inward Dictate) to speak as yet in the Proconsular Asia, the time for it not being come.

V. 7. *Coming to Mysia, and passing it by*, as being a part of Asia, they attempted to go into Bithynia; but the Spirit suffered them not, forbidding them as before. Sometimes a strong Impression, for which we are not able to give any account, is not altogether to be despised.

V. 9. *A vision appeared to Paul by night*. It was not a Dream, though it was by night. No other Dream is mentioned in the New Testament, than that of Joseph, and of Pilate's Wife. *A man of Macedonia*—Probably an Angel clothed in the Macedonian Habit, or using the Language of that Country, and representing the Inhabitants of it. *Help us*—Against Satan, Ignorance, and Sin.

V. 10. *We sought to go into Macedonia*—This is the first place in which St. Luke intimates his Attendance on the Apostle. And here he does it only in an oblique manner. Nor does he throughout the History, once mention his own Name, or any one thing, which he did or said for the Service of Christianity. Though Paul speaks of him in the most honourable terms, (*Col. iv. 14. 2 Tim. iv. 11.*) and probably as the Brother, whose praise in the gospel went through all the churches. (*2 Cor. viii. 18.*) The same remark may be

made on the rest of the Sacred Historians, who every one of them shew the like amiable Modesty.

V. 11. *We ran with a strait course*—which increased their Confidence that God had called them.

V. 12. *The first city*—Neapolis was the first city they came to in that part of Macedonia, which was nearest to Asia: In that Part which was farthest from it, Philippi. The river Strymon ran between them. Philippi was a Roman Colony.

V. 13. *We went out of the city*—The Jews usually held their Religious Assemblies (either by choice or constraint) at a distance from the Heathens—*By the river side*—which was also convenient for purifying themselves—*Where prayer was wont to be made*—Though it does not appear, there was any house built there. *We spake*—At first in a familiar manner: Paul did not immediately begin to preach.

V. 14. *A worshiper of God*—Probably acquainted with the Prophetic Writings—*whose heart the Lord opened*—The Greek word properly refers to the opening of the eyes. And the Heart has its eyes. (*Eph. i. 18.*) These are closed by Nature. And to open them is the peculiar Work of God.

V. 15. *She was baptized and her family*—Who can believe, that in so many Families, there

to be faithful to the Lord, come into my house and abide *there*. And
 16 she constrained us. And as we were going to prayer, a certain damsel,
 possessed by a spirit of divination met us, who brought her masters much
 17 gain by prophesying. She following after Paul and us, cried out, saying,
 These men are servants of the most high God, who declare to us the
 18 way of salvation. And this she did for many days. But Paul being
 grieved, turned and said to the spirit, I command thee in the name of
 Jesus Christ, to go out of her. And he came out the same hour.
 19 But when her owners saw, that the hope of their gain was gone, laying
 hold of Paul and Silas, they dragged *them* into the market-place to the
 20 magistrates, And having brought them to the pretors, they said, These
 21 men, being Jews, exceedingly trouble our city, And teach customs,
 which it is not lawful for us, being Romans, to receive, neither to ob-
 22 serve. And the multitude rose up together against them; and the pre-
 tors tearing off their garments, commanded to beat *them* with rods.
 23 And when they had laid many stripes upon them, they cast *them* into
 24 prison, charging the jailor to keep them safely: Who having received
 such a charge, threw them into the inner prison, and secured their feet
 25 in the stocks. But at midnight Paul and Silas having prayed, sung an
 26 hymn to God: and the prisoners heard them. And suddenly there was
 a great earthquake so that the foundations of the prison were shaken:
 and immediately all the doors were opened, and every one's bands were
 27 loosed. And the jailor awaking out of his sleep, and seeing the doors of
 the prison opened, drew his sword, and was going to kill himself, sup-

there was no Infant? Or, that the *Jews* who were so long accustomed to circumcise their Children, would not now devote them to God by Baptism? *She intreated us*—The Souls of the faithful cleave to those, by whom they were gained to God—*She constrained us*—By her Importunity. They did not immediately comply, lest any should imagine they sought their own profit, by coming into *Macedonia*.

V. 17. *These men are, &c.* A great Truth: But St. Paul did not need, nor would accept of such Testimony.

V. 19. *The magistrates*—The Supreme Magistrates of the City. In the next verse they are called by a Title which often signifies *Pretors*. These Officers exercised both the Military and Civil Authority.

V. 20. *Being Jews*—a nation peculiarly despised by the *Romans*.

V. 21. *And teach customs which it is not law-*

ful for us to receive—The World has received all the Rules and Doctrines of all the Philosophers that ever were. But this is a Property of Gospel-truth. It has something in it peculiarly intolerable to the World.

V. 23. *They laid many stripes upon them*—Either they did not immediately say, they were *Romans*; or in the tumult, it was not regarded. *Charging the jailor*—Perhaps rather to quiet the people, than because they thought them criminal.

V. 24. *Secured their feet in the stocks*—These were probably those large pieces of wood, in use among the *Romans*, which not only loaded the legs of the Prisoner, but also kept them extended in a very painful manner.

V. 25. *Paul and Silas sung an hymn to God*—Notwithstanding Weariness, Hunger, Stripes, and Blood—*And the prisoners heard*—A Song to which they were not accustomed.

28 posing the prisoners were fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for lights, and sprang in, and trembling, fell down before Paul and Silas. 30 And having brought them out he said, Sirs, what must I do to be saved? 31 And they said, Believe in the Lord Jesus, and thou shalt be saved and 32 thy household. And they spake the word of the Lord to him and to all 33 that were in his house. And taking them that very hour of the night, he washed their stripes, and was immediately baptized, he and all his 34 household. And having brought them up into his house, he set a table before them, and rejoiced, believing in God with his whole house. 35 And when it was day, the pretors sent the serjeants, saying, Let those 36 men go. And the jailor told these things to Paul, The magistrates have 37 sent to let you go: now therefore depart, and go in peace. But Paul said to them, They have beaten us publickly, uncondemned, and have cast us into prison, who are Romans: and do they now thrust us out privately? Nay verily: but let them come themselves and conduct us out. 38 And the serjeants reported these words to the pretors; and they were 39 afraid when they heard that they were Romans. And they came and comforted them; and conducting *them* out, requested that they would 40 depart from the city. And coming out of the prison, they entered into *the house of Lydia*; and when they had seen the brethren, they comforted them and departed.

V. 28. *But Paul cried*—As they were all then in the dark, it is not easy to say, how Paul knew of the Jailor's purpose: Unless it were by some immediate Notice from God, which is by no means incredible—*With a loud voice*—through earnestness, and because he was at some distance—*Do thyself no harm*—Although the Christian Faith opens the Prospect into another Life, yet it absolutely forbids and effectually prevents a man's discharging himself from this.

V. 30. *Sirs*—He did not style them so the day before—*What must I do to be saved?* From the Guilt I feel, and the Vengeance I fear? Undoubtedly God then set his Sins in array before him, and convinced him in the clearest and strongest manner, that the wrath of God abode upon him.

V. 31. *Thou shalt be saved, and thy household*—if ye believe.

V. 33. *He washed their stripes*—It should not be forgot, that the Apostles had not the power of working Miraculous Cures when

they pleased, either on themselves, or their dearest Friends. Nor was it expedient they should; since it would have frustrated many wise Designs of God, which were answered by their Sufferings.

V. 34. *He set a table before them, and rejoiced*—Faith makes a man joyful, prudent, liberal.

V. 35. *The pretors sent*—Being probably terrified by the Earthquake—*saying, Let those men go*. How different from the Charge given a few hours before? And how great an Ease to the mind of the Jailor?

V. 37. *They have beaten us publickly, being Romans*. St. Paul does not always plead this Privilege. But in a Country where they were intire Strangers, such treatment might have brought upon them a Suspicion, of having been guilty of some uncommon crime, and so have hindered the Course of the Gospel.

V. 40. *When they had seen the brethren, they comforted them and departed*. Though many Circumstances now invited their stay, yet they wisely

XVII. AND taking their journey through Amphipolis and Apollonia, they
 2 came to Theſſalonica, where there was a ſynagogue of the Jews. And
 Paul, according to his cuſtom, went in to them, and three ſabbath-days
 3 diſcourſed with them from the ſcriptures, Opening *them* and evincing,
 That Chriſt ought to ſuffer, and to riſe from the dead, and that this is
 4 the Chriſt, *even* Jeſus, whom I declare unto you. And ſome of them
 believed, and were joined to Paul and Silas, and a great number of the
 5 devout Greeks, and not a few of the principal women. But the Jews
 who believed not, filled with zeal, taking to them ſome of the mean and
 profligate fellows, and making a mob, ſet all the city in an uproar; and
 aſſaulting the houſe of Jaſon, fought to bring them out to the people.
 6 But not finding them, they dragged Jaſon and certain brethren to the
 rulers of the city, crying aloud, Theſe men, that have turned the world
 7 upſide down, are come hither alſo: Whom Jaſon hath privately re-
 ceived; and all theſe men act contrary to the decrees of Ceſar, ſaying,
 8 that there is another king, *one* Jeſus. And they alarmed the multitude
 9 and the rulers of the city, when they heard theſe things. However
 10 having taken ſecurity of Jaſon and of the reſt, they let them go. But
 the brethren immediately ſent away Paul and Silas by night to Berea, who
 11 coming *thither*, went into the ſynagogue of the Jews. Theſe were
 more ingenuous than thoſe of Theſſalonica, receiving the word with all
 readineſs of mind, *and* daily ſearching the ſcriptures, whether thoſe things

wiſely complied with the requeſt of the Magiſtrates, that they might not ſeem to expreſs any degree of Obſtinacy or Revenge, or give any Suſpicion of a deſign to ſtir up the people.

V. 1. *And taking their journey through Amphipolis and Apollonia*—St. Luke ſeems to have been left at *Philippi*, and to have continued in thoſe Parts, travelling from place to place among the Churches, till St. Paul returned thither. For here he leaves off ſpeaking of himſelf as one of St. Paul's Company: neither does he reſume that Style, till we find them together there. (ch. xx. 5, 6.) After this he conſtantly uſes it to the End of the Hiſtory. *Amphipolis and Apollonia* were cities of *Macedonia*.

V. 2. *And Paul, according to his cuſtom*—of doing all things, as far as might be, in a regular manner—*went in to them three ſabbath-days*—Not excluding the days between.

V. 4. *Of the chief women not a few*—Our Free-thinkers pique themſelves, upon obſerving, That Women are more Religious than Men; and this, in compliment both to Religion and

good Manners, they impute to the Weakneſs of their Underſtandings. And indeed as far as Nature can go, in imitating Religion by performing the outward Acts of it, this Picture of Religion may make a fairer ſhow, in Women than in Men, both by reaſon of their more tender Paſſions, and their Modeſty, which will make thoſe Actions appear to more Advantage. But in the caſe of True Religion, which always implies taking up the Croſs, eſpecially in time of Perſecution, Women lie naturally under a great Diſadvantage, as having leſs Courage than Men. So that their embracing the Goſpel was a ſtronger Evidence of the Power of him whoſe Strength is perfected in Weakneſs, as a ſtronger Aſſiſtance of the Holy Spirit was needful for them to overcome their natural Fearfulneſs.

V. 11. *Theſe were more ingenuous*—To be teachable in the things of God, is true Generoſity of Soul. The *receiving the Word with all readineſs of mind*, and the moſt accurate Search into the Truth are well conſiſtent.

X x 2

V. 12. *Many*

12 were so? Therefore many of them believed, and of the Grecian wo-
 13 men of considerable rank, and of the men not a few. But when the
 Jews of Theffalonica knew that the word of God was preached by Paul
 at Berea also, they came thither likewise, and stirred up the multitude.
 14 Then the brethren sent away Paul immediately, to go as it were to the
 15 sea; but Silas and Timothy continued there. And they that conducted
 Paul, brought him as far as Athens, and having received an order to Silas
 and Timothy, to come to him with all speed, they departed.
 16 Now, while Paul was waiting for them at Athens, his spirit was pro-
 17 voked within him, seeing the city wholly given to idolatry. He there-
 fore discoursed in the synagogue to the Jews and the devout persons, and
 18 in the market-place daily to those whom he met with. Then some of
 the Epicurean and Stoic philosophers incountered him: and some said,
 What would this babler say? Others, he seemeth to be a proclaimer of
 strange gods; because he preached to them Jesus, and the resurrection.
 19 And they took him and brought him to the Areopagus, saying, May we
 20 know what this new doctrine is, which is spoken by thee? For thou
 bringest certain strange things to our ears; we would therefore know,
 21 what these things mean? (For all the Athenians, and the strangers so-
 journig there, spent their time in nothing else, but telling or hearing
 some new thing.)

V. 12. *Many of them*—of the Jews—*And of the Grecian women*—Who were followed by their Husbands.

V. 16. *While Paul was waiting for them*—Having no design, as it seems, to preach at Athens. But his Zeal for God drew him into it unawares, without staying till his Companions came.

V. 18. *Some of the Epicurean and Stoic philosophers*—The Epicureans intirely denied a Providence, and held the World to be the Effect of mere Chance: asserting sensual Pleasure to be man's chief Good, and that the Soul and Body died together. The Stoics held, that Matter was eternal: that all things were governed by irresistible Fate; that Virtue was its own sufficient Reward, and Vice its own sufficient Punishment. 'Tis easy to see, how happily the Apostle levels his Discourse at some of the most important Errors of each, while, without expressly attacking either, he gives a plain Summary of his own religious Principles. *What would this babler say?* Such is the Language of Natural Reason, full of, and satisfied with itself. Yet even here St. Paul had some

fruit: Though no where less than at Athens. And no wonder, since this City was a Seminary of Philosophers, who have ever been the Pest of true Religion. *He seemeth to be a proclaimer*—This he returns upon them at the 23^d verse—*of strange gods*—Such as are not known even at Athens—*Because he preached to them Jesus and the Resurrection*—A god and a goddess. And as stupid as this mistake was, it is the less to be wondered at, since the Athenians might as well count the Resurrection a Deity, as Shame, Famine, and many others.

V. 19. *The Areopagus, or Hill of Mars* (dedicated to Mars, the heathen God of War) was the place where the Athenians held their supreme Court of Judicature. But it does not appear he was carried thither as a Criminal. The original Number of its Judges was twelve; but afterwards it increased to three hundred. These were generally men of the greatest Families in Athens, and were famed for Justice and Integrity.

V. 21. *And the strangers sojourning there*—And catching the distemper of them—*Some new thing*—The Greek word signifies some
 newer

22 Then Paul standing in the midst of the Areopagus, said, Ye men of
 Athens, I perceive that ye are greatly addicted to the worship of invisi-
 23 ble powers. For as I passed along and beheld the objects of your wor-
 ship, I found an altar, on which was inscribed, TO THE UN-
 KNOWN GOD: him therefore whom ye worship without knowing
 24 him, I proclaim unto you. God who made the world and all things
 therein, being the Lord of heaven and earth, dwelleth not in temples
 25 made with hands. Neither is he served by men's hands, as though he
 needed any thing, he himself giving to all life and breath, and all things.
 26 And he hath made of one the whole nation of men, to dwell on all the
 face of the earth, having determined the times before appointed, and the
 27 bounds of their habitation: That they might seek God, if haply they
 might feel after him and find him, though he be not far from every one
 28 of us. For in him we live and move, and have our being; as certain

newer thing. New things quickly grew cheap, and they wanted those that were *newer* still.

V. 22. *Then Paul standing in the midst of the Areopagus*—An ample Theatre! *Said*—Giving them a Lecture of Natural Divinity, with admirable Wisdom, Acuteness, Fulness, and Courtesy. They inquire after new things: *Paul*, in his divinely-philosophical Discourse, begins with the first and goes on to the last things, both which were new things to them: He points out the Origin and the End of all things, concerning which they had so many Disputes, and equally refutes both the *Epicurean* and *Stoic*. *I perceive*—With what Clearness and Freedom does he speak? *Paul* against *Athens*!

V. 23. *I found an altar*—Some suppose this was set up by *Socrates*, to express in a covert way, his Devotion to the only true God, while he derided the Plurality of the Heathen Gods, for which he was condemned to death: And others, that whoever erected this Altar, did it in honour to the God of *Israel*, of whom there was no Image, and whose name *Jehovah* was never made known to the idolatrous *Gentiles*—*Him proclaim I unto you*—Thus he fixes the wandering Attention of these blind Philosophers: Proclaiming to them an *Unknown*, and yet not a *New* God.

V. 24. *God who made the world*—Thus is demonstrated even to Reason, the One, True, Good God; absolutely different from the *Creatures*, from every Part of the visible Creation.

V. 25. *Neither is he served as though he need-*

ed any thing or person—The *Greek* Word equally takes in both. *To all*—that live and breathe—*In him we live*—*and breathe*—in him we move. By breathing Life is continued. *I breathe this moment*—The next is not in my power—*All things*—for in him we are. So exactly do the parts of this Discourse answer each other.

V. 26. *He hath made of one the whole nation of men*—By this expression the Apostle shewed them in the most unaffected manner, that though he was a *Jew*, he was not inflaved to any narrow views, but looked on all Mankind as his Brethren—*Having determined the times*—That it is God who gave men the Earth to inhabit, *Paul* proves from the Order of times and places, shewing the highest Wisdom of the Disposer, superior to all Human Counsels—*And the bounds of their habitation*—By Mountains, Seas, Rivers, and the like.

V. 27. *If haply*—The way is open: God is ready to be found. But He will lay no force upon man—*They might feel after him*—This is in the midst between seeking and finding. Feeling being the lowest and grossest of all our Senses, is fitly applied to our present, low Knowledge of God—*Though he be not far from every one of us*—We need not go far to seek or find him. He is very near us; in us. It is only perverse Reason which thinks he is a far off.

V. 28. *In him*—not in ourselves—*we live and move, and have our being*. This denotes his necessary, intimate, and most efficacious Presence.

likewise of your own poets have said, For we are also his off-
29 spring. Being then the offspring of God, we ought not to think the
Godhead is like gold or silver, or stone, graven by art and contrivance of
man.

30 The times of ignorance *indeed* God overlooked; but he now com-
31 mandeth all men every where to repent. Because he hath appointed a
day, in which he will judge the world righteously, by the man whom he
hath ordained, whereof he hath given assurance to all *men*, in that he
32 hath raised him from the dead. And when they heard of the resur-
rection from the dead, some mocked: but others said, We will hear thee
33 again concerning this. So Paul departed from among them. How-
34 beit, some clave to him and believed: among whom *was* even Dio-
nysius the Areopagite, and a woman named Damaris, and others with
them.

Presence. No words can better express the continual and necessary Dependence of all created Beings, in their Existence and all their Operations, on the First and Almighty Cause, which the truest Philosophy as well as Divinity teaches. *As certain also of your own poets have said—Aratus*, whose words these are, was an *Athenian*, who lived almost three hundred years before this time. They are likewise to be found, with the alteration of one Letter only, in the Hymn of *Cleanthes* to *Jupiter*, or the Supreme Being, one of the purest and finest pieces of Natural Religion, in the whole World of Pagan Antiquity.

V. 29. *We ought not to think*—A tender Expression; especially in the first person Plural. As if he had said, Can God himself be a less noble Being, than we who are his Offspring? Nor does he only here deny, That these are like God, but that they have any Analogy to him at all, so as to be capable of representing him.

V. 30. *The times of ignorance*—What! Does he object Ignorance to the knowing *Athenians*? Yes, and they acknowledged it by this very Altar—God *overlooked*—As one paraphrases it, “The beams of his eye did in a manner shoot over it.” He did not appear to take notice of them, by sending express Messages to them, as he did to the *Jews*. *But now*—This Day, this Hour, saith *Paul*, puts an end to the Divine Forbearance, and brings either greater Mercy or Punishment. *Now he commandeth all men every where to repent*—There is a Dignity and Grandeur in

this Expression, becoming an Ambassador from the King of Heaven. And this universal Demand of Repentance, declared universal Guilt in the strongest manner, and admirably confronted the Pride of the haughtiest *Stoic* of them all. At the same time it bore down the idle Plea of Fatality. For how could any one repent of doing, what he could not but have done?

V. 31. *He hath appointed a day, in which he will judge the world*—How fitly does he speak this, in their supreme Court of Justice?—*By the man*—So he speaks, suiting himself to the Capacity of his hearers—*Whereof he hath given assurance to all men, in that he hath raised him from the dead*. God raising *Jesus*, demonstrated hereby, That he was to be the glorious Judge of all. We are by no means to imagine, that this was all, which the Apostle intended to have said. But the Indolence of some of his Hearers, and the Petulancy of others cut him short.

V. 32. *Some mocked*—Interrupting him thereby. They took offence at that which is the Principal Motive of Faith from the Pride of Reason. And having once stumbled at this, they rejected all the rest.

V. 33. *So Paul departed*—leaving his Hearers divided in their Judgment.

V. 34. *Among whom was even Dionysius the Areopagite*—One of the Judges of that Court: On whom some spurious Writings were fathered in later Ages, by those who were fond of high-sounding Nonsense.

V. 1. *Paul*

XVIII. AFTER these things, Paul departing from Athens, came to Corinth.
 2 And finding a certain Jew name Aquila, born in Pontus, lately come from Italy with Priscilla his wife (because Claudius had commanded all
 3 the Jews to depart from Rome) he went to them. And as he was of the same trade, he abode with them and wrought, for they were tent-
 4 makers by trade. And he discoursed in the synagogue every sabbath,
 5 and persuaded the Jews and Greeks. And when Silas and Timothy were come from Macedonia, Paul was pressed in spirit, and testified to
 6 the Jews, that Jesus was the Christ. But when they set themselves in opposition and blasphemed, he shook his raiment and said to them, Your blood is upon your own head; I am pure: from henceforth I will go
 7 to the Gentiles. And going thence, he went into the house of one named Justus, one that worshipped God, whose house was adjoining to
 8 the synagogue. And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized. Then the Lord said to Paul by a vision, in
 10 the night, Fear not, but speak and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee; for I have much people
 11 in this city. And he continued there a year and six months, teaching the word of God among them.

V. 1. *Paul departing from Athens*—He did not stay there long. The Philosophers there were too easy, too indolent, and too wise in their own eyes to receive the Gospel.

V. 2. *Claudius, the Roman Emperor, had commanded all the Jews to depart from Rome*—All who were Jews by Birth. Whether they were Jews or Christians by Religion, the Romans were too stately to regard.

V. 3. *They were tent-makers by trade*—For it was a Rule among the Jews (and why is it not among the Christians?) to bring up all their children to some trade, were they ever so rich or noble.

V. 5. *And when Silas and Timothy were come from Macedonia*—Silas seems to have staid a considerable time at Berea: but Timothy had come to the Apostle while he was at Athens, and been sent by him to comfort and confirm the Church at Thessalonica. (1 Thessal. iii. 1—5.) But now at length both Silas and Timothy came to the Apostle at Corinth. *Paul was pressed in spirit*—The more probably, from what Silas and Timothy related. Every Christian ought diligently to observe any such pressure in his own Spirit, and if it agree with Scripture to

follow it: If he does not, he will feel great Heaviness.

V. 6. *He shook his raiment*—To signify, he would from that time, have no more to do with them; and to intimate, That God would soon shake them off as unworthy to be numbered among his People. *I am pure*—None can say this, but he that has borne a full testimony against Sin. *From henceforth I will go to the Gentiles*—But not to them altogether. He did not break off all intercourse with the Jews, even at Corinth. Only he preached no more in their Synagogue.

V. 7. *He went into the house of one named Justus*—A Gentile, and preached there: tho' probably he still lodged with Aquila.

V. 8. *And many bearing*—The Conversion of Crispus, and the Preaching of Paul.

V. 10. *I am with thee*: therefore fear not all the Learning, Politeness, Grandeur, or Power of the Inhabitants of this City. *Speak and hold not thy peace*; for thy labour shall not be in vain. *For I have much people in this city*—So he prophetically calls them that afterwards believed.

V. 11. *He continued there a year and six months*

12 But when Gallio was proconsul of Achaia, the Jews made an assault
 with one consent upon Paul, and brought him to the judgment-seat,
 13 Saying, This *fellow* persuadeth men to worship God contrary to the law.
 14 And when Paul was about to open his mouth, Gallio said to the Jews,
 If it were an act of injustice or wicked licentiousness, O ye Jews, reason
 15 would that I should bear with you. But if it be a question of words
 and names, and of your law, look ye *to it*; for I will be no judge of
 16 these matters. And he drove them away from the judgment-seat.
 17 Then they all took Sosthenes, the ruler of the synagogue, and beat him
 before the judgment-seat. And Gallio cared for none of these things.

18 AND Paul still continued many days; and *then* taking leave of the
 brethren, sailed thence for Syria, and with him Priscilla and Aquila,
 19 having shaved his head at Cenchrea; for he had a vow. And he came
 to Ephesus, and left him there; but he himself going into the synagogue,
 20 reasoned with the Jews. But though they intreated *him* to tarry longer
 21 with them, he consented not: But took his leave of them, saying, I
 must by all means keep the approaching feast at Jerusalem, but I will
 22 return to you again, if God will. And he set sail from Ephesus. And
 landing at Cefarea, he went up and saluted the church, and went down

months—A long time! But how few Souls are now gained, in a longer time than this? Who is in the fault? Generally both Teachers and Hearers.

V. 12. *When Gallio was proconsul of Achaia*—Of which *Corinth* was the chief City. This *Gallio*, the Brother of the famous *Seneca*, is much commended both by him and by other Writers, for the Sweetness and Generosity of his Temper, and the easiness of his Behaviour. Yet one thing he lacked! But he knew it not, and had no Concern about it.

V. 15. *But if it be*—He speaks with the utmost Coolness and Contempt—*a question of names*—The names of the Heathen Gods were fables and shadows. But the Question concerning the name of *Jesus*, is of more Importance than all things else under Heaven. Yet there is this (among a thousand other) Singularities in the Christian Religion, That Human Reason, curious as it is in all other things, abhors to inquire into it.

V. 17. *Then they all took Sosthenes*—the Successor of *Crispus*, and probably *Paul's* chief Accuser—and *beat him*—it seems because he had occasioned them so much trouble to no purpose—*before the judgment seat*—One can

hardly think, in the sight of *Gallio*, though at no great distance from him. And it seems to have had an happy Effect. For *Sosthenes* himself was afterwards a Christian, 1 *Cor.* i. 1.

V. 18. *Paul still continued many days*—after the year and six months, to confirm the brethren—*Aquila, having shaved his head*—As was the Custom in a vow. (ch. xxi. 24. *Numb.* vi. 18.) *At Cenchrea*—A Sea-port town, at a small distance from *Corinth*.

V. 21. *I must by all means keep the feast at Jerusalem*—This was not from any Apprehension, that he was obliged in conscience to keep the *Jewish Feasts*: but to take the opportunity of meeting a great number of his Countrymen, to whom he might preach *Christ*, or whom he might farther instruct, or free from the prejudices they had imbibed against him. *But I will return to you*—So he did, ch. xix. 1.

V. 22. *And landing at Cefarea, he went up*—immediately to *Jerusalem*—and *saluted the church*—Eminently so called, being the Mother-Church of Christian Believers: *And having kept the Feast there, he went down* from thence to *Antioch*.

V. 23. *He*

23 to Antioch. And having spent some time *there*, he departed, and went over the country of Galatia and Phrygia in order, confirming all the disciples.

24 Now a certain Jew, Apollos by name, born at Alexandria, an eloquent
25 man, mighty in the scriptures, came to Ephesus. This man had been instructed in the way of the Lord, and being fervent in spirit, he spake and taught diligently the things of Jesus, knowing only the baptism of
26 John. And he spake boldly in the synagogue. And Aquila and Priscilla hearing him, took him to their house, and explained to him the way
27 of God more perfectly. And when he was desirous to go over to Achaia, the brethren wrote, exhorting the disciples to receive him; who being come thither, greatly helped through grace them that had
28 believed. For he earnestly debated with the Jews in publick, shewing by the scriptures, that Jesus was the Christ.

XIX. Now while Apollos was at Corinth, Paul having passed through the
2 upper parts, came to Ephesus; and finding certain disciples, He said to them, Have ye received the Holy Ghost, since ye believed? And they said to him, Nay, we have not so much as heard, Whether there be any
3 Holy Ghost. He said to them, Into what then were ye baptized? And
4 they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, telling the people to believe on him that was to

V. 23. *He went over the country of Galatia and Phrygia*—It is supposed, spending about four years therein, including the time he staid at *Ephesus*.

V. 24. *An eloquent man, mighty in the Scriptures*—of the Old Testament—Every Talent may be of use in the Kingdom of God, if joined with Knowledge of the Scriptures and fervor of Spirit.

V. 25. *This man had been instructed*—tho' not perfectly—in *the way of the Lord*—in the Doctrine of *Christ*—*Knowing only the baptism of John*—Only what *John* taught those whom he baptized, namely, To repent and believe in a *Messiah* shortly to appear.

V. 26. *He spake*—privately; and taught publicly. Probably he returned to live at *Alexandria*, soon after he had been baptized by *John*; and so had no opportunity of being fully acquainted with the doctrines of the Gospel, as delivered by *Christ* and his Apostles. And explained to him the way of God more perfectly.—He who knows *Christ* is able to instruct even those that are *mighty in the Scriptures*.

V. 27. *Who greatly helped through grace*—It is through Grace only that any Gift of any one is profitable to another—*Them that had believed*—*Apollos* did not plant, but water. This was the Gift which he had received. And he was better able to convince the *Jews*, than to convert the Heathens.

V. 1. *Having passed through Galatia and Phrygia*, which were termed *The Upper Parts of Asia Minor*—*Certain disciples*—Who had been formerly baptized by *John the Baptist*, and since imperfectly instructed in Christianity.

V. 2. *Have ye received the Holy Ghost?* The Extraordinary Gifts of the Spirit, as well as his sanctifying Graces? *We have not so much as heard*—Whether there be any such Gifts.

V. 3. *Into what were ye baptized?* Into what Dispensation? To the sealing of what Doctrine? *Into John's baptism*, i. e. We were baptized by *John*, and believe what he taught.

V. 4. *John baptized, &c.* that is, the whole Baptism and preaching of *John* pointed at *Christ*. After this *John* is mentioned no more in

Y y

5 come after him, that is on Jesus. And hearing *this*, they were baptized
 6 in the name of the Lord Jesus. And Paul laying *his* hands on them,
 the Holy Ghost came upon them, and they spake with tongues and pro-
 7 phesied. And they were in all about twelve men. And going into
 8 the synagogue, he spake boldly, for three months discoursing and evincing
 9 the things concerning the kingdom of God. But when some were
 hardened, and would not believe, but spake reproachfully of the way be-
 fore the multitude, he departed from them, and separated the disciples,
 10 discoursing daily in the school of one Tyrannus. And this was done for
 the space of two years, so that all the inhabitants of Asia, both Jews and
 11 Greeks, heard the word of the Lord. And God wrought special
 12 miracles by the hands of Paul, So that handkerchiefs or aprons were
 carried from his body to the sick, and the diseases departed from them,
 13 and the evil spirits came out of them. And some of the vagabond
 Jews, *who were* exorcists, undertook to name the name of the Lord
 Jesus, over those who had evil spirits, saying, We adjure you by Jesus,
 14 whom Paul preacheth. And there were seven sons of one Sceva a
 15 Jewish chief priest, who did this. But the evil spirit answering said,
 16 Jesus I know, and Paul I know; but who are ye? And the man in-
 whom the evil spirit was, leaping upon them, and getting the mastery of
 them, prevailed against them, so that they fled out of that house naked
 17 and wounded. And this was known to all both Jews and Greeks
 dwelling at Ephesus, and fear fell on them all, and the name of the

in the New Testament. Here he gives way to *Christ* altogether.

V. 5. *And hearing this, they were baptized*—By some other. *Paul only laid his hands upon them. They were baptized*—They were baptized twice; but not with the same Baptism. *John* did not administer that Baptism, which *Christ* afterwards commanded, that is, in the name of the Father, Son, and Holy Ghost.

V. 9. *The way*—the Christian Way of worshipping God—*He departed*—Leaving them their Synagogue to themselves—and *separated the disciples*—met them apart, which yet was no Schism, while he only separated the living from the dead—*Discoursing daily*—Not on the sabbath only—in *the school of one Tyrannus*—which we do not find was any otherwise consecrated, than by preaching the Gospel there.

V. 10. *All who desired it among the inhabitants of the Proconsular Asia, now heard the*

word: St. Paul had been forbidden to preach it in Asia before; (ch. xvi. 6.) But now the time was come.

V. 11. *Special miracles*—wrought in a very uncommon manner.

V. 12. *Evil spirits*—Who also occasioned many of those Diseases, which yet might appear to be purely Natural.

V. 13. *Exorcists*—Several of the Jews about this time pretended to a Power of casting out Devils, particularly by certain Arts or Charms, supposed to be derived from Solomon—*Undertook to name*—Vain undertaking! *Satan* laughs at all those, who attempt to expel him either out of the Bodies or the Souls of men but by living Faith. All the Light of Reason is nothing, to the Craft and Strength of that subtle Spirit. His Craft cannot be known but by the Spirit of God; nor can his Strength be conquered, but by the Power of Faith.

V. 17. *And the name of the Lord Jesus was magnified*—So that even the Malice of the Devil

18 Lord Jesus was magnified. And many of those who believed came,
19 confessing and openly declaring their deeds. Many also of those who
had practised curious arts, bringing their books together, burnt them be-
fore all men, and they computed the value of them, and found it fifty
20 thousand *pieces* of silver. So powerfully did the word of God grow
and prevail.

21 AFTER these things were ended, Paul purposed in spirit, having
passed through Macedonia and Achaia, to go to Jerusalem, saying, After
22 I have been there, I must see Rome also. And having sent two of those
who ministred to him, Timothy and Erastus, into Macedonia, he himself
23 staid in Asia for a season. And about that time, there arose no small
24 tumult concerning the way. For a man named Demetrius, a silver
smith, who made silver shrines of Diana, procured no small gain to the
25 artificers: Whom having gathered together, with the workmen em-
ployed in such things, he said, Sirs, ye know, that our maintenance ariseth
26 from this occupation. But ye see and hear, that not at Ephesus only,
but almost through all Asia, this Paul hath persuaded and turned aside
much people, saying, That they are not gods, which are made with
27 hands. So that there is danger, not only that this our craft should be
set at nought, but also that the temple of the great goddess Diana

will wrought for the furtherance of the Gospel.

V. 18. *Many came, confessing*—of their own accord—and *openly declaring their deeds*. The Efficacy of God's Word, penetrating the inmost recesses of their Soul, wrought that free and open Confession, to which perhaps even torments would not have compelled them.

V. 19. *Curious arts*—Magical Arts, to which that soft Appellation was given by those who practised them. *Ephesus* was peculiarly famous for these. And as these Practices were of so much reputation there, 'tis no wonder the books which taught them should bear a great price—*Bringing their books together*—As it were by common Consent—*burnt them*—which was far better than selling them, even though the Money had been given to the poor. *Fifty thousand pieces of silver*—If these pieces of Silver be taken for *Jewish* Shekels, the sum will amount to Six thousand, two hundred and fifty pounds.

V. 20. *So powerfully did the word of God grow*—in Extent—and *prevail* in power and efficacy.

V. 21. *After these things were ended*—Paul fought not to rest, but pressed on, as if he had yet

done nothing. He is already possessor of *Ephesus* and *Asia*. He purposes for *Macedonia* and *Achaia*. He has his eye upon *Jerusalem*, then upon *Rome*: Afterwards, on *Spain*. (Rom. xv. 26.) No *Cesar*, no *Alexander the Great*, no other Hero comes up to the Magnanimity of this little *Benjamite*. Faith and Love to God and man had enlarged his Heart, even as the Sand of the sea.

V. 24. *Silver shrines*, Silver Models of that famous Temple, which were bought not only by the Citizens, but by Strangers from all parts. *The artificers*—The other Silvermiths.

V. 25. *The workmen*—Employed by Him and them.

V. 26. *Saying, that they are not gods, which are made with hands*—This manifestly shews, That the contrary Opinion did then generally prevail, namely, that there was a real Divinity in their Sacred Images: Though some of the later Heathens spoke of them, just as the Romanists do now.

V. 27. *There is danger, not only that this our craft [trade] should be set at nought, but also that the temple of the great goddess Diana should be despised*—No wonder a Discourse should make

should be despised, and her majesty destroyed, whom all Asia, and the
 28 world worshipeth. And hearing *this*, they were filled with rage, and
 29 cried out, saying, The great Diana of the Ephesians. And the whole
 city was filled with confusion; and they rushed with one accord into the
 theatre, dragging with them Gaius and Aristarchus, men of Macedonia,
 30 Paul's fellow-travellers. And when Paul would have gone in to the
 31 people, the disciples would not suffer him. And some also of the prin-
 cipal officers of Asia, being his friends, sent to him and desired, that he
 32 would not venture himself into the theatre. Some therefore cried one
 thing, and some another; for the assembly was confused, and the greater
 33 part did not know, for what they were come together. And they thrust
 Alexander forward from among the multitude, the Jews pushing him
 on; and Alexander, waving with his hand, would have made a defence
 34 to the people. But when they knew that he was a Jew, one voice arose
 from them all, crying out, for about two hours, The great Diana of the
 35 Ephesians. But the register, having pacified the people, said, Ye men
 of Ephesus, what man is there who knoweth not, that the city of the
 Ephesians is a worshiper of the great Diana, and of the *image* which fell
 36 down from Jupiter? Seeing then these things cannot be denied, ye
 37 ought to be quiet, and to do nothing rashly. For ye have brought these
 men, who are neither robbers of temples, nor blasphemers of your god-

so deep an impression, which was edged both
 by Interest and Superstition. *The great goddess*
 —This was one of the standing Titles of
Diana. *Her majesty destroyed*—Miserable
 Majesty, which was capable of being thus de-
 stroyed! *Whom all Asia and the world*, that is,
 the Roman Empire, *worshipeth*—although un-
 der a great variety of Titles and Characters.
 But the multitude of those that err, does not
 turn Error into Truth.

V. 29. *They rushed with one accord*—*Demetrius*
 and his Company—*into the theatre*—
 where Criminals were wont to be thrown to
 the wild beasts—*dragging with them Gaius and*
Aristarchus—when they could not find *Paul*.
 Probably they hoped to oblige them to fight
 with the wild beasts, as some think *St. Paul*
 had done before.

V. 30. *When Paul would have gone in to the*
people—being above all fear, to plead the
 Cause of his Companions, and prove, they are
 not gods which are made with hands.

V. 31. *The principal officers of Asia*—The
Asian Priests, who presided over the Public
 Games, which they were then celebrating in

honour of *Diana*.

V. 32. *The greater part did not know, for*
what they were come together—Which is com-
 monly the Case in such an Assembly.

V. 33. *And they thrust forward*—namely
 the artificers and workmen—*Alexander*—Pro-
 bably some well-known Christian whom they
 saw in the Croud—*The Jews pushing him on*—
 to expose him to the more danger. *And*
Alexander waving with his hand—in token of
 desiring silence—*would have made a defence*—
 for himself and his Brethren.

V. 34. *But when they knew that he was a*
Jew—and consequently an Enemy to their
 Worship of Images.

V. 35. *The register*—Probably the chief
 Governor of the Public Games. *The image*
which fell down from Jupiter—They believed
 that very Image of *Diana*, which stood in her
 Temple, *fell down from Jupiter in Heaven*.
 Perhaps he designed to insinuate, as if falling
 down from *Jupiter*, it was not *made with*
hands, and so was not that sort of Idols, which
Paul had said, were no Gods.

V. 37. *Nor blasphemers of your goddesses*—
 They

38 deſs. If then Demetrius and the artificers that are with him, have a charge againſt any one, the courts are held, and there are proconſuls; 39 let them implead one another. But if ye inquire any thing concerning 40 other matters, it ſhall be determined in a lawful aſſembly. And indeed we are in danger to be queſtioned for ſedition, concerning this day; 41 there being no cauſe, whereby we can account for this concurrence. And having ſaid theſe things, he diſmiſſed the aſſembly.

XX. AND after the tumult was ceaſed, Paul calling the diſciples to him, 2 and having taken his leave of *them*, departed to go into Macedonia. And having gone through thoſe parts, and exhorted them with much diſ- 3 courſe, he came into Greece. And having abode *there* three months, an ambuſh being laid for him by the Jews, as he was about to ſail into 4 Syria, he determined to return by Macedonia. And there accompanied him to Aſia Sopater of Berea, and of the Theſſalonians Ariſtarchus, and Secundus, and Caius of Derbe, and Timothy; and of Aſia, Tychicus 5 and Trophimus. Theſe going before, ſtaid for us at Troas, And we 6 ſet ſail from Philippi after the days of unleavened bread, and came to 7 them at Troas in five days, where we abode ſeven days. And on the firſt day of the week, when we were met together to break bread, Paul being to depart on the morrow, preached to them, and continued his diſcourſe 8 till midnight. And there were many lamps in the upper room where 9 they were aſſembled. And a certain young man, named Eutychnus, ſitting in a window, fell into a deep ſleep: and as Paul ſtill continued his diſcourſe, being overpowered with ſleep, he fell down from the third 10 ſtory, and was taken up dead. And Paul went down and fell on him;

They ſimply declared the One God, and the vanity of Idols in general.

V. 38. *There are proconſuls*—One in every province. There was one at *Ephesus*.

V. 39. *In a lawful aſſembly*—In ſuch a regular aſſembly as has authority to judge of religious and political Affairs.

V. 40. *This concurrence*—He wiſely calls it by an inoffenſive name.

V. 1. *After the tumult was ceaſed*—So *Demetrius* gained nothing. *Paul* remained there, till all was quiet.

V. 2. *He came into Greece*—That Part of it, which lay between *Macedonia* and *Achaia*.

V. 3. *An ambuſh being laid for him*—in his way to the ſhip.

V. 4. *To Aſia*. There ſome of them left him. But *Trophimus* went with him to *Jeru-*

ſalem, (ch. xxi. 29.) *Ariſtarchus*, even to *Rome*, (ch. xxvii. 2.)

V. 6. *We ſet ſail*—*St. Luke* was now with *St. Paul* again, as we learn from his manner of expreſſing himſelf.

V. 7. *To break bread*—that is, to celebrate the Lord's Supper—*continued his diſcourſe*—through uncommon Fervor of Spirit.

V. 8. *There were many lamps in the room where they were aſſembled*—to prevent any poſſible Scandal.

V. 9. *In a window*—Doubtleſs kept open, to prevent heat, both from the lamps, and the number of People.

V. 10. *Paul fell on him*—It is obſervable, our Lord never uſed this Geſture. But *Eliſha* and *Eliſha* did as well as *Paul*. *His life is in him*—He is alive again.

V. 11. So

and taking *him* in his arms, said, Be not troubled; for his life is in him.
 11 And going up again, and having broken bread, he conversed long with
 12 them, even till break of day, and so departed. And they brought the
 13 young man alive, and were not a little comforted. But we going be-
 fore into the ship, sailed to Assos, where we were to take up Paul; for
 14 so he had appointed, being himself to go on foot. And when he met
 15 us at Assos, we took him up and came to Mitylene. And sailing thence,
 we came the following day over-against Chios, and the next *day* we
 touched at Samos, and having tarried at Trogyllium, the day after came
 16 to Miletus. For Paul had determined to sail by Ephesus, that he might
 not spend any time in Asia; for he hasted, if it were possible, to be at
 Jerusalem on the day of Pentecost.
 17 And sending to Ephesus from Miletus, he called thither the elders of
 18 the church. And when they were come to him, he said to them, Ye
 know in what manner I have conversed among you, all the time from
 19 the first day I came into Asia, Serving the Lord with all humility, and
 with tears, and trials which befell me through the ambushes of the
 20 Jews: *And* that I have with-held nothing which was profitable, but
 have preached to you, and taught you, publickly and from house to
 21 house: Testifying both to Jews and Greeks repentance towards God

V. 11. *So departed*—without taking any Rest at all.

V. 12. *And they brought the young man alive.* But alas! How many of those, who have allowed themselves to sleep under Sermons, or as it were, to dream awake, have slept the sleep of Eternal Death, and are fallen to rise no more!

V. 13. *Being himself to go on foot*—That he might enjoy the company of his Christian Brethren a little longer: Although he had passed the night without sleep, and though *Assos* was of difficult and dangerous Access by land.

V. 14. *Mitylene*—Was a City and Port of the Isle *Lesbos*, about seven miles distant from the *Asiatic Coast*.

V. 16. *For Paul had determined to sail by Ephesus*—Which lay on the other side of the Bay. *He hasted to be at Jerusalem on the day of Pentecost*—Because then was the greatest Concourse of People.

V. 17. *Sending to Ephesus, he called the elders of the church*—These are called *Bishops* in the 28th verse, (rendered *Overseers* in our Translation.) Perhaps, *Elders* and *Bishops* were then the same: Or no otherwise different, than are

the Rector of a Parish and his Curates.

V. 18. *Ye know*—Happy is he who can thus appeal to the Conscience of his hearers.

V. 19. *Serving*—See the Picture of a faithful servant! *The Lord*—whose the Church is—with all humility, and with tears, and trials—these are the Concomitants of it. The Service itself is described more particularly in the following verse. This Humility he recommends to the *Ephesians* themselves, *Eph.* iv. 2. His tears are mentioned again, ver. 31. as also *2 Cor.* ii. 4. *Phil.* iii. 18. These Passages laid together, supply us with the genuine Character of *St. Paul*. Holy Tears, from those who seldom weep on account of Natural Occurrences, are no mean Specimen of the Efficacy, and Proof of the Truth of Christianity. Yet Joy is well consistent therewith (ver. 24.) The same person may be sorrowful, yet atway rejoicing.

V. 20. *I have preached*—publickly—and taught—from house to house. Else he had not been pure from their Blood. For even an Apostle could not discharge his Duty by Public Preaching only. How much less can an ordinary Pastor?

V. 21. *Repentance toward God*—The very first

22 and faith in our Lord Jesus Christ. And now behold, being bound by the Spirit, I go to Jerufalem, not knowing the things that shall befall me 23 there: Save that the Holy Ghost testifieth to me in every city, saying 24 that bonds and afflictions await me. But none of these things move me; nor do I count my life precious to myself, so I may finish my course with joy, and the ministry which I have received of the Lord: 25 Jesus, to testify the gospel of the grace of God. And now I know that ye all among whom I have conversed, proclaiming the kingdom of 26 God, shall see my face no more. Wherefore I take you to record this 27 day, that I *am* pure from the blood of all *men*: For I have not shunned 28 to declare unto you all the counsel of God. Take heed therefore to yourselves and to the whole flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath pur- 29 chased with his own blood. For I know this, that after my departure 30 grievous wolves will enter in among you, not sparing the flock. Yea, from among yourselves men will arise, speaking perverse things, to draw 31 away disciples after them. Therefore watch, remembering that for three years, I ceased not to warn every one, night and day, with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among:

first Motion of the Soul toward God, is a kind of Repentance.

V. 22. *Bound by the Spirit*—Strongly impelled by Him.

V. 23. *Save that, &c.* Only this I know in general—*The Holy Ghost witnesseth*—By other persons. Such was God's good pleasure, to reveal these things to him not immediately, but by the Ministry of others.

V. 24. *Nor do I count my life precious*—It adds great force to this and all the other Passages of Scripture, in which the Apostles express their Contempt of the World, that they were not uttered by persons like *Seneca* and *Antoninus*, who talked elegantly of despising the world, in the full Affluence of all its Enjoyments: But by men who daily underwent the greatest Calamities, and exposed their Lives in proof of their Assertions.

V. 25. *Ye shall see my face no more.* He wisely inserts this, that what follows might make the deeper Impression.

V. 27. *For I have not shunned, &c.* Otherwise, if any had perished, their Blood would have been on his Head.

V. 28. *Take heed therefore*—I now devolve

my Care upon you—first to yourselves, then to the flock, over which the Holy Ghost hath made you overseers—For no man or number of men upon earth can constitute an *Overseer*, Bishop, or any other Christian Minister. To do this, is the peculiar Work of the Holy Ghost—*To feed the church of God*—that is, the believing, loving, holy children of God—*which he hath purchased*—How precious is it then in his sight! *With his own blood*—For it is the blood of the only-begotten Son of God, 1. *John* i. 7.

V. 29. *Grievous wolves*—from without, namely, false Apostles. They had not yet broke in on the Church at *Ephesus*.

V. 30. *Yea, from among yourselves men will arise*—Such were the *Nicolaitans*, of whom *Christ* complains, *Rev.* ii. 6. *To draw away disciples*—from the Purity of the Gospel, and the Unity of the Body.

V. 31. *I ceased not to warn every one night and day*—This was watching indeed! Who copies after this Example?

V. 32. *The word of his grace*—It is the grand Chancel of it, to Believers, as well as Unbelievers—*Who is able to build you up*—to confirm

33 them that are sanctified. I have coveted no man's silver, or gold, or
 34 apparel. Yea, you yourselves know, that these hands have ministered to
 35 my necessities, and to them that were with me. I have shewed you all
 things, that thus labouring ye ought to help the infirm, and to remember
 the word of the Lord Jesus, which he himself said, It is happier to give
 36 than to receive. And having said these things, he kneeled down, and
 37 prayed with them all. And they all wept fore, and falling on Paul's
 38 neck kissed him, Sorrowing most for that word which he spake, that
 they should see his face no more. And they conducted him to the ship.

XXI. AND when we were torn away from them, and had set sail, we ran
 with a strait course to Coos, and the next day to Rhodes, and thence to
 2 Patara. And finding a ship passing over to Phenicia, we went aboard
 3 and set sail. And coming within sight of Cyprus, and leaving *it* on the
 left-hand, we sailed to Syria, and landed at Tyre; for there the ship was
 4 to unload her burden. And finding disciples, we tarried there seven
 5 days, who told Paul by the Spirit, Not to go up to Jerusalem. But
 when we had finished these days, we departed and went our way; and
 they all attended us out of the city, with their wives and children: and

confirm and increase your Faith, Love, Holiness. God *can* thus build us up, without any Instruments. But He *does* build us up by them. O beware of dreaming, that you have less need of Human Teachers, after you know *Christ* than before — *And to give you an inheritance* — of eternal Glory — *among them that are sanctified* — and so made meet for it. A large number of these *Paul* doubtless knew, and remembered before God.

V. 33. *I have coveted, &c.* Here the Apostle begins the other Branch of his Farewel Discourse, like old *Samuel* (1 Sam. xii. 3.) taking his leave of the Children of *Israel*.

V. 34. *These hands* — Callous, as you see, with labour, Who is it that envies such a Bishop or Archbishop as this?

V. 35. *I have shewed you* — Bishops, by my Example — *all things* — and this among the rest — *that thus labouring* — so far as the labours of your Office allow you time — *ye ought to help the infirm* — those who are disabled by sickness, or any bodily infirmity, from maintaining themselves by their own labour — *And to remember* — effectually, so as to follow it — *the word which he himself said* — Without doubt his Disciples remembered many of his words which are not recorded — *It is happier to give* — To

imitate God, and have him, as it were, indebted to us.

V. 37. *They all wept* — Of old, Men, yea, the best and bravest of men, were easily melted into tears; a thousand Instances of which might be produced from profane as well as sacred Writers. But now, notwithstanding the Effeminacy which almost universally prevails, we leave those Tears to Women and Children.

V. 38. *Sorrowing most, for that word which he spake, That they should see his face no more* — What Sorrow will be in the great day, when God shall speak that word, to all who are found on the left-hand, that they shall see his face no more!

V. 1. *And when we were torn away from them* — Not without doing violence both to ourselves and them.

V. 3. *We landed at Tyre* — That there should be Christians there was foretold, *Psal. lxxxvii. 4.* What we read in that *Psalms* of the *Philistines* and *Ethiopians* also may be compared with *Acts* viii. 40. xxvii. 4.

V. 4. *And finding disciples, we tarried there seven days* — in order to spend a sabbath with them — *Who told Paul by the Spirit* — That Afflictions awaited him at *Jerusalem*, **This was**

6 kneeling down on the sea-shore we prayed. And having embraced each
 7 other we took ship, and they returned home. And finishing *our*
 voyage, we came from Tyre to Ptolemais, and saluting the brethren, we
 8 abode with them one day. And the next day, we departed and came
 to Cesarea; and entring into the house of Philip the Evangelist, who
 9 was *one* of the seven, we abode with him. And he had four daughters,
 10 virgins, who were prophetesses. And as we tarried many days, a cer-
 11 tain prophet, named Agabus, came down from Judea. And coming to
 us, he took up Paul's girdle, and binding his own feet and hands, said,
 Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man
 whose girdle this is, and deliver *him* into the hands of the Gentiles.
 12 And when we heard these things, both we, and they of the place, be-
 13 sought him, not to go up to Jerusalem. But Paul answered, What
 mean ye, weeping and breaking my heart? I am ready not only to be
 bound, but also to die at Jerusalem, for the name of the Lord Jesus.
 14 And when he would not be persuaded, we ceased, saying, The will of
 15 the Lord be done. And after these days, we took up our carriages,

was properly what they said by the Spirit. They themselves advised him, *Not to go up*. The Disciples seemed to understand their Prophetic Impulse, to be an intimation from the Spirit, That *Paul*, if he were so minded, might avoid the danger, by not going to *Jerusalem*.

V. 7. *Having finished our voyage*—From *Macedonia*, (ch. xx. 6.) we came to *Ptolemais*: A celebrated City on the Sea-coast, antiently called *Acco*. It is now, like many other noble Cities, only an heap of ruins.

V. 8. *We came to Cesarea*: So called from a stately Temple, which *Herod the Great* dedicated there to *Augustus Cesar*. It was the place where the Roman Governor of *Judea* generally resided and kept his Court—*The Evangelist*, who was one of the seven Deacons—An Evangelist is, A Preacher of the Gospel to those who had never heard it, as *Philip* had done to the *Samaritans*, to the *Ethiopian Eunuch*, and to all the towns from *Azotus* to *Cesarea*. (ch. viii. 5, 26, 40.) 'Tis not unlikely he spent the following Years, preaching in *Tyre* and *Sidon*, and the other heathen Cities, in the Neighbourhood of *Galilee*, his House being at *Cesarea*, a convenient Situation for that purpose: *We abode with him*—We lodged at his house, during our stay at *Cesarea*.

V. 10. *A certain prophet came*—The nearer the Event was, the more express were the pre-

dictions which prepared *Paul* for it.

V. 11. *Binding his own feet and hands*—in the manner that Malefactors were wont to be bound when apprehended. *So shall the Jews bind the man, whose girdle this is*. *St. Paul's* bonds were first particularly foretold at *Cesarea*, to which he afterwards came in bonds, ch. xxiii. 33.

V. 12. *Both we* (his fellow-travellers) *and they of the place besought him, Not to go up to Jerusalem*. *St. Paul* knew that this Prediction the force of a Command. They did not know this.

V. 13. *Breaking my heart*—For the Apostles themselves were not void of Human Affections—*I am ready not only to be bound, but to die*—And to him that is ready for it, the burden is light.

V. 14. *And when he would not be persuaded*—This was not obstinacy, but true Christian Resolution. We should never be persuaded, either to do Evil, or to omit doing any Good which is in our power—*saying, The will of the Lord be done*: Which they were satisfied, *Paul* knew.

V. 15. *We took up our carriages*, or baggage; which probably went by Sea before. What they took with them now in particular was, The Alms they were carrying to *Jerusalem*, ch. xxiv. 17.

L. 2

V. 16. *The*

16 and went up to Jerusalem. And *some* of the disciples also from Cesarea went with us, and brought us to one Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 AND when we were come up to Jerusalem, the brethren received us
18 gladly. And the next day, Paul went in with us to James, and all the
19 elders were present. And having saluted them, he gave them a parti-
cular account of those things which God had done among the Gentiles
20 by his ministry. And having heard *it*, they glorified the Lord, and said
to him, Thou seest, brother, how many thousands of believing Jews there
21 are, and they are all zealous for the law. But they have been informed
concerning thee, that thou teachest the Jews who are among the Gen-
tiles, to apostatize from Moses, telling them, not to circumcise *their*
22 children, nor to walk after the customs. What is it therefore? The
multitude must needs come together; for they will hear that thou art
23 come. Therefore do this that we say to thee: there are with us four
24 men, who have a vow on them: Take them and purify thyself with
them, and be at charges with them, that they may shave their heads:
and all will know, that there is nothing of those things which they have
heard of thee; but *that* thou thyself walkest orderly, keeping the law.
25 As touching the Gentiles that believe, we have written and determined,
that they should observe no such thing; save only that they keep them-
selves from what is offered to idols, and from blood, and from what is

V. 16. *The disciples brought us to one Mnason, a Cyprian, an old disciple.* He was a Native of Cyprus, but an inhabitant of Jerusalem, and probably one of the first Converts there.

V. 18. *Paul went in with us*—That it might appear, we were all of one mind—to James—Commonly called, The Lord's Brother—the only Apostle then presiding over the Church at Jerusalem.

V. 21. *They have been informed concerning thee, that thou teachest the Jews—not to circumcise their children, nor to walk after the customs*—that is the ceremonial Law—And so undoubtedly he did. And so he wrote to all the Churches in Galatia, among whom were many Jews. Yea, and James himself had long before assented to Peter, affirming before all the Apostles and all the Brethren, (ch. xv. 10.) That this very Law was a yoke, which (said he) neither our fathers, nor we were able to bear. Amazing! That they did not now know this! Or, that if they did, they did not openly testify it

at all hazards, to every Jewish Convert in Jerusalem!

V. 22. *What is it therefore? What is to be done? The multitude must needs come together*—They will certainly gather together, in a tumultuous manner, unless they be some way pacified.

V. 23. *Therefore*—to obviate their prejudice against thee—*Do this that we say to thee*—They might give this advice honestly: But could Paul follow it in godly sincerity?

V. 24. *And all will know—that thou thyself walkest orderly, keeping the law*—Ought he not, without any Reverence to man, where the Truth of God was so deeply concerned, to have answered, plainly, I do not keep the Law: Neither need any of you. Yea, Peter himself doth not keep the law. And God himself expressly commanded him not to keep it: Ordering him to go in to men uncircumcised, and to eat with them, (ch. xi. 3.) which the Law utterly forbids.

26 strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them, entered into the temple, declaring the accomplishment of the days of purification, till the offering should be offered for every one of them. And when the seven days were about to be accomplished, the Jews that were from Asia seeing him in the temple, stirred up all the people, and laid hands on him, Crying out, Men of Israel, help! This is the man, that teacheth all men every where against the people, and the law, and this place: yea, and hath even brought Greeks into the temple, and polluted this holy place. For they had before seen Trophimus the Ephesian with him in the city, whom they supposed Paul had brought into the temple. And the whole city was moved, and the people ran together; and laying hold on Paul, they dragged him out of the temple: and immediately the gates were shut. And as they went about to kill him, word came to the tribune of the cohort, that all Jerusalem was in an uproar: Who immediately took soldiers and centurions, and ran down to them; and when they saw the tribune and the soldiers, they ceased from beating Paul. Then the tribune came near, and took him, and commanded *him* to be bound with two chains, and inquired, Who he was, and what he had done? But some among the multitude cried out one thing, some another; and when he could not know the certainty for the tumult, he commanded him to

V. 26. *Then Paul took the men*—Yielding his own Judgment to their Advice, which seemed to flow not out of spiritual, but carnal Wisdom; *seeming* to be what he really was *not*: Making *as if* he believed the Ritual Law still in force. *Declaring*—Giving notice to the Priests in waiting, that he designed to accomplish *the days of purification*, till all the Sacrifices should be offered, as the *Mosaic Law* required, (*Numb. vi. 13.*)

V. 27. *And when the seven days were about to be accomplished*—When after giving notice to the priests, they were entering upon the Accomplishment of those days. It was toward the beginning of them that Paul was seized—*The Jews that were from Asia*—Some of those Jews who came from Asia to the Feast.

V. 28. *Against the people*—The Jewish Nation—*and the law*—of Moses—*and this place*—the Temple. *Yea, and hath even brought Greeks into the temple*. They might come into the Outer Court. But they imagined Paul had brought them into the Inner Temple, and had thereby polluted it.

V. 30. *And immediately the gates were shut*—Both to prevent any farther violation of the Temple; and to prevent Paul's taking Sanctuary at the Horns of the Altar.

V. 31. *And as they went about to kill him*—It was a rule among the Jews, That any uncircumcised person, who came into the inner Temple, might be stoned without farther Process. And they seemed to think, Paul who brought such in thither, deserved no better treatment—*Word came to the tribune*—A cohort or detachment of Soldiers, belonging to the Roman Legion, which lodged in the adjacent Castle of *Antonia*, were stationed on Feast-days near the Temple, to prevent Disorders. It is evident *Lysias* himself was not present, when the tumult began. Probably he was the oldest Roman Tribune (or Colonel) then at Jerusalem. And as such he was the commanding Officer of the Legion quartered at the Castle.

V. 33. *Then the tribune*—having made his way through the multitude—*came near and took him*. And how many great Ends of Providence,

35 be carried into the castle. But when he came upon the stairs, he was
 36 borne of the soldiers, through the violence of the people. For the mul-
 37 titude of people followed after, crying, Away with him. And as Paul
 was about to be brought into the castle, he said to the chief captain,
 38 May I speak to thee? Who said, Canst thou speak Greek? Art not
 thou that Egyptian, who before these days madest an uproar, and leddest
 39 out four thousand murderers into the wilderness? But Paul said, I am
 a man who am a Jew of Tarsus in Cilicia, a citizen of no mean city :
 40 and I beseech thee, suffer me to speak to the people. And when he had
 given him leave, Paul standing on the stairs, waved *his* hand to the peo-
 ple : and a great silence being made, he spake to them in the Hebrew
 XXII. tongue, saying, Men, brethren, and fathers, hear ye now my defence
 2 unto you. (And when they heard that he addressed them in the He-
 3 brew tongue, they kept the more silence : and he saith) I am verily a
 Jew, born at Tarsus in Cilicia, but brought up in this city at the feet of
 Gamaliel, *and* accurately instructed in the law of our fathers, and was

dence, were answered by this Imprisonment? This was not only a means of preserving his Life (after he had suffered severely for worldly Prudence) but gave him an opportunity of preaching the Gospel safely, in spite of all tumult; (ch. xxii. 22) yea, and that in those Places, to which otherwise he could have had no Access, (ver. 40.) *And commanded him to be bound with two chains*—taking it for granted, he was some notorious Offender. And thus the Prophecy of *Agabus* was fulfilled.

V. 35. *When he came upon the stairs*—The Castle *Antonia* was situate on a Rock fifty cubits high, at that corner of the Outward Temple, where the western and northern Porticos joined, to each of which there were Stairs descending from it.

V. 37. *As Paul was about to be brought into the castle*—the Wisdom of God taught him, to make use of that very Time and Place.

V. 38. *Art not thou that Egyptian*—who came into *Judea*, when *Felix* had been some years Governor there? Calling himself a Prophet, he drew much people after him; and having brought them through the wilderness, led them to Mount *Olivet*, promising that the Walls of the City should fall down before them. But *Felix* marching out of *Jerusalem* against him, his Followers quickly dispersed: Many of

whom were taken or slain; but he himself made his Escape.

V. 40. *In the Hebrew tongue*—that Dialect of it, which was then commonly spoken at *Jerusalem*.

V. 1. *Hear ye now my defence*: Which they could not hear before, for the tumult.

V. 3. *I am verily*—This Defence answers all that is objected ch. xxi. 28. As there, so here also mention is made of the Person of *Paul*, ver. 3. of *the people* and *the law*, ver. 3, 5, 12: of *the temple*, ver. 17: of *teaching all men*, ver. 15—17, 21; and of the Truth of his Doctrine, ver. 6. But he speaks closely and nervously, in few words, because the time was short. *But brought up at the feet of Gamaliel*—The Scholars usually sat on low Seats, or upon mats on the floor, at the feet of their Masters, whose Seats were raised to a considerable height. *Accurately instructed*—The learned Education which *Paul* had received, was once no doubt the matter of his boasting and confidence. Unsanctified Learning *made his bonds strong*, and furnished him with numerous Arguments against the Gospel. Yet when the Grace of God had changed his Heart, and turned his Accomplishments into another Channel, he was the fitter Instrument to serve God's wife and merciful Purposes, in the Defence and Propagation of Christianity.

V. 4. *Bind-*

4 zealous toward God, as ye all are this day. And I persecuted this way to the death, binding and delivering into prisons both men and women:
 5 As likewise the high priest is my witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Damascus,
 6 to bring them who were there to Jerusalem to be punished. But as I journeyed and drew near to Damascus, about noon suddenly there shone
 7 from heaven a great light round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me?
 8 And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me, saw the light, and were terrified; but they did not hear the voice of him
 10 that spake to me, And I said, What shall I do, Lord? And the Lord said to me, Rise and go into Damascus, and there it shall be told thee of
 11 all things which are appointed thee to do. And as I could not see for the glory of that light, being led by the hand by them that were with
 12 me, I came into Damascus. And one Ananias, a devout man according
 13 to the law, well reported of by all the Jews that dwelt there, Coming to me, stood and said to me, Brother Saul, receive thy sight. And the
 14 same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, to know his will, and see that Just one, and hear
 15 the voice of his mouth. For thou shalt be his witness to all men, of
 16 what thou hast seen and heard. And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the
 17 Lord. And when I was returned to Jerusalem, and was praying in the
 18 temple, I was in a trance, And saw him saying to me, Make haste and

V. 4. *Binding both men and women*—How much better was his Condition, now he was bound himself?

V. 5. *The high priest is my witness*—Is able to testify—*The brethren*—*Jesus*: So this title was not peculiar to the Christians.

V. 6. *About noon*—All was done in the face of the sun—*A great light shone*—By whatever Method God reveals himself to us, we shall have everlasting cause to recollect it with Pleasure. Especially, when he has gone, in any remarkable manner, out of his common way, for this gracious purpose. If so, we should often dwell on the particular Circumstances, and be ready on every proper Occasion, to recount those Wonders of Power and Love, for the Encouragement and Instruction of others.

V. 9. *They did not hear the voice*—distinct-

ly; but only a confused Noise.

V. 12. *A devout man according to the law*—A truly religious person, and, though a Believer in *Christ*, yet a strict Observer of the Law of *Moses*.

V. 16. *Be baptized, and wash away thy sins*—Baptism administered to real Penitents, is both the Means and the Seal of Pardon. Nor did God ordinarily in the Primitive Church bestow this on any, unless through this means.

V. 17. *When I was returned to Jerusalem*—from *Damascus*—*and was praying in the temple*—Whereby he shews, that he still paid the Temple its due Honour, as the House of Prayer—*I was in a trance*—Perhaps he might continue standing all the while, so that any who were near him, would hardly discern it.

V. 18. *And I saw him*—Jesus—*Saying to me, Depart quickly out of Jerusalem*—Because

of

depart quickly out of Jerusalem; for they will not receive thy testimony
 19 concerning me. And I said, Lord, they know that I imprisoned, and
 20 beat in every synagogue them that believed on thee. And when the
 blood of thy martyr Stephen was shed, I also was standing by and con-
 senting to his death, and kept the garments of them that slew him.
 21 But he said to me, Depart: for I will send thee far off to the Gentiles.
 22 And they heard him to this word, and *then* lifted up their voice and
 said, Away with such a fellow from the earth; for it is not fit that he
 23 should live. And as they cried out, and rent their garments, and cast
 24 dust into the air, The tribune commanded him to be brought into the
 castle, and ordered him to be examined by scourging, that he might
 25 know, for what cause they cried so against him. And as they were
 binding him with thongs, Paul said to the centurion that stood by, Is it
 26 lawful for you to scourge a Roman, even uncondemned? The cen-
 turion hearing *it*, went and told the tribune, saying, Consider what thou
 27 art about to do; for this man is a Roman. Then the tribune came
 28 and said to him, Tell me, Art thou a Roman? He said, Yea. And the
 tribune answered, I purchased this freedom with a great sum of money.
 29 And Paul said, But I was *free-born*. Then they who were going to
 examine him, immediately departed from him: and the tribune was
 afraid, after he knew he was a Roman, because he had bound him.
 30 And on the morrow, desiring to know the certainty, what he was
 accused of by the Jews, he loosed him from *bis* bonds, and commanded

of the snares laid for thee; and in order to preach, where they will hear.

V. 19. *And I said*—It is not easy for a Servant of *Christ*, who is himself deeply impressed with Divine Truths, to imagine, to what a degree men are capable of hardening their hearts against them. He is often ready to think with *Paul*, 'Tis impossible for any to resist such Evidence. But Experience makes him wiser, and shews that wilful Unbelief is proof against all Truth and Reason.

V. 20. *When the blood of thy martyr Stephen was shed, I also was standing by*—A real Convert still retains the remembrance of his former Sin. He confesses them, and is humbled for them, all the days of his Life.

V. 22. *And they heard him to this word*—Till he began to speak of his Mission to the *Gentiles*, and this too in such a manner as implied that the *Jews* were in danger of being cast off.

V. 23. *They rent their garments*—in token

of indignation and horror at this pretended Blasphemy—*And cast dust into the air*—thro' vehemence of rage, which they knew not how to vent.

V. 25. *And as they*—the Soldiers ordered by the Tribune—*were binding him with thongs*—A Freeman of *Rome* might be bound with a chain, and beaten with a staff: But he might not be bound with thongs, neither scourged, or beaten with Rods—*Paul said to the centurion*—the Captain who stood by to see the Orders of the Tribune executed.

V. 26. *Consider what thou art about to do; for this man is a Roman*—Yea, there was a stronger Reason to consider. For this man was a servant of God.

V. 28. *But I was free-born*. Not barely as being born at *Tarsus*; for this was not a *Roman* Colony. But probably either his Father, or some of his Ancestors, had been made *free* of *Rome* for some military Service.

We learn hence, That we are under no Obligation

the chief priests and all the council to come, and bringing Paul down, XXIII. set him before them. And Paul earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God 2 till this day. And Ananias the high priest commanded them that stood 3 by, to smite him on the mouth. Then said Paul to him, God is about to smite thee, thou whited wall. For fittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? 4 But they that stood by said, Revilest thou God's high priest? Then 5 said Paul, I was not aware, brethren, that it was the high priest; for it 6 is written, * Thou shalt not revile the ruler of thy people. But Paul perceiving, that the one part were Saducees, and the other Pharisees, cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead am I called in 7 question. And when he had said this, there arose a contention between 8 the Pharisees and the Saducees: and the multitude was divided. For the Saducees say, there is no resurrection, neither angel nor spirit; but

Obligation as Christians, to give up our Civil Privileges, (which we are to receive and prize as the Gift of God) to every insolent Invader. In a thousand Circumstances, Gratitude to God, and Duty to men, will oblige us to insist upon them: and engage us to strive to transmit them improved, rather than impaired, to Posterity.

V. 1. *And Paul earnestly beholding the council*—Professing a clear Conscience by his very Countenance; and likewise waiting to see, whether any of them was minded, to ask him any Question—*said, I have lived in all good conscience before God till this day.* He speaks chiefly of the time since he became a Christian. For none questioned him concerning what had been before. And yet even in his unconverted State, although he was in Error, yet he had acted from Conscience, and had done nothing for which he was liable to be called to Account, in any of their Courts—*Before God*—Whatever men may think or say of me.

V. 3. *Then said Paul*—being carried away by a sudden prophetic Impulse—*God is about to smite thee, thou whited wall*—fair without; full of dirt and rubbish within. And he might well be so termed, not only as he committed this Outrage while gravely sitting on the Tribunal of Justice; but also as, at the same time that he stood high in the Esteem of the Citizens, he cruelly defrauded the Priests of their

legal Subsistence, so that some of them even perished for want. And God did remarkably smite him: for about five years after this, his House being reduced to ashes, in a tumult begun by his own Son, he was besieged in the Royal Palace; where having hid himself in an old Aqueduct, he was dragged out and miserably slain.

V. 5. *I was not aware, brethren, that it was the high priest*—He seems to mean, I did not advert to it, in the prophetic transport of my mind: But he does not add, That his not adverting to it proceeded from the Power of the Spirit coming upon him; as knowing they were not able to bear it. This Answer admirably shews the situation of mind he was then in, partly with regard to the by-standers, whom he thus softens, adding also the title of *Brethren*, and justifying their Reproof by the Prohibition of *Moses*; partly with regard to himself, who after that singular Transport subsided, was again under the Direction of the General Command.

V. 6. *I am a Pharisee, the son of a Pharisee: for the hope of the resurrection of the dead, am I called in question*—So he was in effect; altho' not formally or explicitly.

V. 8. *The Pharisees confess both*—Both the Resurrection, and the the Existence of Angels and separate Spirits.

9 the Pharisees confefs both. And there was a great clamour: and the scribes of the Pharisees side arising, contended, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight
10 against God. And as a great disturbance arose, the tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and take him by force from among them, and bring him into the castle.

11 And the night following, the Lord standing by him, said, Be of good courage, Paul: for as thou hast testified the things concerning me at
12 Jerusalem, so thou must testify at Rome also. And when it was day, some of the Jews entering into a conspiracy, bound themselves under a curse, saying, That they would neither eat nor drink, till they had killed
13 Paul. And they were more than forty, who had made this confe-
14 deracy. And they came to the chief priests and elders, and said, We have bound ourselves by a solemn curse, not to taste any thing, till we
15 have killed Paul. Now therefore ye with the council signify to the tribune, that he bring him down to you to-morrow, as though ye would more accurately examine the things concerning him: and we, before he
16 came near, are ready to kill him. But Paul's sister's son, hearing of
17 the ambush, came, and entering into the castle, told Paul. And Paul calling to him one of the centurions, said, Conduct this young man to
18 the tribune; for he hath something to tell him. So he took and led him to the tribune, and said, Paul the prisoner, calling me to him, de-

V. 9. *And the scribes of the Pharisees side arising,—saying—* Every sect contains both Learned and Unlearned. The former use to be the mouth of the Party. *If a spirit—* St Paul in his Speech from the Stairs had affirmed, That *Jesus*, whom they knew to have been dead, was alive, and that he had *spoken to him* from Heaven, and again in a Vision. So they add nothing, only they construe it in their own way, putting an *Angel or Spirit* for *Jesus*.

V. 11. *And the night following, the Lord—Jesus.* What Paul had before purposed in spirit, (ch. xix. 21.) God now in due time confirms. Another Declaration to the same effect, is made by an Angel of God. (ch. xxvii. 23.) And from the xxiii^d chapter the sum of this book turns on the Testimony of Paul to the Romans. How would the defenders of St. Peter's Supremacy triumph, could they find but half as much ascribed to him?—*Be of good courage, Paul—* As he laboured under singular distresses and persecutions, so he seems to have

been favoured with extraordinary assurances of the divine assistance—*Thou must testify—* Particular Promises are usually given, when all things appear desperate—*At Rome also—* Danger is nothing in the eyes of God: all Hindrances further his Work—A Promise of what is afar off, implies all that necessarily lies between. *Paul shall testify at Rome; therefore he shall come to Rome; therefore he shall escape the Jews, the Sea, the Viper.*

V. 12. *Some of the Jews bound themselves—* Such execrable Vows were not uncommon among the *Jews*. And if they were prevented from accomplishing what they had vowed, it was an easy matter to obtain Absolution from their Rabbi's.

V. 15. *Now therefore ye—* Which they never scrupled at all, as not doubting, but they were *doing God service*.

V. 17. *And Paul, &c.* Though he had an express Promise of it from *Christ*, was not to neglect any proper Means of Safety.

V. 19. *And*

fired me, to bring this young man to thee, who hath something to tell
 19 thee. And the tribune taking him by the hand, and going aside pri-
 20 vately asked, What is it, that thou hast to tell me? And he said, The
 Jews have agreed to ask thee, to bring down Paul to-morrow to the
 council, as if they would enquire something concerning him more ac-
 21 curately. But do not yield to them; for there are more than forty of
 them lie in wait, who have bound themselves with a curse, neither to
 eat nor drink till they have killed him: and now are they ready, expect-
 22 ing a promise from thee. So the tribune dismissed the young man,
 having charged *him*, Tell no man, that thou hast discovered these things
 23 to me. And having called to him two of the centurions, he said,
 Prepare two hundred soldiers to go to Cesarea, and seventy horsemen and
 24 two hundred spearmen, by the third hour of the night. And provide
 beasts, to set Paul upon, and conduct *him* safe to Felix the governor.
 25 And he wrote a letter after this manner, Claudius Lysias to the most
 26 excellent Governor Felix, greeting. As this man was seized by the
 27 Jews, and about to be killed by them, I came with the soldiery and res-
 28 cued him, having learned, that he was a Roman. And desiring to know
 the crime of which they accused him, I brought him before their coun-
 29 cil: Whom I found to be accused concerning questions of their law,
 30 but to be charged with nothing worthy of death or of bonds. And when
 it was shewn me, that an ambush was about to be laid for the man by
 the Jews, I immediately sent *him* to thee, commanding his accusers also,
 to say before thee what they have against him. Farewel.

31 The soldiers therefore, taking Paul, as it was commanded them,
 32 brought *him* by night to Antipatris. On the morrow they returned to
 33 the castle, leaving the horsemen to go with him: Who entering into
 Cesarea, and delivering the letter to the governor, presented Paul also
 34 before him. And having read *it*, he asked, of what province he was?
 35 And being informed, that he was of Cilicia, I will give thee, said he,
 a thorough hearing, when thy accusers also are come. And he com-
 manded him to be kept in Herod's palace.

V. 19. *And the tribune taking him by the hand*—in a mild, condescending way. *Lysias* seems to have conducted this whole Affair with great Integrity, Humanity, and Prudence.

V. 24. *Provide beasts*—if a change should be necessary—to set Paul on—So we read of his riding once; but not by Choice.

V. 27. *Having learned, that he was a Roman*—True; but not before he rescued him. Here he uses Art.

V. 31. *The soldiers brought him by night to Antipatris*—But not the same night they set out. For *Antipatris* was above thirty-eight of our miles North-west of *Jerusalem*, *Herod the Great* rebuilt it, and gave it this name, in honour of his Father *Antipater*. *Cesarea* was near seventy miles from *Jerusalem*; about thirty from *Antipatris*.

V. 35. *In Herod's palace*. This was a Palace and a Court, built by *Herod the Great*. Probably
 A a a

XXIV. AND after five days, Ananias the high priest came down with the elders, and a certain orator, *named Tertullus*; and appeared before the 2 governor against Paul. And he being called, Tertullus began to accuse *him*, saying, Seeing we enjoy great peace through thee, and that very worthy deeds are done to this nation by thy prudence always, and in all 3 places, We accept *it*, most excellent Felix, with all thankfulness. But 4 that I may not trouble thee farther, I beseech thee of thy clemency to 5 hear us a few words. For we have found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a 6 ringleader of the sect of the Nazarenes: Who hath also attempted to profane the temple; whom we seized and would have judged according 7 to our law. But Lyfias the tribune coming upon us, with great violence 8 took him away out of our hands, Commanding his accusers to come to thee, whereby thou mayst thyself on examination, take knowledge of 9 all these things of which we accuse him. And the Jews also assented, saying that these things were so.

10 Then Paul, after the governor had made a sign to him to speak, answered, Knowing thou hast been for several years a judge to this nation, 11 I the more cheerfully answer for myself: As thou mayst know, that it 12 is but twelve days since I went up to worship at Jerusalem. And they neither found me disputing with any man in the temple, nor making an insurrection among the people, either in the synagogues or in the city.

bably some Tower belonging to it might be used for a kind of State-Prison.

V. 1. *Ananias*—Who would spare no trouble on the occasion *with* several of *the elders*, Members of the Sanhedrim.

V. 2. *Tertullus began*—A Speech how different from *St. Paul's*; which is true, modest, solid, and without paint. *Felix* was a man of the most infamous Character, and a plague to all the Provinces over which he presided.

V. 4. *But that I may not trouble thee any farther*—By trespassing either on thy Patience or Modesty—The Eloquence of *Tertullus* was as bad as his Cause: A lame Introduction, a lame Transition, and a lame Conclusion! Did not God confound the Orator's Language?

V. 10. *Knowing thou hast been for several years a judge to this nation*—And so, not unacquainted with our religious Rites and Customs, and consequently more capable of understanding and deciding a Cause of this nature—There was no flattery in this. It was a plain fact. He had governed *Judea* six or seven years. *I answer for myself*—And it may

be observed, his Answer exactly corresponds, with the three Articles of *Tertullus' Charge*, Sedition, Heresy, and Prophanation of the Temple. As to the First, he suggests, That he had not been long enough at *Jerusalem*, to form a Party and attempt an Insurrection: (For it was but twelve days since he came up thither, five of which he had been at *Cesarea*, ver. 1: One or two were spent in his Journey thither, and most of the rest he had been confined at *Jerusalem*.) And he challenges them, in fact to produce any Evidence of such Practices. (ver. 11—13.) As to the Second, he confesses himself to be a Christian; but maintains this to be a Religion, perfectly agreeable to the Law and the Prophets, and therefore deserving a fair Reception. (ver. 14—16.) And as for profaning the Temple, he observes that he had behaved there, in a most peaceful and regular manner, so that his Innocence had been manifest even before the Sanhedrim, where the authors of the tumult did not dare to appear against him.

V. 14. *After*

- 13 Nor can they prove the things whereof they now accuse me. But this
 14 I confess unto thee, that after the way, which they call heresy, so worship
 I the God of my fathers, believing all things which are written in the
 15 law and in the prophets: Having hope in God, that there shall be a
 resurrection of the dead, both of the just and of the unjust, which they
 16 themselves also expect. And for this cause do I exercise myself to have
 17 always a conscience void of offence toward God and toward man. Now
 after several years I came to bring alms to my nation and offerings.
 18 Whereupon certain Jews from Asia found me purifying in the temple,
 19 neither with multitude, nor with tumult: Who ought to have been
 present before thee, and to accuse *me*, if they had any thing against me.
 20 Or let these themselves say, what crime they found in me, when I stood
 21 before the council, Unless *it be* concerning this one word, that I cried,
 standing among them, Touching the resurrection of the dead, * I am
 called in question by you this day.
 22 And when Felix heard these things, he put them off, saying, After I
 have been more accurately informed concerning this way, when Lysias
 the tribune cometh down, I will take full cognisance of your affair.
 23 And he commanded the centurion to keep Paul, and let *him* have liberty,
 and to hinder none of his friends from assisting or coming to him.
 24 And after some days, Felix coming with Drusilla his wife, who was a
 Jewess, sent for Paul, and heard him concerning the faith in Christ.

V. 14. *After the way, which they call heresy*—This Appellation St. Paul corrects. Not that it was then an odious word; but it was not honourable enough. A Party or Sect (so that word signifies) is formed by Men: *This way* was prescribed by God. The Apostle had now said what was sufficient for his Defence: But having a fair Occasion, he makes an ingenuous Confession of his Faith in this verse, his Hope in the next, his Love in the 17th. *So worship I the God of my fathers*—This was a very proper Plea before a Roman Magistrate: As it proved that he was under the Protection of the Roman Laws, since the Jews were so: Whereas had he introduced the worship of new gods, he would have forfeited that Protection. *Believing all things which are written*—Concerning the *Messiah*.

V. 15. *Both of the just and of the unjust*: In a public Court, this was peculiarly proper to be observed.

V. 16. *For this cause*—with a view to this

—*I exercise myself*—whatever they do.

V. 19. *Who ought to have been present before thee*—But the world never commits greater blunders, even against its own laws, than when it is persecuting the children of God.

V. 21. *Unless they think me blameable for this one word*—which nevertheless was the plain truth.

V. 22. *After I have been more accurately informed*: Which he afterwards was: And he doubtless (as well as Festus and Agrippa) transmitted a full account of these things to Rome.

V. 23. *He commanded the centurion, to let him have liberty*—To be only a Prisoner at large. Hereby the Gospel was spread more and more: Not to the satisfaction of the Jews—But they could not hinder it.

V. 24. *And after Paul had been kept some days in this gentle Confinement at Cesarea, Felix, who had been absent for a short time, coming thither again, with Drusilla his wife*—The Daughter of Herod Agrippa, one of the

25 And as he reasoned concerning justice, temperance, and the judgment to
 come, Felix being terrified, answered, Go thy way for this time; when I
 26 have a convenient season, I will call for thee. And he hoped also that
 money would have been given him by Paul to release him; therefore he
 27 sent for him the oftner, and discoursed with him. But after two years,
 Felix was succeeded by Portius Festus: and Felix desiring to gratify the
 Jews, left Paul bound.

XXV. Now when Festus was come into the province, after three days he
 2 went up from Cesarea to Jerusalem. Then the high priest and the chief
 of the Jews, appeared before him against Paul and besought him,
 3 Begging favour against him, that he would send for him to Jerusalem,
 4 laying an ambush to kill him by the way. But Festus answered, That
 Paul should be kept at Cesarea, and that he himself would depart *thither*
 5 shortly. Therefore let those of you, said he, who are able, go down

finest Women of that Age. *Felix* persuaded her to forsake her Husband, *Azizus*, King of *Emessa*, and to be married to himself, though a Heathen. She was afterwards, with a Son she had by *Felix*, consumed in an Eruption of Mount *Vesuvius*. Concerning the faith in Christ—that is, The Doctrine of Christ.

V. 25. *And as he reasoned of justice, temperance, and judgment to come*—This was the only effectual way of preaching Christ, to an unjust, lewd Judge—*Felix being terrified*—How happily might this Conviction have ended; had he been careful to pursue the Views, which were then opening upon his mind! But, like thousands, he deferred the Consideration of these things, to a more convenient Season. A Season, which, alas! never came. For though he heard again, he was terrified no more.

In the mean time we do not find *Drusilla*, though a Jewess, was thus alarmed. She had been used to hear of a future Judgment: Perhaps too she trusted to the being a Daughter of *Abraham*, or to the Expiations of the Law, and so was proof against the Convictions, which seized on her Husband, though an Heathen. Let this teach us to guard against all such false Dependencies, as tend to elude those Convictions, that might otherwise be produced in us, by the faithful preaching of the word of God. Let us stop our ears against those Messengers of Satan, who appear as Angels of light; who would teach us to reconcile the Hope of Salvation, with a corrupt Heart, or

an unholy Life. *Go thy way for this time*—O how will every damned Soul, one day lament his having neglected such a time as this?

V. 26. *He hoped also*—An evil Hope: So when he heard, his Eye was not single. No marvel then that he profited nothing by all *St. Paul's* Discourses—*that money would be given*—by the Christians for the liberty of so able a Minister. And waiting for this, unhappy *Felix* fell short of the treasure of the Gospel.

V. 27. *But after two years*—After *St. Paul* had been two years a Prisoner—*Felix desiring to gratify the Jews, left Paul bound*—Thus men of the world, to gratify one another, stretch forth their hands to the things of God! Yet the wisdom of *Felix* did not profit him, did not satisfy the *Jews* at all. Their Accusations followed him to *Rome*, and had utterly ruined him, but for the Interest which his brother *Pallas* had with *Nero*.

V. 2. *Then the high priest and the chief of the Jews appeared against Paul*. In so long a time their Rage was nothing cooled. So much louder a Call had *Paul* to the *Gentiles*.

V. 4. *But Festus answered*—So *Festus's* Care to preserve the Imperial Privileges, was the means of preserving *Paul's* Life. By what Invisible Springs does God govern the World! With what Silence! and yet with what Wisdom and Energy!

V. 5. *Let those of you who are able*—who are best able to undertake the Journey, and to manage

6 with me and accuse this man, if there be any *wickedness* in him. And having tarried among them not more than eight or ten days, he went down to Cesarea; and the next day, sitting on the judgment-seat, he
7 commanded Paul to be brought. And when he was come, the Jews who had come down from Jerusalem, stood round about *him*, bringing many and heavy accusations against Paul, which they were not able to
8 prove: While he answered for himself, Neither against the law of the Jews, nor against the temple, nor against Cesar have I offended at all.
9 But Festus, willing to gratify the Jews, answered Paul and said, Art thou willing to go up to Jerusalem, and there be judged before me concerning these things? Then said Paul, I am standing at Cesar's judgment-seat, where I ought to be judged: I have done no wrong to the
11 Jews, as thou also very well knowest. For if indeed I have done wrong, and have committed any thing worthy of death, I refuse not to die: but if there is nothing of the things whereof these accuse me, no man can
12 give me up to them. I appeal to Cesar. Then Festus, having conferred with the council answered, Hast thou appealed to Cesar? To Cesar shalt thou go.

13 And after certain days, king Agrippa and Bernice came to Cesarea, to salute Festus. And when they had been there many days, Festus declared the case of Paul to the king, saying, There is a certain man left
15 in bonds by Felix, About whom when I was at Jerusalem, the chief priests and elders of the Jews informed *me*, desiring judgment against
16 him. To whom I answered, It is not the custom of the Romans, to

manage the Cause—*If there be any wickedness in him*—So he does not pass Sentence, before he hears the Cause.

V. 6. *Not more than ten days*—A short space for a New Governor to stay at such a City as *Jerusalem*. He could not with any convenience have heard and decided the Cause of *Paul* within that time.

V. 7. *Bringing many accusations*—When many Accusations are heaped together, frequently not one of them is true.

V. 8. *While he answered*—To a General Charge, a General Answer was sufficient.

V. 9. *Art thou willing to go up to Jerusalem*—*Festus* could have ordered this, without asking *Paul*. But GOD secretly over-ruled the whole, that he might have an occasion of appealing to *Rome*.

V. 11. *I am standing at Cesar's Judgment-seat*—For all the Courts of the *Roman* Governors, were held in the name of the Em-

peror, and by Commission from him. *No man can give me up*—He expresses it modestly: the meaning is, Thou canst not. *I appeal to Cesar*—Which any *Roman* Citizen might do, before Sentence was passed.

V. 12. *The council*—It was customary for a considerable number of Persons of Distinction, to attend the *Roman* Governors. These constituted a kind of Council, with whom they frequently advised.

V. 13. *Agrippa*—the son of *Herod Agrippa* (ch. xii. 1.)—and *Bernice* his sister—with whom he lived in a scandalous Familiarity: This was the person whom *Titus Vespasian* so passionately loved, that he would have made her Empress, had not the Clamours of the *Romans* prevented it.

V. 15. *Desiring judgment against him*—As upon a previous Conviction, which they falsely pretended.

V. 16. *It is not the custom of the Romans*—

How

give up any man, till he that is accused have the accusers face to face, and have liberty to make his defence, touching the crime laid to his charge. When therefore they were come hither, I without any delay sat at the judgment seat the next day, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought no accusation of such things as I supposed, But had certain questions against him, relating to their own religious worship, and about one Jesus that was dead, whom Paul affirmed to be alive. And as I doubted of such manner of questions, I asked, If he would go to Jerusalem, and there be judged concerning these matters? But Paul appealing to be kept for the hearing of Augustus, I command him to be kept till I could send him to Cesar. Then Agrippa said to Festus, I would also hear the man myself. And he said, To-morrow thou shalt hear him.

And on the morrow, when Agrippa was come and Bernice with great pomp, and were entered into the place of audience, with the tribunes and principal men of the city, at the command of Festus, Paul was brought forth. And Festus said, King Agrippa, and all ye who are present with us, ye see this man, about whom all the multitude of the Jews have pleaded with me, both at Jerusalem and here, crying out, that he ought not to live any longer. But when I found, that he had committed nothing worthy of death, and he had himself appealed to the Emperor, I determined to send him: Of whom I have nothing certain to send to my lord: wherefore I have brought him before you, and especially before thee, O king Agrippa, that after examination taken, I may have somewhat to write. For it seemeth to me unreasonable, to send a prisoner, and not to signify also the crimes *alleged* against him.

XXVI. Then Agrippa said to Paul, It is permitted thee to speak for thyself.
2 And Paul, stretching forth his hand, made his defence. I think myself

How excellent a Rule, To condemn no one unheard! A Rule, which as it is common to all Nations, (Courts of Inquisition only excepted) so it ought to direct our proceedings in all Affairs, not only in Public but Private Life.

V. 18. *Such things as I supposed*—From their Passion and Vehemence.

V. 19. *But had certain questions*—How coldly does he mention the things of the last importance! *And about one Jesus*—Thus does Festus speak of Him, to whom every knee shall bow—*Whom Paul affirmed to be alive*—And was this a doubtful Question? But why, O Festus, didst thou doubt concerning it? Only because thou didst not search into the Evidence

of it. Otherwise that Evidence might have opened to thee, till it had grown up into full Conviction: And thy illustrious Prisoner have led thee into the glorious Liberty of the Children of God.

V. 23. *With the tribunes and principal men of the city*—The chief Officers both Military and Civil.

V. 1. *And Paul, stretching forth his hand*—Chained as it was: a decent Expression of his own Earnestness, and proper to engage the Attention of the Hearers—*answered for himself*—Not only refuting the Accusations of the Jews, but enlarging upon the Faith of the Gospel.

V. 2. *King Agrippa*. There is a peculiar force

happy, King Agrippa, that I am this day to make my defence before thee, concerning all those things whereof I am accused by the Jews,
 3 Who art accurately acquainted with all the customs and questions which are among the Jews, wherefore I beseech thee to hear me patiently.
 4 The manner of my life from my youth which was from the beginning
 5 among my own nation at Jerusalem, all the Jews know, Who knew me from the first, (if they would testify) that I lived a Pharisee, after
 6 the strictest sect of our religion. And now I stand in judgment, for the
 7 hope of the promise made by God to our fathers: To which our twelve tribes, worshiping continually night and day, hope to attain: concerning which hope, King Agrippa, I am accused by the Jews.
 8 What? Is it judged by you an incredible thing, that God should raise
 9 the dead? I indeed thought myself, that I ought to do many things
 10 contrary to the name of Jesus of Nazareth: Which also I did in Jerusalem: and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were killed, I gave my vote
 11 against *them*. And frequently punishing them in all the synagogues, I compelled *them* to blaspheme; and being exceedingly mad against them,

force in thus addressing a person by name. *Agrippa* felt this.

V. 3. *Who art accurately acquainted*—which *Festus* was not—with the customs—in practical matters—and questions—in speculative. This word *Festus* had used in the absence of *Paul*, (ch. xxv. 19.) who by the Divine Leading, repeats and explains it. *Agrippa* had had peculiar advantages, for an accurate Knowledge of the Jewish Customs and Questions, from his Education under his Father *Herod*, and his long Abode at *Jerusalem*.

Nothing can be imagined more suitable or more graceful, than this whole Discourse of *Paul* before *Agrippa*; in which the Seriousness of the Christian, the Boldness of the Apostle, and the Politeness of the Gentleman and the Scholar, appear in a most beautiful Contrast, or rather a most happy Union.

V. 4. *From my youth, which was from the beginning*—that is, which was from the beginning of my Youth.

V. 5. *If they would testify*—But they would not: for they well knew what weight his former Life must add to his present Testimony.

V. 6. *And now*—This and the two following verses are in a kind of Parenthesis, and shew that what the Pharisees rightly taught concerning the Resurrection, *Paul* likewise as-

serted at this day. The 9th verse is connected with the fifth. For Pharisaism impelled him to persecute. *I stand in judgment for the hope of the promise*—Of the Resurrection. So it was in effect. For unless *Christ* had risen, there could have been no Resurrection of the dead. And it was chiefly for testifying the Resurrection of *Christ*, that the *Jews* still persecuted him.

V. 7. *Our twelve tribes*—For a great part of the ten tribes also had at various times returned from the East to their own Country. (*Jam. i. 1. 1 Pet. i. 1.*) *Worshiping continually night and day*—that is, This is what they aim at in all their public and private Worship.

V. 8. *Is it judged by you an incredible thing*—It was by *Festus*, (ch. xxv. 19.) to whom *Paul* answers, as if he had heard him discourse.

V. 9. *I thought*—when I was a Pharisee—that I ought to do many things—which he now enumerates.

V. 10. *I shut up many of the saints*—Men not only innocent, but good, just, holy. *I gave my vote against them*—that is, I joined with those who condemned them. Perhaps the chief Priests did also give him Power to vote on these Occasions.

V. 11. *I compelled them, that is, some of them, to blaspheme*—This is the most dreadful

of

12 I persecuted *them* even to foreign cities. Whereupon as I was going
 13 to Damascus, with authority and commission from the chief priests, At
 mid-day, O king, I saw in the way, a light from heaven, above the bright-
 ness of the sun, shining round me and them that journeyed with me.
 14 And when we were all fallen down to the earth, I heard a voice saying
 to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It*
 15 *is* hard for thee to kick against the goads. And I said, Who art thou,
 16 Lord? And he said, I am Jesus whom thou persecutest. But rise and
 stand upon thy feet; for I have appeared to thee for this purpose, to or-
 dain thee a minister and a witness, both of the things which thou hast
 17 seen, and of those in which I will appear to thee, Delivering thee
 18 from the people, and the Gentiles, to whom I now send thee, To open
 their eyes, that they may turn from darkness to light, and from the power
 of Satan to God; that they may receive through faith which is in me,
 forgiveness of sins, and an inheritance among them that are sanctified.
 19 From that time, O king Agrippa, I was not disobedient to the heavenly
 20 vision, But first to them at Damascus and at Jerusalem, and through all
 the country of Judea, and *then* to the Gentiles I declare, that they should
 21 repent and turn to God, doing works worthy of repentance. For
 these things the Jews seizing me in the temple, attempted to kill me

of all! Repent, ye enemies of the Gospel. If *Spirs*, who was compelled, suffered so terribly, what will become of those who compel, like *Saul*, but do not repent like him?

V. 13. *O king*—Most seasonably in the height of the Narration, does he thus fix the King's attention. *Above the brightness of the sun*. And no marvel. For what is the brightness of this created Sun, to the Sun of Righteousness—*the brightness of the Father's glory?*

V. 14. *In the Hebrew tongue*. St. Paul was not now speaking in *Hebrew*: When he was, ch. xxiii. 7. he did not add, *In the Hebrew tongue*. *Christ* used this tongue both on earth and from heaven. *To kick against the goads* is a *Syriac* Proverb, denoting both a fruitless and hurtful Attempt.

V. 17. *Delivering thee from the people*—the *Jews*—and the *Gentiles*, to whom, both *Jews* and *Gentiles*, I now send thee. Paul gives them to know, that the Liberty he enjoys even in bonds, was promised to him as well as his preaching to the *Gentiles*. *I*, denotes the Authority of the *Sender*. *Now*, the time whence his Mission was dated. For his Apostleship, as well as his Conversion, commenced at this

moment.

V. 18. *To open*—He opens them, who sends *Paul*; and he does it, by *Paul* who is sent—*Their eyes*—both of the *Jews* and *Gentiles*—*that they may turn*—through the Power of the Almighty—*from the spiritual Darkness* where-in they are involved, to the *Light of Divine Knowledge and Holiness, and from the power of Satan*, who now holds them in Sin, Guilt, and Misery, to the Love and happy Service of *God*: that they may receive through *Faith* (He seems to place the same Blessings in a fuller light) Pardon, Holiness, and Glory.

V. 19. *From that time*—Having received Power to obey—I was not disobedient—I did obey, I used that power. (*Gal. i. 16.*) So that even this Grace whereby St. Paul was influenced, was not irresistible.

V. 20. *I declare*—from that hour to this, both to *Jew* and *Gentile*—*that they should repent*—This Repentance, we may observe, is previous both to Inward and Outward Holiness.

V. 21. *For these things*—The Apostle now applies all that he had said.

V. 22. *How*

22 with their own hands. But having obtained help from God, I continue till this day, testifying both to small and great, saying nothing but what 23 both the prophets and Moses have declared should be, That the Christ having suffered, and being the first who rose from the dead, should shew 24 light to the people and to the Gentiles. And as he was thus making his defence, Festus said with a loud voice, Paul, thou art beside thyself, 25 much learning doth make thee mad. But he said, I am not mad, most 26 excellent Festus, but utter the words of truth and sobriety. For the king knoweth of these things; to whom also I speak with freedom; for I am persuaded none of these things are hidden from him; for this was not 27 done in a corner. King Agrippa, Believest thou the prophets? I know 28 that thou believest. Then Agrippa said unto Paul, Almost thou persuadedst me to be a Christian. And Paul said, I would to God, that not 29 only thou, but likewise all that hear me, were this day both almost and 30 altogether such as I am, except these bonds. And as he said this, the king rose up, and the governor, and Bernice, and they that sat with them.

V. 22. *Having obtained help from God*—When all other Help failed, God sent the Romans from the Castle, and so fulfilled the Promise he had made, ver. 17.

V. 24. *Festus said, Paul, thou art beside thyself*—To talk of men's rising from the dead! And of a Jew's inlightening not only his own Nation, but the polite and learned Greeks and Romans! Nay, *Festus*, it is thou that art beside thyself: That strikest quite wide of the mark. And no wonder: He saw that Nature did not act in Paul; but the Grace that acted in him he did not see. And therefore he took all this Ardor which animated the Apostle, for a mere Start of learned Frenzy.

V. 25. *I am not mad, most excellent Festus*—The style properly belonging to a Roman Pro-prietor. How inexpressibly beautiful is this Reply? How strong! yet how decent and respectful? Madmen seldom call men by their Names, and titles of Honour. Thus also St. Paul refutes the Charge—*But utter the words of truth* (confirmed in the next verse) *and sobriety*, the very reverse of Madness. And both these remain, even when the men of God act with the utmost vehemence.

V. 26. *For the king knoweth of these things*—St. Paul having refuted Festus, pursues his purpose, returning naturally, and as it were step by step, from Festus to Agrippa—*To whom I speak with freedom*—This freedom was one

Circumstance which Festus accounted Madness.

V. 27. *King Agrippa, Believest thou the prophets?* He that believes these, believes Paul, yea, and Christ. The Apostle now comes close to his Heart. What did Agrippa feel, when he heard this? *I know that thou believest*. Here Paul lays so fast hold on the King, that he can scarce make any resistance.

V. 28. *Then Agrippa said unto Paul, Almost thou persuadedst me to be a Christian!* See here, Festus, altogether an Heathen, Paul altogether a Christian; Agrippa, halting between both. Poor Agrippa! But almost persuaded? So near the Mark, and yet fall short! Another step, and thou art within the veil. Reader, stop not with Agrippa; but go on with Paul.

V. 29. *I would to God*—Agrippa had spoke of being a Christian, as a thing wholly in his own power. Paul gently corrects this Mistake; intimating, it is the Gift and the Work of God—that all that hear me—It was Modesty in St. Paul, not to apply directly to them all. Yet he looks upon them and observes them—*Were such as I am*—Christians indeed; full of righteousness, peace, and joy in the Holy Ghost. He speaks from a full Sense of his own Happiness, and an overflowing Love to all.

V. 30. *And as he said this, the king arose up*—An unspeakably precious moment to Agrippa. Whether he duly improved it, or no, we shall see in That Day!

B b b

V. 31. This

31 And as they were going away, they spake one to another, saying, This
32 man doth nothing worthy of death, or of bonds. And Agrippa said to
Festus, This man might have been set at liberty, if he had not appealed
unto Cefar.

XXVII. And as soon as it was determined, that we should sail into Italy, they
delivered Paul, and certain other prisoners, to a centurion named Julius,
2 of the Augustan Cohort. And going aboard a ship of Adramyttium,
that was to sail by the coasts of Asia, we set sail, Aristarchus, a Mace-
3 donian of Thessalonica, being with us. And the next day we reached
Sidon. And Julius treating Paul courteously, permitted *him* to go to *his*
4 friends, to refresh himself. And setting sail from thence, we sailed un-
5 der Cyprus, because the winds were contrary. And having sailed through
the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.
6 And the centurion finding a ship of Alexandria there, bound for Italy,
7 put us on board of it. And when we had sailed slowly many days, and
were scarce come over against Cnidus, the wind not suffering us, we
8 sailed under Crete, over-against Salmone. And passing it with difficulty,
9 we came to the Fair Havens, near which was the city Lasea. And as
much time was spent, and sailing was now dangerous, because the fast
10 was already past, Paul exhorted *them*, Saying to them, Sirs, I perceive
that this voyage is like to be with injury and much damage, not only to
11 the lading and the ship, but also to our lives. But the centurion regarded
the master and the owner of the vessel, more than the things, which
12 were spoken by Paul. And as the haven was not convenient to winter

V. 31. *This man doth nothing worthy of death, or of bonds*—They speak of his whole Life, not of one Action only. And could ye learn, nothing more than this, from that Discourse? A favourable Judgment of such a Preacher, is not all that God requires.

V. 1. *As soon as it was determined that we should sail*—As being a shorter and less expensive Passage to Rome.

V. 2. *Adramyttium* was a Sea-port of *Mysia*. *Aristarchus* and *Luke* went with *Paul* by choice, not being ashamed of his Bonds.

V. 3. *Julius treating Paul courteously*—Perhaps he had heard him make his Defence.

V. 4. *We sailed under Cyprus*—leaving it on the left-hand.

V. 7. *Cnidus* was a Cape and City of *Caria*.

V. 8. *The Fair Havens* still retain the name. But the City of *Lasea* is now utterly lost, together with many more of the hundred Cities, for which *Crete* was once so renowned.

V. 9. *The fast*, or Day of Atonement, was kept on the tenth of *Tisri*, that is the 25th of *September*. This was to them an ill time of sailing: not only because Winter was approaching, but also because of the sudden Storms, which are still common in the *Mediterranean*, at that time of year. *Paul exhorted them*—Not to leave *Crete*. Even in external things, Faith exerts itself with the greatest Presence of Mind, and Readiness of Advice.

V. 10. *Saying to them*—To the Centurion and other Officers.

V. 11. *The centurion regarded the master*—And indeed it is a general Rule, believe an Artificer in his own Art. Yet when there is the greatest need, a real Christian will often advise even better than Him.

V. 12. *Which is an haven*—having a double Opening, one to the South-west, the other to the North-west.

V. 14. *There*

in, the greater part advised to set sail from thence also, if by any means they might reach Phenice, to winter *there, which is* an haven of Crete
 13 looking to the south-west and north-west. And as the south wind
 blew gently, supposing they had obtained their purpose, they weighed
 14 anchor, and sailed on close by Crete. But not long after there arose
 15 against it a tempestuous wind called Euroclydon. And the ship being
 caught, and not able to bear up against the wind, we let *her* drive.
 16 And running under a certain Island called Clauda, we were hardly able
 17 to get masters of the boat: Which having taken up, they used helps,
 undergirding the ship, and fearing lest they should fall into the quick-
 18 sands, they struck sail, and so were driven. And as we were in an
 19 exceeding great storm, the next day they lightened the ship. And the
 third day we cast out with our own hands the tackling of the ship.
 20 And as neither sun nor stars appeared for many days, and no small tempest
 21 lay on *us*, all hope of our being saved was then taken away. But
 after long abstinence, Paul standing in the midst of them, said, Sirs, ye
 should have hearkened to me, and not have loosed from Crete, and *so*
 22 have avoided this injury and loss. Yet now I exhort you to be of good
 courage; for there shall be no loss of *any* life among you, but of the
 23 ship *only*. For there stood by me this night an angel of the God, whose
 24 I am, and whom I serve, Saying, Fear not, Paul; thou must be pre-
 sented before Cesar: and lo God hath given thee all them that sail with
 25 thee. Wherefore, Sirs, take courage: for I trust in God, that it shall
 26 be even as it hath been spoken to me. But we must be cast on a cer-

V. 14. *There arose a tempestuous wind, called in those parts Euroclydon.* This was a kind of Hurricane, not carrying them any one way, but tossing them backward and forward. These furious Winds are now called *Levanders*, and blow in all Directions from the North-east to the South-east.

V. 16. *We were hardly able to get masters of the boat*—to prevent its being staved.

V. 18. *They lightened the ship*—casting the heavy goods into the Sea.

V. 19. *We cast out the tackling of the ship*—Cutting away even those Masts that were not absolutely necessary.

V. 20. *Neither sun nor stars appeared for many days*—Which they could the less spare, before the Compass was found out.

V. 21. *This loss*—which is before your eyes.

V. 23. *The God, whose I am*—How short

a Compendium of Religion! Yet how full! Comprehending both Faith, Hope, and Love.

V. 24. *God hath given*—Paul had prayed for them. And God gave him their Lives; perhaps their Souls also. And the Centurion, subserving the Providence of God, gave to Paul the Lives of the Prisoners. How wonderfully does his Providence reign in the most contingent things? And rather will many bad men, be preserved with a few good, than one good man perish with many bad. So it was in this Ship: So it is in the World. *Thee*—At such a time as this, there was not the same Danger, which might otherwise have been, of St. Paul's seeming to speak out of Vanity, what he really spoke out of Necessity—*All the souls*—Not only all the Prisoners, as *Julius* afterwards did, ver. 43. Ask for Souls; they shall be given thee: yea, more than thou hopest for—*that sail with thee*—So that Paul in the fight.

tain island. And when the fourteenth night was come, as we were driven up and down in the Adriatic Sea, the sailors suspected, that they drew nigh some land. And founding, they found twenty fathoms; and having gone a little farther, founding again, they found fifteen fathoms. And fearing lest they should fall upon some rocky ground, they cast four anchors out of the stern, and wished for the day. But when the sailors were attempting to flee out of the ship, and had let down the boat into the sea, under pretence that they were going to carry out anchors from the ship-head, Paul said to the centurion and the soldiers, Unless these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let it fall off. And while the day was coming on, Paul exhorted them all to take food, saying, This day is the fourteenth that ye have tarried and continue fasting, having taken nothing. Therefore I exhort you to take food; for this is for your preservation; for there shall not an hair fall from the head of any of you. And having spoken thus, he took bread, and gave thanks to God before them all; and having broken *it*, he began to eat. Then were they all encouraged, and they also took meat. And we were in the ship in all, two hundred and seventy-six souls. And when they were satisfied with food, they lightened the ship, casting out the wheat into the sea. And when it was day, they did not know the land; but they observed a cer-

sight of God, was the Master and Pilot of the Ship.

V. 27. *The fourteenth night*—Since they left Crete, ver. 18, 19. *In the Adriatic Sea*—So the Antients called all that Part of the *Mediterranean*, which lay South of *Italy*.

V. 30. *The sailors were attempting to flee out of the ship*—Supposing the Boat would go more safely over the Shallows.

V. 31. *Unless these mariners abide in the ship*—without them ye know not how to manage her—*ye cannot be saved*—He does not say, *We*. That they would not have regarded. The Soldiers were not careful for the Lives of the Prisoners: Nor was *Paul* careful for his own.

We may learn hence, to use the most proper means for Security and Success, even while we depend on Divine Providence, and wait for the Accomplishment of God's own Promise. He never designed any Promise should encourage Rational Creatures to act in an irrational manner; or to remain inactive, when he has given them Natural Capacities of do-

ing, something at least, for their own Benefit. To expect the Accomplishment of any Promise, without exerting these, is at best vain and dangerous Presumption, if all, pretence of relying upon it, be not profane Hypocrisy.

V. 33. *Ye continue fasting, having taken nothing*—No regular meal; through a deep Sense of their Extreme Danger. Let us not wonder then, if men who have a deep Sense of the extreme Danger of everlasting Death, for a time forget even to eat their Bread, or to attend their worldly Affairs. Much less let us censure that as Madness, which may be the beginning of True Wisdom.

V. 34. *This is for your preservation*—that ye may be the better able to swim to shore.

V. 36. *Then were they all encouraged*—By his Example, as well as Words.

V. 38. *Casting out the wheat*—So firmly did they now depend on what *St. Paul* had said.

V. 39. *They did not know the land*—which they saw near them—*Having a level shore*.

V. 40. *loosing*

tain creek having a shore, into which they were minded, if possible, to
 40 thrust the ship: And having taken up the anchors, they committed
it to the sea, at the same time loosing the rudder-bands, and hoisting up
 41 the stay-sail to the wind, they made for the shore. But falling into a
 place where two seas met, they ran the ship a ground; and the fore-part
 sticking fast, remained immovable, but the hinder-part was broken by
 42 the force of the waves. And the counsel of the soldiers was, to kill the
 43 prisoners, lest any one should swim away and escape. But the centurion,
 being desirous to save Paul, hindered them from their purpose, and
 commanded those that could swim, throwing themselves *into the sea*, first
 44 to get away to land, And the rest, some on boards, and some on *broken*
pieces of the ship; and so it came to pass, that they all escaped safe to
 land.

XXVIII. And being escaped, we then knew, that the island was called Melita.
 2 And the barbarians shewed us uncommon kindness; for having kindled
 a fire, they brought us all to *it*, because of the present rain, and be-
 3 cause of the cold. Now as Paul was gathering a bundle of sticks,
 and laying them on the fire, a viper coming from the heat, fastened
 4 upon his hand. And when the barbarians saw the venomous animal
 hanging on his hand, they said one to another, Doubtless this man is a
 murderer, whom though he hath escaped the sea, vengeance hath not

V. 40. *loosing the rudder-bands*—Their Ships had frequently two Rudders, one on each side. These were fastened while they let the ship drive; but were now loosened, when they had need of them to steer her into the Creek.

V. 41. *A place where two seas met*—Probably by reason of a sand-bank, running parallel with the Shore.

V. 42. *the counsel*—cruel, unjust, ungrateful.

V. 44. *They all escaped safe to land*—And some of them doubtless received the Apostle as a Teacher sent from God. These would find their Deliverance from the fury of the Sea, but an Earnest of an infinitely greater Deliverance, and are long ere this, lodged with him in a more peaceful Harbour, than *Malta*, or than Earth could afford.

V. 1. *Melita*, or *Melita*, is about twelve miles broad, twenty long, and sixty distant from *Sicily* to the South. It yields abundance of Honey (whence its name was taken) with much Cotton, and is very fruitful, though it has only three foot depth of earth, above the solid Rock. The Emperor *Charles* the Fifth gave it, in 1530, to the Knights of *Rhodes*,

driven out of *Rhodes* by the *Turks*. They are a thousand in number, of whom five hundred always reside on the Island.

V. 2. *And the barbarians*—So the *Romans* and *Greeks* termed all Nations but their own. But surely the Generosity shewn by these uncultivated inhabitants of *Malta*, was far more valuable than all the Varnish which the politest Education could give, where it taught not Humanity and Compassion.

V. 4. *And when the barbarians saw*—they said—Seeing also his chains—*Doubtless this man is a murderer*—Such rarely go unpunished even in this life—*Whom vengeance hath not suffered to live*—They look upon him as a dead man already.

It is with pleasure we trace among these Barbarians, the Force of Conscience, and the Belief of a particular Providence: which some People of more Learning have stupidly thought it Philosophy to despise. But they erred in imagining, That Calamities must always be interpreted as Judgments. Let us guard against this; lest, like them, we condemn, not only the Innocent, but *the excellent of the earth*.

V. 5. *Hav-*

5 suffered to live. But having shaken off the venomous animal into the
6 fire, he felt no harm. However they expected, that he would have
swollen, or suddenly fallen down dead: but after having waited a con-
siderable time, seeing no mischief befall him, they changed their minds
and said, that he was a god.

7 And near that place was the estate of the chief man of the island,
named Publius, who receiving us into his house, entertained us courte-
8 ously three days. Now the father of Publius lay sick of a fever and
bloody flux; to whom Paul went in, and having prayed, laid his hands
9 on him and healed him. And when this was done, the rest also in the
10 island who had disorders, came and were healed, Who likewise ho-
noured us with many honours, and when we departed, put on board
such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which
12 had wintered in the island, whose sign was Castor and Pollux. And ar-
13 riving at Syracuse, we tarried *there* three days, Whence coasting round,
we came to Rhegium, and the south wind rising after one day, we came
14 the next to Puteoli: Where finding brethren, we were intreated to
15 tarry with them seven days, and so we went toward Rome. And the
brethren having heard of us, came out thence to meet us, *some* as far as
Appii Forum, and *others* to the Three Taverns, whom when Paul saw,
he thanked God and took courage.

16 AND when we came to Rome, the centurion delivered the prisoners
to the captain of the guard: but Paul was suffered to dwell by himself,

V. 5. *Having shaken off the venomous animal, he felt no harm.* The words of an eminent modern Historian are, "No venomous kind of Serpent now breeds in *Malta*, neither hurts if it be brought thither from another place. Children are seen there handling and playing even with Scorpions: I have seen one eating them." If this be so, it seems to be fixt by the Wisdom of GOD, as an eternal Memorial of what he once wrought there.

V. 6. *They changed their minds, and said, He was a god*—Such is the Stability of Human Reason! A little before he was a Murderer: And presently he is a God: (Just as the people of *Lyfira*; one hour sacrificing, and the next stoning.) Nay, but there is a Medium. He is neither a Murderer, nor a God; but a man of GOD—But natural men never run into greater mistakes, than in judging of the children of God.

V. 7. *The chief man of the island*—in wealth,

3

if not in Power also. *Three days*—The first three days of our Stay on the Island.

V. 11. *Whose sign was*—It was the custom of the Antients, to have Images on the head of their Ships, from which they took their Names.—*Castor and Pollux*—Two Heathen Gods, who were thought favourable to Mariners.

V. 15. *The brethren*—that is, the Christians—*came out thence to meet us*—It is remarkable, that there is no certain Account, by whom Christianity was planted at Rome. Probably some Inhabitants of that City, were at Jerusalem on the day of Pentecost, (*Acts* ii. 10.) and being then converted themselves, carried the Gospel thither at their return. *Appii Forum* was a town fifty one miles from Rome; *the Three Taverns* about thirty. *He took courage*—He saw Christ was at Rome also, and now forgot all the Troubles of his Journey.

V. 16. *With the soldier*—to whom he was chained, as the Roman Custom was.

V. 17. *And*

17 with the soldier that kept him. And after three days, Paul called the chief of the Jews together. And when they were come together, he said to them, Brethren, though I have done nothing against the people, or the customs of our fathers, yet have I been delivered a prisoner from
 18 Jerusalem into the hands of the Romans: Who having examined me, were willing to have released *me*, because there was no cause of death in
 19 me. But when the Jews opposed *it*, I was constrained to appeal to
 20 Cæsar; not that I had any thing to accuse my nation of. For this cause therefore have I intreated, to see and speak with you; for *it is* on ac-
 21 count of the hope of Israel, *that* I am bound with this chain. And they said to him, We have neither received letters from Judea concern-
 ing thee, nor hath any of the brethren coming hither, related or spoke
 22 any evil of thee. But we desire to hear of thee what thou thinkest; for concerning this sect, we know, that it is every where spoken against.
 23 And having appointed him a day, many came to him at his lodging, to whom he expounded the kingdom of God, testifying and persuading them concerning Jesus, both from the law of Moses and the prophets,
 24 from morning till evening. And some believed the things that were
 25 spoken, and some believed not. And not agreeing with each other, they brake up the assembly, after Paul had spoken one word, Well spake the
 26 Holy Ghost by the prophet Isaiah to your fathers, Saying, * Go to this people and say, Hearing ye shall hear, and shall not understand, and see-

V. 17. *And after three days*—Given to Rest and Prayer—*Paul called the chief of the Jews together*—He always fought the Jews first; but being now bound, he could not so conveniently go round to them. *Though I have done nothing*—Seeing him chained, they might have suspected he had. Therefore he first obviates this Suspicion.

V. 19. *When the Jews opposed it*—He speaks tenderly of them, not mentioning their repeated Attempts to murder him. *Not that I had any thing to accuse my Nation of*—Not that I had any Design to accuse others, but merely to defend myself.

V. 20. *The hope of Israel*—What Israel hopes for, namely the *Messiah*, and the Resurrection.

V. 21. *We have neither received letters concerning thee*—There must have been a peculiar Providence in this—*nor has any of the brethren*—the Jews—*related*—professedly, in a set Discourse—*or spoke*—occasionally, in Con-

versation—*any evil of thee*—How must the Bridle then have been in their mouth!

V. 22. *This sect we know is every where spoken against*. This is no Proof at all of a bad Cause, but a very probable Mark of a good one.

V. 23. *To whom he expounded the kingdom of God, testifying and persuading them concerning Jesus*—These were his two grand Topics, 1. That the Kingdom of the *Messiah*, was of a Spiritual, not Temporal Nature: 2. That *Jesus of Nazareth* was the very person foretold, as the Lord of that Kingdom. On this head, he had as much need to persuade as to convince, their Will making as strong a resistance as their Understanding.

V. 24. *And some believed the things that were spoken*—With the Heart, as well as Understanding.

V. 25. *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

V. 26. *Hearing ye shall hear*—that is, Ye

* *Isai. vi. 9, &c.*

27 ing ye shall see, and shall not perceive. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should be converted, and I
28 should heal them. Be it known therefore unto you, that the salvation
29 of GOD is sent to the Gentiles, and they will hear. And when he had said these things, the Jews departed, having great debating with each other.

30 AND Paul continued two whole years in his own hired house, and re-
31 ceived all that came to him, Preaching the kingdom of GOD, and teaching the things that relate to the Lord Jesus Christ, with all freedom of speech, no man forbidding him.

shall most surely hear—and shall not understand—The words manifestly denote a judicial Blindness, consequent upon a wilful and obstinate Resistance to the Truth. First they *would* not, afterwards they *could* not believe.

V. 28. *The salvation of GOD is sent to the Gentiles*—Namely, from this time. Before this, no Apostle had been at *Rome*. St. Paul was the first.

V. 30. *And Paul continued two whole years*—After which this Book was wrote, long before St. Paul's Death, and was undoubtedly published with his Approbation by St. Luke, who continued with him to the last, 2 Tim. iv. 11. —*And received all that came to him*—Whether they were *Jews* or *Gentiles*. These two Years

completed twenty-five years after our Saviour's Passion. Such Progress had the Gospel made by that time, in the Parts of the World which lay West of *Jerusalem*, by the Ministry of St. Paul among the *Gentiles*. How far Eastward the other Apostles had carried it in the same time, History does not so exactly inform us.

V. 31. *No man forbidding him*—Such was the Victory of the Word of GOD. Whilst Paul was preaching at *Rome*, the Gospel shone with its highest lustre. Here therefore the *Acts of the Apostles* end; and end with great advantage. Otherwise St. Luke could easily have continued his Narrative to the Apostle's Death.

NOTES

N O T E S

O N

ST. PAUL'S Epistle to the ROMANS.

MANY of the Writings of the New Testament are written in the form of Epistles. Such are not only those of *St. Paul, James, Peter, Jude*, but also both the Treatises of *St. Luke*, and all the Writings of *St. John*. Nay, we have seven Epistles herein, which the Lord Jesus himself sent by the hand of *John* to the seven Churches: Yea, the whole *Revelation* is no other than an Epistle from him.

Concerning the Epistles of *St. Paul*, we may observe he writes in a very different manner, to those Churches which he had planted himself, and to those *who had not seen his face in the flesh*. In his Letters to the former, a loving or sharp Familiarity appears, as their Behaviour was more or less suitable to the Gospel. To the latter, he proposes the pure, unmixed Gospel, in a more general and abstract manner.

As to the time wherein he wrote his Epistles, it is probable he wrote, about the Year of *Christ*, according to the common Reckoning,

48 from <i>Corinth</i>	the Epistles to the <i>Thessalonians</i> :
49 from <i>Phrygia</i>	to the <i>Galatians</i> :
52 from <i>Ephesus</i>	the first to the <i>Corinthians</i> :
from <i>Troas</i>	the first Epistle to <i>Timothy</i> :
from <i>Macedonia</i>	the second to the <i>Corinthians</i> , and that to <i>Titus</i> :
from <i>Corinth</i>	to the <i>Romans</i> :
57 from <i>Rome</i>	to the <i>Philippians</i> , to <i>Philemon</i> , to the <i>Ephesians</i> and <i>Colossians</i> :
58 from <i>Italy</i>	to the <i>Hebrews</i> :
66 from <i>Rome</i>	the second to <i>Timothy</i> .

As to the General Epistles, it seems *St. James* wrote a little before his Death, which was A. D. 63. *St. Peter*, who was martyr'd in the year 67, wrote his latter Epistle a little before his Death, and not long after his former. *St. Jude* wrote after him, when the mystery of iniquity was gaining ground swiftly. *St. John* is believed to have wrote all his Epistles, a little before his Departure. *The Revelation* he wrote A. D. 96.

That *St. Paul* wrote this Epistle from *Corinth* we may learn, from his commending to the *Romans Phebe* a Servant of the Church of *Cenchrea* (ch. xvi. 1.) a Port of *Corinth*, and from his mentioning the Salutations of *Caius* and *Eraustus* (ch. xvi. 23.) who were both *Corinthians*. Those to whom he wrote, seem to have been chiefly Foreigners, both *Jews* and *Gentiles*, whom Business drew from other Provinces: As appears, both by his writing in *Greek*, and by his Salutations of several former Acquaintance.

His chief Design herein is to shew, 1. That neither the *Gentiles* by the Law of Nature, nor the *Jews* by the Law of *Moses*, could obtain Justification before God: And that therefore it was necessary for both to seek it from the free Mercy of God by Faith. 2. That God has an absolute Right, to shew Mercy on what Terms he pleases, and to withhold it from those who will not accept it on his own Terms.

The Epistle consists of Five Parts,

- | | | |
|---|--------------|---|
| I. The Introduction, | C. i. 1—15. | Both together are under Sin, |
| II. The Proposition, briefly proved, | | C. iii. 1—20. |
| 1. Concerning Faith and Justification, | | 24—31. |
| 2. Concerning Salvation, | | |
| 3. Concerning the Equality of Believers, Jews, or Gentiles, | 16, 17. | 2. Concerning Salvation, |
| To these three Parts, whereof the First is treated of | C. i. 18—iv. | as appears by the Example of Abraham, and the Testimony of David, |
| The Second | C. v.—viii. | C. iv. 1—25. |
| The Third | C. ix—xi. | 3. Concerning the equal Privileges of Jewish and Gentile Believers, |
| not only the Treatise itself, but also the Exhortation answers in the same Order. | | C. v.—viii. |
| III. The Treatise, | | IV. The Exhortation, |
| 1. Concerning Justification, which is | | C. xii. 1, 2. |
| 1. Not by Works, for | 18. | 1. Concerning Faith and its Fruits, Love and Practical Holiness, |
| The Gentiles, | C. ii. 1—10. | 3—21. |
| The Jews, and | 11—29. | C. xiii. 1—10. |
| | | 2. Concerning Salvation, |
| | | 11—14. |
| | | 3. Of the Conjunction of Jews and Gentiles, |
| | | C. xiv. 1—xv. 13. |
| | | V. The Conclusion, |
| | | 14—xvi. 25. |

To express the Design and Contents of this Epistle, a little more at large. The Apostle labours throughout, to fix in those to whom he writes, a deep Sense of the Excellency of the Gospel, and to engage them to act suitably to it. For this purpose after a General Salutation, (ch. i. 1—7.) and Profession of his Affection for them (ver. 8—15.) he declares he shall not be ashamed openly to maintain the Gospel at *Rome*, seeing it is the powerful Instrument of Salvation, both to *Jews* and *Gentiles*, by means of Faith. (ver. 16, 17.) And in order to demonstrate this, he shews,

1. That the World greatly needed such a Dispensation, the *Gentiles* being in a most abandoned State; (ver. 18—32.) and the *Jews*, though condemning others, being themselves no better: (ch. ii. 1—29.) As, notwithstanding some Cavils, which he obviates, (ch. iii. 1—8.) their own Scriptures testify. (9—19.) So that all were under a Necessity of seeking Justification by this Method. (20—31.)

2. That *Abraham* and *David* themselves sought Justification, by Faith, and not by Works, (ch. iv. 1—25.)

3. That all who believe are brought into so happy a State, as turns the greatest Afflictions into matter of Joy. (ch. v. 1—11.)

4. That the Evils brought on Mankind by *Adam*, are abundantly recompensed to all that believe in *Christ*. (12—21.)

5. That far from dissolving the Obligations to Practical Holiness, the Gospel increases them by peculiar Obligations. (ch. vi. 1—23.)

In order to convince them of these things the more deeply, and to remove their Fondness for the *Mosaic Law*, now they were married to *Christ* by Faith in him, (ch. vii. 1—6.) he shews how unable the Motives of the Law were to produce that Holiness, which Believers obtain, by a living Faith in the Gospel; (ch. vii. 7—25. viii. 1, 2.) and then gives a more particular View of those things, which rendered the Gospel effectual to this great End. (ver. 3—39.)

That even the *Gentiles*, if they believed, should have a share in these Blessings; and that the *Jews*, if they believed not, should be excluded from them, being a point of great importance, the Apostle bestows the ix, x, and xith Chapters in settling it. He begins the ixth Chapter, by expressing his tender Love and high Esteem for the *Jewish Nation*, (ver. 1—5.) and then shews,

1. That God's rejecting great Part of the seed of *Abraham*, yea, and of *Isaac* too, was undeniable Fact. (6—13.)

2. That God had not chosen Them to such peculiar Privileges, for any kind of Goodness either in them or their Fathers. (14—24.)

3. That his accepting the *Gentiles*, and rejecting many of the *Jews*, had been foretold both by *Hosea* and *Isaiah*. (ver. 25—33.)

4. That

4. That God had offered Salvation to *Jews* and *Gentiles* on the same terms, though the *Jews* had rejected it. (ch. x. 1—21.)

5. That though the Rejection of *Israel* for their obstinacy was General, yet it was not Total: there being still a remnant among them, who did embrace the Gospel. (ch. xi. 1—10.)

6. That the Rejection of the rest was not Final, but in the End *all Israel should be saved*. (ver. 11—31.) And,

7. That meantime even their Obstinacy and Rejection served to display the unsearchable Wisdom and Love of God. (ver. 32—36.)

The rest of the Epistle contains Practical Instructions and Exhortations. He particularly urges, 1. An entire Consecration of themselves to God, and a Care to glorify him by a faithful Improvement of their several Talents: (ch. xii. 1—21.) 2. Devotion, Patience, Hospitality, mutual Sympathy, Humility, Peace, and Meekness; (ver. 12—21.) 3. Obedience to Magistrates, Justice in all its Branches, Love, the fulfilling of the Law, and universal Holiness: (ch. xiii. 1—14.) 4. Mutual Candor between those who differed in Judgment, touching the observance of the Ceremonial Law; (ch. xiv. 1—23. xv. 1—17.) in enforcing which he is led to mention the Extent of his own Labours, and his purpose of visiting the *Romans*, in the mean time recommending himself to their Prayers. (ver. 18—33.) And after many Salutations, (ch. xvi. 1—16.) and a Caution against those who caused Divisions, he concludes with a suitable Blessing and Doxology. (ver. 17—27.)

R O M A N S.

Chap. I. **P**AUL, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God, Which he had promised before, by his prophets in the holy scriptures, Concerning his Son, Jesus Christ, our Lord, who was of the seed of David, according to the flesh, But declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, By whom we have received grace

V. 1. *Paul, a servant of Jesus Christ*—To this Introduction the Conclusion answers. (ch. xv. 15, &c.) *Called to be an apostle*—And made an Apostle by that Calling. While God calls, he makes what he calls. As the Judaizing Teachers disputed his claim to the Apostolical Office, it is with great Propriety that he asserts it in the very Entrance of an Epistle, wherein their Principles are entirely overthrown. And various other proper and important Thoughts are suggested in this short Introduction: Particularly, the Prophecies concerning the Gospel, the Descent of *Jesus* from *David*, the great Doctrines of his Godhead and Resurrection, the sending the Gospel to the *Gentiles*, the Privileges of Christians, and the Obedience and Holiness, to which they were obliged, in virtue of their Profession. *Separated*—by God, not only from the bulk of other men, from other *Jews*, from other Disciples, but even from other Christian

Teachers, to be a peculiar Instrument of God in spreading the Gospel.

V. 2. *Which he promised before*: Of old time, frequently, solemnly. And the Promise and Accomplishment confirm each other.

V. 3. *Who was of the seed of David, according to the flesh*—that is, which regard to his Human Nature. Both the Natures of our Saviour are here mentioned: But the Human is mentioned first, because the Divine was not manifested in its full Evidence, till after his Resurrection.

V. 4. *But powerfully declared to be the Son of God, according to the Spirit of holiness*—that is, According to his Divine Nature—*By the resurrection from the dead*. For this is both the Fountain and the Object of our Faith; and the preaching of the Apostles was the Consequence of *Christ's* Resurrection.

V. 5. *By whom we have received*—I and the other Apostles—*Grace and apostleship*—in order

and apostleship, for obedience to the faith in all nations for his name,
 6 Among whom are ye also, the called of Jesus Christ: To all that are
 7 in Rome, *who are* beloved of God, called *and* holy, Grace to you, and
 peace from God the Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ, for you all, that your
 9 faith is spoken of through the whole world. For God, whom I serve
 with my spirit in the gospel of his Son, is my witness, how incessantly I
 10 make mention of you, Always requesting in my prayers to come unto
 you, if by any means now at length I may have a prosperous journey by
 11 the will of God. For I long to see you, that I may impart to you some

der to which most important Office a singular Measure of Grace was needful — *for obedience to the faith in all nations* — that is, that all nations may embrace the Faith of Christ — *For his name* — for his sake, out of regard to him.

V. 6. *Among whom* — nations brought to the obedience of Faith — *are ye also* — But St. Paul gives them no Preeminence above others.

V. 7. *To all that are in Rome* — Most of these were Heathens by birth, (ver. 13.) tho' with *Jews* mixt among them. They were scattered up and down in that large City, and not yet reduced into the Form of a Church. Only some had begun to meet, in the House of *Aquila* and *Priscilla* — *Beloved of God* — And from his free Love, not for any Merit of yours, called by his Word and his Spirit to believe in Him, *and* now through Faith, *Holy* as He is *Holy* — *Grace* the peculiar Favour of God — *and peace* — all manner of Blessings, Temporal, Spiritual, and Eternal — *From God the Father, and the Lord Jesus Christ*. This is the usual way wherein the Apostles speak, "God the Father," "God our Father," Nor do they often in speaking of him, use the word, Lord, as it implies the proper Name of God, Jehovah. In the Old Testament indeed, the holy men generally said, The Lord our God. For they were then as it were Servants; whereas now they are Sons. And Sons so well know their Father, that they need not frequently mention his proper Name. It is one and the same Peace, and one and the same Grace, which is from God and from *Jesus Christ*. Our Trust and Prayer fix on God, as he is the Father of *Christ*, and on *Christ*, as he presents us to the Father.

V. 8. *I thank* — In the very Entrance of this one Epistle, are the traces of all Spiritual

Affections: But of Thankfulness above all; with the Expression of which almost all St. Paul's Epistles begin. He here particularly thanks God, that what otherwise himself should have done, was done at Rome already. *My God* — This very Word expresses Faith, Hope, Love, and consequently all True Religion — *through Jesus Christ* — The Gifts of God all pass through *Christ* to us: and all our Petitions and Thanksgivings pass through *Christ* to God — *that your faith is spoken of* — In this kind of Congratulations, St. Paul describes either the whole of Christianity, as Col. i. 3, &c. or some Part of it, as 1 Cor. i. 5. Accordingly here he mentions the *Faith* of the *Romans*, suitably to his Design. (ver. 12, 17.) *Is spoken of through the whole world* — This joyful News spreading every where, that there were Christians also in the Imperial City. And the Goodness and Wisdom of God established Faith in the chief Cities; in *Jerusalem* and *Rome* particularly, that from thence it might be diffused to all Nations.

V. 9. *God whom I serve* — as an Apostle — *in my spirit* — not only with my Body, but with my inmost Soul — *in the gospel* — by preaching it.

V. 10. *Always* — In all my solemn Addresses to God — *if by any means now at length* — This Accumulation of Particles declares the Strength of his Desire.

V. 11. *That I may impart to you* — Face to face, by laying on of Hands, Prayer, Preaching the Gospel, private Conversation — *some spiritual gift* — With such Gifts the *Corinthians*, who had enjoyed the Presence of St. Paul, abounded. (1 Cor. i. 7. xii. 1. xiv. 1.) So did the *Galatians* likewise. (Gal. iii. 5.) And indeed all those Churches, which had had the presence of any of the Apostles, had peculiar Advantages

in

12 spiritual gift, that ye may be established, That is, to be comforted to-
 13 gether with you, by the mutual faith both of you and me. Now I
 would not have you ignorant, brethren, that I have often purposed to
 come to you, (though I have been hindred hitherto) that I might have
 14 some fruit among you also, even as among the other Gentiles. I am a
 debtor both to the Greeks and the barbarians, both to the wise and to the
 15 unwise. Therefore, as much as in me is, I am ready to preach the gos-
 16 pel to you also who are at Rome. For I am not ashamed of the gos-
 pel; for it is the power of God unto salvation to every one that believeth,
 17 both to the Jew and to the Gentile. For the righteousness of God is
 revealed therein from faith to faith; as it is written, * The just shall
 live by faith.

in this kind, from the laying on of their Hands. (*Acts* xix. 6. viii. 17, &c. *2 Tim.* i. 6.) But as yet the Romans were greatly inferior to them in this respect. For which reason the Apostle in the xiith Chapter also says little, if any thing, of their Spiritual Gifts. He therefore desires to impart some, *that they might be established*; for by these was the testimony of Christ confirmed among them. That St. Peter had no more been at Rome than St. Paul, at the time when this Epistle was wrote, appears from the General Tenor thereof, and from this Place in particular. For otherwise what St. Paul wishes to impart to the Romans, St. Peter would have imparted already.

V. 12. *That is, I long to be comforted—by the mutual faith both of you and me.* He not only associates the Romans with, but even prefers them before himself. How different is this style of the Apostle, from that of the Modern Court of Rome!

V. 13. *Brethren*—A frequent, holy, simple, sweet, and yet grand Appellation. The Apostles but rarely address Persons by their Names, as, *O ye Corinthians*; *O Timothy*. St. Paul generally uses this Appellation, *Brethren*; sometimes in Exhortation, *My beloved*; or, *My beloved brethren*. St. James, *Brethren, My brethren, My beloved brethren*. St. Peter and Jude always, *Beloved*. St. John frequently, *Beloved*; once *Brethren*; oftner than once, *My little children*—*I though I have been hindred hitherto*—Either by business, (see ch. xv. 22.) or persecution, (*1 Thess.* ii. 2.) or the Spirit. (*Acts* xvi. 7.) *That I might have some fruit*—of my Ministerial Labours—*even as I have already*

had from the many Churches I have planted and watered among the other Gentiles.

V. 14. *To the Greeks and the barbarians*—He includes the Romans under the Greeks, so that this Division comprizes all Nations—*Both to the wise and the unwise*—for there were unwise even among the Greeks, and wise even among the Barbarians. *I am a debtor to all*; by my Divine Mission to them.

V. 16. *For I am not ashamed of the gospel*—To the world indeed it is Folly and Weakness. (*1 Cor.* i. 18.) Therefore in the judgment of the World, he ought to be ashamed of it; especially at Rome, the Head and Theatre of the world. But Paul is not ashamed; knowing *it is the power of God unto salvation, to every one that believeth*—The great and gloriously powerful means of saving all who accept Salvation in God's own way. As St. Paul comprizes the Sum of the Gospel in this Epistle, so the Sum of the Epistle in this and the following Verse—*Both to the Jew and to the Gentile*. There is a noble Frankness, as well as a comprehensive Sense in these words, by which he on the one hand shews the Jews their absolute need of the Gospel, and on the other, tells the politest and greatest Nation in the world, both that their Salvation depended on receiving it, and that the first Offers of it were in every place to be made to the despised Jews.

V. 17. *The righteousness of God*—This Expression sometimes means, God's eternal, essential Righteousness, which includes both Justice and Mercy, and is eminently shewn, in condemning Sin, and yet justifying the Sinner. Sometimes it means that Righteousness,

* *Hab.* ii. 4.

18 FOR the wrath of GOD is revealed from heaven, against all ungodliness and unrighteousness of men, who detain the truth in unrighteousness. For what is to be known of GOD, is manifest in them; for GOD hath shewed *it* to them. For those things of him which are invisible, both his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things which are made, so that they are without excuse: Because knowing GOD, they did not glorify *him* as GOD, neither were thankful, but became vain in their reasonings, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the incorruptible GOD into an

by which a man, through the Gift of GOD is made and is righteous. And that both by apprehending the Righteousness of *Christ* through Faith, and by a Conformity to the essential Righteousness of GOD. St. Paul, when treating of Justification, means hereby, the Righteousness of Faith: therefore called *The Righteousness of GOD*, because GOD found out and prepared, reveals and gives, approves and crowns it. In this verse the expression means, The whole Benefit of GOD through *Christ* for the Salvation of a Sinner. *Is revealed*. Mention is made here, and ver. 18. of a twofold Revelation, of *Wrath* and of *Righteousness*: the former, little known to Nature, by the Law; the latter, wholly unknown to Nature, by the Gospel. That goes before and prepares the way; this follows: Each, the Apostle says, *is revealed*, at the present time in opposition to the times of Ignorance—*From faith to faith*—By a gradual Series of still clearer and clearer Promises. *As it is written*—St. Paul had just laid down three Positions, 1. Righteousness is by Faith. (ver. 17.) 2. Salvation is by Righteousness. (ver. 16.) 3. Both to the *Jew* and to the *Gentiles* (ver. 16.) Now all these are confirmed by that single Sentence, *The just shall live by Faith*: Which was primarily spoken, of those who preserved their lives, when the *Chaldeans* besieged *Jerusalem*, by believing the Declarations of GOD, and acting according to them.

V. 18. *For*—there is no other way of obtaining Life and Salvation. Having laid down his Proposition, the Apostle now enters upon the Proof of it. His first Argument is, The Law condemns all men, as being under Sin. None therefore is justified by the Works of the Law. This is treated of to ch. iii. 20. And hence he infers, Therefore Justification is by

Faith. *The wrath of GOD is revealed*—Not only by frequent and signal Interpositions of Divine Providence, but likewise in the Sacred Oracles, and by us, his Messengers—*From heaven*—This speaks the Majesty of him whose wrath is revealed, his all-seeing Eye, and the Extent of his Wrath: Whatever is under Heaven, is under his Wrath, Believers in *Christ* excepted. *Against all ungodliness and unrighteousness*—These two are treated of ver. 23, &c.—*of men*—He is speaking here of the *Gentiles*, and chiefly the wisest of them—*who detain the truth*—for it struggles against their wickedness—in *unrighteousness*—the word here includes ungodliness also.

V. 19. *For what is to be known of GOD*—Those great Principles which are indispensably necessary to be known—*for GOD hath shewed it to them*—by the light which inlightens every man that cometh into the world.

V. 20. *For those things of him which are invisible are seen*—by the Eye of the mind—*being understood*—they are seen by them, and them only, who use their Understanding.

V. 21. *Because knowing GOD*—for the wiser Heathens did know, that there was one Supreme GOD: yet from low and base Considerations, they conformed to the Idolatry of the Vulgar. *They did not glorify him as GOD, neither were thankful*. Neither did they thank him for his Benefits, nor glorify him for his Divine Perfections—*but became vain*—like the idols they worshipped—in *their reasonings*—various, uncertain, foolish. What a terrible Instance have we of this, in the writings of *Lucretius*? What *vain Reasonings*, and how *dark* a heart, amidst so pompous Professions of Wisdom?

V. 23. *And changed*—with the utmost Folly! Here are three Degrees of Ungodliness and

image in the likeness of corruptible man, and of four-
 24 footed creatures and reptiles. Wherefore God also gave them up to
 uncleanness in the desires of their hearts, to dishonour their bodies
 25 among themselves; Who changed the truth of God into a lie, and
 worshiped and served the creature above the creator, who is blessed for
 26 ever! Amen. Therefore God gave them up to vile affections; for
 even their women changed the natural use to that which is against na-
 27 ture: And likewise also the men, leaving the natural use of the women,
 burned in their lust toward each other, men with men working filthi-
 ness, and receiving in themselves the just recompence of their error.
 28 And as they were not careful to retain God in *their* knowledge, God
 gave them up to an undiscerning mind, to do things not expedient,
 29 Filled with all injustice, maliciousness, covetousness, wickedness: full of
 30 envy, murder, contention, deceit, malignity: Whisperers, backbiters:
 haters of God, violent, proud: boasters, inventers of evil things: dis-
 31 obedient to parents, Without understanding, covenant-breakers, with-

and of Punishment. The First is described, ver. 21—24. The Second, ver. 25—27. The Third, in the 28th and following Verses. The Punishment in each Case is express'd by God gave them up. If a man will not worship God as God, he is so left to himself, that he throws away his very Manhood. *Reptiles*—or creeping things—As Beetles, and various kinds of Serpents.

V. 24. *Wherefore*—One Punishment of Sin is from the very Nature of it, as ver. 27. Another, as here, is from vindictive Justice. *Uncleanness*—Ungodliness and Uncleanness are frequently joined; (1 *Theff.* iv. 5.) as are the Knowledge of God and Purity.

V. 25. *Who changed the truth*—the true worship of God—*into a lie*—false, abominable Idolatries—and *worshiped*—inwardly—and *served*—outwardly.

V. 26. *Therefore God gave them up to vile affections*—To which the Heathen Romans were then abandoned to the last degree; and none more than the Emperors themselves.

V. 27. *Receiving the just recompence of their error*—their Idolatry: Being punished with that unnatural Lust, which was as horrible a dishonour to the Body, as their Idolatry was to God.

V. 28. *God gave them up to an undiscerning mind*—treated of ver. 32. *to do things not expedient*, (even the vilest Abominations) treated of ver. 29—31.

V. 29. *Filled with all injustice*—This stands

in the first place, *Unmercifulness* in the last. The whole Enumeration contains nine particulars relating to the Affections, two to Conversation; three respecting God, themselves and their Neighbour; two the transacting of outward Affairs; and six the various Relations wherein they stood. *Maliciousness*—The Greek word properly implies a Temper, which delights in hurting another, even without any Advantage to itself.

V. 30. *Haters of God*—that is, Rebels against him, who cast him from them; Deniers of his Providence, or Accusers of his Justice in their Adversities. *Inventers of evil things*—Of new Pleasures, new Ways of Gain, new Arts of Hurting, particularly in War.

V. 31. *Covenant-breakers*—It is well known, the Romans, as a Nation, from the very beginning of their Commonwealth, never made any Scruple of vacating altogether the most solemn Engagement, if they did not like it, though made by their supreme Magistrate, in the Name of the whole People. They only gave up the General who had made it, and then supposed themselves to be at full liberty. *Without natural affection*. The Custom of *exposing* their own new-born Children, to perish by Cold, Hunger, or wild Beasts, which so generally prevailed in the Heathen World, particularly among the Greeks and Romans, was an amazing Instance of this; as is also that of killing their aged and helpless Parents.

V. 32. *Not*

32 out natural affection, implacable, unmerciful. Who knowing the righteous judgment of God, that they who do such things are worthy of death, not only do the same, but have pleasure in those that do them.

II. Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest the other, thou condemnest thyself; 2 for thou that judgest dost the same things. For we know that the judgment of God is according to truth, against them who do such 3 things. And thinkest thou this, O man, who judgest them that do such things, and dost the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to re- 5 pentance? But after thy hardness and impenitent heart treasurest up to thyself wrath in the day of wrath, and revelation, and righteous judg- 6 ment of God? Who will * render to every one according to his works: 7 To them that by patient continuance in well-doing seek for glory, and 8 honour, and immortality, eternal life. But to them that are contentious, and do not obey the truth, but obey unrighteousness, *shall be indignation*

V. 32. *Not only do the same, but have pleasure in those that do them*—This is the highest degree of wickedness. A man may be hurried by his Passions to do the thing he hates. But he that has pleasure in those that do evil, loves wickedness for wickedness sake. And hereby he encourages them in sin, and heaps the Guilt of others upon his own.

V. 1. *Therefore*—The Apostle now makes a transition from the *Gentiles* to the *Jews*, till at ver. 6. he comprizes both—*Thou art inexcusable*—Seeing Knowledge without Practice only increases Guilt. *O man*—Having before spoken of the *Gentile* in the Third Person, he addresses the *Jew* in the Second Person. But he calls him by a common Appellation, as not acknowledging him to be a *Jew*. (See ver. 17, 28.) *Whosoever thou art that judgest*—Censurest, condemnest—for *wherein thou judgest the other*—the heathen—*thou dost the same things*—in effect: in many Instances.

V. 2. *For we know*—without thy teaching—that the judgment of God—not thine, who exceptest thyself from its Sentence—is according to truth—is just, making no Exception, (ver. 5, 6, 11.) and reaches the Heart, as well as the Life. (ver. 16.)

V. 3. *That thou shalt escape*—rather than the *Gentile*.

V. 4. *Or despisest thou*—Dost thou go farther still, from hoping to escape his Wrath, to the Abuse of his Love?—*The riches*—the abundance—*of his goodness, forbearance, and long suffering*—seeing thou both hast sinned, dost sin, and wilt sin. All these are afterwards comprized in the single word *Goodness*—*leadeth thee*—that is, is designed of God to lead thee.

V. 5. *Treasurest up wrath*—Although thou thinkest, thou art treasuring up all good things. O what a treasure may a man lay up either way, in this short Day of Life! *To thyself*—Not to him whom thou judgest—*In the day of wrath, and revelation, and righteous judgment of God*—Just opposite to the *goodness, and forbearance, and long suffering of God*. When God shall be revealed, then shall also be revealed the secrets of men's hearts, ver. 16. *Forbearance and revelation* respect God, and are opposed to each other: *long suffering and righteous judgment* respect the sinner: *goodness and wrath* are words of a more general import.

V. 7. *To them that seek for glory*—For pure Love does not exclude Faith, Hope, Desire, 1 Cor. xv. 58.

V. 8. *But to them that are contentious*—Like thee, O *Jew*, who thus fightest against God.

* Prov. xxiv. 12.

9 and wrath, tribulation and anguish, *Even* upon every soul of man who
 10 worketh evil, of the Jew first, and also the Gentile: But glory, honour,
 and peace *shall be* to every one who worketh good, to the Jew first, and
 11 also to the Gentile. For there is no respect of persons with God.
 12 For as many as have sinned without the law, shall also perish without the
 law; and as many as have sinned under the law, shall be judged by the
 13 law. For not the hearers of the law *are* just before God, but the
 14 doers of the law shall be justified. For when the Gentiles, who have
 not the law, do by nature the things contained in the law, these not
 15 having the law, are a law to themselves; Who shew the work of the
 law written upon their hearts, their conscience also bearing witness, and

The Character of a false Jew is Disobedience, Stubbornness, Impatience—*Indignation and wrath, tribulation and anguish*—Alluding to *Psal. lxxviii. 49. He cast upon them—the Egyptians, the fierceness of his anger, wrath, and indignation, and trouble; and finely intimating, that the Jews would in the day of vengeance be more severely punished, than even the Egyptians were, when God made their plagues so wonderful.*

V. 9. *Of the Jew first*—Here we have the first express mention of the Jew in this chapter. And it is introduced with great Propriety. Their having been trained up in the true Religion, and having had *Christ* and his Apostles first sent to them, will place them in the foremost Rank of the Criminals that obey not the Truth.

V. 10. *But glory*—(just opposite to *wrath*) from the Divine Approbation, *honour*, (opposite to *indignation*) by the Divine Appointment, and *peace* now and for ever, opposed to *tribulation and anguish*.

V. 11. *For there is no respect of persons with God*—He will reward every one according to his Works. But this is well consistent with distributing Advantages and Opportunities of Improvement, according to his own good Pleasure.

V. 12. *For as many as have sinned*—He speaks of the time past, for all Time will be the Day of Judgment. *Without the law*—without having any written Law—*shall be judged without the law*—without regard had to the outward Law; being condemned by the Law written in their hearts. The word *shall be* is the Agreement of the manner of suffering. *Perish*—

He could not so properly say, *Shall be judged* without the Law.

V. 13. *For not the hearers of the law are just before God; but the doers of the law shall be justified*—finally accepted and rewarded. A most sure and important Truth; which respects the Gentiles also, though principally the Jews. St. Paul speaks of the former, ver. 14, &c. of the latter, ver. 17, &c. Here is therefore no Parenthesis; for the 16th verse also depends on the 15th, not on the 12th.

V. 14. *For when the Gentiles*—that is, any of them—St. Paul having refuted the perverse Judgment of the Jews concerning the Heathens, proceeds to shew the just Judgment of God against them. He now speaks directly of the Heathens, in order to convince the Heathens. Yet the Concession he makes to these is only made in order more strongly to convince the Jews—*Do by nature*—that is, without an outward Rule; though this also, strictly speaking, is by preventing Grace—*these not having the written law, are a law unto themselves*—that is, what the Law is to the Jews, they are (by the Grace of God) to themselves; namely, a Rule of Life.

V. 15. *Who shew*—to themselves, to other men, and in a sense to God himself—the *work of the law*—the Substance, though not the Letter of it—*written on their hearts*:—by the same hand which wrote the Commandments on the Tables of Stone—*Their conscience*—There is none of all its Faculties which the Soul has less in its power than This—*bearing witness*—In a Trial, there are the Plaintiff, the Defendant, and the Witnesses. Conscience and Sin itself, are witnesses against the Heathens. *Their thoughts* sometimes excuse,

16 their thoughts among themselves accusing or even defending *them*, In
 the day when God will judge the secrets of men by Christ Jesus, accord-
 17 ing to my gospel. Behold, thou art called a Jew, and retest in the
 18 law, and gloriest in God, And knowest *his* will, and discernest the
 19 things that differ, being instructed out of the law: And art confident,
 that thyself art a guide of the blind, a light of them that are in dark-
 20 nefs, An instructor of the ignorant, a teacher of babes, having the form
 21 of knowledge and truth in the law. Thou therefore that teachest an-
 other, teachest thou not thyself? Thou that proclaimest, a man should
 22 not steal, dost thou steal? Thou that sayst, a man should not commit
 adultery, dost thou commit adultery? Thou that abhorrest idols, dost
 23 thou commit sacrilege? Thou that gloriest in the law, dost thou by
 24 transgressing the law dishonour God? For the name of God is blas-
 25 phemed among the Gentiles through you, * as it is written. Circum-
 cision indeed profiteth, if thou keepest the law; but if thou art a trans-

cuse, sometimes condemn them. *Among themselves*—Alternately, like Plaintiff and Defendant—*Accusing, or even defending them*—The very manner of speaking shews that they have far more room to accuse than to defend.

V. 16. *In the day*—that is, *who shew this in the day*—Every thing will then be shewn to be what it really is. In that day will appear the Law written in their Hearts, as it often does in the present Life—*when God shall judge the secrets of men*. On secret Circumstances depends the real Quality of Actions, frequently unknown to the Actors themselves. (ver. 29.) Men generally form their Judgments, even of themselves, merely from what is apparent. *According to my gospel*—According to the tenor of that Gospel, which is committed to my Care. Hence it appears that the Gospel also is a Law.

V. 17. *Behold, thou art called a Jew*—This highest point of *Jewish* glorying (after a farther Description of it interposed, ver. 17—20, and refuted, ver. 21—24.) is itself refuted, ver. 25, &c. The Description consists of twice five Articles: Of which the former five (ver. 17, 18.) shew what he boasts of in himself; the other five (ver. 19, 20.) what he glories in, with respect to others. The first particular of the former five, answers to the first of the latter; the second to the second, and so on. *And retest in the law*—which can only condemn thee—and *gloriest in God*—as thy God.

V. 19. *blind—in darkness—ignorant—babes*—These were the titles which the *Jews* generally gave the *Gentiles*.

V. 20. *Having the form of knowledge and truth*—that is, The most accurate Knowledge of the Truth.

V. 21. *Teachest thou not thyself? He does not teach himself, who does not practise what he teaches. Dost thou steal?—commit adultery—commit sacrilege?*—Sin grievously against thy neighbour, thyself, God? St. Paul had shewn the *Gentiles*, first their Sins against God, then against themselves, then against their neighbour. He now inverts the Order. For Sins against God are the most glaring in an Heathen; but not in a *Jew*. *Thou that abhorrest idols*—which all the *Jews* did, from the time of the *Babylonish* Captivity—*Dost thou commit sacrilege*—do what is still worse, by robbing him *who is God over all* of the Glory which is due to him?

None of these Charges were rashly advanced against the *Jews* of that Age. For (as their own Historian relates) some even of the *Priests* lived by Rapine, and others in gross Unclean-ness. And as for sacrilegiously robbing God and his Altar, it had been complained of ever since *Malachi*. So that the Instances are given, with great Propriety and Judgment.

V. 25. *Circumcision indeed profiteth*—He does not say, justifies. How far it profited is shewn in the iii^d and ivth chapters—*thy circumcisions is*

* *Isai.* lii. 5.

26 gressor of the law, thy circumcision is become uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not
 27 his uncircumcision be counted for circumcision? Yea, the uncircumcision that is by nature, fulfilling the law, shall judge thee, who by the
 28 letter and circumcision transgressed the law. For he is not a Jew, who is one in outward shew, neither *is that* circumcision which is apparent in
 29 the flesh. But he *is* a Jew, who is one inwardly, and circumcision *is that* of the heart, in the spirit, not in the letter; whose praise is not from
 III. men, but from GOD. What then *is* the advantage of the Jew, or
 2 what the profit of the circumcision? Much every way; chiefly in that
 3 they were intrusted with the oracles of GOD. For what if some believed not? Shall their unbelief disannul the faithfulness of GOD?
 4 GOD forbid: let GOD be true, and every man a liar; as it is written,
 * That thou mightest be justified in thy sayings, and mightest overcome
 5 when thou art judged. But if our unrighteousness commend the righteousness of GOD, what shall we say? *Is* not GOD unjust, who taketh
 6 vengeance? I speak as a man. GOD forbid; for then how should GOD
 7 judge the world? But if the truth of GOD hath abounded to his glory

become uncircumcision — Is so already, in effect. Thou wilt have no more benefit by it, than if thou hadst never received it. The very same Observation holds with regard to Baptism.

V. 26. *If the uncircumcision* — that is, a person uncircumcised — *shall not his uncircumcision be counted for circumcision* — in the sight of GOD?

V. 27. *Yea, the uncircumcision that is by nature* — Those who are, literally speaking, uncircumcised — *shall judge thee* — shall condemn thee in that day — *who by the letter and circumcision* — who having the bare, literal, external Circumcision — *transgressed the law.*

V. 28. *For he is not a Jew* — in the most important Sense, that is, one of GOD's beloved People, *who is one in outward shew only; neither is that the true, acceptable Circumcision, which is apparent in the flesh.*

V. 29. *But he is a Jew*, that is, One of GOD's people, *who is one inwardly* — in the secret recesses of his Soul: *and the acceptable Circumcision is that of the Heart*, (referring to Deut. xxx. 6.) the putting away all Inward impurity. This is seated in the Spirit, the inmost Soul, renewed by the Spirit of GOD, and *not in the letter*, not merely in the external ceremony: *Whose praise is not from men, but*

from GOD — The only Searcher of the Heart.

V. 1. *What then, may some say, is the advantage of the Jew, or of the circumcision, that is, those that are circumcised, above the Gentiles?*

V. 2. *Chiefly in that they were intrusted with the oracles of GOD* — in which are so great and precious Promises. Other Prerogatives will follow, ch. ix. 4, 5. St. Paul here singles out this, by which, after removing the Objection, he will convict them so much the more.

V. 3. *Shall their unbelief disannul the faithfulness of GOD? Will he not still make good his Promises to them that do believe?*

V. 5. *But, it may be farther objected, if our unrighteousness be subservient to GOD's Glory, is it not unjust in him to punish us for it? I speak as a man* — As human Weakness would be apt to speak.

V. 6. *GOD forbid.* By no means. If it were unjust in GOD to punish that unrighteousness, which is subservient to his own Glory, *How should GOD judge the world?* Since all the unrighteousness in the World, will then commend the Righteousness of GOD.

V. 7. *But (may the Objector reply) if the truth of GOD hath abounded* — has been more abundantly shewn, *through my lie: If my Lie* —

* P^sal. li. 6.

D d d 2

that

8 through my lie, why am I still judged as a sinner? And why may we not (as we are slandered, and as some affirm us to say) do evil, that good may come? Whose damnation is just.

9 What then? Are we better *than they*? In no wise: for we have been proved all, both Jews and Gentiles, to be under sin. As it is written,
 10 fore proved all, both Jews and Gentiles, to be under sin. As it is written,
 11 * There is none righteous, no not one. There is none that understandeth; there is none that seeketh after God. They have all turned aside; they are together become unprofitable; there is none that doth
 12 standeth; there is none that seeketh after God. They have all turned
 13 good, no not one. † Their throat *is* an open sepulchre; with their tongues have they used deceit; the ‡ poison of asps is under their lips.
 14, 15 || Whose mouth is full of cursing and bitterness; § Their feet *are* swift
 16, 17 to shed blood; Destruction and misery *are* in their ways, And they
 18 have not known the way of peace: †† The fear of God is not before
 19 their eyes. Now we know that whatsoever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all

that is Practice contrary to truth, conduces to the Glory of God, by making his Truth shine with superior advantage, *why am I still judged as a sinner?* Can this be said, to be any Sin at all? Ought I not to do what would otherwise be evil, that so much *good may come?* To this the Apostle does not deign to give a direct Answer, but cuts the Objector short with a severe Reproof.

V. 8. *Whose damnation is just*—The Damnation of all who either speak or act in this manner. So the Apostle absolutely denies the Lawfulness of *doing evil*, any evil, *that Good may come*.

V. 9. *What then?* Here he resumes what he said, ver. 1. *Under sin*—under the Guilt and Power of it.

V. 10. *As it is written*—That all men are under sin, appears from the Vices which have raged in all Ages. St. Paul therefore rightly cites *David* and *Isaiab*, though they spoke primarily of their own Age, and expressed what manner of men God sees when he *looks down from heaven*, not what he makes them by his Grace. *There is none righteous*. This is the General Proposition. The Particulars follow; their Dispositions and Designs, ver. 11, 12. their Discourse, ver. 13, 14. their Actions, ver. 16—18.

V. 11. *There is none that understandeth*—the things of God.

V. 12. *They have all turned aside*—from the

* *Psal.* xiv. 1, &c.

† *Psal.* v. 9.

‡ *Psal.* xiv. 3.

§ *Psal.* x. 7.

|| *Isai.* lix. 7, 8.

†† *Psal.* xxxvi. 1.

V. 20. *No*

good Way. *They are become unprofitable*—helpless, impotent, unable to profit either themselves or others.

V. 13. *Their throat*—is noisome and dangerous as *an open sepulchre*. Observe the Progress of Evil Discourse, proceeding out of the Heart, through the throat, tongue, lips, till the whole mouth is filled therewith. *The poison of asps*—infectious, deadly backbiting, talebearing, evil-speaking—*is under* (for Honey is *on*) *their lips*.

V. 14. *cursing*—against God—*bitterness*—against their neighbour.

V. 17. *of peace*—which can only spring from Righteousness.

V. 18. *The fear of God is not before their eyes*—Much less is the Love of God in their Heart.

V. 19. *Whatsoever the law*—The Old Testament, *saith, it saith to them that are under the law*: that is, to those who own its Authority; to the *Jews*, and not the *Gentiles*. St. Paul quoted no Scripture against them, but pleaded with them only from the Light of Nature. *Every mouth*—full of bitterness, ver. 14—and yet of boasting, ver. 27.—*may be found guilty*—May be fully convicted, and apparently liable to most just Condemnation. These things were written of old, and were quoted by St. Paul, not to *make men criminal*, but to *prove them so*.

20 the world be found guilty before God. Therefore no flesh shall be justified in his sight by the works of the law; for by the law is the knowledge of sin.

21 But the righteousness of God without the law is now manifested, being attested by the law and the prophets, Even the righteousness of God, by the faith of Jesus Christ, to all and upon all that believe; for 23 there is no difference: For all have sinned, and are fallen short of the 24 glory of God, And are justified freely by his grace, through the redemption which is in Christ Jesus: Whom God hath set forth as a propitiation, through faith in his blood, for a demonstration of his righteousness by the remission of past sins, through the forbearance of God: 26 For a demonstration, I say, of his righteousness in this present time, that he might be just, and yet the justifier of him that believeth in Jesus.

V. 20. *No flesh shall be justified*—None shall be forgiven and accepted of God—by the works of the law—on this ground, that he hath kept the law. St. Paul means chiefly, The Moral Law, (ver. 19, 9. ch. ii. 21, &c. 26.) which alone is not abolished. (ver. 31.) And it is not without reason, that he so often mentions the Works of the Law, whether Ceremonial or Moral. For it was on these only the Jews relied, being wholly ignorant of those that spring from Faith. For by the law is only the knowledge of sin: but no Deliverance either from the Guilt or Power of it.

V. 21. *But the righteousness of God*—that is, the manner of becoming righteous which God hath appointed—without the law—Without that previous Obedience which the Law requires; without reference to the Law, or dependence on it: is now manifested—in the Gospel—being attested by the law itself, and by all the prophets—by all the Promises in the Old Testament.

V. 22. *to all*—the Jews—and upon all—the Gentiles that believe; for there is no difference—either as to the Need of Justification, or the Manner of it.

V. 23. *For all have sinned*—in Adam, and in their own persons: by a sinful Nature, sinful Tempers, and sinful Actions—and are fallen short of the glory of God: The supreme End of Man: short of his Image on earth, and the Enjoyment of him in Heaven.

V. 24. *And are justified*—pardoned and accepted—freely—without any Merit of their own—by his grace—not their own Righteousness or Works—through the redemption—

the price Christ has paid. *Freely by his grace*—One of these Expressions might have served to convey the Apostle's Meaning. But he doubles his Assertion, in order to give us the fullest Conviction of the Truth, and to impress us with a Sense of its peculiar Importance. It is not possible to find Words that should more absolutely exclude all Consideration of our own Works and Obedience; or more emphatically ascribe the whole of our Justification to free, unmerited Goodness.

V. 25. *Whom God hath set forth*—before Angels and Men—to be a propitiation—to appease an offended God. But if God never was offended, there was no need of this Propitiation. And if so, Christ died in vain—to declare his righteousness—to demonstrate not only his Clemency, but his Justice; even that vindictive Justice, whose essential Character and principal Office is, to punish Sin.

V. 26. *For a demonstration of his righteousness*—both of his Justice and Mercy—that he might be just—Shewing his Justice on his own Son—and yet the merciful justifier of every one that believeth in Jesus. That he might be just—might evidence himself to be strictly and inviolably righteous in the administration of his Government, even while he is the merciful Justifier of the sinner that believeth in Jesus. The Attribute of Justice must be preserved inviolate. And inviolate it is preserved, if there was a real Infliction of Punishment on our Saviour. On this Plan, all the Attributes harmonize. Every Attribute is glorified; and not one superseded, no nor so much as clouded.

V. 27. *Where*

27 Where *is* boasting then? It is excluded. By what law? Of works?
 28 Nay, but by the law of faith. We conclude then, that a man is justi-
 29 fied by faith, without the works of the law. Is God the God of the
 Jews only, and not also of the Gentiles? Surely of the Gentiles also:
 30 Seeing *it is* one God who will justify the circumcision by faith, and the
 31 uncircumcision through *the same* faith. Do we then make void the law
 through faith? God forbid: yea, we establish the law.

IV. WHAT shall we say then? That our father Abraham hath found ac-
 2 cording to the flesh? If Abraham was justified by works, he hath
 3 whereof to glory: but *he hath* not in the sight of God. For what faith
 the scripture? * Abraham believed God, and it was imputed to him for
 4 righteousness. Now to him that worketh, the reward is not reckoned
 5 of grace, but of debt. But to him that worketh not, but believeth on
 him that justifieth the ungodly, his faith is imputed to him for righteous-

V. 27. *Where is the boasting then of the Jew against the Gentile? It is excluded. By what law? Of works? Nay, they would have left room for boasting; but by the law of faith: since this requires all without distinction, to apply as guilty and helpless sinners, to the free mercy of God in Christ. He terms it The Law of Faith, because it is a Divine Appointment, to which Obedience is due.*

V. 28. *We conclude then, that a man is justified by faith—And even by this, not as it is a Work, but as it apprehends Christ, and consequently has something essentially different from all our Works whatsoever.*

V. 29. *Surely of the Gentiles also: As both Nature and the Scriptures shew.*

V. 30. *Seeing he shews Mercy to both, and by the very same Means.*

V. 31. *We establish the law—both the Authority, Purity, and the End of it: By defending that which the Law attests: By pointing out Christ, the End of it, and by shewing how it may be fulfilled in its utmost Purity.*

Chap. iv. Having proved it by Argument, he now proves by Example, and such Example as must have greater weight with the Jews than any other, 1. That Justification is by Faith; 2. That it is free for the Gentiles.

V. 1. *That our father Abraham hath found—Acceptance with God—according to the flesh—that is, by Works.*

V. 2. *The meaning is; If Abraham had been justified by Works, he would have had room*

to glory. But he had not room to glory. Therefore he was not justified by Works.

V. 3. *Abraham believed God—believed in the Seed thro' whom all Nations should be blessed: And it was imputed to him for righteousness—God accepted him, as if he had been altogether righteous.*

V. 4. *Now to him that worketh—all that the Law requires, the Reward is no Favour, but an absolute Debt.*

These two Examples are selected and applied with the utmost Judgment and Propriety. Abraham was the most illustrious Pattern of Piety among the Jewish Patriarchs. David was the most eminent of their Kings. If then neither of these was justified by his own Obedience; if they both obtained Acceptance with God, not as upright Beings who might claim it, but as sinful Creatures, who must implore it, the Consequence is glaring. It is such as must strike every attentive Understanding, and must affect every individual Person.

V. 5. *But to him that worketh not—it being impossible he should without faith—but believeth—his faith is imputed to him for righteousness—Therefore God's affirming of Abraham, That Faith was imputed to him for righteousness, plainly shews, that he worked not; or in other words, That he was not justified by works, but by Faith only. Hence we see plainly, How groundless that Opinion is, That Holiness or Sanctification is previous to our justification. For the Sinner being first con-*

6 nefs. So David also describeth the happiness of the man, to whom
 7 God imputeth righteousness without works: * Happy are they whose
 8 iniquities are forgiven, and whose sins are covered; Happy is the man
 9 to whom the Lord will not impute sin. *Cometh* this happiness then
 on the circumcision *only*, or on the uncircumcision also? For we say that
 10 faith was imputed to Abraham for righteousness. How was it then im-
 11 puted? When he was in circumcision, or in uncircumcision? Not in
 12 circumcision, but in uncircumcision. And he received the sign of cir-
 cumcision, a seal of the righteousness of the faith, which *he had* in un-
 13 circumcision, that he might be the father of all who believe in un-
 circumcision, that righteousness may be imputed to them also, And the
 father of the circumcision, to them who not only are of the circumcision,
 but also walk in the footsteps of that faith of our father Abraham, which
 he had in uncircumcision. For the promise, that he should be the
 heir of the world, *was* not to Abraham or to his seed by the law, but by

vinced of his Sin and Danger by the Spirit of God, stands trembling before the awful Tribunal of Divine Justice; and has nothing to plead, but his own Guilt and the Merits of a Mediator. *Christ* here interposes. Justice is satisfied. The Sin is remitted, and Pardon is sealed to the Soul, by a Divine Faith wrought by the Holy Ghost, who then begins the great Work of Inward *Sanctification*. Thus God *justifies the ungodly*; and yet remains *just*, and true to all his Attributes! But let none hence presume to *continue in Sin*. For to the impenitent God *is a consuming fire* — *justifieth the ungodly* — If a man could possibly be made holy before he was justified, it would entirely set his Justification aside; seeing he could not, in the very nature of the thing, be *justified*, if he were not, at that very time *ungodly*.

V. 6. *So David also* — David is fitly introduced after Abraham, because he also received and delivered down the Promise — *Describeth* — a man as justified by Faith alone, and not by Works. *Without works* — that is, without regard to any former good Works supposed to have been done by him.

V. 7. *Happy are they whose sins are covered* — with the veil of Divine Mercy. If there be indeed such a thing as Happiness on Earth, it is the portion of that man, *whose iniquities are forgiven*, and who enjoys the Manifestation of *that Pardon*. Well may he endure all the Afflictions of Life with Cheerfulness, and look upon Death with Comfort. O let us not con-

tend against it, but earnestly pray, that this Happiness may be ours.

V. 9. *This happiness* — mentioned by Abraham and David — *On the circumcision* — those that are circumcised only. *Faith was imputed to Abraham for righteousness*. This is fully consistent with our being justified, by the imputation of the righteousness of *Christ*, that is, our being pardoned and accepted by God upon our believing, for the sake of which *Christ* hath done and suffered. For though this and this alone be the Meritorious Cause of our Acceptance with God, yet Faith may be said to be *imputed to us for righteousness*, as it is the sole Condition of our Acceptance. We may observe here, *Forgiveness, not imputing sin, and imputing righteousness* are all one.

V. 10. *Not in circumcision*; for he was justified, before *Ishmael* was born: (*Gen. xv.*) But he was not circumcised till *Ishmael* was thirteen years old. (*Gen. xvii. 27.*)

V. 11. *who believe in uncircumcision* — that is, though they are not circumcised.

V. 12. *And the father of the circumcision* — of those who are circumcised and believe as Abraham did. To those who believe not, Abraham is not a Father, neither are they his Seed.

V. 13. *The promise, that he should be the heir of the world* — is the same as, That he should be the father of all Nations; namely of those in all Nations, who receive the Blessing. The whole world was promised to him and them

* *Psal. xxxii. 1, 2.*

jointly.

14 the righteousness of faith. For if they who are of the law *are* heirs,
 15 faith is made void, and the promise of no effect. Because the law
 16 worketh wrath: for where no law is, *there is* no transgression. There-
 fore *it is* of faith, that *it might be* of grace, that the promise might be
 firm to all the seed; not only to that which is of the law, but to that
 also which is of the faith of Abraham, who is the father of us all,
 17 (As it is written, * I have made thee a father of many nations) before
 GOD in whom he believed, as quickning the dead, and calling the things
 18 that are not, as though they were: Who against hope believed in
 hope, that he should be the father of many nations, according to that
 19 which was spoken, † So shall thy seed be. And not being weak in
 faith, he considered not his own body now dead, being about an hundred
 20 years old, nor the deadness of Sarah's womb. He staggered not at the
 promise of GOD through unbelief, but was strengthened in faith, giving
 21 glory to GOD, And being fully assured, that what he had promised, he
 22 was able also to perform. And therefore it was imputed to him for
 23 righteousness. Now it was not written on his account only, that it
 24 was imputed to him, But on ours also, to whom it will be imputed, if

conjointly. *Christ* is the Heir of the World and of all things; and so are all *Abraham's Seed*, all that believe in him with the Faith of *Abraham*.

V. 14. *If they only who are of the law, who have kept the whole law are heirs, faith is made void; no Blessing being to be obtained by it. And so the promise is of no effect.*

V. 15. *Because the law—considered apart from that Grace, which though it was in fact mingled with it, yet is no part of the legal Dispensation, is so difficult, and we so weak and sinful, that instead of bringing us a Blessing, it only worketh wrath; it becomes to us an occasion of wrath, and exposes us to Punishment as Transgressors.*

V. 16. *Therefore it—the Blessing—is of faith, that it might be of grace—that it might appear to flow from the free Love of God, and that the promise might be firm, sure, and effectual, to all the Spiritual Seed of Abraham; not only Jews, but Gentiles also, if they follow his Faith.*

V. 17. *Before GOD—though before men nothing of this appeared, those nations being then unborn: as quickning the dead. The dead are not dead to Him. And even the things that are not, are before GOD—And calling the*

* Gen. xvii. 5.

things that are not—Summoning them to rise into being, and appear before him. The Seed of *Abraham* did not then exist. Yet God said, *So shall thy seed be.* A man can say to his servant actually existing, *Do this*; and he doth it. But God faith to the Light, while it does not exist, *Go forth*; and it goeth.

V. 18—21. The Apostle shews the Power and excellence of that Faith, to which he ascribes Justification. *Who against hope—against all probability, believed and hoped in the promise.* The same thing is apprehended both by Faith and Hope; by Faith, as a thing which God has spoken; by Hope, as a good Thing which God has promised to us. *So—As the stars of heaven for multitude.*

V. 20. *Giving GOD the glory of his Truth and Power.*

V. 23. *On his account only—to do personal Honour to him.*

V. 24. *But on ours also—to establish us in seeking Justification by Faith, and not by Works: And to afford a full Answer to those who say, That “to be justified by Works means “only, By Judaism: To be justified by Faith “means, By embracing Christianity, that is, “the System of Doctrines so called.” Sure it is that Abraham could not in this Sense be justi-*

† Gen. xv. 5.

fed

25 we believe on him who raised up Jesus our Lord from the dead. Who was delivered for our offences, and was raised again for our justification.

V. THEREFORE being justified by faith, we have peace with GOD, 2 through our Lord Jesus Christ: By whom also we have been introduced through faith into this grace wherein we stand, and rejoice in 3 hope of the glory of GOD. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, And patience 5 experience, and experience hope; And hope shameth us not, because the love of GOD is shed abroad in our hearts, by the Holy Ghost which 6 is given unto us. For when we were yet without strength, in due time, 7 Christ died for the ungodly. Now one will scarce die for a just man: 8 yet perhaps for the good man one would even dare to die. But GOD recommendeth his love toward us, in that, while we were yet finners,

fied either by Faith or by Works: And equally sure, That David (taking the words thus) was justified by Works, and not by Faith. *Who raised up Jesus from the dead*—As he did in a manner both Abraham and Sarah. *If we believe on him who raised up Jesus*—God the Father therefore is the proper Object of justifying Faith. It is observable, that St. Paul here, in speaking both of our faith, and of the faith of Abraham, puts a part for the whole. And he mentions that part, with regard to Abraham, which would naturally affect the Jews most.

V. 25. *Who was delivered*—to death—for our offences—as an Atonement for them; and *rose again for our justification*—to impower us, to receive that Atonement by Faith.

V. 1. *Being justified by faith*—This is the Sum of the preceding Chapters—*We have peace, &c.*—Being enemies to GOD no longer, (ver. 10.) neither fearing his Wrath, (ver. 9.) we have Peace, Hope, Love, and Power over Sin, the Sum of the v, vi, vii, and viiith Chapters. These are the Fruits of justifying Faith: where these are not, that Faith is not.

V. 2. *Into this grace*—This State of Favour.

V. 3. *We glory in tribulations also*—Which we are so far from esteeming a Mark of GOD's Displeasure, that we receive them as Tokens of his Fatherly Love, whereby we are prepared for a more exalted Happiness. The Jews objected to the persecuted State of the Christians, as inconsistent with the people of the *Messiah*. 'Tis therefore with great propriety, that the

Apostle so often mentions the Blessings arising from this very thing.

V. 4. *And patience works more experience of the Sincerity of our Grace, and of GOD's Power and Faithfulness.*

V. 5. *Hope shameth us not*—That is, gives us the highest Glorifying—We glory in this our Hope, *because the love of GOD is shed abroad in our hearts*, the Divine Conviction of GOD's Love to us, and that Love to GOD, which is both the Earnest, and the Beginning of Heaven: *By the Holy Ghost*—the Cause of all our present Blessings, and the Pledge of those to come.

V. 6. How can we now doubt of GOD's Love? *For when we were without strength*—either to think, will, or do any thing good, *in due time*—neither too soon nor too late; but in that very point of time which the wisdom of GOD knew to be more proper than any other—*Christ died for the ungodly*—Not only to set them a Pattern, or to procure them Power to follow it. It does not appear, that this Expression of dying for any one, has any other Signification, than that of rescuing the Life of another, by laying down our own.

V. 7. *a just man*: one who gives to all what is strictly their due: *the good man*—one who is eminently holy, full of Love, of Compassion, Kindness, Mildness, of every heavenly and amiable Temper—*Perhaps—one—would even—dare to die*—Every word increases the Strangeness of the thing, and declares even this to be something great and unusual.

V. 8. *But GOD recommendeth*—A most elegant

9 Christ died for us. Much more then being now justified by his blood,
 10 we shall be saved from wrath through him. For if, when we were
 enemies, we were reconciled to God by the death of his Son, much
 11 more being reconciled, we shall be saved through his life. And not
 only so, but we also glory in God through our Lord Jesus Christ, by
 whom we have now received the reconciliation.

12 Therefore as by one man sin entered into the world and death by sin,
 13 even so death passed upon all men, in that all had sinned. For until the
 law, sin was in the world; but sin is not imputed, where there is no
 14 law. Nevertheless death reigned from Adam to Moses, even over them
 that had not sinned after the likeness of Adam's transgression, who is the

gant expression. Those are wont to be recommended to us, who were before either unknown to, or alienated from us—*while we were sinners*—So far from being good, that we were not even just.

V. 9. *We shall be saved from wrath through him*—that is, from all the Effects of the Wrath of God. But is there then Wrath in God? Is not Wrath an Human Passion? And how can this Human Passion be in God? We may answer this by another Question. Is not Love an Human Passion? And how can this Human Passion be in God? But to answer directly. Wrath in Man, and so Love in Man, is an Human Passion. But Wrath in God is not an Human Passion; nor is Love, as it is in God. Therefore the inspired Writers ascribe both the one and the other to God, only in an Analogical Sense.

V. 10. *If—As sure as.* So the word frequently signifies; particularly in this and the viiith chapter. *We shall be saved*—Sanctified and glorified—*through his life*—who ever liveth to make intercession for us.

V. 11. *And not only so, but we also glory*—The whole Sentence from the third to the 11th verse, may be taken together thus: We not only rejoice in hope of the glory of God, but also in the midst of tribulations, we glory in God himself through our Lord Jesus Christ, by whom we have now received the reconciliation.

V. 12. *Therefore*—This refers to all the preceding Discourse; from which the Apostle infers what follows: He does not therefore properly make a Digression, but returns to speak again of Sin and of Righteousness. *Death entered into the world*—namely, when it entered into being; for till then it did not exist—*by sin*—therefore it could not enter before Sin—

Even so—namely by one man—in that—the word is used also: 2 Cor. v. 4. *all had sinned*—in—*Adam*. These words assign the Reason, why Death came upon all men. Infants themselves not excepted, in that all have sinned.

V. 13. *For until the law, sin was in the world*—All, I say, had sinned: for sin was in the world long before the written law—but I grant, *Sin is not so much imputed*, not so severely punished by God, where there is no express Law, to convince men of it. Yet that all had sinned even then appears, in that all died.

V. 14. *Death reigned*—And how vast is his Kingdom! Scarce can we find any King who has as many Subjects, as are the Kings whom he hath conquered! *Even over them that had not sinned after the likeness of Adam's Transgression*—Even over Infants who had never sinned, as Adam did, in their own Persons: And over others, who had not, like him, sinned against an express Law—*Who is the figure of him that was to come*—Each of them being a Public Person, and a Federal Head of Mankind. The one, the Fountain of Sin and Death to Mankind by his Offence; the other, of Righteousness and Life, by his free Gift.

Thus far the Apostle shews the Agreement between the First and the Second Adam: Afterward he shews the Differences between them. The Agreement may be summed up thus: As by one man Sin entered into the world, and Death by Sin: So by one man Righteousness entered into the world, and Life by Righteousness. As Death passed upon all men, in that all had sinned: So Life passed upon all men (who are in the Second Adam by Faith) in that all are justified. And as Death through the Sin of the First Adam, reigned *even over*

15 figure of him that was to come. Yet not as the offence, so also is the free gift. For if by the offence of one many died, much more the grace of God, and the gift by grace, that of one man, Jesus Christ, hath 16 abounded unto many. And not as *the loss* by one that sinned, *so is* the gift; for the sentence *was* by one *offence* to condemnation; but the free 17 gift *is* of many offences unto justification. For if through one man's offence death reigned by one, they who receive the abundance of grace and of the gift of righteousness, shall much more reign in life, by one, 18 *even* Jesus Christ. As therefore by one offence *the sentence of death came* upon all men to condemnation, so also by one righteousness *the free gift* 19 *came* upon all men to justification of life. For as by the disobedience of one man, many were constituted sinners, so by the obedience of one, 20 many shall be constituted righteous. But the law came in between, that the offence might abound: yet where sin abounded, grace did 21 much more abound: That as sin had reigned through death, so grace also might reign through righteousness to eternal life, by Jesus Christ our Lord.

over them who had not sinned after the likeness of Adam's transgression: So through the Righteousness of Christ, even those who have not obeyed, after the likeness of his Obedience shall reign in life. We may add, As the Sin of Adam, without the Sins which we afterwards committed brought us Death: So the Righteousness of Christ, without the Good Works which we afterwards perform, brings us Life: Although still every Good, as well as Evil Work, will receive its due Reward.

V. 15. *Yet not*—St. Paul now describes the Difference between Adam and Christ; and that much more directly and expressly than the Agreement between them. Now the Fall and the Free Gift differ, 1. In Amplitude, (ver. 15.) 2. He from whom Sin came, and he from whom the Free Gift came (termed also *the Gift of Righteousness*) differ in Power, (ver. 16.) 3. The Reason of both is subjoined, (ver. 17.) 4. This premised, the Offence and the Free Gift are compared, with regard to their Effect, ver. 18. and with regard to their Cause, ver. 19.

V. 17. There is a difference between *Grace* and *the Gift*. *Grace* is opposed to the *Offence*: the *Gift* to *Death*, being the *Gift of Life*.

V. 18. *Justification of life*, is that Sentence of God, by which a Sinner under Sentence of Death is adjudged to Life.

V. 19. *As by the disobedience of one man, many* (that is, all men) *were constituted sinners*—being then in the loins of their first Parent, the common Head and Representative of them all: *So by the obedience of one*—By his Obedience unto Death; by his dying for us—*Many*—all that believe—*shall be constituted righteous*. Justified, pardoned.

V. 20. *The law came in between*—the Offence and the Free Gift—that *the offence might abound*—that is, The Consequence (not the Design) of the Laws coming in, was, not the taking away of Sin, but the Increase of it—*yet where sin abounded, grace did much more abound*—Not only in the remission of that Sin which Adam brought on us, but of all our own; not only in Remission of Sins, but Infusion of Holiness: Not only in Deliverance from Death, but Admission to everlasting Life; a far more noble and excellent Life than that which we lost by Adam's Fall.

V. 21. *That as sin had reigned—so grace also might reign*: Which could not reign before the Fall; before man had sinned. *Through righteousness to eternal life, through Jesus Christ our Lord*—Here is pointed out the Source of all our Blessings, the rich and free Grace of God: The *Meritorious Cause*; not any Works or Righteousness of Man, but the alone Merits of our Lord Jesus Christ. The Effect or End

VI. WHAT shall we say then? We will continue in sin that grace may
 2 abound? GOD forbid. How shall we who are dead to sin, live any
 3 longer therein? Know ye not, that as many of us as have been bap-
 4 tized into Jesus Christ, have been baptized into his death? Therefore
 we are buried with him by baptism into death, that as Christ was raised
 from the dead by the glory of the Father, so we also should walk in
 5 newness of life. For if we have been planted together in the likeness of
 6 his death, we shall be also *in the likeness* of his resurrection: Knowing
 this, that our old man is crucified with *him*, that the body of sin might
 7 be destroyed, that we might no longer serve sin. For he that is dead is
 8 freed from sin. And we believe, that if we are dead with Christ, we
 9 shall also live with him: Knowing that Christ being raised from the
 10 dead, dieth no more; death no more hath dominion over him. For in
 that he died, he died to sin once for all; but in that he liveth, he liveth
 11 unto GOD. So reckon ye also yourselves to be dead to sin, and alive to
 12 GOD through Jesus Christ our Lord. Therefore let not sin reign in
 13 your mortal body, to obey it in the desires thereof. Neither present
 your members to sin, *as* instruments of unrighteousness; but present
 yourselves to GOD, as alive from the dead, and your members to GOD,

of all; Not only Pardon, but Life; Divine Life leading to Glory.

V. 1. The Apostle here sets himself more fully to vindicate his Doctrine, from the Consequence above suggested. (ch. iii. 7, 8.) He had then only in strong terms denied and renounced it. Here he removes the very Foundation of it.

V. 2. *Dead to sin*—freed both from the Guilt and from the Power of it.

V. 3. *As many as have been baptized into Jesus Christ, have been baptized into his death?* By Baptism we are ingrafted into *Christ*. And we draw new spiritual Life from this new Root through his Spirit, who fashions us like unto Him, and particularly with regard to his Death and Resurrection.

V. 4. *We are buried with him*—Alluding to the antient manner of baptizing by Immersion—that *as Christ was raised from the dead by the glory*—glorious Power—of the Father, so we also by the same Power should rise again: And as he lives a New Life in Heaven, so we should walk in *Newness of Life*. This, says the Apostle, our very Baptism represents to us.

V. 5. *For*—surely these two must go toge-

ther; so that if we are indeed made conformable to his Death, we shall also know the Power of his Resurrection.

V. 6. *Our old man*—Coeval with our Being, and as old as the Fall; our evil Nature; a strong and beautiful Expression for that intire Depravity and Corruption, which by Nature spreads itself over the whole Man, leaving no Part uninfected. This in a Believer is *crucified with Christ*, mortified, gradually killed, by virtue of his death: *that the body of sin*—all evil Tempers, Words, and Actions, which are the *members of the old man*, (Col. iii. 5.) *might be destroyed*.

V. 7. *For he that is dead*—with *Christ*—*is freed from* the Guilt of past, and from the Power of present *sin*, as dead men from the Commands of their former Masters.

V. 10. *He died to sin*—to atone for and abolish it—*He liveth unto God*—a glorious, eternal Life, such as we shall live also.

V. 12. *Let not sin reign even in your mortal body*: It must be subject to Death; but it need not be subject to Sin.

V. 13. *Neither present your members to sin*—to corrupt Nature, a mere Tyrant: *but to GOD*, your lawful King.

V. 14. *Sin*

14 as instruments of righteousness. For sin shall not have dominion over
15 you; for ye are not under the law, but under grace. What then?

Shall we sin, because we are not under the law, but under grace? God
16 forbid. Know ye not, that to whom ye present yourselves servants to
obey, his servants ye are whom ye obey? Whether of sin unto death, or
17 of obedience unto righteousness? But thanks be to God, that, whereas
ye were the servants of sin, ye have *now* obeyed from the heart the form
18 of doctrine into which ye have been delivered. Being then set free
19 from sin, ye are become the servants of righteousness. I speak as a
man, because of the weakness of your flesh. As ye have presented your
members servants to uncleanness and iniquity, unto iniquity, so now pre-
20 sent your members servants of righteousness, unto holiness. For when
21 ye were the servants of sin, ye were free from righteousness. What fruit
had ye then from those things whereof ye are now ashamed? For the
22 end of those things is death. But now being made free from sin, and be-

V. 14. *Sin shall not have dominion over you.* It has neither Right nor Power. *For ye are not under the law*, a dispensation of terror and bondage, which only shews sin, without enabling you to conquer it: *but under grace*—under the merciful Dispensation of the Gospel, which brings compleat Victory over it; to every one who is under the powerful Influences of the Spirit of Christ.

V. 17. *The form of doctrine into which ye have been delivered*—Literally it is, *The mould into which ye have been delivered*: Which as it contains a beautiful Allusion, conveys also a very instructive Admonition: Intimating, that our Minds, all pliant and ductile, should be conformed to the Gospel-Precepts, as liquid Metals take the Figure of the Mould into which they are cast.

V. 18. *Being then set free from sin*—We may see the Apostles Method thus far at one view.

1. Bondage to Sin, C. iii. 9.
2. The Knowledge of Sin by the Law: a Sense of God's Wrath: inward Death, C. iii. 20.
3. The Revelation of the Righteousness of God in Christ thro' the Gospel, C. iii. 21.
4. The Center of all, FAITH, embracing that Righteousness, C. iii. 22.
5. Justification, whereby God forgives all past sin, and freely

accepts the Sinner, C. iii. 24.

6. The Gift of the Holy Ghost: a Sense of God's Love: New Inward Life, C. v. 5. C. vi. 4.

7. The free Service of Righteousness, C. vi. 12.

V. 19. *I speak as a man*—Thus it is necessary that Scripture should let itself down to the Language of men; *because of the weakness of your flesh*—Slowness of Understanding flows from the Weakness of the flesh, that is, of Human Nature. *As ye have presented your members servants to uncleanness and iniquity, unto iniquity, so now present your members servants of righteousness, unto holiness.* Iniquity (whereof uncleanness is an eminent Part) is here opposed to righteousness. And unto iniquity is the opposite of unto holiness. Righteousness here is, A Conformity to the Divine Will; Holiness, to the whole Divine Nature. Observe! they who are servants of righteousness go on to Holiness; but they who are servants to iniquity get no further.

V. 20. *When ye were the servants of sin, ye were free from righteousness*—In all reason therefore ye ought now to be free from unrighteousness: to be as uniform and zealous in serving God, as ye were in serving the Devil.

V. 21. *Those things*—He speaks of them as afar off.

V. 23. *Dea:b*

come servants to God, ye have your fruit unto holiness, and the end everlasting life. For death *is* the wages of sin; but eternal life *is* the gift of VII. GOD through Jesus Christ our Lord. Know ye not, brethren, (for I speak to them that know the law) that the law hath dominion over a 2 man, as long as it liveth? For the married woman is bound to *her* husband while he is alive; but if *her* husband be dead, she is freed from 3 the law of *her* husband. Therefore if she marry another man while her husband liveth, she will be called an adulteress: but if her husband be dead, she is free from that law, so as to be no adulteress, though she 4 marry another man. Thus ye also, my brethren, are dead to the law by the body of Christ; that ye might be married to another, *even* to him who was raised from the dead, that we may bring forth fruit to God. 5 For when we were in the flesh, sinful passions, which were by the law, 6 wrought in our members, so as to bring forth fruit unto death. But now we are freed from the law, that whereby we were held being dead, so that we serve in newness of spirit, and not in the oldness of the letter. 7 What shall we say then? That the law *is* sin? God forbid. Yea, I should not have known sin, but for the law. I had not known lust,

V. 23. *Death*—temporal, spiritual, and eternal, *is* the due wages of sin. But eternal life *is* the gift of God—The Difference is remarkable. Evil Works merit the Reward they receive; Good Works do not. The former demand Wages, the latter accept a free Gift.

V. 1. The Apostle continues the Comparison between the former and the present State of a Believer, and at the same time endeavours to wean the Jewish Believers from their Fondness for the Mosaic Law. I speak to them that know the law—To the Jews chiefly here—As long—So long, and no longer—as it liveth—The Law is here spoken of (by a common Figure) as a Person, to which as to an Husband, Life, and Death are ascribed. But he speaks indifferently of the Law being dead to us, or we to it, the Sense being the same.

V. 2. She is freed from the law of her husband—from that law which gave him a peculiar Property in her.

V. 4. Thus ye also—Are now as free from the Mosaic Law, as an Husband is, when his Wife is dead—By the body of Christ—offered up—that is, is by the Merits of his Death, that Law expiring with him.

V. 5. When we were in the flesh—Carnally

minded, in a State of Nature; before we believed in Christ—Our sinful passions, which were by the law—accidentally occasioned, or irritated thereby.

V. 6. That whereby we were held being dead—our old husband, the Law—that we might serve in newness of spirit—in a new, spiritual manner, and not in the oldness of the letter—Not in a bare literal, external way, as we did before.

V. 7. What shall we say then? This is a kind of Digression, (to the beginning of the next chapter) wherein the Apostle, in order to shew in the most lively manner the Weakness and Inefficacy of the Law, changes the Person, and speaks as of himself, concerning the Misery of one under the Law. This St. Paul frequently does, when he is not speaking of his own person, but only assuming another Character. (Rom. iii. 6. 1 Cor. x. 30. ch. iv. 6.) The Character here assumed, is that of a man, first, ignorant of the Law, then under it, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or any true Believer, would have been foreign to the whole Scope of his Discourse; nay, utterly contrary thereto; as well as to what is expressly asserted, ch. viii. 2. I had not known lust—that is, Evil Desire. I had not known it to be a Sin. Nay,

unless the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of desire: for without the law sin *was* dead. And I was once alive without the law; but when the commandment came, sin revived, and I died, And the commandment, which *was intended* for life, this I found unto death. For sin taking occasion by the commandment, deceived me, and by it slew me. So that the law is holy, and the commandment holy, and just, and good. Was then that which is good made death to me? God forbid: But sin: so that it appeared sin, working death in me by that which is good: so that sin might by the commandment become exceeding sinful. We know that the law is spiritual; but I am carnal, sold under sin. For that which I do I approve not; for what I would, I do not, but what I hate, that I do. If then I do what I would not, I consent to the law, that *it is* good. Now then it is no more I that do it, but sin that

, perhaps I should not have known that such Desire was in me. It did not appear, it was stirred up by the Prohibition.

8. *But sin*—my inbred Corruption—*giving occasion by the commandment*—forbidding, not subduing it, was only fretted, and *light in me* so much the more *all manner of Desire*. For while I was *without the knowledge of the law, sin was dead*; neither so apparent, nor so active: Nor was I under the Apprehensions of any Danger from it.

9. *And I was once alive without the law*—that much Life, Wisdom, Virtue, Strength, and Thought. *But when the commandment* (that is, the Law, a Part put for the Whole: but this expression particularly intimates its Compulsive nature, which restrains, enjoins, urges, forbids, &c.) *came in its spiritual meaning, to my mind, with the power of GOD—Sin revived, and I died*—My inbred Sin took fire, and all my Virtue and Strength died away. And I saw myself to be dead in Sin, and liable to death Eternal.

10. *The commandment which was intended for life*. Doubtless it was originally intended by GOD, as a grand Means of preserving and assisting Spiritual Life, and leading to Life everlasting.

11. *Deceived me*—While I expected that by the Law, Sin came upon me unawares, and took away all my Hopes.

12. *The commandment*—that is, Every Part of the Law—*is holy, just, and good*. It brings from and partakes of the Holy Na-

ture of GOD: It is every way just and right in itself: It is designed wholly for the Good of Man.

V. 13. *Was then that which is good made the Cause of evil to me? Yea, of death, which is the greatest of Evil? Not so. But it was sin, which was made death to me, inasmuch as it wrought death in me even by that which is good—by the good Law—so that sin by the commandment, became exceeding sinful*—The Consequence of which was, that inbred Sin, thus driving furiously in spite of the commandment, became exceeding sinful; the guilt thereof being greatly aggravated.

V. 14. *I am carnal*—St. Paul having compared together the past and present State of Believers, that *in the flesh*, ver. 5. and that *in the spirit*, ver. 6. In answering two Objections (*Is then the Law sin?* ver. 7. and *Is the law death?* ver. 13.) interweaves the whole Process of a man reasoning, groaning, striving, and escaping from the Legal to the Evangelical State. This he does from ver. 7. to the End of this Chapter. *Sold under sin*—totally enslaved. Slaves bought with money were absolutely at their Master's Disposal.

V. 16. *It is good*—This single word implies all the three that were used before (ver. 12.) *Holy, just, and good*.

V. 17. *It is no more I*—that can properly be said to do it, but rather Sin that dwelleth in me: that makes, as it were, another Person, and tyrannizes over me.

V. 18. *It*

18 dwelleth in me. For I know that in me, that is, in my flesh, dwelleth
 no good thing: for to will is present with me, but *how* to perform what
 19 is good, I find not. For the good that I would, I do not; but the evil
 20 which I would not, that I do. Now, if I do that which I would not,
 21 it is no more I that do it, but sin that dwelleth in me. I find then a
 22 law, that when I would do good, evil is present with me. For I de-
 23 light in the law of GOD, after the inward man. But I see another law
 in my members, warring against the law of my mind, and captivating
 24 me to the law of sin, which is in my members. Wretched man that I
 25 am! Who shall deliver me from the body of this death? I thank GOD,
 through Jesus Christ our Lord. So then I myself with my mind serve
 VIII. the law of GOD, but with my flesh the law of sin. Therefore *there is*
 now no condemnation to those in Christ Jesus, who walk not after the
 2 flesh, but after the Spirit. For the law of the Spirit of life in Christ
 3 Jesus hath freed me from the law of sin and death. For what the law
 could not do, in that it was weak through the flesh, GOD *hath done*:
 sending his own Son in the likeness of sinful flesh, *to be* a sacrifice for sin,

V. 18. *In my flesh*—The flesh here signifies, the whole man as he is by nature.

V. 21. *I find then a law*—An inward, constraining Power, flowing from the Dictate of corrupt Nature.

V. 22. *For I delight in the law of GOD*—This is more than *I consent to*, ver. 16. The Day of Liberty draws near. The *inward man*—called *the mind*, ver. 23 and 25.

V. 23. *But I see another law in my members*—Another inward constraining Power of evil Inclinations and bodily Appetites—*warring against the law of my mind*—the dictate of my mind, which delights in the law of GOD—*Captivating me*—In spite of all my Resistance.

V. 24. *Wretched man that I am!* The struggle is now come to the height: And the man finding there is no help in himself, begins almost unawares to pray, *Who shall deliver me?* He then seeks and looks for Deliverance, till GOD in *Christ* appears to answer his Question: The word which we translate *deliver* implies Force. And indeed without this there can be no Deliverance. *The body of this death*—that is, this body of Death. This Mass of Sin, leading to Death Eternal, and cleaving as close to me, as my Body to my Soul. We may observe, the Deliverance is not wrought yet.

V. 25. *I thank GOD, through Jesus Christ our Lord.* That is, GOD *will* deliver me

through *Christ*. But the Apostle (as his frequent manner is) beautifully interweaves his Assertion with Thanksgiving: the Hymn of Praise answering in a manner to the Voice of Sorrow, *Wretched man that I am! So then*—He here sums up the whole, and concludes what he began, ver. 7. *I myself*—Or rather *that I* (the person whom I am personating) till this Deliverance is wrought—*serve the law of GOD with my mind*—My Reason and Conscience declare for GOD—but *with my flesh the law of sin*—But my corrupt Passions and Appetites still rebel. The man is now utterly weary of his Bondage, and upon the brink of Liberty.

V. 1. *There is therefore now no condemnation*—Now he comes to Deliverance and Liberty—The Apostle here resumes the thread of his Discourse, which was interrupted, ch. vii. 7.

V. 2. *The law*—the inward Power of the Spirit—*hath freed me from the law*—the power—of sin and death.

V. 3. *For what the law*—of *Moses*, whether Moral or Ceremonial, *could not do*—(*in that it was weak through the flesh*—incapable of conquering our evil Nature) If it could, GOD needed not to have sent *his own Son*—*In the likeness of sinful flesh*—We with our sinful flesh, were devoted to death. But GOD sending *his own Son*, in the likeness of that flesh, though pure

4 he hath condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 They that are after the flesh, mind the things of the flesh; but they that 6 are after the Spirit, the things of the Spirit. Now to be carnally minded 7 is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God; for it is not subject to the law of 8 God, neither indeed can be. So then they who are in the flesh cannot 9 please God. But ye are not in the flesh, but in the spirit, if the Spirit of God dwell in you. And if any man have not the Spirit of Christ, he is 10 none of his. Now if Christ be in you, the body indeed is dead because 11 of sin, but the spirit is life because of righteousness. And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, will also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the 13 flesh. For if ye live after the flesh, ye shall die; but if ye through the 14 Spirit mortify the deeds of the flesh, ye shall live. For as many as

pure from Sin, condemned that sin which was in our flesh: Gave sentence, that Sin should be destroyed, and the Believer wholly delivered from it.

V. 4. *That the righteousness of the law*—described, ver. 5—11. *might be fulfilled in us, who walk not after the flesh, but after the Spirit*—Who are guided in all our Thoughts, Words, and Actions, not by corrupt Nature, but by the Spirit of God. From this place St. Paul describes primarily the State of Believers, and that of Unbelievers, only to illustrate this.

V. 5. *They that are after the flesh*—who remain under the Guidance of corrupt Nature—*mind the things of the flesh*—have their Thoughts and Affections fixt on such things as gratify corrupt Nature; namely on things visible and temporal; on things of the earth, on Pleasure (of Sense or Imagination) Praise, or Riches. *But they who are after the Spirit*—who are under his Guidance, *mind the things of the Spirit*—think of, relish, love things invisible, eternal; the things which the Spirit hath revealed, which he works in us, moves us to, and promises to give us.

V. 6. *For to be carnally minded*—that is, to mind the things of the flesh—*is death*—the sure Mark of spiritual Death, and the Way to Death everlasting: *but to be spiritually minded*—that is, to mind the things of the Spirit—*is*

life—a sure Mark of spiritual Life, and the Way to Life everlasting—*And attended with peace*—The Peace of God, which is the Foretaste of Life everlasting, and Peace with God, opposite to the Enmity mentioned in the next verse.

V. 8. *They who are in the flesh*—under the Government of it.

V. 9. *In the Spirit*—under his Government. *If any man have not the Spirit of Christ dwelling and governing in him*—*he is none of his*. He is not a Member of Christ: Not a Christian: Not in a State of Salvation. A plain, express Declaration, which admits of no Exception. He that hath ears to hear, let him hear!

V. 10. *Now if Christ be in you*—Where the Spirit of Christ is, there is Christ—the body indeed is dead—devoted to death—*because of sin*—heretofore committed; *but the spirit is life*—already truly alive—*because of righteousness*—now attained. From ver. 13. St. Paul having finished what he had begun, ch. vi. 1. describes purely the State of Believers.

V. 13. *The deeds of the body*—Not only evil Actions, but evil Desires, Tempers, Thoughts. *If ye mortify*—kill, destroy these—*ye shall live*—the life of Faith more abundantly here, and hereafter, the Life of Glory.

V. 14. *For as many as are led by the Spirit of God*—in all the ways of Righteousness—

F f f

they

15 are led by the Spirit of GOD, they are the Sons of GOD. For ye have
 not received the Spirit of bondage again unto fear, but ye have received
 16 the Spirit of adoption, whereby we cry, Abba, Father. The same Spirit
 17 beareth witness with our spirits, that we are the children of GOD. And
 if children, then heirs, heirs of GOD, and joint-heirs with Christ: if we
 18 suffer with *him*, that we may also be glorified with *him*. For I reckon
 that the sufferings of the present time *are not worthy to be compared* with
 19 the glory which shall be revealed in us. For the earnest expectation
 20 of the creation waiteth for the revelation of the sons of GOD. For
 the creation was made subject to vanity, not willingly, but by him who
 21 subjected it, In hope that the creation itself shall be delivered from the
 bondage of corruption, into the glorious liberty of the children of GOD.
 22 For we know that the whole creation groaneth together and travaileth

they are the sons of GOD. Here St. Paul enters upon the Description of those Blessings, which he comprizes (ver. 30.) in the word *Glorified*: though indeed he does not describe mere Glory, but that which is still mingled with the Cross. The Sum is, Through Sufferings to Glory.

V. 15. *For ye*—who are real Christians—*have not received the Spirit of bondage*—The Holy Ghost was not properly a Spirit of Bondage, even in the time of the Old Testament. Yet there was something of Bondage remaining, even in those who then had received the Spirit. *Again*—As the *Jews* did before. *We*—all and every believer—*cry*—the word denotes a vehement speaking, with Desire, Confidence, Constancy. *Abba, Father*—The latter word explains the former. By using both the *Syriac* and the *Greek* Word, St. Paul seems to point out the Joint Cry both of the *Jewish* and *Gentile* Believers. *The Spirit of bondage* here seems directly to mean, Those Operations of the Holy Spirit, by which the Soul, on its first Convictions, feels itself in bondage to Sin, to the World, to Satan, and obnoxious to the Wrath of GOD. This therefore and *the Spirit of adoption* are one and the same Spirit, only manifesting itself in various Operations, according to the various Circumstances of the Persons.

V. 16. *The same Spirit beareth witness with our spirit*—with the Spirit of every true Believer, by a Testimony distinct from that of his own Spirit, or the Testimony of a good Conscience. Happy they who enjoy this clear and constant.

V. 17. *Joint-heirs*—That we may know it

4

is a great Inheritance which GOD will give us: for he hath given a great one to his Son. *If we suffer with him*—This is a new Proposition, referring to what follows.

V. 18. *For I reckon*—This verse gives the Reason, why he but now mentioned Sufferings and Glory. When that Glory *shall be revealed in us*, then the Sons of GOD will be *revealed* also.

V. 19. *For the earnest expectation*—The word denotes a lively Hope of something drawing near, and a vehement longing after it—*of the creation*—of all visible creatures (Believers excepted, who are spoken of apart.) Each kind, according as it is capable. All these have been Sufferers through Sin. And to all these shall refreshment redound from the Glory of the Children of GOD. Upright Heathens are by no means here excluded: No, nor the vainest of men, who (although in the hurry of Life they mistake Vanity for Liberty, and partly stifle, partly dissemble their Groans, yet) in their sober, quiet, sleepless, afflicted Hours, pour forth many Sighs in the Ear of GOD.

V. 20. *The creation was made subject to vanity*—abuse, misery, and corruption—*by him who subjected it*—namely, GOD, Gen. iii. 17. v. 29. *Adam* only made it liable to the Sentence, which GOD pronounced; yet not without hope.

V. 21. *The creation itself shall be delivered.* Destruction is not Deliverance. Therefore whatsoever is destroyed, or ceases to be, is not delivered at all.

V. 22. *For the whole creation groaneth together*—with Joint-groans, as it were with one voice. *And travaileth*—literally, *is in the pains of*

23 together until now. And not only *they*, but even we ourselves, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body. For we are saved by hope: but hope that is seen is not hope; for what a man seeth, how doth he yet hope for? But if we hope for what we see not, we patiently wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. But he who searcheth the hearts, knoweth what *is* the mind of the Spirit: for he maketh intercession for the saints, according to God. And we know, that all things work together for good, to them that love

of child-birth; to be delivered of the burden of the Curse.

V. 23. *And even we, who have the first-fruits of the Spirit*—that is, The Spirit who is the first-fruits of our Inheritance. *The adoption*—Persons who had been privately adopted among the Romans, were often brought forth into the Forum, and there publicly owned as their Sons by those who adopted them. So at the General Resurrection, when *the Body* itself is redeemed from Death, the Sons of God shall be publicly owned by Him in the great Assembly of Men and Angels.

V. 24. *For we are saved by hope*—Our Salvation is now only in hope. We do not yet possess this full Salvation.

V. 26. *Likewise the Spirit*—Nay, not only the Universe, not only the Children of God, but the Spirit of God also himself, as it were, groaneth, while he *helpeth our infirmities* or weaknesses. Our Understandings are weak, particularly in the things of God; our Desires are weak; our Prayers are weak. *We know not*—many times—*what we should pray for*: much less are we able to pray for it *as we ought*: but *the Spirit maketh intercession for us*—in our Hearts, even as *Christ* does in Heaven: *with groanings*—the matter of which is from ourselves; but the Spirit forms them; and they are frequently inexpressible, even by the Faithful themselves.

V. 27. *But he who searcheth the hearts*—wherein the Spirit dwells and intercedes—*knoweth*—though man cannot utter it—*what is the mind of the Spirit*: for he maketh intercession for the saints—who are near to God—according to God—According to his Will, as is worthy of God, and acceptable to him.

V. 28. *And we know*—this in general; tho' we do not always know particularly what to

pray for—*that all things*—Ease or Pain, Poverty or Riches, and the ten thousand Changes of Life—*work together for good*—strongly and sweetly for spiritual and eternal Good—to them that are called, according to his purpose. This is a New Proposition. St. Paul being about to recapitulate the whole Blessing contained in Justification (termed Glorification, ver. 30.) first goes back to the Purpose or Decree of God, which is frequently mentioned in Holy Writ.

To explain this (nearly in the words of an eminent Writer) a little more at large. When a man has a Work of time and importance before him, he pauses, consults, and contrives; and when he has laid a Plan, resolves or decrees to proceed accordingly. Having observed this in ourselves, we are ready to apply it to God also: and he in condescension to us has applied it to himself.

The Works of Providence and Redemption are vast and stupendous, and therefore we are apt to conceive of God, as deliberating and consulting on them, and then decreeing to act, according to the counsels of his own Will. As if, long before the World was made, he had been concerting measures, both as to the making and governing of it, and had then writ down his Decrees, which altered not, any more than the Laws of the Medes and Persians. Whereas to take this consulting and decreeing in a literal Sense would be the same absurdity, as to ascribe a real, human Body and human Passions to the ever blessed God.

This is only a popular Representation of his infallible Knowledge and unchangable Wisdom; that is, He does all things as wisely as a man can possibly do, after the deepest Consultation, and as steddily pursues the most pro-

29 GOD, to them that are called according to *his* purpose. For whom he foreknew, he also predestinated, conformable to the image of his Son, 30 that he might be the first-born among many brethren. And whom he predestinated, them he also called; and whom he called, them he also 31 justified; and whom he justified, them he also glorified. What shall we say then to these things? If GOD *be* for us, who *can be* against us? 32 He that spared not his own Son, but delivered him up for us all, how 33 shall he not with him also freely give us all things? Who shall lay any thing to the charge of GOD's elect? *It is* GOD that justifieth.

per Method, as one can do, who has laid a Scheme before-hand. But then, though the Effects be such as would argue Consultation and consequent Decrees in man, yet what need of a moment's Consultation in Him, who sees all things at one View?

Nor had GOD any more occasion to pause and deliberate, and lay down Rules for his own Conduct, from all Eternity, than he has now. What! Was there any fear of his mistaking afterwards, if he had not before-hand prepared Decrees, to direct him what he was to do? Will any man say, He was wiser before the Creation than since? Or had he then more leisure? That he should take that Opportunity to settle his Affairs, and make Rules for himself from which he was never to vary?

He has doubtless the same Wisdom and all other Perfections at this day which he had from Eternity: And is now as capable of making Decrees, or rather has no more occasion for them now than formerly: His Understanding being always equally clear and bright, his Wisdom equally intallible.

V. 29. *Whom he foreknew, he also predestinated, conformable to the image of his Son.* Here the Apostle declares, who those are whom he foreknew, namely, those who are *conformable to the image of his Son.* This is the Mark of those who are foreknown and will be glorified, 2 Tim. ii. 19. Phil. iii. 10, 21.

V. 30. *Them he also justified.*—St. Paul does not affirm, either here, or in any other part of his Writings, That precisely the same number of men are called, justified, and glorified. He does not deny, That a believer may fall away and be cut off, between his special Calling and his Glorification, ch. xi. 22. Neither does he deny, that many are called, who never are justified. He only affirms, That this is the

Method whereby GOD leads us step by step toward Heaven. *He glorified*—He speaks as one looking back from the Goal, upon the Race of Faith. Indeed Grace, as it is Glory begun, is both an Earnest and a Foretaste of Eternal Glory.

V. 31. *What shall we say then to these things?* Related in the iii, v, and viiith chapters? As if he had said, We cannot go, think, or wish any thing farther. *If GOD be for us*—Here follow four Periods, One General and three Particular. Each begins with Glorifying in the Grace of GOD, which is followed by a Question suitable to it, challenging all Opponents: To all which *I am persuaded*, &c. is a General Answer. The General Period is, *If GOD be for us, who can be against us?* The first Particular Period, relating to the past time, is, *He that spared not his own Son, how shall he not freely give us all things?* The Second, relating to the present, is, *It is GOD that justifieth: who is he that condemneth?* The Third, relating to the future, is, *It is Christ that died—who shall separate us from the Love of Christ?*

V. 32. *He that*—This Period contains four Sentences. He spared not his own Son; therefore he will freely give us all things. He delivered him up for us: Therefore none can lay any thing to our Charge. *Freely*—For all that follows Justification is free Gift also. *All things*—Needful or profitable for us.

V. 33. *GOD's elect.* The above-cited Author observes, That long before the Coming of *Christ*, the Heathen World revolted from the true GOD, and were therefore *reprobated* or rejected.

But the Nation of the *Jews* were chosen to be the people of GOD, and were therefore styled, *the children* or *sons of GOD*, *the holy people*, *a chosen seed*, *the elect*, *the called of*

^h Deut. xiv. 1.

ⁱ Ch. vii. 6. Ch. xiv. 2.

^k Deut. iv. 37.

^l Isai. lxi. 8, 9. Ch. lxiii. 20.

^m Isai. lxxviii. 12.

34 Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is also at the right-hand of God, who likewise maketh
 35 intercession for us. Who shall separate us from the love of Christ? Shall affliction, or distress, or persecution, or hunger, or nakedness, or
 36 peril, or sword? (As it is written, * For thy sake we are killed all the
 37 day long, we are accounted as sheep for the slaughter.) Nay, in all these things we more than conquer, through him who hath loved us.
 38 For I am persuaded that neither death, nor life, nor angels, nor princi-
 39 palities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GOD. And these titles were given to all the Nation of *Israel*, including both good and bad.

Now the Gospel having the most strict Connexion with the Books of the Old Testament, where these Phrases frequently occur: And our Lord and his Apostles being native *Jews*, and beginning to preach in the land of *Israel*, the language in which they preached would of course abound with the Phrases of the *Jewish* Nation. And hence it is easy to see, why such of them as would not receive him were styled *reprobated*. For they no longer continued to be the *People of God*: whereas this and those other honourable Titles, were continued to all such *Jews* as embraced Christianity. And the same Appellations which once belonged to the *Jewish* Nation, were now given to the *Gentile* Christians also: together with which they were invested with all the Privileges of the *chosen People of God*: and nothing could cut them off from these, but their own wilful Apostasy.

It does not appear that Good Men were ever termed *God's Elect*, till above two thousand years from the Creation. *God's electing* or *choosing* the Nation of *Israel*, and separating them from the other Nations, who were sunk in Idolatry and all Wickedness, gave the first occasion to this sort of Language. And as the separating the Christians from the *Jews* was a like Event, no wonder it was express'd in like Words and Phrases.

V. 34. *Yea rather, that is risen* — Our Faith should not stop at his Death, but be exercised farther on his Resurrection, Kingdom, Second Coming — *Who maketh intercession for us* — Presenting there his Obedience, his Sufferings, his Prayers, and our Prayers sanctified through Him.

V. 35. *Who shall separate us from the love of Christ toward us? Shall affliction, or distress* — He proceeds in order, from less troubles to greater: Can any of these separate us from his Protection in it; and (if he sees good) Deliverance from it?

V. 36. *All the day* — that is, every day, continually. *We are accounted* — by our Enemies; by ourselves.

V. 37. *We more than conquer* — We are not only no losers, but abundant Gainers by all these Trials. This Period describes the Experience of Fathers in *Christ*, of those who are now ready to be offered up. It does not appear that St. Paul could have spoken thus, when he wrote his former Epistle to the *Corinthians*.

V. 38. *I am persuaded* — Having overcome the wicked one, and being now superior to all Doubt and Fear — *that neither death, &c.* This is inferred from the 34th verse, in an admirable Order,

<i>Neither death shall hurt us;</i>	} For <i>Christ is dead:</i>
<i>Nor life;</i>	
<i>Nor angels, nor principalities,</i>	} <i>is risen:</i>
<i>nor powers; nor things present,</i>	
<i>nor things to come;</i>	} <i>is at the right-</i>
<i>Nor height, nor depth, nor</i>	
<i>any other creature;</i>	} <i>hand of</i>
	} <i>GOD:</i>
	} <i>maketh inter-</i>
	} <i>cession for us.</i>

Neither death — terrible as it is to natural men; a violent Death in particular: (ver. 36.) *nor life*, with all the Affliction and Distress it can bring; (ver. 35.) or a long, easy Life; or all living men: *nor angels*; whether good (if it were possible they should attempt it) or bad, with all their Wisdom and Strength; *nor principalities, nor powers*, not even those of the

* *Psal.* lxiv. 22.

highest

IX. I say the truth in Christ, I lie not; my conscience also bearing me
 2 witness in the Holy Ghost. That I have great sorrow and continual
 3 anguish in my heart. For I could wish that I myself were accursed from
 4 Christ, for my brethren, my kinsmen after the flesh: Who are Israelites,
 whose is the adoption, and the glory, and the covenants, and the giving
 5 of the law, and the worship of God, and the promises: Whose are the

highest Rank, or the most eminent Power: *nor things present*, which may befall us, during our Pilgrimage, or the whole World, till it passeth away: *nor things to come*, which may occur either when our time on earth is past, or when time itself is at an end, as the final Judgment, the general Conflagration, the everlasting Fire: *nor height, nor depth*: the former Sentence respected the Differences of Times, This, the Differences of Places. How many great and various things are contained in these words, we do not, need not, cannot know yet. *The height*, in St. Paul's sublime style is put for Heaven; *the depth*, for the great Abyss: that is, Neither the Heights, I will not say of Walls, Mountains, Seas, but of Heaven itself, can move us; nor the Abyss itself, the very thought of which might astonish the boldest Creature. *Nor any creature*—Nothing beneath the Almighty: Visible Enemies he does not even deign to name—*Shall be able*—either by force (ver. 35.) or by any legal Claim, (ver. 33, &c.) *to separate us from the Love of God in Christ*, which will surely, save, protect, deliver us, the faithful in, and through, and from them All.

Chap. ix. In this chapter, St. Paul, after strongly declaring his Love and Esteem for them, sets himself to answer the Grand Objection of his Countrymen, namely, That the Rejection of the *Jews*, and Reception of the *Gentiles*, was contrary to the Word of God. That he had not here the least thought of Personal Election or Reprobation, is manifest, 1. Because it lay quite wide of his Design, which was this, To shew that God's rejecting the *Jews*, and receiving the *Gentiles*, was consistent with his Word; 2. Because such a Doctrine would not only have had no tendency to convince, but would have evidently tended to harden the *Jews*; 3. Because when he sums up his Argument in the close of the Chapter, he has not one word, or the least Intimation about it.

V. 1. *In the Holy Ghost*—Through his Grace.

V. 2. *I have great sorrow*—A high degree of Spiritual Sorrow and of Spiritual Joy may consist together. (ch. viii. 39.) By declaring his Sorrow for the unbelieving *Jews*, who excluded themselves from all the Blessings he had enumerated, he shews, that what he was now about to speak, he did not speak from any prejudice to them.

V. 3. *I could wish*—Human Words cannot fully describe the Motions of Souls that are full of God. As if he had said, *I could wish* to suffer in their stead; yea, to be *an Anathema from Christ* in their place. In how high a sense he wished this, who can tell, unless himself had been asked and had resolved the Question? Certainly he did not then consider himself at all, but only others and the Glory of God. The thing could not be; yet the Wish^o was pious and solid? though with a tacit Condition, If it were right and possible.

V. 4. *Whose is the adoption, &c.* He enumerates Six Prerogatives, of which the first Pair respect God the Father, the Second, *Christ*, the Third, the Holy Ghost. *The adoption and the glory*, that is, That *Israel* is the first-born child of God, and the God of Glory is their God, *Deut. iv. 7. Psal. cvi. 20.* These are relative to each other. At once God is the Father of *Israel*, and *Israel* is the people of God. He speaks not here of the Ark, or any corporeal thing. God himself is *the Glory of his people Israel*. *And the covenants and the giving of the law*—The Covenant was given long before the law. It is termed *Covenants* (in the Plural) because it was so often and so variously repeated; and because there were two Dispositions of it, (*Gal. iv. 24.*) frequently called *Two Covenants*. The one promising; the other, exhibiting the Promise. *And the worship and the promises*—The true Way of worshipping God; and all the Promises made to the Fathers.

V. 5. To the preceding, St. Paul now adds Two more Prerogatives; *Theirs are the Fathers*; yea, the *Messiah* himself. *Who is, over all, God, blessed for ever.* The original Words imply,

fathers, and from whom, according to the flesh, Christ *came*, who is, over all, GOD, blessed for ever. Not as if the word of GOD had fallen to the ground; for all *are* not Israel, who are of Israel. Neither because they are the seed of Abraham, *are they* all children, but * in Isaac shall thy seed be called: That is, not the children of the flesh *are* the children of GOD, but the children of the promise are counted for the seed. For this *is* the word of the promise, † At this time I will come, and Sarah shall have a son. And not only *this*, but when Rebecca also had conceived by one man, our father Isaac, *The children* being not yet born, neither having done any good or evil (that the purpose of GOD according to election might stand not of works, but of him that called,) It was said to her, ‡ The elder shall serve the younger. As it is written, || I have loved Jacob, and hated Esau.

ly, The Self-existent, Independent Being, was, is, and is to come; *Over all*, the same; as being GOD, and consequently *end for ever*. No words can more clearly shew his Divine Supreme Majesty, and his absolute Sovereignty both over *Jews* and *Gentiles*.

6. *Not as if*—The *Jews* imagined, that the word of GOD must fail, if all their Nation were not saved. This St. Paul now refutes, and shews, That that Word itself had foretold falling away—*The word of GOD—the promises of GOD to Israel—had fallen to the ground*. This could not be. Even now, says the Apostle, some enjoy the Promises; and hereafter *all Israel shall be saved*. This is the Sum of the 13th, 14th, 15th, and 16th Chapters. For—Here he shews upon the Proof of it—*all are not Israel, who are of Israel*. The *Jews* vehemently maintained, the contrary: namely, That all were born *Israelites*, and they only, were the people of GOD. The former Part of this Proposition is refuted here, the latter, ver. 24. The sum is, GOD accepts all Believers, not them only: and this is no way contrary to his Word. Nay, he hath declared in his Word, by Types and by express Testimonies, that Believers are accepted, as the *children of the promise*, while Unbelievers are rejected, though they are *children after the flesh*. *All are not saved—not in the favour of GOD—who are lineally descended of Israel*.

7. *Neither because they are lineally the children of Abraham*, will it follow, that they are the children of GOD. This did not hold even in Abraham's own Family; and much less in

his remote Descendants. *But* GOD then said, *In Isaac shall thy seed be called*—that is, *Isaac*, not *Ishmael*, shall be called thy Seed; that Seed to which the Promise is made.

V. 8. *That is, Not the children, &c.* As if he had said, This is a clear Type of things to come; shewing us, That in all succeeding Generations, *not the children of the flesh*, the lineal Descendants of *Abraham*, but the children of the promise—they to whom the Promise is made, that is, Believers, *are the children of GOD*.

V. 9. *For this is the word of promise*—Not whosoever is born of thee, shall be blessed, but—*At this time*—which I now appoint—*I will come, and Sarah shall have a son*, and he shall inherit the Blessing.

V. 10. And that GOD's Blessing does not belong to all the Descendants of *Abraham*, appears *not only* by *this* Instance, but by that of *Esau* and *Jacob*, who was chosen to inherit the Blessing, before either of them had done *good or evil*. The Apostle mentions this to shew, That neither were their Ancestors accepted, through any Merit of their own—*That the purpose of GOD, according to election might stand*—whose purpose was, *To elect or choose the promised Seed, not of works*, not for any preceding merit in him he chose; *but of him that called* of his own good pleasure, who called to that Privilege whom he saw good.

V. 12. *The elder—Esau—shall serve the younger*—Not in person; for he never did; but in his Posterity. Accordingly the *Edomites* were often brought into subjection by the *Israelites*.

V. 13. *As it is written*—With which word.

* Gen. xxi. 12.

† Gen. xviii. 10.

‡ Gen. xxv. 23.

|| Mal. i. 2, 3.

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14 What shall we say then? *Is there* injustice with God? God forbid.
 15 For he saith to Moses, * I will have mercy on whom I will have mercy,
 16 and I will have compassion on whom I will have compassion. *It is not*
 therefore of him that willeth, nor of him that runneth, but of God that
 17 sheweth mercy. Moreover the scripture saith to Pharaoh, For † this
 very thing have I raised thee up, that I may shew my power in
 thee, and that my name may be declared through all the earth.

in *Genesis*, spoken so long before, that of *Malachi* agrees — *I have loved Jacob* with a peculiar love; that is, the *Israelites*, the Posterity of *Jacob*; and *I have comparatively hated Esau*, that is, the *Edomites*, the Posterity of *Esau*. But observe, 1. This does not relate to the Person of *Jacob* or *Esau*, 2. Nor does it relate to the Eternal State, either of them, or their Posterity. Thus far the Apostle has been proving his Proposition, namely, That the Exclusion of a great Part of the Seed of *Abraham*, yea, and of *Isaac* from the special Promises of God, was so far from being impossible, that, according to the Scriptures themselves, it had actually happened. He now introduces and refutes an Objection.

V. 14. *Is there injustice with God?* Is it unjust in God to give *Jacob* the Blessing rather than *Esau*? Or, to accept Believers, and them only? God forbid. In no wise — This is well consistent with Justice. For he has a right, to fix the terms on which he will shew Mercy: according to his declaration to *Moses* — petitioning for all the people, after they had committed Idolatry with the Golden Calf, *I will have mercy on whom I will have mercy* — according to the terms I myself have fixt: and *I will have compassion on whom I will have compassion* — namely on those only who submit to my terms, who accept of it in the way that I have appointed.

V. 16. *It* — the blessing therefore is not of him that willeth, nor of him that runneth — It is not the Effect either of the Will or the Works of Man, but of the Grace and Power of God. The Will of man is here opposed to the Grace of God, and man's running, to the Divine Operation. And this General Declaration respects not only *Isaac* and *Jacob*, and the *Israelites* in the time of *Moses*, but likewise all the Spiritual Children of *Abraham*, even to the End of the World.

V. 17. *Moreover* — God has an indisputable right to reject those who will not accept the

Blessings on his own terms. And this he exercised in the case of *Pharaoh*: to whom after many Instances of Stubbornness and Rebellion he said (as it is recorded in Scripture) *For this very thing have I raised thee up* — that is, Unless thou repent, this will surely be the consequence of my raising thee up, making thee a great and a glorious King, that my power will be shewn upon thee (as indeed it was, by overwhelming him and his Army in the Sea) and my name declared through all the earth. As it is at this Day. Perhaps this may have a still farther Meaning. It seems that God was resolved to shew his Power, over the River, the Insects, other Animals (with the natural Causes of their Health, Diseases, Life, and Death) over the Meteors, the Air, the Sun (all of which were worshiped by the *Egyptians*, from whom other Nations learned their Idolatry) and at once over all their gods, by that terrible Stroke, of slaying all their Priests and their choicest Victims; the first born of man and beast: And all this with a Design, not only to deliver his People *Israel* (for which a single Act of Omnipotence would have sufficed) but to convince the *Egyptians*, That the Objects of their Worship, were but the Creatures of *Jehovah* and intirely in his Power, and to draw them and the neighbouring Nations, who should hear of all these Wonders, from their Idolatry, to worship the one God. For the Execution of this Design (in order to the Display of the Divine Power, over the various Objects of their Worship, in Variety of wonderful Acts, which were at the same time just Punishments for their cruel Oppression of the *Israelites*) God was pleased to raise to the Throne of an absolute Monarchy; a man, not whom he had made wicked on purpose, but whom he found so, the proudest, the most daring and obstinate of all the *Egyptian* Princes; and who being incorrigible, well deserved to be set up in that Situation, where the Divine Judgments fell the heaviest.

* *Exod.* xxxiii. 19.

† *Exod.* ix. 16.

V. 18. *So*

18 So then he hath mercy on whom he willeth, and whom he willeth,
 19 he hardneth. But thou wilt say to me, Why doth he still find fault?
 20 For who hath resisted his will? Nay, but who art thou, O man, that
 repliest against God? Shall the thing formed say to him that formed it,
 21 Why hast thou made me thus? * Hath not the potter power over the
 clay, out of the same mass to make one vessel to honour, and another to
 22 dishonour? What if God, being willing to shew *his* wrath, and to make
 his power known, yet endured with much long-suffering the vessels of
 23 wrath fitted for destruction? And that he might make known the
 riches of his glory on the vessels of mercy, whom he had before pre-

V. 18. *So then*—that is, Accordingly he does *shew mercy* on his own terms, namely on them that believe: *and whom he willeth*, namely them that believe not, he leaves to the hardness of their hearts.

V. 19. *Why doth he still find fault?*—The particle *still* is strongly expressive of a sour, morose, murmuring. *For who hath resisted his will?* The word *his* likewise expresses the Objector's Surliness and Aversion to God, whom he does not even deign to name.

V. 20. *Nay, but who art thou, O man!*—Little, impotent, ignorant man—that repliest against God; that accusest God of injustice; for himself fixing the terms, on which he will shew mercy? *Shall the thing formed say to him that formed it, why hast thou made me thus?* Why hast thou made me capable of Honour and Immortality, only by believing?

V. 21. *Hath not the potter power over the clay*—And much more hath not God power over his Creatures, to appoint *one vessel*, namely the Believer, to honour, and another, the unbeliever—to dishonour?

If we survey the Right which God has over us, in a more General Way; with regard to his Intelligent Creatures, God may be considered in two different Views, as Creator, Proprietor, and Lord of all, or as their Moral Governor and Judge.

God, as Sovereign Lord and Proprietor of all, dispenses his Gifts or Favours to his Creatures with perfect Wisdom, but by no Rules or Methods of proceeding that we are acquainted with. The time when we shall exist, the Country where we shall live, our Parents, our Constitution of Body and Turn of Mind: These and numberless other Circumstances are

doubtless ordered with perfect Wisdom; but by Rules that lie quite out of our sight.

But God's Methods of dealing with us, as our Governor and Judge, are clearly revealed and perfectly known: namely, That he will finally reward every man, according to his works: *he that believeth shall be saved, and he that believeth not shall be damned.*

Therefore though *He hath mercy on whom he willeth, and whom he willeth he hardeneth* (that is, suffers to be hardened) yet his is not the Will of an arbitrary, capricious, or tyrannical Being. He wills nothing but what is infinitely wise and good; and therefore his Will is a most proper Rule of Judgment. He will shew mercy, as he hath assured us, to none but true Believers, nor harden any but such as obstinately refuse his Mercy.

V. 22. *What if God, being willing*—(referring to ver. 18, 19.) that is, although it was now his will, because of their obstinate Unbelief—to shew his wrath (which necessarily presupposes Sin) and to make his power known, (this is repeated from the 17th verse) yet endured—as he did *Pharaoh*—with much long suffering—which should have led them to repentance: *the vessels of wrath*—those who had moved his wrath by still rejecting his Mercy—*fitted for destruction*—by their own wilful and final Impenitence: Is there any Injustice in this?

V. 23. *That ye might make known*—What if by shewing such long suffering even to the *Vessels of Wrath*, he did the more abundantly shew the Greatness of his glorious Goodness, Wisdom, and Power on the *Vessels of Mercy*; on those whom he had himself by his Grace prepared for Glory: Is this any Injustice?

* Jer. xviii. 6, 7.

24 pared for glory? Even us whom he hath called, not only of the
 25 Jews, but also of the Gentiles: As he saith also in Hosea, * I will call
 them my people, who were not my people, and her beloved, who was
 26 not beloved. † And it shall come to pass, in the place where it was
 said to them, Ye *are* not my people, there shall they be called the sons
 27 of the living God. Isaiah likewise crieth concerning Israel, ‡ Though
 the number of the children of Israel be as the sand of the sea, the rem-
 28 nant *only* shall be saved. For the Lord is finishing and cutting short *his*
 account in righteousness; for the Lord will make a short account upon
 29 the earth. And as Isaiah had said before, Unless the Lord of hosts had
 left us a seed, we had been as Sodom, and had been made like Gomor-
 30 rah. What shall we say then? That the Gentiles who followed not
 after righteousness, have attained to righteousness, even the righteousness
 31 which is by faith: But Israel following after the law of righteousness,
 32 hath not attained to the law of righteousness. Wherefore? Because
 they *sought it*, not by faith, but as it were by the works of the law: for
 33 *they* stumbled at that stumbling stone; As it is written, || Behold I lay
 in Sion a stone of stumbling, and a rock of offence: and § every one that
 believeth on him shall not be ashamed.

V. 24. *Even us*—Here the Apostle comes to the other Proposition of Grace tree for all, whether Jew or Gentile—*of the Jews*—This he treats of ver. 25. *Of the Gentiles*—treated of ver. 25, &c.

V. 25. *Beloved*—as a Spouse: *who once was not beloved*—Consequently, Not unconditionally elected.

V. 26. *There shall they be called the sons of God*—So that they need not leave their own Country and come to *Judea*.

V. 27. *Isaiah likewise* testifies, That (as many Gentiles will be accepted, so) many Jews will be rejected: That out of all the thousands of Israel, a remnant only shall be saved.

V. 28. *For the Lord, finishing or cutting short his account*—in rigorous Justice, will leave but a small remnant. There will be so general a Destruction, that but a small number will escape.

V. 29. *As Isaiah had said before*, (namely ch. i. 9.) *Unless the Lord had left us a seed*—which denotes, 1. The present Paucity, 2. The future Abundance—*we had been as Sodom*—So that it is no unexampled thing, for the main Body of the Jewish Nation to revolt

* Hof. ii. 23.

† Ch. i. 10.

‡ Isai. x. 22, 23.

|| Isai. xxviii. 16.

§ Ch. viii.

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from God, and perish in their Sin.

V. 30. *What shall we say then?* What is to be concluded from all that has been said but this, *That the Gentiles who followed not after righteousness*, who a while ago had no Knowledge of, no Care or Thought about it, *have attained to righteousness* (or Justification) *even the righteousness which is by faith*. This is the first Conclusion which we may draw from the preceding Observations. The Second is, *That Israel (the Jews) although following after the law of righteousness*—that Law which duly used would have led them to Faith, and thereby to Righteousness—*have not attained to the law of Righteousness*—to that Righteousness or Justification which is the End of the Law.

V. 32. *And wherefore have they not? Is it because God eternally decreed they should not?* There is nothing like this to be met with: but agreeably to his Argument, the Apostle gives us this good Reason for it, *Because they sought it not by faith*, whereby alone it could be attained; *but as it were*, in effect, if not professedly, *by the works of the law*. *For they stumbled at that stumbling stone, Christ crucified*.

V. 33. *As it is written*, foretold by *their*

X. BRETHREN, the desire of my heart, and my prayer to GOD for Israel
 2 is, that they may be saved. For I bear them record, that they have a
 3 zeal for GOD, but not according to knowledge. For they being ignorant
 of the righteousness of GOD, and seeking to establish their own righte-
 4 ousness, have not submitted to the righteousness of GOD. For Christ is
 5 the end of the law for righteousness to every one that believeth. For
 Moses describeth the righteousness which is by the law, * The man who
 6 doth these things shall live by them. But the righteousness which is by
 faith speaketh thus: † Say not in thy heart, Who shall ascend into hea-
 7 ven, (that is, to bring Christ down :) Or who shall descend into the
 8 deep ? (that is, to bring Christ again from the dead) But what faith
 he ? The word is nigh thee, *even* in thy mouth, and in thy heart ; that
 9 is, the word of faith which we preach : That if thou confests with thy
 mouth the Lord Jesus, and believe in thy heart, that GOD raised him
 10 from the dead, thou shalt be saved. For with the heart man believeth
 to righteousness, and with the mouth confession is made to salvation.

own Prophet, *Behold I lay in Sion*—I exhibit in my church, what though in truth it is the only sure Foundation of Happiness, yet will be in fact a *stumbling stone and rock of offence*—an occasion of ruin to many, through their obstinate unbelief.

V. 1. *My prayer to GOD is, that they may be saved.* He would not have prayed for this, had they been absolutely reprobated.

V. 2. *They have a zeal ; but not according to knowledge*—They had Zeal, without Knowledge. We have Knowledge, without Zeal !

V. 3. *For they being ignorant of the righteousness of GOD*—of the Method GOD has established for the Justification of a Sinner, and seeking to establish their own righteousness, as the ground of their Acceptance with GOD—*have not submitted to the righteousness of GOD*—the way of Justification which he hath fixt.

V. 4. *For Christ is the end of the law*—the Scope and Aim of it. It is the very Design of the Law, to bring men to believe in *Christ* for Justification and Salvation. And he alone gives that Pardon and Life, which the Law shews the Want of, but cannot give. *To every one*, whether Jew or Gentile, treated of ver. 11, &c. *that believeth*; treated of ver. 5, &c.

V. 5. *For Moses describeth the only righteousness which is attainable by the law*, when he saith, *The man who doth these things shall live*

* Lev. xviii. 5.

by them—that is, He that perfectly keeps all these Precepts in every point, he alone may claim Life and Salvation by them. But this way of Justification is impossible to any, who have ever transgressed any one law, in one point.

V. 6. *But the righteousness which is by faith speaketh* a very different language, and may be considered as expressing itself thus: (to accommodate to our present subject the words which Moses spake, touching the Plainness of his Law) *Say not in thy heart, Who shall ascend into heaven, as it were, to bring Christ down : or, Who shall descend into the grave, as it were, to bring him again from the dead.* Do not imagine that these things are to be done now, in order to procure thy Pardon and Salvation.

V. 8. *But what faith he ? (Moses)* Even these words, so remarkably applicable to the Subject before us. All is done ready to thy hand: *The word is nigh thee*—within thy reach; easy to be understood, remembered, practised. This is eminently true of *the word of faith*, the Gospel, *which we preach*: The sum of which is, If thy heart believe in *Christ*, and thy Life confests him, *thou shalt be saved.*

V. 9. *If thou confests with thy mouth*—Even in time of persecution, when such a Confession may send thee to the Lions.

V. 10. *Unto righteousness*—So as to obtain Justification: *and with the mouth confession is*

† Deut. xxx. 14.

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made,

11 For the scripture faith, * Every one that believeth on him shall not be
 12 ashamed. For there is no difference between the Jew and the Greek:
 13 for the same Lord of all, is rich to all that call upon him. For † who-
 14 soever shall call on the name of the Lord, shall be saved. But how
 shall they call on him in whom they have not believed? And how shall
 they believe in him, of whom they have not heard? And how shall they
 15 hear without a preacher? But how shall they preach, unless they be
 sent? As it is written, ‡ How beautiful *are* the feet of them who bring
 the good tidings of peace, who bring the glad tidings of good things!
 16 But all have not obeyed the gospel. For Isaiah faith, || Lord, who hath
 17 believed our report? Faith *cometh* by hearing, and hearing by the word
 18 of GOD. But I say, Have they not heard? Yes verily; †† their voice
 is gone into all the earth, and their words to the ends of the world.
 19 But I say, Hath not Israel known? First Moses faith, I || || will provoke
 you to jealousy by *them that are* not a nation; by a foolish nation I will
 20 anger you. But Isaiah is very bold and faith, I ** was found by them
 that sought me not: I was made manifest to them that asked not after
 21 me. Whereas with regard to Israel he faith, All the day have I stretched
 forth my hands to an unbelieving and gainsaying people.

XI. I say then, Hath GOD rejected his people? GOD forbid. For I also
 am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

made, so as to obtain final Salvation. Confession here implies the whole of Outward, as Believing does the Root of all Inward Religion.

V. 12. *The same Lord of all, is rich*—so that his Blessings are never to be exhausted, nor is he ever constrained to hold his hand. The great Truth proposed in the 11th verse, is so repeated here, and in the 13th, and farther confirmed ver. 14, 15, as not only to imply, that *whosoever calleth upon him shall be saved*: but also that the Will of GOD is, that all should savingly call upon him.

V. 15. *But how shall they preach, unless they be sent?* Thus by a Chain of Reasoning, from GOD's Will, that the *Gentiles* also should call upon him, St. Paul infers, that the Apostles were sent by GOD, to preach to the *Gentiles* also. *The feet*—Their very footsteps, their coming.

V. 17. *Faith* indeed ordinarily *cometh* by bearing, even by *hearing the word of GOD*.

V. 18. *But* their unbelief was not owing to

the Want of Hearing. For they *have heard. Yes verily*—So many Nations have already heard the Preachers of the Gospel, that I may in some sense say of them, as *David* did of the Lights of Heaven.

V. 19. *But hath not Israel known?* They might have known, even from *Moses* and *Isaiah*, that many of the *Gentiles* would be received, and many of the *Jews* rejected. *I will provoke you to jealousy by them that are not a nation*—As they followed Gods that were not Gods, so He accepted in their stead, a Nation that was not a Nation, that is, a Nation that had no GOD. *A foolish nation*—Such are all which know not GOD.

V. 20. *But Isaiah is very bold*—and speaks plainly what *Moses* intimated.

V. 21. *an unbelieving and gainsaying people*: Just opposite to those, who believed with their hearts, and made Confession with their Mouths.

V. 1. *Hath GOD rejected his whole people?*

* *Isai.* xxviii. 16.
 || *Deut.* xxxii. 21.

† *Joel* ii. 32.
 ** *Isai.* lxxv. 1, 2.

‡ *Isai.* lii. 7.

|| *Isai.* liii. 1.

†† *Psal.* xix. 5.

2 GOD hath not rejected his people whom he foreknew. Know ye not what the scripture saith of Elijah? how he pleadeth with GOD against 3 Israel, * Lord, they have killed thy prophets, and digged down thy 4 altars; and I am left alone, and they seek my life. But what saith the answer of GOD to him? I have reserved to myself seven thousand men, 5 who have not bowed the knee to Baal. And so likewise at the present 6 time, there is a remnant, according to the election of grace. But if by grace, then *it is* no more of works: else grace is no longer grace. And if *it be* of works, then it is no more grace; else work is no longer 7 work. What then? Israel hath not obtained that which he seeketh, 8 but the election hath obtained, and the rest were blinded. According as it is written, † GOD hath given them a spirit of slumber, eyes that they 9 should not see, and ears that they should not hear, unto this day. And David saith, ‡ Let their table become a snare, and a trap, and a stumbling 10 block, and a recompence to them. Let their eyes be darkened that they 11 may not see, and bow down their back alway. I say then, Have they stumbled so as to fall? GOD forbid. But by their fall salvation *is come* 12 to the Gentiles, to provoke them to jealousy. But if their fall *be* the riches of the world, and their loss the riches of the Gentiles, how much

All Israel? In no wise. Now there is a Remnant who believe: (ver. 5.) And hereafter all Israel will be saved. (ver. 26.)

V. 2. GOD hath not rejected that part of his people whom he foreknew: Speaking after the manner of men. For in fact *knowing* and *foreknowing* are the same thing with GOD, who *knows* or *sees* all things at once from everlasting to everlasting. *Know ye not*—that in a parallel Case amidst a general Apostasy, when *Elijah* thought the whole Nation was fallen into Idolatry, GOD *knew*, there was a Remnant of true Worshipers?

V. 4. *To Baal*—Nor to the Golden Calves.

V. 5. *According to the election of grace*—According to that gracious purpose of GOD, *He that believeth shall be saved.*

V. 6. *And if by grace, then it is no more of works*—whether of the Ceremonial or Moral Law: *Else grace is no longer grace*: The very nature of Grace is lost. *And if it be of works, then it is no more grace: else work is no longer work, but the very nature of it is destroyed.* There is something so absolutely inconsistent, between the being justified by Grace, and the being justified by Works, that if you suppose either, you of

necessity exclude the other. For what is given to Works is the payment of a debt; whereas Grace implies an unmerited Favour. So that the same Benefit cannot, in the very nature of things, be derived from both.

V. 7. *What then?* What is the Conclusion from the Whole? It is this: *That Israel* in general *hath not attained* Justification; but those of them only who believe; and *the rest were blinded*—by their own wilful Prejudice.

V. 8. GOD *hath* at length withdrawn his Spirit, and so *given them up to a Spirit of slumber*; which is fulfilled *unto this day.*

V. 9. *And David saith*—In that Prophetic Imprecation, which is applicable to them, as well as to *Judas*—*a recompence*—of their preceding wickedness. So Sin is punished by Sin. And thus the Gospel which should have fed and strengthened their souls, is become a means of destroying them.

V. 11. *Have they stumbled so as to fall*—totally and finally? No, but *by their fall*, (or slip; it is a very soft word in the Original) *salvation is come to the Gentiles.* See an instance of this, *Acts* xiii. 46. *to provoke them*—the *Jews* themselves.

V. 12. The first Part of this verse is treated.

* 1 Kings xix. 10. † *Isai.* xxix. 10. ‡ *Psal.* lxxix. 22, 23.

13 more their fulness? For I speak to you Gentiles, as I am the apostle
 14 of the Gentiles: I magnify my office: If by any means I may provoke
 15 to jealousy *those who are* my flesh, and save some of them. For if the
 casting away of them *be* the reconciling of the world, what *will* the re-
 16 ceiving of *them be*, but life from the dead? For if the first-fruits *be*
 17 holy, *so is* the lump: and if the root *be* holy, *so are* the branches. And
 if some of the branches were broken off, and thou being a wild olive
 wert grafted in among them, and with them partakest of the root and
 18 fatness of the good olive, Boast not against the branches, but if thou
 19 boast, thou bearest not the root, but the root thee. Wilt thou say
 then, The branches were broken off, that I might be grafted in?
 20 Well; they were broken off for unbelief, and thou standest by faith.
 21 Be not high-minded, but fear. For if God spared not the natural
 22 branches, *take heed* lest he also spare not thee. Behold therefore the
 goodness and severity of God! Toward them that fell severity; but to-
 ward thee goodness, if thou continue in *his* goodness: else shalt thou
 23 also be cut off. And they also, if they do not continue in unbelief, shall
 24 be grafted in; for God is able to graft them in again. For if thou wert
 cut off from the naturally wild olive-tree, and grafted contrary to nature
 into a good olive-tree; how much more shall these, who are natural

of ver. 13, &c. the latter, *How much more their fulness* (that is, their full Conversion) ver. 23, &c.

So many Prophecies refer to this Grand Event, that it is surprizing any Christian can doubt of it. And these are greatly confirmed, by the wonderful Preservation of the *Jews* as a distinct People to this day. When it is accomplished, it will be so strong a Demonstration, both of the Old and New Testament Revelation, as will doubtless convince many thousand Deists, in Countries nominally Christian; of whom, there will of course be increasing Multitudes among merely Nominal Christians, And this will be a means of swiftly propagating the Gospel among Mahometans and Pagans: who would probably have received it long ago, had they conversed only with real Christians.

V. 14. *My flesh*—my Kinsmen.

V. 15. *Life from the dead*—Overflowing Life to the world, which was dead.

V. 16. And this will surely come to pass. *For if the first-fruits be holy, so is the lump.* The Consecration of them, was esteemed the

Consecration of all. And so the Conversion of a few *Jews* is an Earnest of the Conversion of all the rest. *And if the root be holy*—the Patriarchs from whom they spring—Surely God will at length make their Descendants also holy.

V. 17. *Thou—O Gentile—being a wild olive*—Had the Graft been nobler than the Stock, yet its dependence on it for Life and Nourishment would leave it no room to boast against it. How much less, when contrary to what is practised among men, the wild olive is ingrafted on the Good?

V. 18. *Boast not against the branches*—Do not they do this, who despise the *Jews*? Or deny their future Conversion?

V. 20. *They were broken off for unbelief, and thou standest by faith*—Both conditionally, not absolutely: if absolutely, there might have been room to boast—*by faith*—the free Gift of God, which therefore ought to humble thee. *Be not high-minded, but fear.* We may observe, this *fear* is not opposed to Trust, but to Pride and Security.

V. 24. *Contrary to nature*—For according

25 *branches*, be grafted into their own olive-tree? Brethren, I would not that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that hardness is in part happened to Israel, till 26 the fulness of the Gentiles be come in: And so all Israel shall be saved, as it is written, * The deliverer shall come out of Sion, and shall 27 turn away iniquity from Jacob. And this *is* my covenant with them, 28 when I shall take away their sins. With regard to the gospel, *they are* enemies for your sake; but as for the election, *they are* beloved, for the 29 sake of their fathers. For the gifts and the calling of God *are* without 30 repentance. As then ye were once disobedient to God, but have now 31 obtained mercy through their disobedience: So these also have now been disobedient, that through your mercy they may likewise find mercy. 32 For God hath shut up all together in disobedience, that he might have 33 mercy upon all. O the depth of the riches, and wisdom, and knowledge of God! How unsearchable *are* his judgments, and his ways past 34 tracing out! For † who hath known the mind of the Lord? Or who 35 hath been his counsellor? Who hath first given to him, and it shall be

to nature, we graft the fruitful Branch into the wild Stock; but here the wild Branch is grafted into the fruitful Stock.

V. 25. St. Paul calls any truth known but to few a *Mystery*. Such had been the Calling of the *Gentiles*. Such was now, the Conversion of the *Jews*. *Lest ye should be wise in your own conceits*—Puffed up with your present Advantages: Dreaming that ye are the only Church; or, that the Church of Rome cannot fail. *Hardness in part is happened to Israel, till*—Israel therefore is neither totally, nor finally rejected—the *fulness of the Gentiles be come in*—till there be a vast Harvest among the Heathens.

V. 26. *And so all Israel shall be saved*—Being convinced by the coming in of the *Gentiles*. But there will be a still larger Harvest among the *Gentiles*, when all *Israel* is come in. *The deliverer shall come*—Yea, the Deliverer is come; but the full fruit of his Coming is not come.

V. 28. *They are now enemies*—to the Gospel, to God, and to themselves—which God permits for your sake: but as for the election—that part of them who believe—they are beloved.

V. 29. *For the gifts and the calling of God*

* *Isai. lix. 20.*

are without repentance: that is, God does not repent of his Gifts to the *Jews*, or his calling of the *Gentiles*.

V. 32. *For God hath shut up all together in disobedience*—Suffering each in their turn, to revolt from him. First, God suffered the *Gentiles* in the early Ages to revolt, and took the Family of *Abraham* as a peculiar Seed to himself. Afterwards he permitted them to fall through unbelief, and took in the believing *Gentiles*. And he did even this, to provoke the *Jews* to Jealousy, and so bring them also in the end to Faith. This was truly a *Mystery* in the Divine Conduct, which the Apostle adores with such holy Astonishment.

V. 33. *O the depth of the riches, and wisdom, and knowledge of God!* In the ninth chapter St. Paul had failed but in a narrow Sea: Now he is in the Ocean. The *depth of the riches* is described, ver. 35: the *depth of Wisdom*, ver. 34: the *depth of Knowledge* in the latter Part of this verse. *Wisdom* directs all things to the best End: *Knowledge* sees that End. *How unsearchable are his judgments*, with regard to Unbelievers—*his way*, with regard to Believers! *His ways* are more upon a level, his Judgments, a great Deep. But even his Ways we cannot trace.

† *Isai. xl. 13.*

V. 36. *Of*

36 repaid him again? For of him, and through him, and to him *are* all things: to him *be* glory for ever! Amen.

XII. I exhort you therefore, brethren, by the tender mercies of God, to present your bodies unto God, a living sacrifice, holy, acceptable, *which* 2 *is* your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove 3 *what is* that good, and acceptable, and perfect will of God. And I say, through the grace which is given to me, to every one that is among you, not to think *of himself* above what he ought to think, but to think soberly, according to the measure of faith which God hath 4 distributed to every one. For as in one body we are many members, 5 and all members have not the same office, So we being many are one 6 body in Christ, and every one members of each other. Having then gifts differing according to the grace that is given us, whether *it be* pro-

V. 36. *Of him*, as the Creator; *through him*, as the Preserver; *to him*, as the ultimate End, are all things. *To him be* the glory of his Riches, Wisdom, Knowledge. *Amen!* A concluding Word, in which the Affection of the Apostle, when it is come to the height, shuts up all.

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H h h

V. 19. *Dearly*

ably with all men. Dearly beloved, revenge not yourselves, but rather give place unto wrath: for it is written, * Vengeance is mine; I will repay, saith the Lord. Therefore if † thy enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome with evil, but overcome evil with good.

XIII. LET every soul be subject to the supreme powers, for there is no power but from GOD; the powers that be, are appointed by GOD. Whosoever therefore resisteth the power, resisteth the appointment of GOD; and they that resist shall receive to themselves condemnation. For rulers are not a terror to good works, but to evil. Wouldest thou then not be afraid of the power? do that which is good, and thou shalt have praise from it; for he is the servant of GOD to thee for good. But if thou dost that which is evil, be afraid; for he beareth not the sword in vain; for he is the servant of GOD, an avenger for wrath against him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also

V. 19. *Dearly beloved*—So he softens the rugged Spirit—*revenge not yourselves, but leave that to GOD.* Perhaps it might more properly be rendered, *Leave room for wrath*—that is, the Wrath of GOD, to whom Vengeance properly belongs.

V. 20. *Feed him*—With your own hand: if it be needful, even put bread into his mouth. *Heap coals of fire upon his head*—that part which is most sensible.

“ So Artists melt the fullen Ore of Lead,
 “ By heaping coals of Fire upon its head:
 “ In the kind Warmth the Metal learns to glow,
 “ And pure from Dross, the Silver runs below.

V. 21. And if you see no present Fruit, yet persevere. *Be not overcome with evil*—As all are who avenge themselves.

V. 1. St. Paul writing to the Romans, whose City was the Seat of the Empire, speaks largely of Obedience to Magistrates. And this was also in effect a public Apology for the Christian Religion. *Let every soul be subject to the supreme powers*—An Admonition peculiarly needful for the Jews. *Power*, in the Singular Number is, The Supreme Authority; *Powers* are they who are invested with it. *That* is more

readily acknowledged to be from GOD than *these*. The Apostle affirms it of both. They are all from GOD, who instituted all in general, and constitutes each in particular by his Providence—*The powers that be, are appointed by GOD*—It might be rendered, *are subordinate to, or orderly disposed under, GOD*: Implying, That they are GOD's Deputies or Vice-gerents; and consequently, their Authority, being, in effect, His, demands our conscientious Obedience.

V. 2. *Whosoever resisteth the power*—in any other manner than the Laws of the Community direct—*shall receive condemnation*; not only from the Magistrate, but from GOD also.

V. 3. *For rulers are* in the general—notwithstanding some particular exceptions—a terror to evil works only. *Wouldest thou then not be afraid?* There is one Fear which precedes evil Actions, and deters from them: This should always remain. There is another Fear which follows Evil Actions: They who do well are free from this.

V. 4. *The sword*—the instrument of Capital Punishment, which GOD authorizes him to inflict.

V. 5. *Not only for fear of wrath*, that is, punishment from man; *but for conscience sake*—out of Obedience to GOD.

* Deut. xxxii. 35.

† Prov. xxv. 21, &c.

V. 6. For

6 for conscience sake. For this cause ye pay tribute also: for they are the
7 ministers of GOD, attending continually on this very thing. Render
therefore to all their due: tribute to whom tribute *is due*, custom to
8 whom custom, fear to whom fear, honour to whom honour. Owe no
man any thing, but to love another; for he that loveth another, hath
9 fulfilled the law. For this, Thou shalt not commit adultery, thou shalt
not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt
not covet, and if *there be* any other commandment, it is summed up in
10 this saying, Thou shalt love thy neighbour as thyself. Love worketh
no evil to *his* neighbour: therefore love *is* the fulfilling of the law.

11 And *do* this, knowing the season, that *it is* high time now to awake
out of sleep; for salvation *is* nearer to us now, than when we *first* be-
12 lieved. The night is far spent; the day is at hand, let us therefore put
13 off the works of darkness, and put on the armour of light. Let us walk
decently, as in the day; not in banqueting and drunken entertainments,
14 not in uncleannesses and wantonnesses, not in strife and envy. But put
ye on the Lord Jesus Christ, and make not provision for the flesh, *to*
fulfil the desires *thereof*.

V. 6. *For this cause*—Because *they are the Ministers* (Officers) of God, for the public Good. *This very thing*—The public Good.

V. 7. *Tribute*: Taxes on your Persons or Estates—*Custom*—for Goods exported or imported: *Fear*—Obedience. *Honour*—Reverence. All these are due to the Supreme Power.

V. 8. From our Duty to Magistrates he passes on to General Duties. *To love one another*—An eternal Debt, which can never be sufficiently discharged. But yet if this be rightly performed, it discharges all the rest. *For he that loveth another*—as he ought, *hath fulfilled* the whole law—toward his Neighbour.

V. 9. *If there be any other* more particular commandment toward our Neighbour; as there are many in the Law—*It is summed up in this*—So that if you was not thinking of it, yet if your Heart was full of Love, you would fulfil it.

V. 10. *Therefore love is the fulfilling of the law*—For the same Love which restrains from all evil, incites us to all Good.

V. 11. *And do this*—Fulfil the Law of Love, in all the Instances abovementioned—*knowing the season*—full of grace, but hastening away—

that it is high time to awake out of sleep. How beautifully is the Metaphor carried on? This Life, a Night: the Resurrection, the Day: the Gospel shining on the Heart, the Dawn of this Day: we are to awake out of sleep; to rise up and throw away our night-clothes, fit only for darkness, and put on New. And being soldiers, we are to arm, and prepare for Fight, who are incompass'd with so many Enemies.

The Day dawns, when we receive Faith, and then Sleep gives place. Then it is time, to rise, to arm, to walk, to work, lest Sleep steal upon us again. Final Salvation, Glory is nearer to us now, than when we first believed. It is continually advancing, flying forward upon the swiftest Wings of Time. And that which remains between the present Hour and Eternity, is comparatively but a Moment.

V. 13. *Banqueting*—Luxurious, elegant Feasts.

V. 14. *But put ye on the Lord Jesus Christ.* Herein is contained the whole of our Salvation. It is a strong and beautiful Expression for the most intimate Union with him, and being clothed with all the Graces which were in him. The Apostle does not say, Put on Purity and Sobriety, Peacefulness and Benevolence. But he says all this and a thousand times more

XIV. HIM that is weak in the faith, receive; *but* not to doubtful disputations. For one believeth, that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not: and let not him that eateth not, judge him that eateth; for God hath received him. Who art thou that judgest another's servant? To his own master he standeth or falleth. Yea, he shall be upheld; for God is able to establish him. One man esteemeth one day above another; another esteemeth every day *alike*; let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* to the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. But if we live, we live unto the Lord; and if we die, we die unto the Lord. Whether therefore we live or die, we are the Lord's. For to this end Christ both died and lived again, that he might be the Lord both of the dead and of the living. But why dost thou judge thy brother? or why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. For it is written, * As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God. Let us therefore no longer judge one another; but judge this rather, not to lay a stumbling block, or a scandal before a brother. I know and am assured by

at once, in saying, *Put on Christ*. And make *not provision* — to raise foolish Desires, or when they are raised already, to satisfy them.

V. 1. *Him that is weak* — through needless scruples — *receive* with all Love and Courtesy, into Christian Fellowship.

V. 2. *All things* — All sorts of food.

V. 3. *God hath received him* — Into the number of his Children notwithstanding this.

V. 5. *One day above another* — As New-Moons and other Jewish Festivals. *Let every man be fully persuaded* — that a thing is lawful, before he does it.

V. 6. *Regardeth it to the Lord*; that is, out of a Principle of Conscience toward God. *To the Lord he doth not regard it* — He also acts from a Principle of Conscience. *He that eateth not* — flesh — *giveth God thanks* — for his herbs.

V. 7. *None of us* — Christians, in the things we do — *liveth to himself* — doth his own will.

V. 10. *Or why dost thou despise thy brother?*

Hitherto the Apostle has address the weak brother. Now he speaks to the stronger.

V. 11. *As I live* — An oath proper to him, because he only possesseth Life infinite and independent. It is *Christ*, who is here termed both Lord and God; as it is He to whom we live, and to whom we die. *Every tongue shall confess to God*: Which shall then only be accomplished in its full extent. The Lord grant we may find Mercy in that Day! And may it also be imparted to many who have differed from us! yea, to many who have censured and condemned us, for things which we have done from a Desire to please him, or refused to do from a Fear of offending him.

V. 13. *But judge this rather* concerning ourselves — *not to lay a stumbling block* — by moving him to do as thou dost, though against his conscience; *or a scandal* — moving him to hate or judge thee.

V. 14. *I am assured by the Lord Jesus* — Per-

* *Isai.* liv. 23.

the Lord Jesus, that nothing *is* unclean of itself: but to him that
 15 accounteth any thing to be unclean, *it is* unclean. But if thy brother
 is grieved by *thy* meat, thou no longer walkest charitably. Destroy
 16 not him by thy meat, for whom Christ died. Therefore let not your
 17 good be evil spoken of. For the kingdom of God is not meat and drink,
 18 but righteousness, and peace, and joy in the Holy Ghost. And he that
 in these serveth Christ, *is* acceptable to God, and approved by men.
 19 Let us therefore pursue the things that tend to peace, and to mutual
 20 edification. For meat destroy not the work of God. All things indeed
 21 *are* pure: but *it is* evil to that man who eateth with offence. *It is*
 good, not to eat flesh, neither to drink wine, nor to do any thing whereby
 22 thy brother stumbleth, or is offended, or made weak. Hast thou faith?
 have it to thyself before God. Happy *is* he that condemneth not him-
 23 self in that thing which he alloweth. But he that doubteth is con-
 demned if he eat, because *it is* not of faith; for whatsoever *is* not of
 XV. faith, is sin. Therefore we who are strong ought to bear the infirmi-
 2 ties of the weak, and not to please ourselves. Let every one of us please
 3 *his* neighbour, for *his* good, to edification. For Christ pleased not him-
 self; but, as it is written, * The reproaches of them that reproached

haps by a Particular Revelation — *that there is nothing*—neither flesh, nor herbs *unclean of itself*.

V. 15. *If thy brother is grieved*—that is, wounded, led into Sin. *Destroy not him for whom Christ died*. So we see, he for whom Christ died may be destroyed! *With thy meat*—Do not value thy meat, more than Christ valued his Life.

V. 16. *Let not then your good and lawful liberty be evil spoken of*—by being offensive to others.

V. 17. *For the kingdom of God*, that is true Religion, does not consist in External Observances; but in *righteousness*, the Image of God stamped on the Heart, the Love of God and Man, accompanied with the *Peace* that passeth all understanding, and *joy in the Holy Ghost*.

V. 18. *In these*—Righteousness, Peace, and Joy — *Men*—Wise and good men.

V. 19. *Peace and Edification* are closely joined. Practical Divinity tends equally to Peace and to Edification. Controversial Divinity less directly tends to Edification, although sometimes, as they of old, we cannot build without it, *Neb. iv. 17*.

V. 20. *The work of God* — which he builds

in the Soul, by Faith, and in the Church, by Concord — *It is evil to that man who eateth with offence*—so as to offend another thereby.

V. 21. *Thy brother stumbleth*, by imitating thee against his Conscience, contrary to *Righteousness*; or *is offended* at what thou dost, to the loss of his *Peace*; or *made weak*; hesitating between imitation and abhorrence, to the loss of that *joy* in the Lord which was his Strength.

V. 22. *Hast thou faith?* That all things are pure — *Have it to thyself before God*. In circumstances like these, keep it to thyself, and do not offend others by it. *Happy is he that condemneth not himself*—by an improper use of even innocent things. And *happy he who is free from a doubting Conscience*; *allowing* the thing, yet *condemning himself* for it.

V. 23. *Because it is not of faith*—He does not believe it lawful. And in all these Cases, *whatsoever is not of faith, is sin*. Whatever a man does, without a full Persuasion of its Lawfulness, *it is sin* to Him.

V. 1. *We who are strong* — Free from these Scruples.

V. 2. *For his good*—This is a general Word; *Edification* is one Species of Good.

V. 3. *But bore not only the infirmities, but reproaches*

* *Psal. lxxix. 9.*

4 thee, fell upon me. For whatsoever things were written aforetime,
 were written for our instruction, that we, through patience and con-
 5 solation of the scriptures, may have hope. Now the God of patience
 and consolation give you to think the same thing, according to Christ
 6 Jesus, That ye may with one mind *and* one mouth glorify the God and
 7 Father of our Lord Jesus Christ. Wherefore receive ye one another,
 8 as Christ also hath received you, to the glory of God. Now I say,
 Christ Jesus was a servant of the circumcision, for the truth of God, to
 9 confirm the promises *made* to the fathers: And that the Gentiles might
 glorify God for *his* mercy, as it is written, * For this cause I will con-
 10 fess to thee among the Gentiles, and sing unto thy name. And again
 11 he saith, † Rejoice, ye Gentiles, with his people. And again, ‡ Praise
 12 the Lord, all ye Gentiles, and laud him, all ye people. And again
 Isaiah saith, || There shall be a root of Jesse, and one arising to rule over
 13 the Gentiles: in him shall the Gentiles hope. Now the God of hope
 fill you with all joy and peace in believing, that ye may abound in hope,
 by the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye likewise
 are full of goodness, being filled with all knowledge, and able to admo-
 15 nish one another. Nevertheless, brethren, I have written the more
 boldly to you, in part, as putting you in mind, because of the grace which

reproaches of his brethren, and so fulfilled that
 Scripture.

V. 4. *Aforetime* — in the Old Testament —
that we through patience and consolation of the
Scriptures may have hope — That through the
Consolation which God gives us through these,
 we may have *Patience* and a joyful *Hope*.

V. 5. *according to the power of Christ*
Jesus.

V. 6. *That ye* — both *Jews* and *Gentiles*, be-
 lieving *with one mind*, and confessing *with one*
mouth.

V. 7. *Receive ye one another*, weak and
 strong, with mutual Love.

V. 8. *Now I say* — The Apostle here shews,
 How *Christ* received us: *Christ Jesus* — *Jesus*
 is the Name, *Christ* the Surname. The latter
 was first known to the *Jews*; the former, to the
Gentiles. Therefore he is styled *Jesus Christ*,
 when the words stand in the common, natural
 Order. When the Order is inverted, as here,
 the Office of *Christ* is more solemnly con-
 sidered — *was a servant* — of his Father — *of the*
circumcision: For the Salvation of the circum-
 cised, the *Jews*. For the truth of God — to

manifest the Truth and Fidelity of God.

V. 9. *As it is written*, in the xviiith *Psal*,
 where the *Gentiles* and *Jews* are spoken of, as
 joining in the Worship of the God of Israel.

V. 12. — *There shall be a root of Jesse* — That
 Kings and the *Messiah* should spring from his
 House, was promised to *Jesse*, before it was to
David. In him shall the *Gentiles* hope — Who
 before had been *without hope*, Eph. ii. 12.

V. 13. *Now the God of hope* — A glorious
 title of God; but till now unknown to the
 Heathens. For their goddess *Hope*, like their
 other Idols, was nothing; whose Temple at
 Rome was burnt by Lightning. It was indeed
 built again not long after: but was again burnt
 to the ground.

V. 14. There are several Conclusions of this
 Epistle. The first begins at this verse, the se-
 cond, ch. xvi. 1. the third, ver. 17. the fourth,
 ver. 21. and the fifth, ver. 25. *Ye are full of*
goodness, by being created anew, and filled with
all knowledge — by long Experience, of the
 things of God.

V. 15. *Because of the grace* — that is, *Be-*
 cause I am the Apostle of the *Gentiles*.

* *Psal.* xviii. 49. † *Deut.* xxxii. 43. ‡ *Psal.* cxvii. 1. || *Isai.* xi. 10.

16 is given to me of God, That I should be the servant of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the
 17 Gentiles may be acceptable, being sanctified by the Holy Ghost. I have therefore whereof to glory, through Jesus Christ, in the things pertaining
 18 ing to God. For I will not dare to speak of any thing which Christ hath not done by me, to make the Gentiles obedient, by word and deed,
 19 Through mighty signs and wonders, by the power of the Spirit, so that I have fully preached the Gospel of Christ, from Jerusalem round about,
 20 as far as Illyricum. But I have striven, so to preach the gospel, not where Christ had been named, lest I should build upon another man's
 21 foundation. But as it is written, * They to whom he was not spoken
 22 of shall see; and they that have not heard, shall understand. Therefore
 23 fore I have been long hindered from coming to you. But now having no longer place in these parts, and having had a great desire for many
 24 years to come to you, Whenever I go into Spain, I will come to you; for I hope to see you as I pass by, and to be brought forward by you in my way thither, if first I may be somewhat satisfied with your company.
 25 But I am now going to Jerusalem, serving the saints. For it hath pleased them of Macedonia and Achaia to make a collection for the poor
 26 of the saints that are in Jerusalem. It hath pleased them, and they are their debtors. For if the Gentiles have partook of their spiritual things,

V. 17. *I have whereof to glory through Jesus Christ*—All my glorying is in and through him.

V. 18. *By word—by the Power of the Spirit—by deed*—namely through mighty signs and wonders.

V. 20. *Not where Christ had been named*—These places he generally declined, (though not altogether) having an holy *Ambition*, (so the *Greek Word* means) to make the first Proclamation of the Gospel, in Places where it was quite unheard of, in spite of all the Difficulty and Danger that attended it—*lest I should only build upon another man's foundation*. The providence of God seemed in a special Manner; generally, to prevent this (though not altogether) lest the Enemies of the Apostle, who fought every occasion to set light by him, should have had room to say, that he was behind other Apostles, not being sufficient for planting of Churches himself, but only for preaching where others had been already; or that he declined the more difficult parts of the ministry.

V. 22. *Therefore I have been long hindered from coming to you*—Among whom Christ had

been named.

V. 23. *Having no longer place in these parts*—Where Christ has now been preached in every City.

V. 24. *Into Spain*—Where the Gospel had not yet been preached. *If first I may be somewhat satisfied with your company*. How remarkable is the Modesty with which he speaks? They might rather desire to be satisfied with His. *Somewhat satisfied*—Intimating the Shortness of his Stay. Or perhaps, that Christ alone can thoroughly satisfy the Soul.

V. 26. *The poor of the saints that are in Jerusalem*. It can by no means be inferred from this Expression, That the Community of Goods among the Christians was then ceased. All that can be gathered from it is, That in this time of extreme Dearth (*Acts xi. 28, 29.*) some of the Church in Jerusalem were in want; the rest being barely able to subsist themselves, but not to supply the Necessities of their brethren.

V. 27. *It hath pleased them, and they are their debtors*: that is, They are bound to it, in Justice as well as Mercy.

* *Isai. lii. 15.*

V. 28. *When*

28 they ought to minister to them in carnal things. When therefore I have performed this, and sealed to them this fruit, I will go by you into 29 Spain. And I know that when I come to you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive 31 together with me, in *your* prayers to GOD for me, That I may be delivered from the unbelievers in Judea, and that my service at Jerusalem 32 may be acceptable to the saints: That I may come to you with joy by 33 the will of GOD, and may be refreshed together with you. Now the GOD of peace *be* with you all. Amen!

XVI. I commend unto you Phebe our sister, who is a servant of the church 2 in Cenchrea, That ye may receive her in the Lord, as becometh saints, and assist her in whatsoever business she needeth you: for she hath been 3 an helper of many, and of myself *also*. Salute Priscilla and Aquila, 4 my fellow-labourers in Christ Jesus: Who for my life, have laid down their own necks; to whom not I alone owe my thanks, but likewise all 5 the churches of the Gentiles. Salute also the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Asia

V. 28. *When I have sealed to them this fruit*—When I have safely delivered to them, as under Seal, this Fruit of their Brethren's Love. *I will go by you into Spain*—Such was his Design. But it does not appear, that it was ever accomplished. There are often holy Purposes in the minds of Good Men, which are overruled by the Providence of GOD, so as never to take effect. And yet they are precious in the sight of GOD.

V. 30. *I beseech you—by the love of the Spirit*—that is, by the Love which is the genuine Fruit of the Spirit. *To strive together with me, in your prayers*. He must pray himself, who would have others strive together with him in Prayer. Of all the Apostles, St. Paul alone is recorded to desire the Prayers of the faithful for himself. And this he generally does in the Conclusions of his Epistles; yet not without making a difference. For he speaks in one manner to them whom he treats as his Children, with the Gravity or even Severity of a Father, (such as Timothy, Titus, the Corinthians and Galatians) in another, to them whom he treats rather like Equals, such as the Romans, Ephesians, Thessalonians, Colossians, Hebrews.

V. 31. *That I may be delivered*—He is thus urgent from a Sense of the Importance of his Life to the Church. Otherwise, he would have

rejoiced, to depart, and to be with Christ. And that my service may be acceptable—In spite of all their Prejudices; to the end the Jewish and Gentile Believers may be knit together in tender Love.

V. 32. *That I may come to you*—This refers to the former—with joy—to the latter Part of the preceding Verse.

V. 1. *I commend unto you Phebe*—the bearer of this Letter—*A servant*—the Greek Word is a Deaconess—*of the church in Cenchrea*. In the Apostolic Age, some grave and pious Women were appointed Deaconesses in every Church. It was their Office, not to teach publicly, but to visit the Sick, the Women in particular, and to minister to them both in their Temporal and Spiritual Necessities.

V. 2. *In the Lord*—that is, for the Lord's sake, and in a Christian manner.

V. 4. *Who have for my life, as it were, laid down their own necks*; that is, exposed themselves to the utmost danger—but likewise all the churches of the Gentiles—Even that at Rome for preserving so valuable a Life.

V. 5. *Salute the church that is in their house*—Aquila had been driven from Rome in the Reign of Claudius, but was now returned, and performed the same part there, which Caius did at Corinth. (Acts xvi. 23.) Where any Christian had

6 unto Christ. Salute Mary, who bestowed much labour on us. Salute
 7 Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are
 in repute among the apostles, who also were in Christ before me.
 8, 9 Salute Amplias, my beloved in the Lord. Salute Urbanus, our fellow-
 10 labourer in Christ, and my beloved Stachys. Salute Apelles, approved
 11 in Christ. Salute those *of the family* of Aristobulus. Salute my kinsman
 Herodion. Salute those *of the family* of Narcissus, who are in the Lord.
 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the be-
 13 loved Perfis, who hath laboured much in the Lord. Salute Rufus,
 14 chosen in the Lord, and his mother and mine. Salute Asyncritus,
 Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with
 15 them. Salute Philologus and Julius, Nereus and his sister, and Olympas,
 16 and all the saints that are with them. Salute one another with an holy
 kifs. The churches of Christ salute you.
 17 Now I beseech you, brethren, mark them who cause divisions and
 offences, contrary to the doctrine which ye have learned, and avoid

had a large House, there they all assembled together: Though as yet the Christians at *Rome* had neither Bishops, nor Deacons. So far were they from any Shadow of Papal Power. Nay, there does not appear to have been then in the whole City any more than one of these Domestic Churches. Otherwise there can be no doubt, but St. Paul would have saluted them also. *Epenetus*—Although the Apostle had never been at *Rome*, yet had he many Acquaintance there. But here is no mention of *Linus* or *Clemens*, whence it appears, they did not come to *Rome* till after this. *The first-fruits of Asia*—The first Convert in the Proconsular *Asia*.

V. 7. *Who are in repute among the apostles*—They seem to have been some of the most early Converts.

V. 9. *Our fellow-labourer*—Mine and *Timothy's*, ver. 21.

V. 11. *Those of the family of Aristobulus and of Narcissus, who are in the Lord*. It seems, only part of their Families were converted. Probably some of them were not known to St. Paul by face, but only by Character. Faith does not create Moroseness but Courtesy, which even the Gravity of an Apostle did not hinder.

V. 12. *Salute Tryphena and Tryphosa*—Probably they were two Sisters.

V. 13. *Salute Rufus*—perhaps the same that is mentioned *Mark xv. 21.*—and his mo-

ther and mine. This Expression may only denote the tender Care which *Rufus's* Mother had taken of him.

V. 14. *Salute Asyncritus, Phlegon, &c.* He seems to join those together, who were joined by Kindred, nearness of Habitation, or any other Circumstance. It could not but encourage the poor especially to be saluted by name, who perhaps did not know that the Apostle had ever heard of them. It is observable, that whilst the Apostle forgets none who are worthy, yet he adjusts the nature of his salutation to the degrees of worth, in those whom he salutes.

V. 15. *Salute all the saints*—Had St. Peter been then at *Rome*, St. Paul would doubtless have saluted him by name; since no one in this numerous Catalogue, was of an Eminence comparable to his. But if he was not then at *Rome*, the whole *Roman* Tradition, with regard to the Succession of their Bishops, fails in the most fundamental Article.

V. 16. *Salute one another with an holy kifs*—Termed by St. Peter, *The kifs of Love.* (*1 Pet. v. 15.*) So the Antient Christians concluded all their solemn Offices, the men saluting the men, and the women the women. And this Apostolical Custom seems to have continued for some Ages, in all Christian Churches.

V. 17. *Mark them who cause divisions*—Such there were therefore at *Rome* also.

18 them. For such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple.
 19 For your obedience is come abroad unto all men. I rejoyce therefore on your behalf; but I would have you wise with regard to that which is
 20 good, and simple with regard to that which is evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

21 Timothy my fellow-labourer, and Lucius, and Jason, and Sosipater
 22 my kinsmen salute you. I Tertius, who wrote this epistle, salute you in
 23 the Lord. Caius, my host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus, a brother.
 24 The grace of our Lord Jesus Christ *be* with you all. Amen. Now
 25 to him who is able to stablish you, according to my gospel and the preaching of Jesus Christ, (according to the revelation of the mystery
 26 kept secret since the world began, But now made manifest, and by the scriptures of the prophets, according to the commandment of the eternal
 27 GOD, made known to all nations for the obedience of faith) To the only wise GOD, to him *be* glory through Jesus Christ for ever. Amen!

V. 18. *By good words*—concerning themselves, making great Promises—and *fair speeches*—concerning you, praising and flattering you. *The simple* are those, who doing no ill themselves, are not upon their guard against them that do.

V. 19. *But I would have you*—Not only obedient, but discreet also—*wise with regard to that which is good*—as knowing in this as possible—and *simple with regard to that which is evil*—as ignorant of this as possible.

V. 20. *And GOD*—giving a blessing to your Discretion—*shall bruise Satan under your feet*—Shall defeat all the Artifices of that Sower of Tares, and unite you more and more together in Love.

V. 21. *Timothy my fellow-labourer*—Here he is named, even before St. Paul's kinsmen. But as he had never been at Rome, he is not named in the beginning of the Epistle.

V. 22. *I Tertius, who wrote this epistle salute you. Tertius*, who wrote what the Apostle dictated, interposed this, either by St. Paul's Exhortation or ready Permission.

V. 23. *Caius*—the *Corinthian* (1 Cor. i. 14.) *my host, and of the whole church*—Who probably met for some time in his house. *The Chamberlain of the city*—of Corinth.

V. 25. *Now to him who is able*—The last

words of this Epistle exactly answer the first: Chap. i. 1—5. in particular, concerning the Power of God, the Gospel, *Jesus Christ*, the Scriptures, the obedience of faith, all nations—to *stablish you*: Both *Jews* and *Gentiles*—according to my gospel and the preaching of *Jesus Christ*—that is, according to the tenor of the Gospel of *Jesus Christ*, which I preach: According to the revelation of the mystery—of the Calling of the *Gentiles*, which as plainly as it was foretold in the Prophets, was still bid from many even of the believing *Jews*.

V. 26. *According to the commandment*—The Foundation of the Apostolical Office—of the eternal GOD: A more proper Epithet could not be. A new Dispensation infers no Change in God. Known unto him are all his Works, and every Variation of them from Eternity—*made known to all nations*—Not barely that they might know, but might enjoy it also, thro' obeying the faith.

V. 27. *To the only wise GOD*—Whose manifold Wisdom is known in the Church thro' the Gospel. (Eph. iii. 10.) *To him who is able, and to the wise GOD* are joined, as 1 Cor. i. 24. where *Christ* is styled *The Wisdom of GOD*, and the *Power of GOD*—*To him be glory thro' Christ Jesus for ever*. And let every Believer say, Amen!

NOTES