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EXPLANATORY NOTES

UPON

THE NEW TESTAMENT.

BY JOHN WESLEY, M.A.,

LATE FELLOW OF LINCOLN-COLLEGE, OXFORD.

ELEVENTH EDITION,

WITH THE LAST CORRECTIONS OF THE AUTHOR.

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PREFACE.

1. FOR 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 anything of this kind, by a deep sense of my own inability; of my want, not only of learning for such a work, but much more of experience and wisdom. This has often occasioned my laying aside the thought. And when, by much importunity, I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.

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

3. It will be easily discerned, even from what I have said already, and much more from the notes themselves, that they were not principally designed

for men of learning, who are provided with many other helps; and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them. But I write chiefly for plain, unlettered men, who understand only their mother-tongue, and yet reverence and love the word of God, and have a desire to save their souls.

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

5. I am very sensible this will be liable to objection; nay, to objections of quite opposite kinds. Some will probably think the text is altered too much; and others that it is altered too little. To the former I would observe, that I have never knowingly, so much as in one place, altered it for altering's sake; but there, and there only, where, First, the sense was made better, stronger, clearer, or more consistent with the context: Secondly, where, the sense being equally good, the phrase was better or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations as add neither clearness nor strength to the text? This I could not prevail upon myself to do; so much the less, because there is, to my apprehension, I know

not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity; yet is it not an excusable infirmity, to be unwilling to part with what we have been long accustomed to, and to love the very words by which God has often conveyed strength or comfort to our souls?

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

7. I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world, (lately gone to his reward,) Bengelius, than I entirely changed my design, being thoroughly convinced it might be of more service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many volumes upon it. Many of his excellent notes I have therefore translated; many more I have abridged; omitting that part which was purely critical, and giving the substance of the rest. Those various readings likewise which he has showed to have a vast majority of ancient copies and translations on their side, I have without scruple incorporated with the text; which, after his manner, I have divided all

along (though not omitting the common division into chapters and verses, which is of 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. Heylyn'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 God which remaineth for ever ;" of which, though "heaven and earth pass away, one jot or tittle shall not pass away." The Scripture, therefore, of the Old and New Testament is a most solid and precious system of divine truth. Every part thereof is worthy of God ; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all 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 arguments in each book is briefly exhibited in the table prefixed 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 entirely distinct from each other.

12. In the language of the sacred writings we may observe the utmost depth, together with the utmost ease. All the elegancies of human compositions sink into nothing before it : God speaks not as man, but as God. His thoughts are very deep ; and thence his words are of inexhaustible virtue. And

the language of his messengers, also, is exact in the highest degree: for the words which were given them accurately answered the impression made upon their minds: and hence Luther says, "Divinity is nothing but 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 expressed thereby, and the tempers shown by every writer. But how little are these, the latter especially, regarded! though they are wonderfully diffused through the whole New Testament, and are in truth a continued commendation of him who acts, or speaks, or writes.

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

BRISTOL HOT-WELLS,
January 4, 1754.

NOTES

ON

THE GOSPEL ACCORDING TO ST. MATTHEW.

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

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

St. Matthew particularly points out the fulfilling of the prophecies, for the conviction of the Jews. St. Mark wrote a short compendium, and yet added many remarkable circumstances omitted by St. Matthew, particularly with regard to the Apostles, immediately after they were called. St. Luke treated principally of the office of Christ, and mostly in an historical manner. St. John refuted those who denied his Godhead: each choosing 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—vii.
 5. Healing the leper, C. viii. 1—4
 6. the Centurion's servant, 5—13
 7. 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's 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 through the cities, and directs to pray for labourers, 35—38
 8. Sends and instructs labourers, and preaches himself, C. x. 1. xi. 1.
 9. Answers the message of John, 2—6
 10. Commends John, reproves the unbelieving cities, invites the weary, 7—30
 11. Defends the disciples' plucking the corn, C. xii. 1—8
 12. Heals the withered hand, 9—13
 13. Retires from the Pharisees lying in wait, 14—21
 14. Cures the demoniac, while the people wonder, and the Pharisees blaspheming are refuted, 22—37
 15. Reproves them that require a sign, 38—45
 16. Declares who are his relations, and 46—50
 17. Teaches by parables, C. xiii. 1—52
- d.* At Nazareth : 53—58
- e.* In other places.
1. Herod, having killed John, doubts concerning Jesus. Jesus, retiring, is sought for by the people, C. xiv. 1—13
 2. He heals the sick, and feeds five thousand, 14—21
 3. His voyage and miracles in the land of Gennesaret, 22—36
 4. Unwashen 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 reproved, 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 reproof of Peter, 21—28
- b.* The second prediction :—
1. The transfiguration, and silence enjoined, C. xvii. 1—13

2. The lunatic healed,	14—21
3. The prediction itself,	22—23
4. The tribute paid,	24—27
5. Who is greatest in Christ's kingdom,	C. xviii. 1—20
6. The duty of forgiving our brother,	21—35
c. The third prediction :—	
1. Jesus departs out of Galilee,	C. xix 1— 2
2. Of divorce and celibacy,	3—12
3. His tenderness to little children,	13—15
4. The rich man drawing back, and hence of the salvation of the rich, of the reward of following Christ,	16—22 23—26 27—30
5. The prediction itself,	C. xx. 1—16
6. The request of James and John ; humility enjoined,	17—19
7. The two blind men cured,	20—28 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, By the parables,	23—27
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, the resurrection, the great commandment,	15—22 23—33 34—40
5. Christ's question concerning David's Lord, Caution concerning the Scribes and Pharisees, Severe reproof of them, and of Jerusalem,	C. xxiii. 1—12 13—36 37—39
Out of the temple :	
1. His discourse of the destruction of Jerusalem, and the end of the world	C. xxiv. 1—51
2. the ten virgins ; the talents ; the last judgment,	C. xxv. 1—46
VI. His passion and resurrection :	
A. His passion, death, and burial,	
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

<i>b. Thursday,</i>		
1. In the day-time,	The Passover prepared,	17—19
2. In the evening,	The traitor discovered,	20—25
	The Lord's supper,	26—29
3. In the night,		
1.	Jesus foretels the cowardice of the Apostles,	33—35
2.	Is in an agony,	36—46
3.	Is apprehended, reproves Peter and the multitude; is forsaken of all,	47—56
4.	Is led to Caiaphas, falsely accused, owns Himself the Son of God, is condemned, derided,	57—68
5.	Peter denies Him, and weeps,	69—75
<i>c. Friday,</i>		
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's kingdom and silence,	11—14
4.	Pilate, though warned by his wife, condemns him,	15—26
5.	He is mocked and led forth,	27—32
The third hour,		
The vinegar and gall; the crucifixion; his garments divided; the inscription on the cross; the two 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
<i>d. Saturday,</i>		
The sepulchre secured,		62—66
<i>B. His resurrection,</i>		
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.

- CHAPTER I. The * book of the generation of Jesus
2 Christ, the Son of David, the Son of Abraham. Abraham
begat Isaac; and Isaac begat Jacob; and Jacob begat Judah
3 and his brethren; And Judah begat Pharez and Zarah of
Thamar; and Pharez begat Esrom; and Esrom begat Aram;
4 And Aram begat Aminadab; and Aminadab begat Naason;
5 and Naason begat Salmon; And Salmon begat Boaz of
Rahab; and Boaz begat Obed of Ruth; and Obed begat
6 Jesse; and Jesse begat David the king.
7 And David the king begat Solomon, of the *wife* of Uriah;

* Luke iii. 31.

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

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

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

Verse 5. *Obed begat Jesse*—The providence of God was peculiarly shown in this, that Salmon, Boaz, and Obed, must each of them have been near a hundred years old at the birth of his son here recorded.

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

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

Verse 8. *Jehoram begat Uzziah*—Jehoahaz, Joash, 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." Isaiah xxxix. 7

Verse 11. *Josiah 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.

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

It may be farther observed, that the word Christ in Greek, and Messiah in Hebrew, signify "Anointed;" and imply the prophetic, priestly, and royal characters which were to meet in the Messiah. Among the Jews, anointing was the ceremony whereby prophets, priests, and kings were initiated into those offices. And if we look into ourselves, we shall find a want of Christ in all these respects. We are by nature at a distance from God, alienated from him, and incapable of a free access to him. Hence we want a Mediator, an Intercessor; in a word, a Christ in his priestly office. This regards our state with respect to God. And with respect to ourselves, we find a total darkness, blindness, ignorance of God, and the things of God. Now here we want Christ in his prophetic office, to enlighten our minds, and teach us the whole will of God. We find also within us a strange misrule of appetites and passions. For these we want Christ in his royal character, to reign in our hearts, and subdue all things to himself.

- 17 So all the generations from Abraham to David *are* fourteen generations; and from David to the carrying away to Babylon *are* fourteen generations; and from the carrying away to Babylon to Christ *are* fourteen generations.
- 18 Now the birth of Christ was on this wise: His mother Mary, being espoused to Joseph, before they came together
- 19 she was found with child by the Holy Ghost. Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed to put her away privately.
- 20 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;
- 21 for that which is begotten in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name
- 22 Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken
- 23 of the Lord by the prophet, saying, * Behold the virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us.)

* Isaiah vii. 14.

Verse 17. *So all the generations*—Observe, in order to complete 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!

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

Verse 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.

Verse 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,

- 24 Then Joseph, being raised from sleep, did as the angel of the Lord had commanded him, and took unto him his wife :
 25 But he knew her not till she had † brought forth her son, the first-born. And he called his name Jesus.

CHAP. II. Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men

* Luke ii. 7.

He shall be all these, though not so much nominally, as really, and in effect. And thus was He called Emmanuel ; which was no common name of Christ, but points out his nature and office : as He is God incarnate, and dwells, by his Spirit, in the hearts of his people.

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

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

Verse 1. *Bethlehem of Judea*—There was another Bethlehem in the tribe of Zebulun. *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 verse 22 ; Herod Antipas, mentioned chapter 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, through the divine assistance, had improved their knowledge of nature, as a means of leading to the knowledge of the one, true God. Nor is it unreasonable to suppose, that God had favoured them with some extraordinary revelations of himself, as he did Melchisedec, Job, and several others, who were not of the family of Abraham ; to which he never intended absolutely to confine his favours. The title given them in the original was anciently given to all philosophers, or men of learning ; those particularly who were curious in examining the works of nature, and observing the motions of the heavenly bodies.

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

2 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
 3 east, and are come to do him homage. When Herod the
 king had heard *these things*, he was troubled, and all Jeru-
 4 salem with him. And having assembled all the chief priests
 and scribes of the people, he inquired of them where the
 5 Christ was to be born. And they said to him, In Bethlehem
 6 of Judea; for thus it is written by the prophet,* And thou
 Bethlehem, in the land of Judah, art in nowise the least
 among the princes of Judah: for out of thee shall come
 7 forth a Governor, who shall rule my people Israel. Then
 Herod, having privately called the wise men, inquired of
 them, with great exactness, at what time the star appeared.
 8 And sending them to Bethlehem, he said, Go, inquire
 exactly concerning the young child; and if ye find *him*,
 bring me word again, that I also may come and do him
 9 homage. 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 young child was
 10 And seeing the star, they rejoiced with exceeding great joy.

* Micah v. 2.

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

Verse 4. *The chief priests*—That is, not only the high-priest and his deputy, with those who formerly had borne that office; but also the chief man in each of those twenty-four courses into which the body of the priests were divided, 1 Chron. xxiv. 4—18. The scribes were those whose peculiar business it was to explain the scriptures to the people. They were the public preachers, or expounders of the law of Moses: whence the chief of them were called doctors of the law.

Verse 6. *Thou art in nowise the least among the princes of Judah*—That is, among the cities belonging to the princes or heads of thousands in Judah. When this and several other quotations from the Old Testament are compared with the original, it plainly appears, the apostles did not always think it necessary exactly to transcribe the passages they cited; but contented themselves with giving the general sense, though with some diversity of language. The words of Micah, which we render, “*Though thou be little,*” may be rendered, “*Art thou little?*” And then the difference which seems to be here between the prophet and the evangelist vanishes away.

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

Verse 10. *Seeing the star*—standing over where the child was.

- 11 And being come into the house, they saw the young child, with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to
- 12 him gifts, gold, frankincense, and myrrh. And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.
- 13 And when they had retired, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and continue there till I shall tell thee: for Herod will seek the
- 14 young child to destroy him. And he arose, and took the young child and his mother by night, and retired into
- 15 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 of Egypt have I called my son.
- 16 Then Herod, seeing he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male children that were in Bethlehem, 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 was spoken by Jeremiah the prophet saying,

* Hosea xi. 1.

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

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

Verse 16. *Then Herod, seeing that he was deluded by the wise men*—So did his pride teach him to regard this action, as if it were intended to expose him to the derision of his subjects. *Sending forth*—a party of soldiers: *In all the confines thereof*—In all the neighbouring places, of which Ramah was one.

Verse 17. *Then was fulfilled*—A passage of scripture, whether prophetic, historical, or poetical, is in the language of the New Testament fulfilled,

18 * In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, 19 and would not be comforted, because they are not. But when Herod was dead, behold, an angel of the Lord appear- 20 eth 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 sought the young child's life. 21 And he arose, and took the young child and his mother, and 22 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 23 dream, he turned aside into the region of Galilee. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III. 1 † In those days cometh John the Baptist,

* Jer. xxxi. 15. † Mark. i. 1; Luke iii. 1.

when an event happens to which it may with great propriety be accommodated.

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

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

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

Verse. 1. *In those days*—That is, while Jesus dwelt there. *In the wilderness of Judea*—This was a wilderness, properly so called; a wild, barren, desolate place; as was that also where our Lord was tempted. But, generally speaking, a wilderness, in the New Testament, means only a common, or less cultivated place, in opposition to pasture and arable land.

2 preaching in the wilderness of Judea, And saying, Repent
3 ye; for the kingdom of heaven is at 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
4 way of the Lord, make his paths straight. And this John
had his raiment of camel's 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
6 the region round about Jordan, And were baptized of him

* Isaiah xl. 3.

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

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

Verse 3. *The way of the Lord*—Of Christ. *Make his paths straight*—By removing everything which might prove an hinderance to his gracious appearance.

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

Verse 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

7 in Jordan, confessing their sins. But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Ye brood of vipers, who hath showed you to flee 8 from the wrath to come? Bring forth therefore fruit worthy 9 of repentance: And say not confidently within yourselves, We have Abraham to our father: for I say unto you, God is able of these stones to raise up children to Abraham. 10 But the axe also already lieth at the root of the trees:

baptize many thousands in a day. And this way most naturally signified Christ's baptizing them "with the Holy Ghost and with fire," which John spoke of, as prefigured by his baptizing with water; and which was eminently fulfilled when the Holy Ghost sat upon the disciples in the appearance of tongues, or flames of fire.

Verse 7. *The Pharisees* were a very ancient 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 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.

Verse 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.

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

Verse 10. *But the axe also already lieth*—That is, there is no room for such idle pretences. Speedy execution is determined against all that do not repent. The comparison seems to be taken from a woodman that

- therefore every tree that bringeth not forth good fruit is
 11 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 Ghost and with fire:
 12 Whose fan *is* in his hand, and he will thoroughly cleanse 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,
 14 to be baptized by him. But John forbad him, saying, I
 have need to be baptized of thee, and comest thou to me?
 15 And Jesus answering said to him, Suffer *it* now: for thus it
 becometh us to fulfil all righteousness. Then he suffered
 16 him. And Jesus, being baptized, went up straightway from
 the water: and, lo, the heavens were opened to him, and he

* Mark i. 9; Luke iii. 21

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 seventh verse. *Is hewn down*—Instantly, without farther delay.

Verse 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.

Verse 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 the garner*—Will lay up those who are truly good in heaven.

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

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

Jesus had no sin to wash away. And yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attendance on divine appointments? *Lo, the heavens were opened, and he saw the Spirit of God*—St. Luke adds, "in a bodily form"—probably in a glorious appearance of fire, perhaps in the shape of a dove, descending, with a hovering motion, till it rested upon him. This was a visible token of those secret operations of the blessed Spirit,

saw the Spirit of God descending like a dove, and coming
 17 upon him : And lo a voice out of the heavens, saying, This
 is my beloved Son, in whom I delight.

CHAP. IV. 1 Then * was Jesus led up by the Spirit into
 2 the wilderness to be tempted by the devil. And having
 fasted forty days and forty nights, he was afterwards hungry.
 3 And the tempter coming to him, said, If thou be the Son of
 4 God, command that these stones be made 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
 5 of God. Then the devil taketh him with him into the holy
 6 city, and setteth him on the battlement of the temple, And

* Mark i. 12; Luke iv. 1.

† Deut. viii. 3.

by which he was anointed in a peculiar manner, and abundantly fitted
 for his public work.

Verse 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.

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

Verse 2. *Having fasted*—Whereby doubtless he received more abundant
 spiritual strength from God. *Forty days and forty nights*—As did
 Moses, the giver of the law, and Elijah, the great restorer of it. *He was
 afterwards hungry*—And so prepared for the first temptation.

Verse 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.

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

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

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

- saith to him, If thou be the Son of God, cast thyself down : for it is written, * He shall charge his angels concerning thee : and in their hands they shall bear thee up, lest at any
 7 time thou dash thy foot against a stone. Jesus said to him, It is written again, † Thou shalt not tempt the Lord thy God.
 8 Again the devil taketh him with him to an exceeding high mountain, and showeth him all the kingdoms of the world,
 9 and the glory of them ; And saith to him, All these things will I give thee, if thou wilt fall down and worship me.
 10 Then Jesus saith to him, Get thee hence, Satan : for it is written, ‡ Thou shalt worship the Lord thy God, and
 11 him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and waited upon him.
 12 || But when he heard that John was cast into prison, he
 13 retired into Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which is on the sea coast, in the borders
 14 of Zebulon and Naphtali : That it might be fulfilled which
 15 was spoken by Isaiah the prophet, saying, § The land of
 * Psalm xci. 11, 12. † Deut. vi. 16. ‡ Deut. vi. 13. || Mark i. 14.
 § Isaiah ix. 1, 2.

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

Verse 8. *Showeth him all the kingdoms of the world*—In a kind of visionary representation.

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

Verse 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.

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

Verse 12. *He retired into Galilee*—This journey was not immediately after his temptation. He first went from Judea into Galilee ; John i. 43 ; ii. 1 ; then into Judea again, and celebrated the Passover at Jerusalem. John ii. 13. He baptized in Judea while John was baptizing at Enon. John iii. 22, 23. All this time John was at liberty. Verse 24. But the Pharisees being offended, (John iv. 1,) and John put in prison, he then took this journey into Galilee.

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

Verse 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.

Zebulun, and the land of Naphthali, by the way of the sea,
 16 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.
 17 From that time Jesus began to preach and to say, Repent :
 18 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
 19 were fishers. And he saith to them, Come after me, and I
 20 will make you fishers of men. And straightway, leaving the
 21 nets, they followed him. And going on from thence, he saw
 two other brethren, James the *son* of Zebedee, and John his
 brother, in the vessel with Zebedee their father, mending
 22 their nets ; and he called them. And leaving the vessel and
 their father, they immediately followed him.
 23 And Jesus went about all Galilee, teaching in their syna-
 gogues, and preaching the gospel of the kingdom, and heal-
 ing all manner of disease and all manner of malady among
 24 the people. And his fame went through all Syria : and they
 brought to him all sick people, that were held with divers
 diseases and tormenting pains, and demoniacs, and lunatics,

* Mark i. 16 ; Luke v. 1.

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

Verse 17. *From that time Jesus began to preach*—He had preached before, both to Jews and Samaritans. John iv. 41, 45. But from this time began his solemn, stated preaching. *Repent, for the kingdom of heaven is at hand*—Although it is the peculiar business of Christ to establish the kingdom of heaven in the hearts of men, yet it is observable, he begins his preaching in the same words with John the Baptist; because the repentance which John taught, still was, and ever will be, the necessary preparation for that inward kingdom. But that phrase is not only used with regard to individuals, in whom it is to be established, but also with regard to the Christian church, the whole body of believers. In the former sense it is opposed to repentance; in the latter, to the Mosaic dispensation.

Verse 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.

Verse 24. *Through all Syria*—The whole province, of which the Jewish country was only a small part. *And demoniacs*—Men possessed with devils. *And lunatics, and paralytics*—Men ill of the palsy, whose cases were, of all others, most deplorable and most helpless.

25 and paralytics; and he healed them. And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and *from* beyond Jordan.

CHAP. V. 1 And seeing the multitudes, he went up into the mountain: and when he was sat down his disciples came 2 to him. And he opened his mouth and taught them, saying, 3 * Happy *are* the poor in spirit: for theirs is the kingdom of

* Luke vi. 20.

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

Verse 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.

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

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

Observe the benevolent condescension of our Lord. He seems, as it were, to lay aside his supreme authority as our Legislator, that he may the better act the part of our friend and Saviour. Instead of using the lofty 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.

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

4 heaven. Happy *are* they that mourn : for they shall be
 5 comforted. Happy *are* the meek : for they shall inherit the
 6 earth. Happy *are* they that hunger and thirst after righte-
 7 ousness : for they shall be satisfied. Happy *are* the merci-
 8 ful : for they shall obtain mercy. Happy *are* the pure in
 9 heart : for they shall see God. Happy *are* the peace-
 makers : for they shall be called the children of God.
 10 Happy *are* they who *are* persecuted for righteousness' sake :

Verse 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.

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

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

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

Verse 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.

Verse 9. *The peacemakers*—They that, out of love to God and man, do all possible good to all men. Peace, in the Scripture sense, implies all blessings, temporal and eternal. *They shall be called the children of God*—Shall be acknowledged such by God and men. One would imagine a person of this amiable temper and behaviour would be the darling of mankind. But our Lord well knew it would not be so, as long as Satan was the prince of this world. He therefore warns them before of the treatment all were to expect who were determined thus to tread in his steps, by immediately subjoining, *Happy are they who are persecuted for righteousness' sake.*

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

Verse 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 Timothy iii. 12. The

- 11 for theirs is the kingdom of heaven. Happy are ye when men shall revile and persecute you, and say all manner
 12 of evil against 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.
- 13 *Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot
 14 of men. Ye are the light of the world. A city that is situated on a mountain cannot be hid. † Neither do they light
 15 a candle, and put it under a bushel, but on a candlestick; and
 16 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 and the Pro-
 18 phets: I am not come to destroy, but to fulfil. ‡ For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass from the law, till all things be

* Mark ix. 50; Luke xiv. 34. † Mark iv. 21; Luke viii. 16; xi. 33.
 ‡ Luke xvi. 17; xxi. 33.

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 men's; their ways are of another fashion." Wisdom ii. 14, 15.

Verse 11. *Revile*—When present. *Say all evil*—When you are absent.

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

Verse 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.

Verse 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.

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

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

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

Verse 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 annexed to it inflicted, as well as when its precepts are obeyed.

19 effected. Whosoever therefore shall break one of the least of these commandments, and teach men so, shall be the least in the kingdom of heaven : but whosoever shall do and teach
 20 *them*, he shall be great in the kingdom of heaven. For I say unto you, That unless your righteousness shall exceed *the righteousness* of the scribes and pharisees, ye shall in
 21 nowise enter into the kingdom of heaven. Ye have heard, that it was said to them of old, * Thou shalt do no murder ; and whosoever shall do murder shall be liable to the judg-
 22 ment : But I say unto you, That whosoever is angry with his brother shall be liable to the judgment : and whosoever shall say to his brother, *Raca*, shall be liable to the council : but whosoever shall say, Thou fool, shall be liable to hell-fire.

* Exodus xx. 13.

Verse 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.

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

Verse 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.”

Verse 22. *But I say unto you*—Which of the prophets ever spake thus ? Their language is, Thus saith the Lord. Who hath authority to use this language, but the one Lawgiver, who is able to save and to destroy ? *Whosoever is angry with his brother*—Some copies add, “without a cause :” but this is utterly foreign to the whole scope and tenor of our Lord’s discourse. If he had only forbidden the being angry without a cause, there was no manner of need of that solemn declaration, “I say unto you ;” for the scribes and pharisees themselves said as much as this. Even they taught, men ought not to be angry “without a cause.” So that this righteousness does not “exceed” theirs. But Christ teaches, that we ought not for any cause to be so angry as to call any man *Raca*, or *Fool*. We ought not for any cause to be angry at the person of the sinner, but at his sin only. Happy world, were this plain and necessary distinction thoroughly understood, remembered, practised ! *Raca* means, a silly man, a trifler. *Whosoever shall say, Thou fool*—Shall revile or seriously reproach any man. Our Lord specifies three degrees of murder, each liable to a sorer punishment than the other ; not indeed from men, but from God. *Hell-fire*—In the valley of Hinnom (whence the word in

- 23 Therefore if thou bring thy gift to the altar, and shalt there
 24 remember that thy brother hath ought against thee ; Leave
 there thy gift before the altar, and go ; first be reconciled to
 25 thy brother, and then come and offer thy gift. * Agree with
 thine adversary quickly, while thou art in the way with him ;
 lest at any time the adversary deliver thee to the judge, and
 the judge deliver thee to the officer, and thou be cast into
 26 prison. Verily I say unto thee, Thou shalt in nowise come
 out thence, till thou hast paid the last farthing.
- 27 Ye have heard, that it was said, † Thou shalt not commit
 28 adultery : But I say unto you, That whosoever looketh
 upon a woman to lust after her hath already committed
 29 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,
 30 and not that thy whole body should be cast into hell. And
 if thy right hand cause thee to offend, cut it off and cast *it*

* Luke xii. 58. † Exod. xx. 14. ‡ Matt. xviii. 8 ; Mark ix. 43.

the original is taken) the children were used to be burned 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 burned 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.

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

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

Verse 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.

Verse 27. *Thou shalt not commit adultery*—And this, as well as the sixth commandment, the scribes and pharisees interpreted barely of the outward act.

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

from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

- 31 It hath been said, * Whosoever shall put away his wife,
 32 let 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 commit adultery : and whosoever
 shall marry her that is put away committeth adultery.
 33 Again, ye have heard that it was said to them of old, †
 Thou shalt not forswear thyself, but shalt perform thine oaths
 34 unto the Lord : But I say unto you, Swear not at all ;
 35 neither by heaven ; for it is God's throne : nor by the earth ;
 for it is his footstool : neither by Jerusalem ; for it is the city
 36 of the great King. Neither shalt thou swear by thy head,
 37 for thou canst not make one hair white or black. But let
 your conversation be Yea, yea ; Nay, nay : for whatsoever is
 more than these is of the evil one.
 38 Ye have heard that it hath been said, ‡ An eye for an eye,

* Deut xxiv. 1 ; Matt. xix. 7 ; Mark x. 2 ; Luke xvi. 18.

† Exod. xx. 7.

‡ Deut. xix. 21

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 verses 27, 28 ; and the 30th to verses 21, 22. As if he had said, Part with anything, 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.

Verse 31. *Let him give her a writing of divorce*—Which the scribes and pharisees allowed men to do, on any trifling occasion.

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

Verse 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.

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

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

Verse 38. *Ye have heard*—Our Lord proceeds to enforce such meekness and love on those who are persecuted for righteousness' sake (which he pursues to the end of the chapter) as were utterly unknown to the scribes

39 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
 40 right check, turn to him the other also. And if a man will
 sue thee, and take away thy coat, let him have thy cloak also
 41 And whosoever shall compel thee to go with him one mile,
 42 go with him twain. * Give to him that asketh thee, and
 from him that would borrow of thee turn not away.

43 Ye have heard, that it hath been said, † Thou shalt love
 44 thine 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 pray for them that despite-
 45 fully use you and persecute you ; That ye may be the
 children of your Father who is in heaven : for he maketh

* Luke vi. 30. † Levit. xix. 18. ‡ Luke vi. 27, 35.

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.

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

Verses 40, 41. Where the damage is not great, choose rather to suffer it, though 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 for evil, when the wrong is purely personal, submit to one bodily wrong after another ; give up one part of your goods after another ; submit to one instance of compulsion after another. That the words are not literally to be understood, appears from the behaviour of our Lord himself, John xviii. 22, 23.

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

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

Verse 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 show it both in word and deed.

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

his sun to rise on the evil and on the good, and sendeth rain
 46 on the just and the unjust. For if ye love them that love
 you, what reward have ye? Do not even the publicans the
 47 same? And if ye salute your friends only, what do ye more
 48 than others? Do not even the heathens so? Therefore ye
 shall be perfect, as your Father who is in heaven is perfect.

CHAP. VI. 1 Take heed that ye practise not your righteousness before men, to be seen of them: otherwise ye

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

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

Verse 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.

Verse 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, verses 1—4: 2. The right intention, manner, form, and prerequisites of prayer, verses 5—15: 3. The right intention and manner of fasting, verses 16—18: 4. The necessity of a pure intention in all things, unmixed either with the desire of riches, or worldly care and fear of want, verses 19—34.

This verse is a general caution against vain-glory in any of our good works: all these are here summed up together in the comprehensive word *righteousness*. This general caution our Lord applies in the sequel to the three principal branches of it; relating to our neighbour, verses 2—4; to God, verses 5, 6; and to ourselves, verses 16—18.

2 have no reward from your Father who is in heaven. Therefore when thou doest 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
 3 you, They have their reward. But when thou doest alms,
 4 let not thy left hand know what thy right hand doeth: That thy alms may be in secret, and thy Father who seeth in
 5 secret will reward thee openly. And when thou prayest, thou shalt not be as the hypocrites: for they love to pray standing in the synagogues, and in the corners of the streets, that they may appear unto men. Verily I say unto you,
 6 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
 7 reward thee. But when ye pray, use not vain repetitions, as the heathens: for they think they shall be heard for their

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.

Verse 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.

Verse 3. *Let not thy left hand know what thy right hand doeth*—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.

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

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

Verse 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,” if they are not the language of the heart.

8 much speaking. Be not therefore like them : for your
 Father knoweth what things ye have need of, before ye ask
 9 him. * Thus therefore pray ye : Our Father who art in
 10 heaven, hallowed be thy name. Thy kingdom come. Thy

* Luke xi. 2.

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

Verse 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 complete directory and full exercise of all our devotions.

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

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

I. (1.) Verse 9. *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*—Mayest Thou, O Father, be truly known by all intelligent beings, and with affections suitable to that knowledge ! Mayest Thou be duly honoured, loved, feared, by all in heaven and in earth, by all angels and all men !

Verse 10. (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.

11 will be done on earth, as *it is* in heaven. Give us this day
 12 our daily bread. And forgive us our debts, as we forgive
 13 our debtors. 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.

14 * For if ye forgive men their trespasses, your heavenly
 15 Father will also forgive you. But if ye forgive not men
 their trespasses, neither will your Father forgive your tres-

* Mark xi. 25.

Verse 10. (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! Mayest Thou, O Spirit of grace, through the blood of the everlasting covenant, make them perfect in every good work to do thy will, and work in them all that is well-pleasing in thy sight!

Verse 11. (4.) *Give us*—O Father, (for we claim nothing of right, but only of thy free mercy,) *this day*—(for we take no thought for the morrow) *our daily bread*—All things needful for our souls and bodies; not only “the meat that perisheth,” but the sacramental bread, and thy grace, the food “which endureth to everlasting life.”

Verse 12. (5.) *And forgive us our debts, as we also forgive our debtors*—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.

Verse 13. (6.) *And lead us not into temptation, but deliver us from evil*—Whenever we are tempted, O Thou that helpest our infirmities, suffer us not to “enter into temptation;” to be overcome or suffer loss thereby; but make a way for us to escape, so that we may be more than conquerors, through thy love, over sin and all the consequences of it. Now, the principal desire of a Christian’s heart being the glory of God; (verses 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; (verses 11—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 through all ages, even *for ever and ever*. It is observable, that though the doxology, as well as the petitions, of this prayer, is threefold, and is directed to the Father, Son, and Holy Ghost, distinctly; yet is the whole fully applicable both to every Person, and to the ever-blessed and undivided Trinity.

- 16 passes. 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,
- 17 They have their reward. But thou, when thou fastest, anoint thy head, and wash 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.
- 19 * Lay not up for yourselves treasures on earth, where moth and rust consume, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where
- 21 thieves do not break through nor steal: For where your treasure is, there will your heart be also. † The eye is the lamp of the body: if therefore thine eye be single, thy
- 23 whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
- 24 ‡ No man can serve two masters: for either he will hate the

* Luke xii. 33. † Luke xi. 34. ‡ Luke xvi. 13.

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

Verse 17. *Anoint thy head*—So the Jews frequently did. Dress thyself as usual.

Verse 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 anything on earth our treasure. For then a thing properly becomes our treasure, when we set our affections upon it.

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

Verse 24. *Mammon*—Riches, money; anything loved or sought without reference to God.

one, and love the other ; or he will cleave to the one, and neglect the other. Ye cannot serve God and mammon
 25 * Therefore I say unto you, Take not thought for your life, what ye shall eat, or what ye shall drink ; nor for your body, what ye shall put on. Is not the life more than meat, and
 26 the body than raiment ? Behold the birds of the air : they sow not, neither do they reap, nor gather into barns ; yet
 27 your heavenly Father feedeth them. Are ye not much better than they ? And which of you by taking thought
 28 can add to his age the smallest measure ? And why take ye thought for raiment ? Consider the lilies of the field, how
 29 they grow ; they toil not, neither do they spin : And yet I say unto you, That even Solomon in all his glory was not
 30 arrayed like one of these. Now if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the still, *will he* not much more *clothe* you, O ye of little faith ?
 31 Therefore take not thought, saying, What shall we eat ? or,

* Luke xii. 22.

Verse 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 give the greater gift, will he deny the smaller ?

Verse 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.

Verse 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.

Verse 30. *The grass of the field*—Is a general expression, including both herbs and flowers. *Into the still*—This is the natural sense of the passage. For it can hardly be supposed that grass or flowers should be thrown “ into the oven ” the day after they were cut down. Neither is it the custom, in the hottest countries, where they dry fastest, to heat ovens with them. *If God so clothe*—The word properly implies, the putting on a complete dress, that surrounds the body on all sides ; and beautifully expresses that external membrane which (like the skin in a human body) at once adorns the tender fabric of the vegetable, and guards it from the injuries of the weather. Every microscope in which a flower is viewed gives a lively comment on this text.

Verse 31. *Therefore take no thought*—How kind are these precepts, the substance of which is only this, Do thyself no harm ! Let us not be so ungrateful to Him, nor so injurious to ourselves, as to harass and oppress our minds with that burden of anxiety which He has so graciously taken

- 32 What shall we drink ? or, What shall we wear ? (For after all these things do the heathens seek :) for your heavenly Father
 33 knoweth that ye need all these things. But seek ye first the kingdom of God, and his righteousness ; and all these things
 34 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.

CHAP. VII. 1 * Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you.

3 † And why beholdest thou the mote in thy brother's eye,

* Luke vi. 37.

† Luke vi. 41.

off. Every verse speaks at once to the understanding and to the heart. We will not, therefore, indulge these unnecessary, these useless, these mischievous cares. We will not borrow the anxieties and distresses of the morrow, to aggravate those of the present day. Rather we will cheerfully repose ourselves on that heavenly Father who knows we have need of these things ; who has given us the life which is more than meat, and the body which is more than raiment. And thus instructed in the philosophy of our heavenly Master, we will learn a lesson of faith and cheerfulness from every bird of the air, and every flower of the field.

Verse 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.

Verse 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 physic, which God dispenses daily to his children, according to the need and the strength of each.

CHAP. VII. Our Lord now proceeds to warn us against the chief hinderances 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 !

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

Verse 2. *With what measure ye mete, it shall be measured to you*—Awful words ! So we may, as it were, choose for ourselves, whether God shall be severe or merciful to us. God and man will favour the candid and benevolent : but they must expect “ judgment without mercy, who have showed no mercy.”

Verse 3. In particular, why do you open your eyes to any fault of your brother, while you yourself are guilty of a much greater ? *The*

4 but observest not the beam in thine own eye? Or how sayest thou to thy brother, Let me pull out the mote from
 5 thine eye; and, behold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye. Give not that which is holy to dogs, neither cast your pearls before swine, lest they trample them under
 7 their feet, and, turning, rend you. * Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be
 8 opened to you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall
 9 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
 11 give him 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 things to them that ask

* Luke xi. 9.

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.

Verse 4. *How sayest thou*—With what face?

Verse 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.

Verse 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 the profane, 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.

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

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

Verse 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 chapter v. 17. The whole is comprised in one word, —Imitate the God of love.

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

* Luke vi. 31. † Luke xiii. 24. ‡ Luke vi. 43, 44.

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

Verse 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 through it*—They need not seek for this; they come to it of course. *Many go in through it, because strait is the other gate*—Therefore they do not care for it; they like a wider gate.

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

Verse 16. *By their fruits ye shall know them*—A short, plain, easy rule, whereby to know true from false prophets; and one that may be applied by people of the meanest capacity, who are not accustomed to deep reasoning. True prophets convert sinners to God; or, at least, confirm and strengthen those that are converted. False prophets do not. They also are false prophets who, though speaking the very truth, yet are not sent by the Spirit of God, but come in their own name, to declare it: their grand mark is, "Not turning men from the power of Satan to God."

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

Verse 19. *Every tree that bringeth not forth good fruit is hewn down and*

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

CHAP. VIII. 1 And when he was come down from the

* Luke vi. 46. † Luke xiii. 27. ‡ Luke vi. 47.

cast into the fire—How dreadful, then, is the condition of that teacher who hath brought no sinners to God!

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

Verse 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.

Verse 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*?

Verse 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.

- 2 mountain, great multitudes followed him. And,* behold, a leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying, I will; be thou made clean.
- 4 And immediately his leprosy was cleansed. And Jesus saith to him, See thou tell no man; but go, show thyself to the priest, and offer the gift that † Moses commanded, for a testimony to them.
- 5 ‡ And when he was entered into Capernaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth in the house ill of the palsy, grievously tormented. And Jesus saith to him, I will come and heal

* Mark i. 40; Luke v. 12. † Lev. xiv. 2. ‡ Luke vii. 1.

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

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

Verse 5. *There came to him a centurion*—A captain of an hundred Roman soldiers. Probably he came a little way towards him, and then went back. He thought himself not worthy to come in person, and therefore spoke the words that follow by his messengers. As it is not unusual in all languages, so in the Hebrew it is peculiarly frequent, to ascribe to a person himself the thing which is done, and the words which are spoken, by his order. And, accordingly, St. Matthew relates as said by the centurion himself what others said by order from him. An instance of the same kind we have in the case of Zebedee's children. From St. Matthew xx. 20, we learn, it was their mother that spoke those words which, Mark x. 35, 37, themselves are said to speak; because she was only their mouth.

Yet from verse 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.

- 8 him. The centurion answering said, Lord, I am not worthy that thou shouldest come under my roof: but speak in
 9 a word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth
 10 *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so
 11 great faith, no, not in Israel. * And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of
 12 heaven. But the children of the kingdom shall be cast out into the outer darkness: † there shall be the weeping and
 13 the gnashing of teeth. And Jesus said to the centurion, Go thy way; and as thou hast believed, be it unto thee. And his servant was healed in that hour.
 14 ‡ And Jesus, coming to Peter's house, saw his wife's
 15 mother lying, and sick of a fever. And he touched her hand, and the fever left her: and she arose and waited upon them.
 16 § When it was evening, they brought to him many demoniacs: and he cast out the spirits with a word, and
 17 healed all that were ill: Whereby was fulfilled what was

* Luke xiii. 29. † Matt. xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30.

‡ Mark i. 29; Luke iv. 38. § Mark i. 32; Luke iv. 40.

Verse 8. *The centurion answered*—By his second messengers.

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

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

Verse 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.

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

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

Verse 17. *Whereby was fulfilled what was spoken by the prophet Isaiah*—He spoke it in a more exalted sense. The Evangelist here only alludes to those words as being capable of this lower meaning also. Such

spoken by the prophet Isaiah, saying, * Himself took our infirmities and bare our diseases.

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

* Isaiah liii. 4. † Luke ix. 57. ‡ Mark iv. 35; Luke viii. 22.

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.

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

Verse 20. *The Son of Man*—The expression is borrowed from Daniel vii. 13, and is the appellation which Christ commonly gives himself; which he seems to do out of humility, as having some relation to his mean appearance in this world. *Hath not where to lay his head*—Therefore do not follow me from any view of temporal advantage.

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

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

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

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

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, exceeding fierce, so that no one could pass
 29 by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art
 30 thou come hither to torment us before the time? And there was at some distance from them an herd of many swine
 31 feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said
 32 to them, Go. And coming out, they went into the swine : and, behold, the whole herd rushed down the precipice into
 33 the sea, and perished in the waters. But they that kept them fled, and going into the city, told every thing, and
 34 what had befallen the demoniacs. And, behold, the whole city came out to meet Jesus : and seeing him, they besought him to depart out of their coasts.

CHAP. IX. 1 And † going into the vessel, he passed
 2 over and came to his own city. ‡ And, behold, they brought

* Mark v. 1 ; Luke viii. 26. † Mark v. 18 ; Luke viii. 37.

‡ Mark ii. 3 ; Luke v. 18.

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

Verse 29. *What have we to do with thee*—This is an Hebrew phrase, which signifies, Why do you concern yourself about us? 2 Samuel xvi. 10. *Before the time*—The great day.

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

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

Verse 34. *They besought him to depart out of their coast*—They loved their swine so much better than their souls ! How many are of the same mind !

Verse 1. *His own city*—Capernaum, chapter iv. 13.

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

to him a paralytic, lying on a couch : and Jesus, seeing their faith, said to the paralytic, Son, take courage ; thy sins are
 3 forgiven thee. And, behold, certain of the scribes said
 4 within themselves, This man blasphemeth. And Jesus,
 knowing their thoughts, said, Why think ye evil in your
 5 hearts ? For which is easier, to say, Thy sins are forgiven
 6 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,
 7 and go to thy house. And he arose, and went to his own
 8 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
 10 to him, Follow me. And he arose and followed him. And
 as he sat at table in the house, behold, many publicans and
 sinners came, and sat down with him and his disciples.
 11 And the pharisees, seeing *it*, said to his disciples, Why eat-
 12 eth your Master with publicans and sinners ? But Jesus,
 hearing *it*, said to them, They that are whole need not a

* Mark ii. 14 ; Luke v. 27.

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

Verse 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.

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

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

Verse 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.

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

Verse 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 doeth your Master ?

- 13 physician, but they that are sick. But go ye and learn what that meaneth, * I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners.
- 14 † Then come to him the disciples of John, saying, Why do we and the pharisees fast often, but thy disciples fast
- 15 not? And Jesus said to them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken
- 16 away 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 from the garment, and the rent is
- 17 made worse. Neither do men put new wine into old leathern 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 worshipped him, saying, My daughter is just dead: but come and lay thine hand on her, and she shall
- 19 live. And Jesus arose and followed him, and *so did* his dis-

* Hosea vi. 6. † Mark ii. 18; Luke v. 33. ‡ Mark v. 22; Luke viii. 41.

Verse 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.

Verse 14. *Then*—While he was at table.

Verse 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.”

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

Verse 17. *New*—Fermenting wine will soon burst those bottles, the leather of which is almost worn out. The word properly means, vessels made of goat-skins, wherein they formerly put wine, (and do in some countries to this day,) to convey it from place to place. *Put new wine into new bottles*—Give harsh doctrines to such as have strength to receive them.

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

20 ciples. (And, behold, a woman who had had a flux of blood
 21 twelve years, coming behind him, touched the hem of his
 22 garment: For she said within herself, If I but touch his
 23 garment, I shall be made whole. And Jesus, turning and
 24 seeing her, said, Daughter, take courage; thy faith hath
 25 made thee whole. And the woman was made whole from
 26 that hour.) And Jesus, coming into the ruler's house, and
 27 seeing the minstrels and the crowd making a noise, saith to
 28 them, Withdraw: for the maid is not dead, but sleepeth.
 29 And they derided him. But when the crowd were put forth,
 30 he went in, and took her by the hand, and the maid arose.
 31 And the fame of it went abroad into all that country.
 32 * As they were going out, behold, they brought a dumb

* Luke xi. 14.

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

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

Verse 23. *The minstrels*—The musicians. The original word means flute players. Musical instruments were used by the Jews, as well as the heathens, in their lamentations for the dead; to soothe the melancholy of surviving friends, by soft and solemn notes. And there were persons who made it their business to perform this, while others sung to their music. Flutes were used especially on the death of children; louder instruments, on the death of grown persons.

Verse 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.

Verse 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 show us, that no degree of death is so desperate as to be past his help.

33 demoniac to him. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never seen thus, *even* in Israel. But the pharisees said, He casteth out the devils by the prince of the devils.

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

CHAP. X. 1 And † having called to him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal every disease and every malady. ‡ Now the names of the twelve apostles are these: the first, Simon,
* Luke x. 2. † Mark iii. 14; vi. 7; Luke vi. 13; ix. 1. ‡ Acts i. 13.

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

Verse 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.

Verse 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.

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

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

Verse 2. *The first, Simon*—The first who was called to a constant attendance on Christ; although Andrew had seen him before 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 surname was Thaddeus;
 Simon the Canaanite, and Judas Iscariot, who also betrayed
 4 him. * These twelve Jesus sent forth, having commanded
 5 them, saying, Go not into the way of the gentiles, and into
 6 a city of the Samaritans enter not: But go rather to the lost
 7 sheep of the house of Israel. And as ye go, proclaim, say-
 8 ing, The kingdom of heaven is at hand. Heal the sick,
 cleanse the lepers, raise the dead, cast out devils: freely ye

* Mark vi.7; Luke ix. 1.

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

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

Verse 5. *These twelve Jesus sent forth*—Herein exercising his supreme authority, as God over all. None but God can give men authority to preach his word. *Go not*—Their commission was thus confined now, because the calling of the gentiles was deferred till after the more plentiful effusion of the Holy Ghost on the day of Pentecost. *Enter not*—Not to preach; but they might, to buy what they wanted, John iv. 8.

Verse 8. *Cast out devils*—It is a great relief to the spirits of an infidel, sinking under a dread, that possibly the gospel may be true, to find it observed by a learned brother, that the diseases therein ascribed to the operation of the devil have the very same symptoms with the natural diseases of lunacy, epilepsy, or convulsions; whence he 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?

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

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

* Luke x. 7.

† Mark vi. 10 ; Luke ix. 4.

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 the most miserable.

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

Verse 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 anything more, neither take any thought about it. Nor indeed were they to take anything with them, more than was strictly necessary, 1. Lest it should retard them. 2. Because they were to learn hereby to trust God in all future exigencies.

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

Verse 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.

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

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

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

16 * Behold, I send you forth as sheep in the midst of
 wolves: be ye therefore wise as serpents, and harmless as
 17 doves. † But beware of men: for they will deliver you to
 18 the councils, and scourge you in their synagogues; And ye
 shall be brought before governors and kings for my sake,
 19 for a testimony to them and to the heathens. ‡ But when
 they deliver you, take no thought how or what ye shall
 speak: for it shall be given you in that very hour what ye
 20 shall speak. For it is not ye that speak, but the Spirit of
 21 your Father who speaketh in you. || But the brother shall
 deliver up the brother to death, and the father the child:
 and children shall rise up against *their* parents, and kill
 22 them. § And ye shall be hated of all men for my name's
 sake: but he that endureth to the end the same shall be
 23 saved. But when they persecute you in this city, flee to
 another: for verily I say unto you, Ye shall not have gone
 over the cities of Israel, till the Son of Man be come.
 24 ¶ The disciple is not above his teacher, nor the servant above
 25 his lord. It is enough for the disciple 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
 26 his household? †† Therefore, fear them not: for there is
 nothing covered, which shall not be made manifest; nor hid,

* Luke x. 3. † Matt. xxiv. 9. ‡ Luke xii. 11. || Luke xxi. 16.
 § Matt. xxiv. 13. ¶ Luke vi. 40; John xv. 20. ** Matt. xii. 24.
 †† Mark iv. 22; Luke viii. 17; xii. 2.

Verse 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.

Verse 19. *Take no thought*—Neither at this time, on any sudden call, need we be careful how or what to answer.

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

Verse 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.

Verse 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.

Verse 26. *Therefore fear them not*—For ye have only the same usage with your Lord. *There is nothing covered*—So that however they may slander you now, your innocence will at length appear.

27 that shall not be known. * What I tell you in the dark, speak ye in the light: and what ye hear in the ear, 28 proclaim on the housetops. 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 is able to destroy both soul and body 29 in hell. Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your 30 Father. † Yea, even the hairs of your head are all numbered. Fear ye not therefore: ye are of more value than 32 many sparrows. ‡ Whosoever therefore shall confess me before men, him will I confess before my Father who is in 33 heaven. But whosoever shall deny me before men, him will 34 I also deny before my Father who is in heaven. || Think not that I am come to send peace on earth: I am not come 35 to 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 with her mother-in-law.

* Luke xii. 3. † Luke xii. 7. ‡ Mark viii. 38; Luke ix. 26.
|| Luke xii. 51.

Verse 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.

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

Verses 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!

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

Verses 33, 34. *Whosoever shall deny me before men*—To which ye will be strongly tempted. For *think not that I am come*—That is, think not that universal peace will be the immediate consequence of my coming: just the contrary. Both public and private divisions will follow, where-soever my gospel comes with power. Yet this is not the design, though it be the event, of his coming, through the opposition of devils and men.

36 * And the foes of a man *shall* be they of his own household.
 37 He that loveth father or mother more than me is not worthy
 of me : and he that loveth son or daughter more than me
 38 is not worthy of me. † And he that taketh not his cross,
 39 and followeth after me, is not worthy of me. ‡ He that
 findeth his life shall lose it : and he that loseth his life for
 40 my sake shall find it. || He that entertaineth you enter-
 taineth me, and he that entertaineth me entertaineth him
 41 that 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
 42 man shall receive a righteous man's reward. § And whoso-
 ever shall give to drink to one of these little ones a cup of cold
 water only in the name of a disciple, verily I say unto you,
 XI. he shall in nowise lose his reward. And when Jesus
 1 had made an end of commanding his twelve disciples, he
 departed thence to teach and preach in their cities.

2 ¶¶ Now when John had heard in the prison the works of
 3 Christ, he sent two of his disciples, And said to him, Art
 4 thou he that is to come, or look we for another? And Jesus
 * Micah vii. 6. † Matt. xvi. 24 ; Luke xiv. 27. ‡ Matt. xvi. 25 ;
 John xii. 25. || Matt. xviii. 5 ; Luke x. 16 ; John xiii. 20. § Mark ix. 41.
 ¶¶ Luke vii. 18.

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

Verse 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.

Verse 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.

Verse 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 as you shall be thus rewarded, so in proportion shall they who entertain you for my sake.

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

Verse 42. *One of these little ones*—The very least Christian.

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

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

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

Verse 4. *Go and tell John the things which ye hear and see*—Which are

- answering said to them, Go, and tell John the things which
 5 ye hear and see : * The blind receive their sight, the lame
 walk, the lepers are cleansed, and the deaf hear, the dead
 are raised, and the poor have the gospel preached to them.
 6 And happy is he whosoever shall not be offended at me.
 7 And as they departed, Jesus said to the multitudes concern-
 ing John, What went ye out into the wilderness to see ? A
 8 reed shaken with the wind ? But what went ye out to see ?
 A man clothed in soft raiment ? Behold, they that wear soft
 9 clothing are in kings' houses. But what went ye out to
 see ? A prophet ? Yea, I say unto you, and more than a
 10 prophet. For this is he of whom it is written, † Behold, I
 send my messenger before thy face, who shall prepare thy
 11 way before thee. Verily I say unto you, Among them that
 are born of women there hath not risen a greater prophet
 than John the Baptist : but he that is least in the kingdom

* Isaiah xxix. 18 ; xxxv. 5

† Malachi iii. 1.

a stronger proof of my being the Messiah, than any bare assertions
 can be.

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

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

Verse 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.

Verse 8. *A man clothed in soft delicate 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.

Verse 9. *More than a prophet*—For the prophets only pointed me out
 afar off ; but John was my immediate forerunner.

Verse 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

12 of heaven is greater than he. And from the days of John the Baptist till now the kingdom of heaven is entered by force; and they who strive with all their might take it by
 13 violence. *For all the prophets and the law prophesied
 14 until John. And if ye are willing to receive *him*, he is
 15 † Elijah, who was to come. He that hath ears to hear, let
 16 him hear. But whereto shall I liken this generation? It is
 like children sitting in the markets, and calling to their fel-
 17 lows, And saying, We have piped unto you, and ye have
 not danced; we have mourned unto you, and ye have not
 18 lamented. For John came neither eating nor drinking, and
 19 they say, He hath a devil. The Son of Man came eating
 and drinking, and they say, Behold a glutton and a wine-
 bibber, a friend of publicans and sinners. But wisdom is
 20 justified by her children. Then began he to upbraid the
 cities wherein the most of his mighty works had been done,
 21 because they repented not: ‡ Woe to thee, Chorazin! woe

* Luke xvi. 16.

† Malachi iv. 5.

‡ Luke x. 13.

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

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

Verse 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.

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

Verse 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.

Verse 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.

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

Verse 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.

Verse 21. *Woe to thee, Chorazin*—That is, miserable art thou. For

to thee, Bethsaida ! for if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would
 22 have repented long ago in sackcloth and ashes. Moreover I say to you, It shall be more tolerable for Tyre and
 23 Sidon in the day of judgment than for you. And thou Capernaum, who hast been exalted to heaven, shalt be brought down to hell : for if the mighty works, which have been done in thee, had been done in Sodom, it would have
 24 remained to this day. Moreover I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee. * At that time Jesus answering said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and
 26 hast revealed them to babes. Even so, Father : for so it
 27 seemed good in thy sight. All things are delivered to me by my Father : and no one knoweth the Son, but the Father ; neither knoweth any one the Father, save the Son, and he to
 28 whomsoever the Son is pleased to reveal *him*. Come to me,

* Luke x. 21.

these are not curses or imprecations, as has been commonly supposed ; but a solemn, compassionate declaration of the misery they were bringing on themselves. Chorazin and Bethsaida were cities of Galilee, standing by the lake of Gennesareth. Tyre and Sidon were cities of Phenicia, lying on the sea-shore. The inhabitants of them were heathens.

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

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

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

Verse 27. *All things are delivered to me*—Our Lord here, addressing himself to his disciples, shows 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.

Verse 28. *Come to me*—Here He shows to whom he is pleased to reveal

all *ye* that labour and are heavy laden, and I will give you
 29 rest. Take my yoke upon you, and learn of me ; for I am
 meek and lowly in heart : and ye shall find rest to your souls.
 30 For my yoke *is* easy, and my burden is light.

CHAP. XII. 1 * At that time Jesus went on the sabbath through the corn ; and his disciples were hungry, and
 2 plucked the ears of corn, and ate. But the pharisees, seeing
it, said to him, Behold thy disciples do what is not lawful to
 3 do on the sabbath. But he said to them, Have ye not read
 what David did, when he was hungry, and they that were
 4 with him ; † How he entered into the house of God, and
 ate the shewbread, which it was not lawful for him to eat,
 neither for them who were with him, but only for the priests?
 5 Or have ye not read in the law, that on the sabbath days the

* Mark ii. 23 ; Luke vi. 1.

† 1 Sam. xxi. 6.

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.

Verse 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 through want of meekness or lowliness.

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

Verse 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.

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

Verse 4. *He entered into the house of God*—Into the tabernacle. The temple was not yet built. *The shewbread*—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 represented the twelve tribes of Israel. When the new were brought, the stale were taken away ; but were to be eaten by the priests only.

Verse 5. *The priests in the temple profane the sabbath*—That is, do their

priests in the temple profane the sabbath, and are blameless ?
 6 But I say to you, That a greater than the temple is here.
 7 * And if ye had known what that meaneth, I will have
 mercy, and not sacrifice, ye would not have condemned the
 8 guiltless. For the Son of Man is Lord even of the sabbath.
 9 † And departing thence, he went into their synagogue :
 10 And, behold, there was a man who had a withered hand. And
 they asked him, saying, Is it lawful to heal on the sabbath ?
 11 that they might accuse him. And he said to them, What
 man shall there be among you, that shall have one sheep,
 who if it fall into a pit on the sabbath, will not lay hold on
 12 it, and lift *it* out ? How much then is a man better than a
 sheep ? Wherefore it is lawful to do good on the sabbath
 13 day. Then saith he to the man, Stretch forth thy hand.
 And he stretched *it* forth ; and it was restored whole, as the
 14 other. Then the pharisees went out, and took counsel toge-
 15 ther against him, how they might destroy him. And Jesus,
 knowing *it*, withdrew from thence : and great multitudes fol-
 16 lowed him, and he healed them all ; And charged them not to
 17 make him known : That it might be fulfilled which was spoken
 18 by the prophet Isaiah, saying, ‡ Behold my servant, whom
 I have chosen, my beloved in whom my soul delighteth :

* Matt. ix. 13. † Mark iii. 1 ; Luke vi. 6. ‡ Isaiah xlii. 1, &c.

ordinary work on this, as on a common day, cleaning all things, and preparing the sacrifices. *A greater than the temple*—If therefore the sabbath must give way to the temple, much more must it give way to me.

Verse 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.

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

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

Verse 18. *He shall show judgment to the heathens*—That is, he shall pub-

I will put my Spirit upon him, and he shall show judgment to the heathens. He shall not strive, nor clamour ; neither shall any man 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. 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 all the multitude were amazed, and said, Is not this the Son of David ? † But the pharisees, hearing it, said, This fellow casteth not out devils, 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 established : And if Satan cast out Satan, he is divided against himself ; how then shall his kingdom be established ? And if I by Beelzebub cast out devils, by

* Luke xi. 14.

† Mark iii. 22.

lish the merciful gospel to them also. The Hebrew word signifies either mercy or justice.

Verse 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.

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

Verse 21. *In his name*—That is, in Him.

Verse 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 !

Verse 23. *Is not this the Son of David*—That is, the Messiah.

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

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

Verse 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. *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 Beel-

whom do your children cast *them* out? therefore they shall
 28 be your judges. But if it be by the Spirit of God *that* I
 cast out devils, then the kingdom of God is come upon you.
 29 How can one enter into the strong one's house, and plunder
 his goods, unless he first bind the strong one? and then he
 30 will plunder his house. He that is not with me is against
 31 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 against the Spirit shall
 32 not be forgiven to men. And whosoever speaketh against
 the Son of Man, it shall be forgiven him: but whosoever
 speaketh against the Holy Ghost, it shall not be forgiven
 33 him, neither in this world, nor in that to come. † Either
 make the tree good, and its fruit good; or make the tree cor-
 rupt, and its fruit corrupt: for the tree is known by its fruit.

* Mark iii. 28; Luke xii. 10. † Matt. vii. 16; Luke vi. 43.

zebug, 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.

Verse 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.

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

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

Verse 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.

Verse 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

34 Ye brood of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth
 35 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 an account
 37 thereof in the day of judgment. For by thy words thou shalt be justified, or by thy words thou shalt be condemned.
 38 * Then certain of the scribes and pharisees answered,
 39 saying, Master, we would see a sign from thee. And he answering said to them, An evil and adulterous generation seeketh a sign; and there shall no sign be given it, but the
 40 sign of the prophet Jonah: † For as Jonah was three days and three nights in the belly of the great fish; so shall the Son of Man be three days and three nights in the heart of

* Matt. xvi. 1; Luke xi. 16, 29. † Jonah ii. 1.

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.

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

Verse 36. Ye may perhaps think, God does 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*.

Verse 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.

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

Verse 39. *An adulterous generation*—Whose heart wanders from God, though they profess him to be their husband. Such adulterers are all those who love the world, and all who seek the friendship of it. *Seeketh a sign*—After all they have had already, which were abundantly sufficient to convince them, had not their hearts been estranged from God, and consequently averse to the truth. *The sign of Jonah*—Who was herein a type of Christ.

Verse 40. *Three days and three nights*—It was customary with the eastern nations, to reckon any part of a natural day of twenty-four hours for the whole day. Accordingly they used to say, a thing was done after three or seven days, if it was done on the third or seventh day from that which was last mentioned. Instances of this may be seen 1 Kings xx 29; and in many other places. And as the Hebrews had no word to

- 41 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
- 42 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
- 43 is here. † When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
- 44 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.
- * 1 Kings x. 1. † Luke xi. 24. ‡ Mark iii. 31; Luke viii. 19.

express a natural day, they used night and day, or day and night, for it. So that to say, a thing happened after three days and three nights, was with them the very same, as to say, it happened after three days, or on the third day. See Esther iv. 16; v. 1; Genesis vii. 4, 12; Exodus xxiv. 18; xxxiv. 28.

Verse 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.

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

Verse 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.

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

Verse 46. *His brethren*—His kinsmen. They were the sons of Mary

47 And one said to him, Behold, thy mother and thy brethren
 48 stand without, seeking to speak to thee. And he answering
 said to him that told him, Who is my mother? and who are
 49 my brethren? And stretching forth his hand toward his dis-
 50 ciples 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.

CHAP. XIII. 1 * The same day went Jesus out of the
 2 house, and sat by the sea-side. And great multitudes were
 gathered together to him, so that he went into the vessel, and
 3 sat; and all the multitude stood on the shore. And he spake
 many things to them in parables, saying, Behold, the sower
 4 went forth to sow. And while he sowed, some *seeds* fell by
 the highway side, and the birds came and devoured them:

* Mark iv. 1; Luke viii. 4.

the wife of Cleophas or Alpheus, his mother's sister; and came now
 "seeking to take him," as one "beside himself." Mark iii. 21.

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

Verses 49, 50. See the highest severity and the highest goodness!
 Severity to his natural, goodness to his spiritual, relations. In a manner
 disclaiming the former, who opposed the will of his heavenly Father, and
 owning the latter, who obeyed it.

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

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

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

Behold the sower—How exquisitely proper is this parable to be an intro-
 duction to all the rest! In this our Lord answers a very obvious and a
 very important question. The same sower, Christ, and the same preach-
 ers 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!

Verse 4. *And while he sowed, some seeds fell by the highway side, and
 the birds came and devoured them*—It is observable, that our Lord points
 out the grand hinderances of our bearing fruit, in the same order as they
 occur. The first danger is, that the birds will devour the seed. If it

5 Others fell upon stony *places*, where they had not much earth : and they sprung up immediately, because they had
6 not depth of earth : And when the sun was up, they were scorched ; and because they had not root, they withered
7 away. And some fell among thorns ; and the thorns sprung
8 up, and choked them. And others fell on the good ground, and brought forth fruit, some an hundred *fold*, some sixty,
9 some thirty. He that hath ears to hear, let him hear.
10 And the disciples came, and said to him, Why speakest thou
11 to them in parables ? He answering said unto them, Because to you it is given to know the mysteries of the kingdom of
12 heaven, but to 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 be taken away even what
13 he hath. Therefore I spake to them in parables, because seeing they see not ; and hearing they hear not, neither do

* Matt. xxv. 29 ; Mark iv. 25 ; Luke viii. 18 ; xix. 26.

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

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

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

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

Verse 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 hear, or understand anything.

- 14 they understand. And in them is fulfilled the prophecy of Isaiah, who saith, * Hearing, ye will hear, but in nowise understand; and seeing ye will see, but in nowise perceive.
- 15 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 heal them. † But blessed are your
- 17 eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see the things which ye see, and have not seen *them*; and to hear the things which ye hear, and have not
- 18 heard *them*. Hear ye therefore the parable of the sower.
- 19 When any one-heareth the 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 received seed by the
- 20 highway side. But he who received the seed in stony *places*, is he that heareth the word, and immediately receiveth it with
- 21 joy; Yet he hath not root in himself, and so endureth but for a while: for when tribulation or persecution ariseth
- 22 because of the word, straightway he is offended. He that

* Isaiah vi. 9; John xii. 40; Acts xxviii. 26. † Luke x. 23.

Verse 14. *Hearing ye will hear, but in nowise understand*—That is, ye will surely hear: all possible means will be given you; yet they will profit you nothing, because your heart is sensual, stupid, and insensible; your spiritual senses are shut up; yea, you have closed your eyes against the light; as being unwilling to understand the things of God, and afraid, not desirous, that he should heal you.

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

Verse 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.

Verse 20. The seed sown *on stony places*, therefore, *sprung up* soon, because it did not sink deep, verse 5. *He receiveth it with joy*—Perhaps with transport, with ecstasy; struck with the beauty of truth, and drawn by the preventing grace of God.

Verse 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.

Verse 22. *He that received the seed among the thorns is he that heareth*

- received the seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of
 23 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 hundred *fold*, some sixty, some thirty.
- 24 He proposed to them another parable, saying, The kingdom of heaven is like a man sowing good seed in his field:
 25 But while men slept, his enemy came and sowed darnel
 26 amidst the wheat, and went away. And when the blade was sprung up, and brought forth fruit, then appeared the darnel

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,” (verse 7,) perhaps unperceived at first, till they gradually choke it, destroy all its life and power, and it becometh unfruitful.

Cares are thorns to the poor; wealth, to the rich; the desire of other things, to all. *The deceitfulness of riches*—Deceitful indeed! for they smile, and betray; kiss, and smite into hell. They put out the eyes, harden the hearts, 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!

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

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

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

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

27 also. So the servants of the householder came to him, and said, Sir, didst not thou sow good seed in thy field? whence then hath it darnel? He said to them, An enemy hath done this. The servants 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 them. Suffer both to grow together till the harvest: and at the time of the harvest I will say to the reapers, Gather ye together first the darnel, and bind it in bundles to burn it: but gather the wheat into my barn.

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

* Mark iv. 30; Luke xiii. 18.

† Luke xiii. 20.

Verse 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 evil can from Thee proceed;
’Tis only suffer’d, not decreed:
As darkness is not from the sun,
Nor mount the shades till he is gone.”

Verse 28. *He said, An enemy hath done this*—A plain answer to the great question concerning the origin of evil. God made men, as he did angels, intelligent creatures, and consequently free either to choose good or evil; but he implanted no evil in the human soul. “An enemy,” with man’s concurrence, “hath done this.”

Darnel, in the church, is, properly, outside Christians, such as have the form of godliness 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* without delay, and not *suffered* in the Christian community. Whereas should fallible men attempt to *gather up the darnel*, they would often *root up the wheat with them*.

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

Verse 32. *The least*—That is, one of the least; a way of speaking extremely common among the Jews. *It becometh a tree*—In those countries it grows exceeding large and high. So will the Christian doctrine spread in the world, and the life of Christ in the soul.

Verse 33. *Three measures*—This was the quantity which they usually

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 ;
 35 and without 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
 37 the parable of the darnel of the field. He answering said to
 38 them, He that soweth the good seed is the Son of Man ; The field is the world ; the good seed are the children of the king-
 39 dom ; but the darnel are the children of the wicked 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 is gathered and burned with fire, so shall it be at the
 41 end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things
 42 that offend, and them that do iniquity ; And shall cast them into the furnace of fire : there shall be the wailing and the
 43 gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.
- 44 Again, the kingdom of heaven is like treasure hid in a field ; which a man having found hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

* Psalm lxxviii. 2.

baked at once. *Till the whole was leavened*—Thus will the gospel leaven the world, and grace the Christian.

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

Verse 38. *The good seed are the children of the kingdom*—That is, the children of God, the righteous.

Verse 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*.

Verse 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

- 45 Again, the kingdom of heaven is like a merchant, seeking
 46 goodly 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
 48 sea, and gathering 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 away. So shall it be at the
 49 end of the world: The angels shall come forth, and sever
 50 the wicked from among the just, And shall cast them into
 the furnace of fire: there shall be the wailing and the
 51 gnashing of teeth. Jesus saith to them, Have ye under-
 52 stood all these things? They say to him, Yea, Lord. Then
 saith he to them, Therefore every scribe instructed unto
 the kingdom of heaven is like an householder, who bringeth
 out of his treasure things new and old.
- 53 And when Jesus had finished these parables, he departed
 54 thence. * And coming into his own country, he taught them
 in their synagogue, so that they were astonished, and said,
 Whence hath HE this wisdom, and these mighty works?
 55 Is not this the carpenter's son? is not his mother called

* Mark vi. 1; Luke iv. 16, 22.

treasure (perhaps when he looked not for it) hides it deep in his heart, and gives up all other happiness for it.

Verse 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 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.

Verse 52. *Every scribe instructed unto the kingdom of heaven*—That is, every duly-prepared preacher of the gospel, has a treasure of divine knowledge, out of which he is able to bring forth all sorts of instructions. The word *treasure* signifies any collection of things whatsoever, and the places where such collections are kept.

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

Verse 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.

Verse 55. *The carpenter's son*—The Greek word means one that works either in wood, iron, or stone. *His brethren*—Or kinsmen. They were

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

CHAP. XIV. 1 † At that time Herod the tetrarch
 2 heard the fame of Jesus, And said to his servants, This is
 John the Baptist; he is risen from the dead; and therefore
 3 these mighty powers exert themselves in him. ‡ For Herod,
 having apprehended John, had bound and put him in prison,
 4 for Herodias's sake, his brother Philip's wife. For John
 5 had said to him, It is not lawful for thee to have her. And
 when he would have put him to death, he feared the multi-
 6 tude, because they accounted him a prophet. But when
 Herod's birthday was kept, the daughter of Herodias danced

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

the sons of Mary, sister to the Virgin, and wife of Cleophas or Alpheus.
James—Styled by St. Paul also, “the Lord's brother.” Gal. i. 19. *Simon*
 —Surnamed the Canaanite.

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

Verse 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 everywhere planted; but, that unbelief everywhere
 prevails.

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

Verse 2. *He is risen from the dead*—Herod was a sadducee; and the
 sadducees denied the resurrection of the dead. But sadduceism staggers
 when conscience awakes.

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

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

Verse 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.

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

7 before them, and pleased Herod. Whereupon he promised
 8 with an oath to give her whatever she should ask. And
 she, being before instructed by her mother, said, Give me
 9 here John the Baptist's head in a charger. And the king
 was sorry : yet for the oath's sake, and them who sat with
 10 him at table, he commanded *it* to be given *her*. And he
 11 sent, and beheaded John in the prison. And his head was
 brought in a charger, and given to the damsel : and she
 12 carried *it* to her mother. And his disciples came, and took
 13 up the body, and buried 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 fol-
 lowed him by land out of the cities.

14 And coming forth he saw a great multitude, and was
 moved with tender compassion for them, and healed their
 15 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,
 17 They need not go ; give ye them to eat. They say to him,
 18 We have here but five loaves, and two fishes. He said,
 19 Bring them hither to me. And he commanded the multi-

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

Verse 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.

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

Verse 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 the Almighty will repay his servants in another world, for whatever they suffer in this.

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

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

tude 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. And they all ate, and were satisfied: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand, beside women and children. * And he constrained his disciples to go straightway into the vessel, and go before him to the other side, till he sent the multitude away. And having sent the 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. In the fourth watch of the night he went to them, walking on the sea. And the disciples, seeing him walking on the sea, were affrighted, saying, It is an apparition; and they cried out for fear. But Jesus immediately spake to them, saying, Take courage; it is I; be not afraid. And Peter answering, said, Lord, if it be thou, bid me come to thee on the waters. And he said, Come. And Peter, going down from the vessel, walked on the waters, to go to Jesus. But seeing the wind boisterous, he was afraid; and beginning to sink, he cried, Lord, save me. And immediately Jesus, reaching forth his hand, caught him, and saith to him, O thou of little faith, wherefore didst thou doubt? And when they were come into the vessel, the wind ceased. Then they that were in the vessel

* Mark vi. 45; John vi. 15.

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

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

Verse 25. *The fourth watch*—The Jews, as well as the Romans, usually divided the night into four watches of three hours each. The first watch began at six, the second at nine, the third at twelve, the fourth at three in the morning. *If it be thou*—It is the same as, Since it is thou. The particle “if” frequently bears this meaning, both in ours and in all languages. So it means, John xiii. 14, 17. St. Peter was in no doubt, or he would not have quitted the ship.

Verse 30. *He was afraid*—Though 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.

Verse 33. *Thou art the Son of God*—They mean, the Messiah.

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
35 Gennesaret. * And when the men of that place had know-
ledge of him, they sent out into all that country round about,
36 and brought to him all that were diseased; And besought
him that they might touch but the hem of his garment: and
as many as touched were made perfectly whole

CHAP. XV. 1 † Then came to Jesus scribes and phari-
2 sees, who were at Jerusalem, saying, Why do thy disciples
transgress the tradition of the elders? For they wash not
3 their hands when they eat bread. But he answering said,
Why do ye also transgress the commandment of God
4 through your tradition? For God said, ‡ Honour thy
father and mother: and, He that revileth father or mother, let
5 him die the death. But ye say, Whosoever shall say to his
father or mother, *It is a gift*, by whatsoever thou mightest
6 have been profited by me; He shall in nowise honour his
father or his mother. Thus have ye made void the command
7 of God through your tradition. Ye hypocrites, well did
8 Isaiah prophesy of you, saying, || This people draweth nigh
9 to me with their lips; but their heart is far from me. But
in vain do they worship me, teaching for doctrines the com-

* Mark vi. 54. † Mark vii. 1. ‡ Exod. xx. 12; xxi. 17.
|| Isaiah xxix. 13.

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

Verse 3. *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.

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

Verse 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.

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

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

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

10 mandments of men. And calling the multitude unto him,
 11 he said to them, Hear and understand: Not that which
 goeth into the mouth defileth the man; but what cometh out
 12 of the mouth, this defileth the man. Then came his disci-
 ples, and said to him, Knowest thou that the pharisees,
 13 hearing this saying, were offended? He answered and said,
 Every plant which my heavenly Father hath not planted
 14 shall be rooted up. * Let them alone: they are blind leaders
 of the blind. But if the blind lead the blind, both will fall
 15 into a ditch. Then answered Peter and said to him, Declare
 16 to us this parable. And Jesus said, Are ye also yet without
 17 understanding? Do ye not yet understand, that whatever
 entereth into the mouth goeth into the belly, and is cast out
 18 into the vault? But the things which proceed out of the
 19 mouth come out of the heart, and they defile the man. For
 out of the heart proceed evil thoughts, murders, adulteries,
 20 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 coasts of Tyre
 22 and Sidon. And, behold, a woman of Canaan, coming out of
 those coasts, cried to him, saying, Have mercy on me, O
 Lord, thou Son of David; my daughter is grievously vexed
 23 with a devil. But he answered her not a word. And his
 disciples came and besought him, saying, Send her away;
 24 for she crieth after us. But he answering said, I am not

* Luke vi. 39. † Mark vii. 24.

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

Verse 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.

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

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

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

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

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

- 25 sent but to the lost sheep of the house of Israel. Then she
 26 came and worshipped him, saying, Lord, help me. But he
 answering said, It is not good to take the children's bread,
 27 and cast *it* to the dogs. And she said, True, Lord: yet the
 dogs eat of the crumbs which fall from their master's table.
 28 And Jesus answering said to her, O woman, great *is* thy
 faith: be it unto thee as thou wilt. And her daughter was
 healed from that hour.
- 29 * And Jesus, passing thence, came nigh the sea of Galilee;
 30 and going up into a mountain, he sat down there. And great
 multitudes came to him, having with them the lame, blind,
 dumb, disabled, and many others; and cast them at the feet
 31 of Jesus, and he healed them: So that the multitudes won-
 dered, seeing the dumb to speak, the disabled whole, the
 lame to walk, and the blind to see: and they glorified the
 32 God of Israel. † Then Jesus, calling his disciples to him,
 said, I have tender compassion on the multitude, because
 they continue with me now three days, and have nothing to
 eat: and I am not willing to send them away fasting, lest
 33 they faint in the way. And his disciples say to him, Whence
 should we have so many loaves in the wilderness, as to satisfy
 34 so great a multitude? And Jesus saith to them, How many
 loaves have you? They said, Seven, and a few small fishes.
 35 And he commanded the multitude to sit down on the ground.
 36 And taking the seven loaves and the fishes, he gave thanks,
 and brake *them*, and gave to his disciples, and the disciples
 37 to the multitude. And they all ate and were satisfied: and
 they took up of the fragments that remained seven baskets
 38 full. And they that had eaten were four thousand men,
 besides women and children.

* Mark vii. 31. † Mark viii. 1.

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

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

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

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

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

39 And having sent away the multitude, he took ship again, XVI. 1 and came into the coasts of Magdala. * Then the pharisees and sadducees came to him, and tempting desired 2 him to show them a sign from heaven. † He answering said to them, In the evening ye say, *It will be fair weather* : for 3 the sky is red. And in the morning, *It will be foul weather* to-day : for the sky is red and lowring. O ye hypocrites, ye know to discern the face of the sky ; can ye not *discern* 4 the signs of the times ? A wicked and adulterous generation seeketh after a sign ; but there shall no sign be given to it, but the sign of the prophet Jonah. And he left them, and departed.

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

* Mark viii. 11 ; Matt. xii. 38. † Luke xii. 54. ‡ Mark viii. 14.
|| Luke xii. 1.

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

Verse 3. *The signs of the times*—The signs which evidently show that this is the time of the Messiah.

Verse 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.

Verse 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.

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

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

Verse 11. *How do ye not understand*—Besides, do you not understand, that I did not mean bread, by the leaven of the pharisees and sadducees ?

the leaven of bread, but of the doctrine of the pharisees and sadducees.

- 13 * And Jesus, coming into the coasts of Cæsarea Philippi, asked his disciples, saying, Who do men say that the Son
 14 of Man is? And they said, Some say, John the Baptist : others, Elijah ; others, Jeremiah, or one of the prophets.
 15 He saith to them, But who say ye that I am? And
 16 Simon Peter answering said, Thou art the Christ, the Son
 17 of the 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 Father who is in heaven.
 18 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 pre-
 19 vail against it. † And I will give thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on

* Mark viii. 27 ; Luke ix. 18. † Matt. xviii. 18.

Verse 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.

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

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

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

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

Verse 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—23 ;) but to him were first given the keys both

- 20 earth shall be loosed in heaven. Then charged he his disciples to tell no one that he was the Christ.
- 21 * From that time Jesus began to show his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be
- 22 raised again the third day. Then Peter, taking hold of him, rebuked him, saying, Favour thyself, Lord: this shall in
- 23 nowise be unto thee. But he turning said to Peter, Get thee behind me, Satan: thou art an offence to me: for thou savourest not the things of God, but the things of men.

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

of doctrine and discipline. He first, after our Lord's resurrection, exercised the apostleship, Acts i. 15; and he first by preaching opened the kingdom of heaven both to the Jews, Acts ii., and to the gentiles, Acts x.

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

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

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

Verse 23. *Get thee behind me*—Out of my sight. 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,

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

* Matt. x. 38 † Matt. x. 39; Mark viii. 35: Luke ix. 24;
 xvii. 33; John xii. 25.

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.

Verse 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 expense of our own; and, consequently, as so many steps by which we may advance toward perfection? We should make a swift progress in the spiritual life, if we were faithful in this practice. Crosses are so frequent, that whoever makes advantage of them will soon be a great gainer. Great crosses are occasions of great improvement; and the little ones which come daily, and 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 choose 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.

Verse 25. *Whosoever will save his life*—At the expense of his conscience: whosoever, in the very highest instance, that of life itself, will

lose it : and whosoever will lose his life for my sake shall
 26 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
 27 give in exchange for his soul? For the Son of Man shall
 come in the glory of his Father with his angels ; and then
 28 shall he render to every man according to his work. Verily
 I say to you, There are some standing here, who shall not
 taste of death, till they see the Son of Man coming in his
 kingdom.

CHAP. XVII. 1 * And after six days Jesus taketh
 Peter, and James, and John his brother, and bringeth them
 2 up into an high mountain apart, And was transfigured
 before them : and his face shone as the sun, and his rai-
 3 ment became white as the light. And, behold, there appeared
 4 to them Moses and Elijah talking with him. Then Peter
 answering said to Jesus, Lord, it is good for us to be here :
 if thou wilt, let us make here three tents ; one for thee, and

* Mark ix. 2 ; Luke ix. 28.

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 small-
 est instances? *And whosoever will lose his life shall find it*—What he
 loses on earth, he shall find in heaven.

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

Verse 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.

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

Verse 2. *And was transfigured*—Or transformed. The indwelling Deity
 darted out its rays through the veil of his flesh ; and that with such transcendent
 splendour, 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 clothes could not conceal its glory,
 but became white and glittering as the very light with which he covered
 himself as with a garment.

Verse 3. *There appeared Moses and Elijah*—Here, for the full confirma-
 tion 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 wit-
 ness to him.

Verse 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.

5 one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, saying, This is my beloved
6 Son, in whom I delight; hear ye him. And the disciples
7 hearing *it* fell on their face, and were sore afraid. 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.
9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of Man
10 be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must come
11 first? And Jesus answering said to them, Elijah truly doth
12 come first, and will regulate all things. But I say to you, that Elijah is come already, and they acknowledged him
13 not, but have done to him 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
15 to him a man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatic, and suffereth grievously: for often he falleth into the fire, and often into the

* Mark ix. 14; Luke ix. 37.

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

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

Verse 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.

Verse 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?

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

Verse 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.

Verse 15. *He is lunatic*—This word might with great propriety be used, though the case was mostly preternatural; as the evil spirit would

- 16 water. And I brought him to thy disciples, but they could
 17 not cure him. Then Jesus answering said, O unbelieving
 and perverse generation, how long shall I be with you?
 how long shall I suffer you? Bring him hither to me.
 18 And Jesus rebuked the devil; and he went out of him: and
 19 the child was cured from that hour. Then the disciples,
 coming to Jesus apart, said, Why could not we cast him
 20 out? * And Jesus said to them, Because of your unbelief.
 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 shall remove; and nothing shall be
 21 impossible to you. Howbeit this kind goeth not out but
 by prayer and fasting.
 22 † And while they abode in Galilee, Jesus said to them,
 The Son of Man is about to be betrayed into the hands of
 23 men: And they will kill him, and the third day he will rise
 again. And they were exceeding sorry.
 24 And when they were come to Capernaum, they that
 received the tribute money came to Peter, and said, Doth

* Matt. xxi. 21; Luke xvii. 6. † Mark ix. 30; Luke ix. 44.

undoubtedly take advantage of the influence which the changes of the moon have on the brain and nerves.

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

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

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

Verse 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.

Verse 24. *When they were come to Capernaum*—Where our Lord now dwelt. This was the reason why they stayed till he came thither, to ask him for the tribute. *Doth not your Master pay tribute*—This was a tribute or payment of a peculiar kind, being half a shekel, (that is, about fifteen

25 not your Master pay the tribute? 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 take custom or tribute? of their own sons, or of strangers? He saith to him, Of strangers. Jesus saith to him, Then
26 are the sons free. 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.

CHAP. XVIII. 1 At that time came the disciples to Jesus, saying, Who is greatest in the kingdom of heaven?
2 * And Jesus, calling to him a little child, set him in the
3 midst of them, † And said, Verily I say to you, Except ye

* Mark ix. 36; Luke ix. 47. † Matt. xix. 14.

penance,) 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.

Verse 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.

Verse 26. *Then are the sons 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.

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

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

Verse 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.

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

Verse 3. *Except ye be converted*—The first step towards entering into

be converted, and become as little children, ye shall in nowise
 4 enter into the kingdom of heaven. Whosoever therefore
 shall humble himself as this little child, he is the greatest in
 5 the kingdom of heaven. * And whoso shall receive one such
 6 little child in my name receiveth me. † But whoso shall
 offend one of these little ones that believe in me, it were
 better for him that a millstone were hanged about his neck,
 7 and he were drowned in the depth of the sea. Woe to the
 world because of offences! for it must needs be that offences
 come; but woe to that man by whom the offence cometh.
 8 ‡ Wherefore if thy hand or thy foot cause thee to offend,
 cut them off, and cast *them* from thee: it is good for thee
 to enter into life halt or maimed, rather than having two
 9 hands or two feet to be cast into the everlasting fire. And
 if thine eye cause thee to offend, pluck it out, and cast *it*
 from thee: it is good for thee to enter into life with one eye,
 10 rather than having two eyes to be cast into hell fire. See

* Matt. x. 40; Luke x. 16; John xiii. 20. † Mark ix. 42; Luke xvii. 1.
 ‡ Matt. v. 29; Mark ix. 43.

the kingdom of grace is, to become as little children: lowly in heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in heaven for a supply of all your wants. We may farther assert, (though it is doubtful whether this text implies so much,) Except ye be turned from darkness to light, and from the power of Satan to God; except ye be entirely, inwardly changed, renewed in the image of God, ye cannot enter into the kingdom of glory. Thus must every man be converted in this life, or he can never enter into life eternal. *Ye shall in nowise enter*—So far from being great in it.

Verses 5, 6. And all who are in this sense little children are unspeakably dear to me. Therefore help them all you can, as if it were myself in person; and see that ye offend them not: that is, that ye turn them not out of the right way, neither hinder them in it.

Verse 7. *Woe to the world because of offences*—That is, unspeakable misery will be in the world through them. *For it must needs be that offences come*—Such is the nature of things, and such the weakness, folly, and wickedness of mankind, that it cannot be but they will come. *But woe 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.

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

Verse 10. *See that ye despise not one of these little ones*—As if they were

that ye despise not one of these little ones ; for I say to you, That in heaven their angels continually behold the face
 11 of my Father who is in heaven. * For the Son of Man is
 12 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
 13 mountains, and seek that which was gone astray? And if
 so be that he find it, verily I say to you, he rejoiceth more
 over that *sheep*, than over the ninety and nine which went
 14 not astray. So it is not the will of your Father who is in
 15 heaven, that one of these little ones should perish. ‡ But
 if thy brother shall sin against thee, go and reprove him
 between thee and him alone : if he will hear thee, thou hast
 16 gained thy brother. But if he will not hear, take with thee
 one or two more, that by the mouth of two or three wit-

* Luke xix. 10. † Luke xv. 4. ‡ Luke xvii. 3.

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.

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

Verse 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 !

Verse 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 a known sin? Our Lord here teaches us how : he lays down a sure method of avoiding all offences. Whosoever closely observes this threefold rule will seldom offend others, and never be offended himself. If any do anything amiss, of which thou art an eye or ear witness, thus saith the Lord, *If thy brother*—Any one who is a member of the same religious community. *Sin against thee*,

(1.) *Go and reprove him alone*—If it may be, in person ; if that cannot 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,

Verse 16. (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,

- 17 nesses every word may be established. And if he will not hear them, tell *it* to the church : but if he will not hear the church, let him be to thee as the heathen and the publican.
- 18 Verily I say to you, * Whatsoever ye shall bind on earth, shall be bound in heaven : and whatsoever ye shall loose on
- 19 earth shall be loosed in heaven. Again I say to you, That if two of you shall agree on earth touching anything that they shall ask, it shall be done for them by my Father who
- 20 is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.
- 21 Then came Peter to him, and said, Lord, how often shall my brother sin against me, and I forgive him? till seven
- 22 times? Jesus saith to him, I say not unto thee, Till seven

* Matt. xvi. 19.

Verse 17. (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 anything be plainer? Christ does here as expressly command all Christians, who see a brother do evil, to take this way, not another, and to take these steps in this order, as he does to honour their father and mother.

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

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

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

Verse 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.

Verse 19. *Again I say*—And not only your intercession for the penitent, but all your united prayers, shall be heard. How great, then, is the power of joint prayer! *If two of you*—Suppose a man and his wife.

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

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

23 times : but, Till seventy times seven. Therefore the kingdom
of heaven is like a king, who was minded to settle accounts
24 with his servants. And when he had begun to settle, one
was brought to him, who owed him ten thousand talents.
25 But as he had not to pay, his lord commanded him to be
sold, and his wife and children, and all that he had, and
26 payment to be made. Then the servant, falling prostrate at
his feet, said, Lord, have patience with me, and I will pay
27 thee all. And the lord of that servant, moved with tender
28 compassion, loosed him, and forgave him the debt. But that
servant, going out, found one of his fellowservants who owed
him an hundred pence ; and seized him by the throat, saying,
29 Pay me that thou owest. And his fellowservant, falling at
his feet, besought him, saying, Have patience with me, and
30 I will pay thee all. And he would not : but went and cast
31 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 all that was done.
32 Then his lord, calling him, said to him, Thou wicked ser-
vant, I forgave thee all that debt, because thou intreatedst
33 me : Shouldest not thou also have had compassion on thy
34 fellowservant, as I had pity on thee ? And his lord, being

Verse 23. *Therefore*—In this respect.

Verse 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. Hereby our Lord intimates the vast number and weight of our offences against God, and our utter incapacity of making him any satisfaction.

Verse 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.

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

Verse 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 :

wroth, delivered him to the tormentors, till he should pay all
 35 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.

CHAP. XIX. 1 * And Jesus, when he had finished
 these sayings, departed from Galilee, and came into the coasts
 2 of Judea beyond Jordan. And great multitudes followed
 3 him, and he healed them there. And the pharisees came to
 him, tempting him, and saying, Is it lawful for a man to put
 4 away his wife for every cause? And he answering said to
 them, Have ye not read, that he who made *them* made them
 5 male and female from the beginning, And said, † For this
 cause a man shall leave father and mother, and cleave to his
 6 wife: and they twain shall be one flesh? 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
 8 writing of divorce, and put her away? He saith to them,

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

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.*

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

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

Verse 3. *The pharisees came tempting him*—Trying to make him contra-
 dict Moses. *For every cause*—That is, for anything which he dislikes in
 her. This the scribes allowed.

Verse 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 begin-
 ning of the Mosaic creation. And where do we read of any other?
 Does it not follow, that God's making Eve was a part of his original
 design, and not a consequence of Adam's beginning to fall? By making
 them one man and one woman he condemned polygamy: by making
 them "one flesh" he condemned divorce.

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

Verse 7. *Why did Moses command*—Christ replies, "Moses permitted,"

Because of the hardness of your hearts Moses permitted you to put away your wives : but from the beginning it was not so. And I say to you, Whosoever shall put away his wife, except for whoredom, and marry another, committeth adultery : and he that marrieth her 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. But he said to them, All men do not receive this saying, but they to whom 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 might lay his hands on them and pray : but his disciples rebuked 14 them. † But Jesus said, Suffer the little children to come to me, and forbid them not : for of such is the kingdom of 15 heaven. And he laid his hands on them, and departed thence.

* Mark x. 13 ; Luke xviii. 15. † Matt. xviii. 3.

not commanded, " it, because of the hardness of your hearts ;" because neither your fathers nor you could bear the more excellent way.

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

Verse 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 it is given" this excellent gift of God. Now, this is given to three sorts of persons : to some, by natural constitution, without their choice ; to others, by violence against their choice ; and to others, by grace with their choice : who steadily withstand their natural inclinations, that they may " wait upon God without distraction."

Verse 12. *There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake*—Happy they, who have abstained from marriage (though without condemning or despising it) that they might walk more closely with God ! *He that is able to receive it, let him receive it*—This gracious command (for such it is unquestionably, since to say, Such a man *may* live single, is saying nothing. Who ever doubted this ?) is not designed for all men ; but only for those few who are " able to receive it." O let these receive it joyfully !

Verse 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 Genesis xlviii. 14—20.

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

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

- 16 * And, behold, one came and said to him, Good Master, what good thing shall I do, that I may have eternal life?
- 17 And he said to him, Why callest thou me good? *There is none good but one, that is, God*: but if thou wilt enter into
- 18 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
- 19 false witness: Honour *thy* father and mother, and, Thou shalt
- 20 love thy neighbour as thyself. The young man saith to him, All these things have I kept from my childhood: what lack
- 21 I yet? Jesus saith to him, If thou desirest to be perfect, go, sell what thou hast, and give to the poor, and thou shalt
- 22 have treasure in heaven: and come, follow me. But the young man, hearing that saying, went away sorrowful: for he had great possessions.
- 23 Then said Jesus to his disciples, Verily I say to you, A rich man shall with difficulty enter into the kingdom of
- 24 heaven. And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man

* Mark x. 17; Luke xviii. 18. † Exod. xx. 12, &c.

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

Verse 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.

Verse 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 shows.

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

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

- 25 to enter into the kingdom of God. His disciples hearing
it were exceedingly amazed, saying, Who then can be
 26 saved? But Jesus looking upon *them* said to them,
 With men this is impossible; but with God all things are
 possible.
- 27 Then Peter answering said to him, Behold, we have forsaken
 all, and followed thee; what shall we have therefore?
- 28 Jesus said to them, Verily I say to you, That ye who have
 followed me, in the renovation when the Son of Man shall
 sit on the throne of his glory, ye also shall sit upon twelve
 29 thrones, judging the twelve tribes of Israel. And every
 one that hath forsaken house, or brethren, or sisters, or
 father, or mother, or wife, or children, or land, for my
 name's sake, shall receive an hundred fold, and inherit
 30 everlasting life. * But many first *will* be last; and the last
will be first.

* Matt. xx. 16; Mark x. 31; Luke xiii. 30.

Verse 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.

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

Verse 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 con-
 dition: yet, as absolute as the words are, it is certain there is a condition
 implied, as in many scriptures where none is expressed. In consequence
 of this, these twelve did not sit on those twelve thrones; for the throne
 of Judas another took, so that he never sat thereon.

Verse 29. *And every one*—In every age and country; not you my
 apostles only. *That hath forsaken houses, or brethren, or wife, or children*
 —Either by giving any of them up, when they could not be retained
 with a clear conscience, or by willingly refraining from acquiring them.
Shall receive an hundred fold—In value, though not in kind, even in the
 present world.

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

CHAP. XX. 1 For the kingdom of heaven is like an
 2 householder, who went out early in the morning to hire
 3 labourers into his vineyard. And he having agreed with the
 4 labourers for a penny a day, he sent them into his vineyard.
 5 And going out about the third hour, he saw others standing
 6 idle in the marketplace, And said to them, Go ye also into
 7 the vineyard, and whatsoever is right I will give you. And
 8 they went. Again going out about the sixth and ninth hour,
 9 he did likewise. And going out about the eleventh hour, he
 10 found others standing idle, 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 the vine-
 yard; and whatsoever is right ye shall receive. And in the
 evening, the lord of the vineyard saith to the steward, Call
 the labourers, and pay them their hire, beginning from the
 last to the first. And when they came who *were hired* about
 the eleventh hour, they received every one a penny. But
 when the first came, they supposed that they should have

Verse 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 show, that many of the Jews would be rejected, and many of the gentiles accepted; the secondary, that of the gentiles, many who were first converted, would be last and lowest in the kingdom of glory; and many of those who were last converted, would be first and highest therein. *The kingdom of heaven is like*—That is, the manner of God's proceeding in his kingdom resembles that of *an householder*. *In the morning*—At six, called by the Romans and Jews, the first hour. From thence reckoning on to the evening, they called 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.

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

Verse 6. *About the eleventh hour*—That is, very late; long after the rest were called.

Verse 8. *In the evening*—Of life, or of the world.

Verse 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.

Verse 10. *The first supposed they should have received more*—Probably

received more; and they likewise received every one a penny.
 11 And having received *it*, they murmured against the house-
 12 holder, saying, These last have wrought one hour, and thou
 hast made them equal unto us, who have borne the burden
 13 and the heat of the day. And he answering said to one of
 them, Friend, I do thee no wrong: didst not thou agree
 14 with me for a penny? Take what is thine, and go: it is my
 15 will to give to this last, even as to thee. Is it not lawful to
 do what I will with my own? Is thine eye evil, because I
 16 am good? * So the last shall be first, and the first last: for
 many are called, but few chosen.

17 † And Jesus, going up to Jerusalem, took the twelve dis-
 18 ciples apart in the way, and said to them, Behold, we go up
 to Jerusalem; and the Son of Man will be betrayed to the
 chief priests and scribes, and they will condemn him to death,
 19 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, worshipping *him*, and desiring a certain thing of

* Matt. xix. 30; xxii. 14. † Mark x. 32; Luke xviii. 31. ‡ Mark x. 35.

“the first” here may mean the Jews, who supposed they should always be preferred before the gentiles.

Verse 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.

Verse 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.

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

“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.

Verse 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 gospel. *But few chosen*—Only those who obey it.

Verse 20. *Then came to him the mother of Zebedee's children*—Consider-

21 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
 22 right hand, and the other on thy left, in thy kingdom. But Jesus answering said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink, or to be baptized with the baptism that I am baptized with? They say
 23 unto him, We are able. And he saith to them, Ye shall indeed drink my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my
 24 left, is not mine to give, save to them for whom it is prepared of my Father. And the ten, hearing *it*, were moved with
 25 indignation against the two brethren. But Jesus, calling them to him, said, Ye know that the princes of the gentiles lord it over them, and they that are great exercise authority
 26 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: 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
 30 followed him. And, behold, two blind men sitting by the way-side, hearing that Jesus was passing by, cried out, saying,

* Matt. xxiii. 11.

† Mark x. 46; Luke xviii. 35.

ing what he had been just speaking, was ever anything more unseasonable? Perhaps Zebedee himself was dead, or was not a follower of Christ.

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

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

Verse 23. *But to sit on my right hand*—Christ applies to the glories of heaven what his disciples were so stupid as to understand of the glories of earth. But he does not deny, that this is His to give. It is His to give in the strictest propriety, both as God, and as the Son of Man. He only asserts, that he gives it to none but those for whom it is originally prepared; namely, those who endure to the end in the "faith that worketh by love."

Verse 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.

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

Verse 30. *Behold two blind men cried out*—St. Mark and St. Luke men-

31 Have mercy on us, O Lord, thou Son of David. And the multitude charged them to hold their peace : but they cried out the more, saying, Have mercy on us, O Lord, thou Son
 32 of David. And Jesus, standing still, called them, and said,
 33 What do ye desire that I should do for you? They say to
 34 him, Lord, that our eyes may be opened. So Jesus, moved with tender compassion, touched their eyes : and immediately their eyes received sight, and they followed him.

CHAP. XXI. 1 * And when they drew nigh to Jerusalem, and came to Bethphage, at the Mount of Olives, then
 2 sent Jesus two disciples, Saying to them, Go into the village over against you, and straightway ye shall find an ass tied,
 3 and a colt with her : loose and bring *them* to me. And if any man say ought to you, say, The Lord hath need of
 4 them ; and he will send them immediately. This was done that it might be fulfilled which was spoken by the prophet,
 5 saying, * Tell ye the daughter of Sion, Behold, thy King cometh to thee, meek, and sitting on an ass, even a colt the
 6 foal of an ass. And the disciples went, and did as Jesus had
 7 commanded them, And brought the ass, and the colt, and
 8 put on them their clothes, and set *him* thereon. And a very

* Mark xi. 1 ; Luke ix. 29 ; John xii. 12.

* Zech. ix. 9.

tion only one of them, blind Bartimeus. He was far the more eminent of the two, and, as it seems, spoke for both.

Verse 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.

Verse 5. *The daughter of Sion*—That is, the inhabitants of Jerusalem. The first words of the passage are cited from Isaiah lxiii. 11 ; the rest from Zech. ix. 9. The ancient Jewish doctors were wont to apply these prophecies to the Messiah. *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 then appeared ? mean even to contempt ? I grant it : I glory in it : it is for the comfort of my soul, for the honour of his humility, and for the utter confusion of all worldly pomp and grandeur.

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

Verse 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

- great multitude spread their garments in the way ; and others cut down branches from the trees, and strewed *them* in the way. And the multitudes that went before, and that followed after, cried, saying, Hosanna to the Son of David ; Blessed in the name of the Lord *is* he that cometh : Hosanna in the highest.
- 10 And as he came into Jerusalem, all the city was in a com-
11 motion, saying, Who is this ? And the multitude said, This is Jesus the prophet from Nazareth of Galilee.
- 12 * And Jesus went into the temple, and cast out all that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that were selling doves, And saith to them, It is written, † My house shall be called the house of prayer ; but ye have made it a 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

* Mark xi. 11, 15 ; Luke xix. 45. † Isaiah lvi. 7 ; Jer. vii. 11.

Verse 9. *The multitudes cried, saying*—Probably from a divine impulse ; for certainly most of them understood not the words they uttered. *Hosanna*—“ Lord save us,” was a solemn word in frequent use among the Jews. The meaning is, “ We sing hosanna to the Son of David. Blessed is He, the Messiah of the Lord. Save, Thou that art in the highest heavens.” Our Lord restrained all public tokens of honour from the people till now, lest the envy of his enemies should interrupt his preaching before the time. But this reason now ceasing, he suffered their acclamations, that they might be a public testimony against their wickedness, who in four or five days after cried out, Crucify Him, crucify Him. The expressions recorded by the other evangelists are somewhat different from these : but all of them were undoubtedly used by some or others of the multitude.

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

Verse 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 merchandise :” upon the repetition of the offence, he uses sharper words. *In the temple*—That is, in the outer court of it, where the gentiles used to worship. *The money-changers*—The exchangers of foreign money into current coin, which those who came from distant parts might want to offer for the service of the temple.

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

scribes, seeing the wonders that he did, and the children crying in the temple, saying, Hosannah to the Son of David, 16 were sore displeased, And said to him, Hearest thou what these say? And Jesus saith to them, Yea; have ye never read, * Out of the mouth of babes and sucklings thou hast 17 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 19 hungered. 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 20 presently the fig tree withered away. And the disciples, seeing it, marvelled, saying, How soon is the fig tree withered 21 away! Jesus answering said to them, ‡ Verily I say to you, If ye have faith, and doubt not, ye shall not only do this miracle of the fig tree, but also if ye say to this mountain, Be thou lifted up, and be thou cast into the sea; it shall be 22 done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

23 || And when he came into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things? and who 24 gave thee this authority? And Jesus answering said to

* Psalm viii. 2. † Mark xi. 11, 12. ‡ Matt. xvii. 20. || Mark xi. 27; Luke xx. 1.

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

Verse 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.

Verse 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 cognizance the late action of Christ, in purging the temple, would naturally fall. These, with the chief priests, seem purposely to have appeared in a considerable company, to give the more weight to what they said, and, if need were, to bear 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, (though not as priests,) and all the scribes, were authorised teachers. *By what authority doest thou these things*—Publicly teach the people; and drive out those who had our commission to traffic in the outer court?

Verse 24. *I will ask you one thing*—Who have asked me many. *The*

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 from men? And they reasoned among themselves, saying, If we say, From heaven; he will say, Why then did ye not believe

26 him? But if we say, Of men; we fear the multitude; for

27 all hold John as a prophet. And they answering said to Jesus, We cannot tell. And he said to them, Neither tell

28 I you by what authority I do these things. But what think you? A man had two sons; and coming to the first, he

29 said, Son, go work to-day in my vineyard. He answering

30 said, I will not: but afterward, repenting, he went. And coming to the other, he said likewise. And he answered, I

31 go, Sir: but went not. Which of the two did the will of his father? They say to him, The first. Jesus saith to them, Verily I say to you, The publicans and the harlots go

32 into the kingdom of God before you. For John came to you in a way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, seeing *it*, repented not afterward, that ye might believe him.

33 * Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about,

* Mark xii. 1; Luke xx. 9.

baptism, that is, the whole ministry, of John, was it from heaven, or from men—By what authority did he act and teach? Did man or God give him that authority? Was it not God? But, if so, the consequence was clear. For John testified that Jesus was the Christ.

Verse 25. *Why did ye not believe him*—Testifying this.

Verse 27. *Neither tell I you*—Not again, in express terms. He had often told them before, and they would not believe him.

Verse 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.

Verse 32. *John came in a way of righteousness*—Walking in it, as well as teaching it. *The publicans and harlots*—The most notorious sinners were reformed, though at first they said, “I will not.” *And ye seeing*—The amazing change which was wrought in them, though at first ye said, “I go, Sir,” *repented not afterward*—Were no more convinced than before. O how is this scripture fulfilled at this day!

Verse 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*

and digged a winepress in it, and built a tower, and let it
 34 out to husbandmen, and went into a far country. And when
 the season of fruit drew near, he sent his servants to the
 35 husbandmen, to receive the fruits of it. And the husbandmen,
 taking his servants, beat one, and killed another, and stoned
 36 another. Again he sent other servants more than the for-
 37 mer: and they did to them in like manner. Last of all he
 sent to them his son, saying, They will reverence my son.
 38 But the husbandmen, seeing his son, said among themselves,
 This is the heir; come, let us kill him, and take possession
 39 of his inheritance. And taking him, they cast *him* out of
 40 the vineyard, and slew *him*. When therefore the Lord of
 the vineyard cometh, what will he do to those husbandmen?
 41 They say to him, He will miserably destroy those wicked
 men, and will let out the vineyard to other husbandmen, who
 42 will render him the fruits in their seasons. Jesus saith to them,
 Have you never read in the scriptures, * The stone which the
 builders rejected is become the head of the corner: this
 43 is the Lord's doing, and it is marvellous in our eyes? There-
 fore I say to you, The kingdom of God shall be taken
 from you, and given to a nation bringing forth the fruits
 44 thereof. † And whosoever shall fall on this stone shall be
 broken: but on whomsoever it shall fall, it will grind him to

* Psalm cxviii. 22. † Luke xx. 18.

country—That is, left the keepers of his vineyard, in some measure, to behave as they should see good.

Verse 34. *He sent his servants*—His extraordinary messengers, the prophets. *To the husbandmen*—The ordinary preachers or ministers among the Jews.

Verse 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.

Verse 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.

Verse 43. *Therefore*—Because ye reject this corner-stone. *The kingdom of God*—That is, the gospel.

Verse 44. *Whosoever shall fall on this stone shall be broken*—Stumbles at Christ, shall even then receive much hurt. He is said to fall on this stone who hears the gospel and does not believe. *But on whomsoever it*

45 powder. And the chief priests and the pharisees, hearing
46 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.

CHAP. XXII. 1 And Jesus answering spake to them
2 again in parables, saying, The kingdom of heaven is like a
3 king, who made a marriage feast for his son, And sent forth
his servants to call them that were invited to the marriage :
4 but they would not come. Again he sent forth other ser-
vants, saying, Tell them who were invited, Behold, I have
prepared my dinner : my oxen and fatlings *are* killed, and
5 all things *are* ready : come to the marriage. But they,
slighting *it*, went one to his farm, another to his merchandise :
6 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 mur-
8 derers, and burned their city. Then saith he to his servants,
The marriage feast is prepared, but they who were invited
9 were not worthy. Go ye therefore into the highways, and
10 invite whomsoever ye find to the wedding banquet. So those
servants, going out into the ways, gathered together all
whomsoever they found, both bad and good : and the feast
11 was abundantly supplied with guests. But the king, coming

shall fall—In vengeance, it will utterly destroy him. It will fall on every
unbeliever, when Christ cometh in the clouds of heaven.

Verse 1. *Jesus answering spake*—That is, spake with reference to what
had just passed.

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

Verse 3. *Them that were invited*—Namely, the Jews.

Verse 4. *Fatlings*—Fatted beasts and fowls.

Verse 5. *One to his farm, another to his merchandise*—One must mind
what he has ; another, gain what he wants. How many perish by mis-
using lawful things !

Verse 7. *The king sending forth his troops*—The Roman armies, em-
ployed of God for that purpose. *Destroyed those murderers*—Primarily,
the Jews.

Verse 9. *Go into the highways*—The word properly signifies, the by-
ways, or turnings of the road.

Verse 10. *They gathered all*—By preaching everywhere.

Verse 11. *The guests*—The members of the visible church.

in to see the guests, saw there a man who had not on a
 12 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 his servants, Bind him
 hand and foot, and take him away, and cast *him* into the
 outer darkness; there shall be the weeping and the gnashing
 14 of teeth. * For many are called, but few chosen.
 15 † Then went the pharisees, and consulted together how to
 16 ensnare him in his talk. And they send to him their disci-
 ples with the Herodians, saying, Master, we know that thou
 art true, and teachest the way of God in truth, neither carest
 thou for any man: for thou regardest not the person of men.
 17 Tell us, therefore, What thinkest thou? Is it lawful to give
 18 tribute to Cæsar, or not? But Jesus, knowing their wicked-
 19 ness, said, Why tempt ye me, ye hypocrites? Show me the
 20 tribute money. And they brought to him a penny. He
 saith to them, Whose *is* this image and superscription?
 21 They say to him, Cæsar's. Then said he to them, Render
 therefore to Cæsar the things that are Cæsar's; and to God
 22 the things that are God's. And hearing *it*, they marvelled:
 and they left him, and went away.

* Matt. xx. 16. † Mark xii. 13; Luke xx. 20.

Verse 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.

Verse 14. *Many are called; few chosen*—Many hear, few believe. Yea, many are members of the visible, but few of the invisible, church.

Verse 16. *The Herodians* were a set of men peculiarly attached to Herod, and consequently zealous for the interest of the Roman government, which was the main support of the dignity and royalty of his family. *Thou regardest not the person of men*—Thou favourest no man for his riches or greatness.

Verse 17. *Is it lawful to give tribute to Cæsar?*—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 governor.

Verse 18. *Ye hypocrites*—Pretending a scruple of conscience.

Verse 20. *The tribute money*—A Roman coin, stamped with the head of Cæsar, which was usually paid in tribute.

Verse 21.—*They say to him, Cæsar'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 shows who is the supreme governor of it. *Render therefore, ye pharisees, to*

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

* Mark xii. 18. † Deut. xxv. 5. ‡ Exod. iii. 6. || Mark xii. 28 ;
 Luke x. 25.

Cæsar the things which ye yourselves acknowledge to be Cæsar's: and ye Herodians, while ye are zealous for Cæsar, see that ye render to God the things that are God's.

Verse 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.

Verse 29. *Ye err, not knowing the scriptures*—Which plainly assert a resurrection. *Nor the power of God*—Which is well able to effect it. How many errors flow from the same source!

Verse 30. *They are as the angels*—Incorruptible and immortal. So is the power of God shown in them! So little need have they of marriage!

Verse 31. *Have ye not read*—The sadducees had a peculiar value for the books of Moses. Out of these therefore our Lord argues with them.

Verse 32. *I am the God of Abraham*—The argument runs thus: God is not the God of the dead, but of the living: for that expression, “thy God,” implies both benefit from God to man, and duty from man to God. But he is the God of Abraham, Isaac, and Jacob; therefore Abraham, Isaac, and Jacob are not dead, but living. Therefore the soul does not die with the body. So indeed the sadducees supposed, and it was on this ground that they denied the resurrection.

Verse 33. *At his doctrine*—At the clearness and solidity of his answers.

35 the sadducees, were gathered together. And one of them, a scribe, asked *him* a question, trying him, and saying,
 36 Master, which *is* the great commandment in the law?
 37 Jesus said to him, * Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy
 38 mind. This is the first and great commandment. And the
 39 second is like unto it, † Thou shalt love thy neighbour as
 40 thyself. On these two commandments hang all the Law and the Prophets.

41 ‡ While the pharisees were gathered together, Jesus asked
 42 them, saying, What think ye of Christ? whose son is he?
 43 They say to him, David's. He saith to them, How doth
 44 David then by the Spirit call him Lord, saying, || The Lord said to my Lord, Sit thou on my right hand, till I make
 45 thine enemies thy footstool? If David then call him Lord,
 46 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.

CHAP. XXIII. 1 Then spake Jesus to the multitudes, 2 and to his disciples, saying, The scribes and pharisees sit in 3 the chair of Moses: All things therefore whatsoever they bid you observe, observe and do; but do not ye after their

* Deut. vi. 5. † Lev. xix. 18. ‡ Luke xx. 41. || Psalm cx. 1.

Verse 35. *A scribe, asking 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 shown in silencing the sadducees.

Verse 43. *How doth David then by the Spirit*—By inspiration. *Call him Lord*—If he be merely the son (or descendant) of David? if he be, as you suppose, a mere man, the son of a man?

Verse 44. *The Lord said to my Lord*—This his dominion, to which David himself was subject, shows 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.

Verse 46. *Neither durst any question him any more*—Not by way of ensnaring or tempting him.

Verse 1. *Then*—Leaving all converse with his adversaries, whom he now left to the hardness of their hearts.

Verse 2. *The scribes sit in the chair of Moses*—That is, read and expound the law of Moses, and are their appointed teachers.

Verse 3. *All things therefore*—Which they read out of the law, and enforce therefrom.

- 4 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 will not move them with their finger.
- 5 † But all their works they do to be seen of men : they make broad their phylacteries, and enlarge the fringes of their
- 6 garments, And love the uppermost places at feasts, and the
- 7 chief seats in the synagogues, And salutations in the mar-
- 8 kets, and to be called by men, Rabbi, Rabbi. But be not ye called Rabbi : for one is your Teacher ; and all ye are
- 9 brethren. And call no man your father on earth : for one
- 10 is your Father, who is in heaven. Neither be ye called
- 11 masters : for one is your Master, *even* Christ. ‡ But he
- 12 that is 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 woe to you, scribes and pharisees, hypocrites ! for ye
- * Luke xi. 46. † Mark xii. 38. ‡ Matt. xx. 26. || Luke xiv. 11 ; xviii. 14.

Verse 5. *Their phylacteries*—The Jews, understanding those words literally, “ It shall be as a token upon thy hand, and as frontlets between thine eyes,” Exod. xiii. 16 ; “ And thou shalt bind these words for a sign upon thine hand, and they shall be as frontlets between thine eyes,” Deut. vi. 8 ; used to wear little scrolls of paper or parchment bound on their wrist and foreheads, on which several texts of scripture were writ. These they supposed, as a kind of charm, would preserve them from danger. And hence they seem to have been called phylacteries, or preservatives.

The fringes of their garments—Which God had enjoined them to wear, to remind them of doing all the commandments, Numb. xv. 38. These, as well as their phylacteries, the pharisees affected to wear broader and larger than other men.

Verse 8—10. The Jewish Rabbis 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

Verse 12. *Whosoever shall exalt himself shall be humbled ; and he that shall humble himself shall be exalted*—It is observable, that no one sentence of our Lord's is so often repeated as this : it occurs, with scarce any variation, at least ten times in the Evangelists.

Verse 13. *Woe to you*—Our Lord pronounced eight blessings upon the Mount : he pronounces eight woes here ; not as imprecations, but solemn,

shut the kingdom of heaven against men : ye go not in,
 14 neither suffer ye them that are entering to go in. * Woe to
 you, scribes and pharisees, hypocrites ! for ye devour widows'
 houses, and for a pretence make long prayers : therefore ye
 15 shall receive the greater damnation. Woe to you, scribes and
 pharisees, hypocrites ! for ye compass sea and land to make
 one proselyte, and when he is become so, ye make him two-
 16 fold more the child of hell than yourselves. Woe to you, ye
 blind guides, who say, Whosoever shall swear by the tem-
 ple, it is nothing ; but whosoever shall swear by the gold of
 17 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 whosoever shall swear by the gift that is upon it, is
 19 bound. Ye fools and blind : for which *is* greater, the gift,
 20 or the altar that sanctifieth the gift ? He therefore that
 sweareth by the altar, sweareth by it, and by all things
 21 thereon. And he that sweareth by the temple, sweareth by
 22 it, and by him that dwelleth therein. And he that sweareth
 by heaven, sweareth by the throne of God, and by him that
 23 sitteth thereon. Woe to you, scribes and pharisees, hypo-
 crites ! for ye pay tithe of mint and anise and cummin, and
 have neglected the weightier matters of the law, judgment,
 mercy, and faith : these ought ye to have done, and not to
 24 have neglected the others. Ye blind guides, who strain out

* Mark xii. 40 ; Luke xx. 47.

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.

Verse 16. *Woe 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 twenty-third and twenty-fifth verses : and this severity rises to the height in the thirty-third verse. *The gold of the temple*—The treasure kept there. *He is bound*—To keep his oath.

Verse 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 belong ; inasmuch as every oath by a creature is an implicit appeal to God.

Verse 23. *Judgment*—That is, justice. *Faith*—The word here means fidelity.

Verse 24. *Ye blind guides*—Who teach others to do as you do yourselves, to *strain out a gnat*—From the liquor you are going to drink. *And swallow a camel*—It is strange, that glaring false print, “ strain at a

25 a gnat, and swallow a camel. Woe to you, scribes and pharisees, hypocrites ! for ye cleanse the outside of the cup and of the dish, but within they are full of rapine and intemper-
 26 ance. Thou blind pharisee, cleanse first the inside of the cup and the dish, that the outside of them may be clean
 27 also. Woe to you, scribes and pharisees, hypocrites ! for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all
 28 uncleanness. So ye likewise outwardly appear righteous to
 29 men, but within are full of hypocrisy and iniquity. Woe to you, scribes and pharisees, hypocrites ! for ye build the tombs of the prophets, and adorn the sepulchres of the righ-
 30 teous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of
 31 the prophets. Wherefore ye testify against yourselves, that

gnat," which quite alters the sense, should run through all the editions of our English Bibles.

Verse 25. *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. But intemperance, in the full sense, takes in not only all kinds of outward intemperance, particularly in eating and drinking, but all intemperate or immoderate desires, whether of honour, gain, or sensual pleasure.

Verse 29. *Ye build the tombs of the prophets*—And that is all ; for ye neither observe their sayings, nor imitate their actions.

Verse 30. *We would not have been partakers*—So ye make fair professions, as did your fathers.

Verse 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 everything 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, verses 4—14. 2. Zeal to make proselytes to our opinion or communion, though they have less of the spirit of religion than before, verse 15. 3. A superstitious reverence for consecrated places or things, without any for Him to whom they are consecrated, verses 16—22. 4. A scrupulous exactness in little observances, though with the neglect of justice, mercy, and faith, verses 23, 24. 5. A nice cautiousness to cleanse the outward behaviour, but without any regard to inward

32 ye are the sons of them who killed the prophets. Fill ye up
 33 then the measure of your fathers. Ye serpents, ye brood of
 34 vipers, how can ye escape the damnation of hell? * Where-
 fore, behold, I send to you prophets, and wise men, and
 scribes: and *some* of them ye will kill and crucify; and *some*
 of them ye will scourge in your synagogues, and persecute
 35 from city to city: That upon you may come all the righte-
 ous 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, All these things shall come upon this generation.
 37 † O Jerusalem, Jerusalem, that killest the prophets, and
 stonest them who were sent unto thee, how often would I
 have gathered thy children together, even as a bird gather-
 38 eth her young under *her* wings, and ye would not! Behold,

* Luke xi. 49.

† Luke xiii. 34.

purity, verses 25, 26. 6. A specious face of virtue and piety, covering the deepest hypocrisy and villany, verses 27, 28. 7. A professed veneration for all good men, except those among whom they live.

Verse 32. *Fill ye up*—A word of permission, not of command: as if he had said, I contend with you no longer: I leave you to yourselves: you have conquered: now ye may follow the devices of your own hearts. *The measure of your fathers*—Wickedness: ye may now be as wicked as they.

Verse 33. *Ye serpents*—Our Lord, having now lost all hope of reclaiming these, speaks so as to affright others from the like sins.

Verse 34. *Wherefore*—That it may appear you are the true children of those murderers, and have a right to have their iniquities visited on you. *Behold I send*—Is not this speaking as one having authority? *Prophets*—Men with supernatural credentials. *Wise men*—Such as have both natural abilities and experience. *And scribes*—Men of learning: but all will not avail.

Verse 35. *That upon you may come*—The consequence of which will be, that upon you will come the vengeance of all the *righteous blood shed on the earth*. *Zechariah, the son of Barachiah*—Termed Jehoiada, 2 Chron. xxiv. 20, where the story is related. *Ye slew*—Ye make that murder also of your fathers your own, by imitating it. *Between the temple*—That is, the inner temple. *And the altar*—Which stood in the outer court. Our Lord seems to refer to this instance rather than any other, because he was the last of the prophets on record that were slain by the Jews for reproving their wickedness; and because God's requiring this blood, as well as that of Abel, is particularly taken notice of in scripture.

Verse 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 going out of it for the last time. *Desolate*—Forsaken of God and his Christ, and sentenced to utter destruction.

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.

CHAP. XXIV. 1 * And Jesus, going out of the temple, departed: and his disciples came to *him*, to show him 2 the buildings of the temple. And Jesus said to them, Do ye see all these things? Verily I say to you, There shall not be left here one stone upon another, which shall not be thrown 3 down. And as he sat on the mount of Olives, his disciples came to him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and 4 of the end of the world? And Jesus answering said, Take 5 heed that no man deceive you. For many will come in my

* Mark xiii. 1; Luke xxi. 5.

Verse 39. *Ye*—Jews in general; men of Jerusalem in particular. *Shall not see me from this time*—Which includes the short space till his death; till, after a long interval of desolation and misery, ye say, *Blessed is he that cometh in the name of the Lord*—Ye receive me with joyful and thankful hearts. This also shall be accomplished in its season.

Verse 2. *There shall not be left one stone upon another*—This was most punctually fulfilled: for after the temple was burned, Titus, the Roman general, ordered the very foundations of it to be dug up; after which the ground on which it stood was ploughed up by Turnus Rufus.

Verse 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 signs of Christ's coming, and of the end of the world: as if they imagined these two were the same thing.

Our Lord answers distinctly concerning, 1. The destruction of the temple and city, with the signs preceding, verses 4, &c., 15, &c. 2. His own coming, and the end of the world, with the signs thereof, verses 29—31. 3. The time of the destruction of the temple, verses 32, &c. 4. The time of the end of the world, verse 36.

Verse 4. *Take heed that no man deceive you*—The caution is more particularly designed for the succeeding Christians, whom the apostles then represented. The first sign of my coming is, the rise of false prophets. But it is highly probable, many of these things refer to more important events, which are yet to come.

Verse 5. *Many shall come in my name*, first, *false Christs*, next, *false prophets*, verse 11; at length, both together, verse 24. And, indeed, never did so many impostors appear in the world, as a few years before

6 name, saying, I am the Christ; and will deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the
 7 end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and
 8 pestilences, and earthquakes, in divers places. All these *are*
 9 the beginning of sorrows. * Then will they deliver you up to affliction, and will kill you: and ye shall be hated of all
 10 nations for my name's sake. And then will many be offended,
 11 and will betray one another, and hate one another. And
 12 many false prophets will rise, and will deceive many. And because iniquity shall abound, the love of many will wax cold.
 13 † But he that shall endure to the end, the same shall be saved.
 14 ‡ And this gospel of the kingdom shall be preached in all the world for a testimony to all nations; and then shall the end

* Matt. x. 17. † Matt. x. 22; Mark xiii. 13; Luke xxi. 17. ‡ Mark xiii. 10.

the destruction of Jerusalem: undoubtedly because that was the time wherein the Jews in general expected the Messiah.

Verse 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 inquire. *Is not yet*—So far from it, that this is but *the beginning of sorrows*.

Verse 9. *Then shall they deliver you up to affliction*—As if you were the cause of all these evils. *And ye shall be hated of all nations*—Even of those who tolerate all other sects and parties: but in no nation will the children of the devil tolerate the children of God.

Verse 10. *Then shall many be offended*—So as utterly to “make shipwreck of faith and a pure conscience.” But hold ye fast faith, verse 11, in spite of *false prophets*; love, even when iniquity and offences abound, verse 12; and hope unto the end, verse 13. He that does so shall be snatched out of the burning. *The love of many will wax cold*—The generality of those who love God will, like the church at Ephesus, Rev. ii. 4, leave their first love.

Verse 14. *This gospel shall be preached in all the world*—Not universally; this is not done yet; but in general, through the several parts of the world, and not only in Judea. And this was done by St. Paul, and the other apostles, before Jerusalem was destroyed. *And then shall the end come*—Of the city and temple.

Josephus's “History of the Jewish War” is the best commentary on this chapter. It is a wonderful instance of God's providence, that he, an eye-witness, and one who lived and died a Jew, should, especially in so extraordinary a manner, be preserved, be permitted to us a collection of important facts, which so exactly illustrate this glorious prophecy, in almost every circumstance.

15 come. * When therefore ye see the abomination of desola-
 tion, spoken of by Daniel the prophet, standing in the holy
 16 place; (he that readeth, let him understand;) then let
 17 them who are in Judea flee to the mountains: Let not him
 that is on the housetop come down to take anything out of
 18 his house: Neither let him who is in the field return back to
 19 take his clothes. But woe to them that are with child, and to
 20 them that give suck in those days! And pray ye that your
 21 flight be not in the winter, neither on the sabbath. For then
 shall be great tribulation, such as was not from the beginning
 22 of the world to this time, nor ever shall be. And unless those
 days were shortened, no flesh would be saved: but for the

* Mark xiii. 14; Luke xxi. 20; Dan. ix. 27.

Verse 15. *When ye see the abomination of desolation*—Daniel's term is, "The abomination that maketh desolate," 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 afterwards planted their ensigns. *He that readeth, let him understand*—Whoever reads that prophecy of Daniel, let him deeply consider it.

Verse 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.

Verse 17. *Let not him that is on the housetop 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.

Verse 19. *Woe to them that are with child, and to them that give suck*—Because they cannot so readily make their escape.

Verse 20. *Pray ye that your flight be not in the winter*—They did so; and their flight was in the spring. *Neither on the sabbath*—Being on many accounts inconvenient: besides that many would have scrupled to travel far on that day. For the Jews thought it unlawful to walk above two thousand paces (two miles) on the sabbath day.

Verse 21. *Then shall be great tribulation*—Have not many things spoken in this chapter, as well as in Mark xiii. and Luke xxi, a farther and much more extensive meaning than has been yet fulfilled?

Verse 22. *And unless those days were shortened*—By the taking of Jerusalem sooner than could be expected. *No flesh would be saved*—The whole nation would be destroyed. *But for the elect's sake*—That is, for the sake of the Christians.

- 23 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 will arise, and show great
 signs and wonders; so that they would deceive, if possible,
 25 even the elect. Behold, I have told you before. Therefore
 26 if they say to you, Behold, he is in the desert, go not forth:
 27 Behold, *he is* in the secret chambers; believe *it* not. For as
 the lightning goeth forth from the east, and shineth even to
 the west, so shall also the coming of the Son of Man be.
 28 † For wheresoever the carcase is, there will the eagles be
 29 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
 30 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 com-
 ing in the clouds of heaven with power and great glory.

* Mark xiii. 21; Luke xvii. 23. † Luke xvii. 37. ‡ Mark xiii. 24;
 Luke 21. 25.

Verse 24. *They would deceive, if possible, the very elect*—But it is not possible, that God should suffer the body of Christians to be thus deceived.

Verse 27. *For as the lightning goeth forth*—For the next coming of Christ will be as quick as lightning; so that there will not be time for any such previous warning.

Verse 28. *For wheresoever the carcase is, there will the eagles be gathered together*—Our Lord gives this as a farther reason why they should not hearken to any pretended deliverer. As if he had said, Expect not any deliverer of the Jewish nation; for it is devoted to destruction. It is already before God a dead carcase, which the Roman eagles will soon devour.

Verse 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.

Verse 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.

- 31 And he will send forth his angels with a loud-sounding trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- 32 * Learn a parable from the fig tree: when its branch is now tender, and shooteth forth leaves, ye know that the summer *is* nigh: So likewise when ye see all these things, know
33 that it is nigh, *even* at the doors. Verily I say to you, This
34 generation shall not pass away till all things be done. Heaven and earth shall pass away, but my words shall not pass
35 away. But of that day and hour knoweth no man, neither the
36 angels of heaven, but my Father only. † But as the days of
37 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
38 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.
39 Then shall two men be in the field: one is taken, and one
40 is left. Two women *shall* be grinding in the mill: one is taken, and one is left.
- 42 † Watch therefore: for ye know not what hour your Lord

* Mark xiii. 28; Luke xxi. 29. † Luke xvii. 26. ‡ Mark xiii. 33; Luke xii. 35; xxi. 34.

Verse 31. *They shall gather together his elect*—That is, all that have endured to the end in “the faith which worketh by love.”

Verse 32. *Learn a parable*—Our Lord having spoken of the signs preceding the two grand events, concerning which the apostles had inquired, begins here to speak of the time of them. And to the question proposed, verse 3, concerning the time of the destruction of Jerusalem, he answers, verse 34. Concerning the time of the end of the world, he answers, verse 36.

Verse 34. *This generation of men now living shall not pass, till all these things be done*—The expression implies, that great part of that generation would be passed away, but not the whole. Just so it was; for the city and temple were destroyed thirty-nine or forty years after.

Verse 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.

Verse 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.

Verse 41. *Two women shall be grinding*—Which was then a common employment of women.

Verse 42. *Ye know not what hour your Lord cometh*—Either to require your soul of you, or to avenge himself of this nation.

43 cometh. But ye know this, that if the householder had
 known in what watch the thief would have come, he would
 have watched, and not have suffered his house to be broken
 44 open. Therefore be ye also ready : for at an hour ye think
 45 not the Son of Man cometh. Who then is the faithful and
 wise servant, whom his lord hath appointed ruler over his
 46 household, to give them food in due season ? Happy *is* that
 47 servant, whom his lord coming shall find so doing. Verily
 I say to you, He will appoint him ruler over all his goods.
 48 But if that evil servant say in his heart, My lord delayeth
 49 his coming ; And shall begin to smite his fellow-servants, and
 50 shall eat and drink with the drunken ; The lord of that ser-
 vant shall come in a day that he expecteth *him* not, and in
 51 an hour that he is not aware of, And shall cut him asunder,
 and allot him his portion with the hypocrites : there shall be
 the weeping and the gnashing of teeth.

CHAP. XXV. 1 Then shall the kingdom of heaven be

Verse 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 entrusted to him as a steward. *Faithful*—Thinking, speaking, and acting continually, in a manner suitable to that conviction.

Verse 48. *But if that evil servant*—Now evil, having “put away faith and a good conscience.”

Verse 51. *And shall allot 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.

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.

Verse 1. *Then shall the kingdom of heaven*—That is, the candidates for it. *Be like ten virgins*—The bride-maids, on the wedding night, were wont to go to the house where the bride was, with burning lamps or torches in their hands, to wait for the bridegroom's coming. When he drew near, they went to meet him with their lamps, and to conduct him to the bride.

like ten virgins, who, taking their lamps, went forth to meet
 2 the bridegroom. But five of them were wise, and five *were*
 3 foolish. They that were foolish, taking their lamps, took
 4 not oil with them. But the wise took oil in their vessels
 5 with their lamps. While the bridegroom delayed, they all
 6 slumbered and slept. But at midnight there was a cry,
 Behold, the bridegroom cometh; come ye forth to meet him.
 7 Then all those virgins arose and trimmed their lamps.
 8 And the foolish said to the wise, Give us of your oil; for our
 9 lamps are gone out. But the wise answered, Lest there be
 not enough for us and you, go ye rather to them that sell,
 10 and buy for yourselves. And while they went to buy, the
 bridegroom came; and they that were ready went in with
 11 him to the marriage: and the door was shut. Afterward come
 12 also the other virgins, saying, Lord, Lord, open to us. But
 he answering said, Verily I say to you, I know you
 13 not. Watch therefore: for ye know not the day nor the
 hour.

Verse 3. *The foolish took not oil with them*—No more than kept them burning just for the present; none to supply their future want, to recruit their lamp's decay. *The lamp is faith. A lamp and oil with it, is faith working by love.*

Verse 4. *The wise took oil in their vessels*—Love in their hearts. And they daily sought a fresh supply of spiritual strength, till their faith was made perfect.

Verse 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.

Verse 6. *At midnight*—In an hour quite unthought of.

Verse 7. *They trimmed their lamps*—They examined themselves, and prepared to meet their God.

Verse 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?

Verse 9. *But the wise answered, Lest there be not enough for us and you*—Beginning the sentence with a beautiful abruptness; such as showed their surprise at the state of these 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 holiness enough for himself. *Go ye rather to them that sell*—Without money and without price; that is, to God, to Christ. *And buy*—If ye can. O no! the time is past, and returns no more!

Verse 13. *Watch therefore*—He that watches has not only a burning

14 * For *the kingdom of heaven is* as a man travelling into
 15 a far country, *who* called his own servants, and delivered to
 16 them his goods. And to one he gave five talents, to another
 17 two, and to another one; to each according to his own
 18 ability; and immediately took his journey. Then he who
 19 had received the five talents went and traded with them,
 20 and gained other five talents. And likewise he that *had*
 21 *received* the two, he also gained other two. But he that had
 22 received the one, went and digged in the earth, and hid his
 23 master's money. After a long time, the master of those
 24 servants cometh, and reckoneth with them. And he that had
 received the five talents came and brought other five talents,
 saying, Sir, thou deliveredst to me five talents: behold, I
 have gained to them five talents more. His master said to
 him, Well done, good and faithful servant: thou hast been
 faithful over a few things, I will set thee over many things:
 enter thou into the joy of thy lord. He also that had
 received the two talents came and said, Sir, thou deliveredst
 to me two talents: behold, I have gained to them two other
 talents. His master said to him, Well done, good and faith-
 ful servant: thou hast been faithful over a few things, I will
 set thee over many things: enter thou into the joy of thy
 lord. Then he that had received the one talent came and

* Mark xiii. 34; Luke xix. 12.

lamp, but likewise oil in his vessel. And even when he sleepeth, his heart waketh. He is quiet, but not secure.

Verse 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.

Verse 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.

Verse 18. *He that had received one*—Made his having fewer talents than others a pretence for not improving any. *Went and hid his master's money*—Reader, art thou doing the same? Art thou hiding the talent God hath lent thee?

Verse 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

said, Sir, I knew that thou art an hard man, reaping where thou hadst not sown, and gathering whence thou hadst not
 25 scattered: And being afraid, I went and hid thy talent in
 26 the earth: lo, thou hast what is thine. His master answering
 said to him, Thou wicked and slothful servant, thou knewest
 that I reap where I sowed not, and gather whence I had not
 27 scattered! Thou oughtest therefore to have put my money
 to the bankers, and at my coming I should have received
 28 my own with interest. Take therefore the talent from him,
 29 and give *it* to him who hath ten talents. * For to every one
 that hath shall be given, and he shall have abundance: but
 from him that hath not shall be taken away even what he
 30 hath. And cast ye the unprofitable servant into the outer
 darkness: there shall be the weeping and the gnashing of
 teeth.

31 When the Son of Man shall come in his glory, and all the

* Matt. xiii. 12.

us power to perform. So does every obstinate sinner, in one kind or other, lay the blame of his own sins on God.

Verse 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!

Verse 26. *Thou knewest*—That I require impossibilities! This is not an allowing, but a strong denial, of the charge.

Verse 27. *Thou oughtest therefore*—On that very account, on thy own supposition, to have improved my talent as far as was possible.

Verse 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.

Verse 30. *Cast ye the unprofitable servant into the outer darkness*—For what? What had he done? It is true he had not done good. But neither is he charged with doing any harm. Why, for this reason, for barely doing no harm, he is consigned to outer darkness. He is pronounced a wicked, because he was a slothful, an unprofitable, servant. So mere harmlessness, on which many build their hope of salvation, was the cause of his damnation! *There shall be the weeping*—Of the careless, thoughtless sinner. *And the gnashing of teeth*—Of the proud and stubborn.

The same great truth, that there is no such thing as negative goodness, is in this chapter shown three times: 1. In the parable of the virgins: 2. In the still plainer parable of the servants who had received the talents: and, 3. In a direct, unparabolical declaration of the manner wherein our Lord will proceed at the last day. The several parts of each of these exactly answer each other, only each rises above the preceding.

Verse 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

angels with him, then shall he sit upon the throne of his
 32 glory : And all the nations shall be gathered before him :
 and he will separate them one from another, as a shepherd
 33 separateth the sheep from the goats : And he will set the
 34 sheep on his right hand, and the goats on his left. Then
 will the King say to them on his right hand, Come, ye
 blessed of my Father, inherit the kingdom prepared for you
 35 from the foundation of the world : For I was hungry, and ye
 gave me meat : I was thirsty, and ye gave me drink : I was
 36 a stranger, and ye took me in : Naked, and ye clothed me :
 I was sick, and ye visited me : I was in prison, and ye came
 37 to me. Then will the righteous answer him, saying, Lord,
 when saw we thee hungry, and fed *thee*? or thirsty, and
 38 gave *thee* drink? When saw we thee a stranger, and took
 39 *thee* in? or naked, and clothed *thee*? Or when saw we
 40 thee sick, or in prison, and came to *thee*? And the King
 will answer and say to them, Verily I say to you, Inasmuch
 as ye did *it* to one of the least of these my brethren, ye did
 41 *it* to me. Then will he say to them on his left hand, Depart

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.

Verse 34. *Inherit the kingdom*—Purchased by my blood, for all who have believed in me, with the faith which wrought by love. *Prepared for you*—On purpose for you. May it not be probably inferred from hence, that man was not created merely to fill up the places of the fallen angels?

Verse 35. *I was hungry, and ye gave me meat ; I was thirsty, and ye gave me drink*—All these works of outward mercy suppose faith and love, and must needs be accompanied with works of spiritual mercy. But works of this kind the Judge could not mention in the same manner. He could not say, I was in error, and ye recalled me to the truth ; I was in sin, and ye brought me to repentance. *In prison*—Prisoners need to be visited above all others, as they are commonly solitary, and forsaken by the rest of the world.

Verse 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.

Verse 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.”

Verse 41. *Depart into the everlasting fire which was prepared for the*

from me, ye cursed, into the everlasting fire, which was prepared for the devil and his angels : For I was hungry, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not. Then will they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then will he answer them, saying, Verily I say to you, Inasmuch as ye did *it* not unto one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment : but the righteous into life everlasting

CHAP. XXVI. 1 * And when Jesus had finished all these discourses, he said to his disciples, Ye know that after two days is the passover, and the Son of Man is betrayed to be

* Mark xiv. 1 ; Luke xxii. 1.

devil and his angels—Not originally for you ; you are intruders into everlasting fire.

Verse 44. *Then will they answer*—So the endeavour to justify themselves will remain with the wicked even to that day !

Verse 46. *And these shall go away into everlasting punishment, but the righteous into life everlasting*—Either therefore the punishment is strictly eternal, or the reward is not ; the very same expression being applied to the former as to the latter. The Judge will speak first to the righteous in the audience of the wicked. The wicked shall then go away into everlasting fire in the view of the righteous. Thus the damned shall see nothing of the everlasting life : but the just will see the punishment of the ungodly. It is not only particularly observable here, 1. That the punishment lasts as long as the reward : but, 2. That this punishment is so far from ceasing at the end of the world, that it does not begin till then.

Verse 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.

Verse 2. *After two days is the passover*—The manner wherein this was celebrated gives much light to several circumstances that follow. The master of the family began the feast with a cup of wine, which, having solemnly blessed, he divided among the guests. Luke xxii. 17. Then the supper began with the unleavened bread and bitter herbs ; which when they had all tasted, one of the young persons present, according to Exod. xii. 26, asked the reason of the solemnity. This introduced the showing forth, or declaration of it : in allusion to which we read of “ showing forth

3 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 together
 how they might apprehend Jesus by subtilty, and kill *him*.
 5 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
 7 the leper, There came to him a woman having an alabaster
 box of very costly ointment, and poured *it* on his head, as he
 8 sat at table. But his disciples, seeing *it*, had indignation,
 9 saying, To what purpose *is* this waste? For this might have
 10 been sold for much, and given to the poor. Jesus, knowing it,
 said to them, Why trouble ye the woman? She hath wrought
 11 a good work on me. For ye have the poor always with you;
 12 but me ye have not always. For in pouring this ointment
 13 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.

* Mark xiv 3.

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.

Verse 3. *The chief priests, and the scribes, and the elders of the people*—Heads of families. These together constituted the sanhedrim, or great council, which had the supreme authority, both in civil and ecclesiastical affairs.

Verse 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, and the true Paschal Lamb was offered up on the great day of the paschal solemnity.

Verse 8. *His disciples, seeing it, had indignation, saying*—It seems several of them were angry, and spoke, though none so warmly as Judas Iscariot.

Verse 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.

Verse 12. *She hath done it for my burial*—As it were for the embalming of my body. Indeed, this was not her design: but our Lord puts this construction upon it, to confirm thereby what he had before said to his disciples concerning his approaching death.

Verse 13. *This gospel*—That is, this part of the gospel history.

14 * Then one of the twelve, called Judas Iscariot, going to
15 the chief priests, Said, What will ye give me, and I will
16 deliver him to you? And they bargained with him for thirty
pieces of silver. And from that time he sought opportunity
to deliver him.

17 † On the first day of unleavened bread, the disciples came
to Jesus, saying to him, Where wilt thou that we prepare
18 for thee to eat the 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 keep the passover at thy house with my disci-
19 ples. 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
21 twelve. And as they ate, he said, Verily I say to you, One
22 of you will betray me. And they were exceeding sorrowful,
23 and began each of them to say to him, Lord, is it I? And
he answering said, He that dippeth *his* hand with me in the
24 dish, the same will betray me. The Son of Man indeed
goeth as it is written of him: but woe to that man by whom
the Son of Man is betrayed! it had been good for that man
25 if he had never 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 the bread, and

* Mark xiv. 10; Luke xxii. 3. † Mark xiv. 12; Luke xxii. 7.

‡ Mark xiv. 17; Luke xxii. 14.

Verse 15. *They bargained with him for thirty pieces of silver*—About three pounds fifteen shillings; the price of a slave, Exod. xxi. 32.

Verse 17. *On the first day of unleavened bread*—Being Thursday, the fourteenth day of the first month, Exod. xii. 6, 15.

Verse 18. *The master saith, My time is at hand*—That is, the time of my suffering.

Verse 23. *He that dippeth his hand with me in the dish*—Which it seems Judas was doing at that very time. This dish was a vessel full of vinegar, wherein they dipped their bitter herbs.

Verse 24. *The Son of Man goeth, through sufferings to glory, as it is written of him*—Yet this is no excuse for him that betrayeth him: miserable will that man be. *It had been good for that man, if he had not been born*—May not the same be said of every man that finally perishes? But who can reconcile this, if it were true of Judas alone, with the doctrine of universal salvation?

Verse 25. *Thou hast said*—That is, it is as thou hast said.

Verse 26. *Jesus took the bread*—The bread, or cake, which the master

blessed, and brake, and gave *it* to his disciples, and said,
 27 Take, eat; this is my body. And he took the cup, and
 having given thanks gave *it* to them, saying, Drink ye all
 28 of it; For this is my blood of the new testament, which is
 29 shed for many, for the remission of sins. I say to you, I
 will not drink henceforth of this fruit of the vine, till that
 day when I drink it new with you in my Father's kingdom.
 30 * And when they had sung the hymn, they went out into
 31 the mount 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 flock shall be
 32 scattered. But after I am risen, I will go before you into
 33 Galilee. Peter answering said to him, Though all should

* Mark xiv. 26; Luke xxii. 39; John xviii. 1. † Zech. xiii. 7.

of the family used to divide among them, after they had eaten the passover. This custom our Lord now transferred to a nobler use. *This bread is*, that is, signifies or represents, *my body*, according to the style of the sacred writers. Thus, Gen. xl. 12, "The three branches are three days." Thus, Gal. iv. 24, St. Paul, speaking of Sarah and Hagar, says, "These are the two covenants." Thus, in the grand type of our Lord, Exod. xii. 11, God says of the paschal lamb, "This is the Lord's passover." Now Christ, substituting the holy communion for the passover, follows the style of the Old Testament, and uses the same expressions the Jews were wont to use in celebrating the passover.

Verse 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.

Verse 28. *This is the sign of my blood*, whereby the new testament, or covenant, is confirmed. *Which is shed for many*—As many as spring from Adam.

Verse 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 shall also partake with me.

Verse 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 hundred and thirteenth to the hundred and eighteenth. *The mount of Olives*—Was over against the temple, about two miles from Jerusalem.

Verse 31. *All ye will be offended at me*—Something will happen to me which will occasion your falling into sin by forsaking me.

Verse 32. *But, notwithstanding this, after I am risen, I will go before you* (as a shepherd before his sheep) *into Galilee*—Though you forsake me, I will not for this forsake you.

34 be offended at thee, I will never be offended. Jesus said to
 him, Verily I say to thee, That in this very night, before cock-
 35 crowing, thou wilt deny me thrice. Peter saith to him, If I
 must die with thee, yet will I in nowise deny thee. In like
 manner also said all the disciples.

36 * Then cometh Jesus with them to a place called Geth-
 semane, and saith to the disciples, Sit ye here, while I go
 37 and pray yonder. And taking with him Peter and the two
 sons of Zebedee, he began to be sorrowful and in deep
 38 anguish. Then saith he to them, My soul is exceeding sor-
 rowful, even unto death : tarry ye here, and watch with me.
 39 And going a little farther, he fell on his face and prayed,
 saying, O my Father, if it be possible, let this cup pass from
 40 me : yet not as I will, but as thou wilt. And he cometh to
 the disciples, and findeth them asleep, and saith to Peter,
 41 What ! could not ye watch with me one hour ? Watch and
 pray, that ye enter not into temptation : the spirit indeed is

* Mark xiv. 32 ; Luke xxii. 40.

Verse 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.

Verse 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.

Verse 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.

Verse 37. *And taking with him Peter and the two sons of Zebedee*—To be witnesses of all. *He began to be sorrowful and in deep anguish*—Probably from feeling the arrows of the Almighty stick fast in his soul, while God "laid on him the iniquities of us all." Who can tell what painful and dreadful sensations were then impressed on him by the immediate hand of God ? The former word in the original properly signifies, to be penetrated with the most exquisite sorrow ; the latter, to be quite depressed, and almost overwhelmed with the load.

Verse 39. *And going a little farther*—"About a stone's cast," Luke xxii. 41. So that the apostles could both see and hear him still. *If it be possible, let this cup pass from me*—And it did pass from him quickly. When he "cried unto God with strong cries and tears, he was heard in that which he feared." God did take away the terror and severity of that inward conflict.

Verse 41.—*The spirit*—Your spirit : ye yourselves. *The flesh*—Your nature. How gentle a rebuke was this, and how kind an apology ; espe-

- 42 willing, but the flesh *is* weak. Again going away the second
 time, he prayed, saying, O my Father, if this cup cannot
 43 pass from me, unless I drink it, thy will be done. And
 coming, he findeth them asleep again : for their eyes were
 44 weighed down. And leaving them he went away again, and
 45 prayed the third time, saying the same words. Then cometh
 he to his disciples, and saith to them, Sleep on now, and take
your rest : behold, the hour is come, and the Son of Man is
 46 betrayed into the hand of sinners. Rise, let us be going :
 behold, he that betrayeth me is at hand.
- 47 * And while he was yet speaking, lo, Judas, one of the
 twelve, came, and with him a great multitude with swords
 and clubs, from the chief priests and elders of the people.
 48 Now he that betrayed him had given them a signal, saying,
 49 Whomsoever I shall kiss, is he : seize him. And forthwith
 coming to Jesus, he said, Hail, Master, and kissed him.
 50 And Jesus said to him, Friend, wherefore art thou come ?
 Then came they up, and laid hands on Jesus, and took him.
- 51 * And, behold, one of them that were with Jesus, stretching
 out *his* hand, drew his sword, and, striking the servant of
 52 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

* Mark xiv. 43 ; Luke xxii. 47 ; John xviii. 2. † Mark xiv. 47 ;
 Luke xxii. 49 ; John xviii. 10.

cially at a time when our Lord's own mind was so weighed down with
 sorrow !

Verse 45. *Sleep on now, if you can, and take your rest*—For any farther
 service you can be of to me.

Verse 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 showing his superiority over
 them, and even then “ leading,” as it were, “ captivity captive !”

Verse 51. *And one of them, striking the servant of the high priest*—Pro-
 bably 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.

Verse 52. *All they that take the sword*—Without God's giving it them ;
 without sufficient authority.

53 sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will presently give me more than
54 twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be done?

55 * In that hour Jesus said to the multitudes, Are ye come out as against a robber with swords and clubs to take me? I sat daily with you teaching in the temple, and ye apprehended me not. But all this is done that the scriptures might be fulfilled. Then all the disciples forsook him, and fled.

57 † And they that had apprehended Jesus led *him* away to Caiaphas, the high priest, where the scribes and the elders
58 were assembled. But Peter followed him afar off to the high priest's palace, and going in sat with the servants, to
59 see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;
60 But found none: yea, though many false witnesses came,
61 *yet* found they none. At last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of
62 God, and to build it in three days. And the high priest rising up said to him, Answerest thou nothing? What do
63 these witness 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 if thou art the Christ, the Son of God!
64 Jesus saith to him, Thou hast said. Moreover I say to you, Hereafter shall ye see the Son of Man sitting on the right

* Mark xiv. 48; Luke xxii. 52. † Mark xiv. 53; Luke xxii. 54; John xviii. 12.

Verse 53. *He will presently give me more than twelve legions of angels*—The least of whom, it is probable, could overturn the earth, and destroy all the inhabitants of it.

Verse 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.

Verse 58. *But Peter followed him afar off*—Variously agitated by conflicting passions: love constrained him to follow his Master; fear made him follow afar off. *And going in sat with the servants*—Unfit companions, as the event showed.

Verse 60. *Yet found they none*—On whose evidence they could condemn him to die. *At last came two false witnesses*—Such they were, although part of what they said was true; because our Lord did not speak some of those words at all, nor any of them in this sense.

Verse 64. *Hereafter shall ye see the Son of Man*—He speaks in the

- hand of power, and coming upon the clouds of heaven.
- 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy : what further need have we of witnesses ?
- 66 Behold, now ye have heard his blasphemy. What think ye ?
- 67 They answering said, He is worthy of death. Then did they spit in his face, and buffet him ; and others smote *him*,
- 68 Saying, Prophecy to us, thou Christ, Who is he that smote thee ?
- 69 Now Peter sat without in the hall : and a maid-servant came to him, saying, Thou also wast with Jesus of Galilee.
- 70 But he denied before all, saying, I know not what thou
- 71 sayest. And when he was gone out into the porch, another *maid* saw him, and said to them that were there, This *fellow*
- 72 also was with Jesus of Nazareth. And again he denied with
- 73 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*
- 74 of them ; for thy speech discovereth thee. Then began he to curse and to swear, I know not the man. And immediately the cock crew. And Peter remembered the word of

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, chapter 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.

Verse 65. *Then the high priest rent his clothes*—Though the high priest was forbidden to rend his clothes, (that is, his upper garment,) in some cases where others were allowed to do it, Lev. xxi. 10 ; yet in case of blasphemy, or any public calamity, it was thought allowable. Caiaphas hereby expressed, in the most artful manner, his horror at hearing such grievous blasphemy.

Verse 67. *Then*—After he had declared he was the Son of God, the sanhedrim doubtless ordered him to be carried out, while they were consulting what to do. And then it was that the soldiers who kept him began these insults upon him.

Verse 72. *He denied with an oath*—To which, possibly, he was not unaccustomed before our Lord called him.

Verse 73. *Surely thou art also one of them ; for thy speech discovereth thee*—Malchus might have brought a stronger proof than this : but such is the over-ruling providence of God, that the world, in the height of their zeal, commonly catch hold of the very weakest of all arguments against the children of God.

Verse 74. *Then began he to curse and to swear*—Having now quite lost the reins, the government of himself.

Jesus, who had said to him, Before cock-crowing thou wilt deny me thrice. And going out he wept bitterly.

CHAP. XXVII. 1 * In the morning all the chief priests and elders of the people consulted together against Jesus to 2 put him to death: And having bound *him*, they led him away, and delivered him to Pontius Pilate the governor. 3 Then Judas who had betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces 4 of silver to the chief priests and elders, Saying, I have sinned in betraying innocent blood. And they said, *What is that* 5 *to us?* See thou *to it*. And having thrown down the pieces of silver in the temple, he withdrew, and going away hanged 6 himself. And the chief priests, taking the pieces of silver, said, It is not lawful to put them in the treasury, because it 7 is the price of blood. And having consulted together, they bought with them the potter's field, to bury foreigners in. 8 Wherefore that field was called, The field of blood, unto this 9 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

* Mark xv. 1; Luke xxii. 66; xxiii. 1; John xviii. 28. † Zech. xi. 12.

Verse 1. *In the morning*—As the sanhedrim used to meet in one of the courts of the temple, which was never opened in the night, they were forced to stay till the morning, before they could proceed regularly in the resolution they had taken to put him to death.

Verse 2. *Having bound him*—They had bound him when he was first apprehended. But they did it now afresh, to secure him from any danger of an escape, as he passed through the streets of Jerusalem.

Verse 3. *Then Judas, seeing that he was condemned*—Which probably he thought Christ would have prevented by a miracle.

Verse 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!

Verse 5. *In that part of the temple*, where the sanhedrim met.

Verse 7. *They bought with them the potter's 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 dugged for potters' vessels, so that it was now neither fit for tillage, nor pasture, and consequently of small value. *Foreigners*—Heathens especially, of whom there were then great numbers in Jerusalem.

Verse 9. *Then was fulfilled*—What was figuratively represented of old was now really accomplished. *What was spoken by the prophet*—The word

- 10 did value, And gave them for the potter's field, as the Lord commanded me.
- 11 And Jesus stood before the governor: and the governor questioned him, saying, Art thou the king of the Jews? And
- 12 Jesus said to him, Thou sayest. But while he was accused
- 13 by the chief priests and elders, he answered nothing. Then said Pilate to him, Hearest thou not how many things they
- 14 witness against thee? And he answered him to never a word; so that the governor marvelled greatly.
- 15 * Now at every feast the governor was wont to release to
- 16 the people a prisoner, whom they would. And they had then
- 17 a notorious prisoner, named Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas, or Jesus who is called
- 18 Christ? For he knew that for envy they had delivered him.
- 19 While he sat on the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things to-day in a dream because of him.
- 20 But the chief priests and elders persuaded the multitude to
- 21 ask Barabbas, and destroy Jesus. The governor answering said to them, Which of the two will ye that I release to you?
- 22 They said, Barabbas. Pilate saith to them, What shall I do then with Jesus who is called Christ? They all say to
- 23 him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more vehe-

* Mark xv. 6; Luke xxiii. 17; John xviii. 39.

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. Matthew here cites, or rather paraphrases, was not Jeremy, but Zechariah.

Verse 10. *As the Lord commanded me*—To write, to record.

Verse 11. *Art thou the king of the Jews*—Jesus before Caiaphas avows himself to be the Christ; before Pilate, to be a king: clearly showing thereby, that his answering no more was not owing to any fear.

Verse 15. *At every feast*—Every year, at the feast of the passover.

Verse 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.

Verse 22. *They all say, Let him be crucified*—The punishment which Barabbas had deserved: and this probably made them think of it. But in their malice they forgot with how dangerous a precedent they furnished the Roman governor. And indeed, within the compass of a few years, it turned dreadfully upon themselves.

24 mently, saying, Let him be crucified. Then Pilate seeing that he could prevail nothing, but rather a tumult was made, taking water, washed *his* hands before the multitude, saying, I am innocent of the blood of this just man: see ye
25 *to it*. Then all the people answering said, His blood *be* on
26 us, and on our children. Then released he Barabbas to them: and having scourged Jesus, he delivered *him* to be crucified.

27 * Then the soldiers of the governor, taking Jesus into the
28 common hall, gathered to him the whole troop. And strip-
29 ping him, they put on 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 mocked him,
30 saying, Hail, king of the Jews! And spitting on him, they
31 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 him, and led him away to crucify *him*.

* Mark xv. 16; John xix. 2.

Verse 24. *Then Pilate took water, and washed his hands*—This was a custom frequently used among the heathens, as well as among the Jews, in token of innocency.

Verse 25. *His blood be on us, and on our children*—As this imprecation was dreadfully answered in the ruin so quickly brought on the Jewish nation, and the calamities which have ever since pursued that wretched people, so it was peculiarly fulfilled by Titus the Roman general, on the Jews whom he took during the siege of Jerusalem. So many, after having been scourged in a terrible manner, were crucified all round the city, that in a while there was not room near the walls for the crosses to stand by each other. Probably this befel some of those who now joined in this cry, as it certainly did many of their children: the very finger of God thus pointing out their crime in crucifying his Son.

Verse 26. *He delivered him to be crucified*—The person crucified was nailed to the cross as it lay on the ground, through each hand extended to the utmost stretch, and through both the feet together. Then the cross was raised up, and the foot of it thrust with a violent shock into an hole in the ground prepared for it. This shock disjoined the body, whose whole weight hung upon the nails, till the persons expired through mere dint of pain. This kind of death was used only by the Romans; and by them inflicted only on slaves and the vilest criminals.

Verse 27. *The whole troop*—Or cohort. This was a body of foot, commanded by the governor, which was appointed to prevent disorders and tumults, especially on solemn occasions.

Verse 28. *They put on him a scarlet robe*—Such as kings and generals wore; probably an old, tattered one.

- 32 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
34 of a skull, They gave him vinegar mingled with gall to drink : and when he had tasted *thereof*, he would not drink.
- 35 And having crucified him, they parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, † They parted my garments among them, and for my
36 vesture they cast lots. And sitting down, they guarded him
37 there ; And set up over his head his accusation written, THIS
38 IS JESUS THE KING OF THE JEWS. ‡ Then were two robbers crucified with him ; one on the right hand, and one on the left.
- 39 And they that were passing by reviled him, wagging their
40 heads, and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son
41 of God, come down from the cross. In like manner the chief priests also, with the scribes and elders, mocking *him*, said,
42 He saved others : cannot he save himself? If he be the king of Israel, let him now come down from the cross, and
43 we will believe him. He trusted in God ; let him deliver him now if he will have him : for he said, I am the Son of
44 God. || And even the robbers, that were crucified with him, cast the same reproach upon him.

* Mark xv. 22 ; Luke xxiii. 33 ; John xix. 17. † Psalm xxii. 18.

‡ Mark xv. 27 ; Luke xxiii. 32. || Mark xv. 32 ; Luke xxiii. 39.

Verse 32. *Him they compelled to bear his cross*—He bore it himself till he sunk under it, John xix. 17.

Verse 33. *A place called Golgotha, that is, the place of a skull*—Golgotha, in Syriac, signifies a skull or head. It was probably called so from this time ; being an eminence upon Mount Calvary, not far from the king's gardens.

Verse 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.

Verse 35. *They parted his garments*—This was the custom of the Romans. The soldiers performed the office of executioners, and divided among them the spoils of the criminals. *My vesture*—That is, my inner garment.

- 45 Now from the sixth hour there was darkness over all the
 46 earth, unto the ninth hour. And about the ninth hour Jesus
 cried with a loud voice, saying, * Eli, Eli, lama sabachthani?
 That is, My God, my God, why hast thou forsaken me?
 47 Some of them that stood there hearing *it*, said, He calleth
 48 Elijah. † And immediately one of them running and taking
 a sponge filled *it* with vinegar, and putting *it* on a cane, gave
 49 him to drink. The rest said, Let be: let us see whether
 Elijah will come to save him.
 50 Jesus, having cried again with a loud voice, dismissed *his*
 spirit.

* Psalm xxii. 1.

† John xix. 28.

Verse 45. *From the sixth hour, there was darkness over all the earth unto the ninth hour*—Insomuch, 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 darkness 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 darkness.

Verse 46. *About the ninth hour Jesus cried with a loud voice*—Our Lord’s great agony probably continued these three whole hours, at the conclusion of which he thus cried out, while 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 darkness upon him, withdrawing the comfortable discoveries of his presence, and filling his soul with a terrible sense of the wrath due to the sins which he was bearing.

Verse 48. *One taking a sponge, filled it with vinegar*—Vinegar and water was the usual drink of the Roman soldiers. It does not appear, that this was given him in derision, but rather with a friendly design, that he might not die before Elijah came.

Verse 50. *After he had cried with a loud voice*—To show that his life was still whole in him. *He dismissed his spirit*—So the original expression may be literally translated: an expression admirably suited to our Lord’s words, John x. 18, “No man taketh my life from me, but I lay it down of myself.” He died by a voluntary act of his own, and in a way peculiar to himself. He alone, of all men that ever were, could have continued alive even in the greatest tortures, as long as he pleased, or have retired from the body whenever he had thought fit. And how does it illustrate that love which he manifested in his death! inasmuch as he did not use his power to quit his body as soon as it was fastened to the cross, leaving only an insensible corpse to the cruelty of his 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.

- 51 And, behold, the veil of the temple was rent in twain from
 52 the top to the bottom ; and the earth was shaken, and the
 53 rocks were torn asunder ; And the tombs were opened ; and
 54 many bodies of holy men that slept 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
 56 followed 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 * In the evening, there came a rich man of Arimathea,
- * Mark xv. 42 ; Luke xxiii. 50 ; John xix. 38.

Verse 51. Immediately upon his death, while the sun was still darkened, *the veil of the temple*, which separated the holy of holies from the court of the priests, though made of the richest and strongest tapestry, *was rent in two, from the top to the bottom*. So that while the priest was ministering at the golden altar, it being the time of the sacrifice, the sacred oracle, by an invisible power, was laid open to full view : God thereby signifying the speedy removal of the veil of the Jewish ceremonies, the casting down the partition wall, so that the Jews and gentiles were now admitted to equal privileges, and the opening a way through the veil of his flesh for all believers into the most holy place. *And the earth was shaken*—There was a general earthquake through the whole globe, though chiefly near Jerusalem : God testifying thereby his wrath against the Jewish nation, for the horrid impiety they were committing.

Verse 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.

Verse 54. *The Centurion*—The officer who commanded the guard ; *and they that were with him feared, saying, Truly this was the Son of God*—Referring to the words of the chief priests and scribes, verse 43, “ He said, I am the Son of God.”

Verse 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.

Verse 57. *When the evening was come*—That is, after three o'clock : the time from three to six they termed the evening.

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 delivered. And Joseph, taking the body, wrapped it in clean linen, And laid it in his own new tomb, which he had hewn out in the rock ; and having rolled a great stone to the door of the tomb, departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, the *day* after the day of the preparation, the chief priests and pharisees were gathered together to Pilate, Saying, Sir, we remember, that impostor said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be secured till the third day, lest his disciples coming steal him away, and say to the people, He is risen from the dead : so the last imposture shall be worse than the first. Pilate said to them, Ye have a guard : go, make *it* as secure as ye can. So they went and secured the sepulchre, sealing the stone, and setting a guard.

CHAP XXVIII. 1 * Now after the sabbath, as it began to dawn towards the first *day* of the week, came Mary Mag-

* Mark xvi. 1 ; Luke xxiv. 1 ; John xx. 1.

Verse 62. *On the morrow, the day that followed the day of the preparation*—The day of preparation was the day before the sabbath, whereon they were to prepare 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 to show, the Jewish sabbath was then abolished.

Verse 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 on these words when he was on his trial before the council ! Matt. xxvi. 61. . Then they seemed not to understand them !

Verse 65. *Ye have a guard*—Of your own, in the tower of Antonia, which was stationed there for the service of the temple.

Verse 66. *They went and secured the sepulchre, sealing the stone, and setting a guard*—They set Pilate’s signet, or the public seal of the sanhedrim, upon a fastening which they had put on the stone. And all this uncommon caution was overruled by the providence of God, to give the strongest proofs of Christ’s ensuing resurrection ; since there could be no room for the least suspicion of deceit, when it should be found that his body was raised out of a new tomb, where there was no other corpse ; and this tomb hewn out of a rock, the mouth of which was secured by a great stone, under a seal, and a guard of soldiers.

- 2 dalene and the other Mary to see the sepulchre. And, behold, there had been a great earthquake ; and an angel of the Lord descending from heaven had come and rolled away
 3 the stone from the door, and sat upon it. His countenance
 4 was like lightning, and his raiment white as snow : And for fear of him the guards trembled, and became as dead *men*.
 5 But the angel answering said to the women, Fear not ye : for
 6 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
 7 Lord lay. And, going quickly, tell his disciples that he is risen from the dead. And, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.
 8 And departing quickly from the sepulchre, with fear and
 9 great joy, they ran to tell his disciples. And, behold, Jesus met them, and said, Hail. And they, coming to him, took
 10 hold of his feet, and worshipped him. Then said Jesus to them, Fear not. Go, tell my brethren to go into Galilee, and there shall they see me.
 11 While they were going, behold, some of the guard coming into the city told the chief priests all the things that had
 12 been done. And having met together with the elders, and
 13 consulted, they gave much money to the soldiers, Saying,

Verse 2. *An angel of the Lord had rolled away the stone, and sat upon it*—St. Luke and St. John speak of two angels that appeared : but it seems as if only one of them had appeared sitting on the stone without the sepulchre ; and then, going into it, was seen with another angel, sitting one where the head, the other where the feet, of the body had lain.

Verse 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, chap. xx. 12 ; this being one of the two angels there mentioned.

Verse 7. *There shall ye see him*—In his solemn appearance to them all together. But their gracious Lord would not be absent so long : he appeared to them several times before then. *Lo, I have told you*—A solemn confirmation of what he had said.

Verse 9. *Hail*—The word, in its primary sense, means, “ rejoice ; ” in its secondary and more usual meaning, “ happiness attend you.”

Verse 10. *Go, tell my brethren*—I still own them as such, though they so lately disowned and forsook me.

Verse 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 ?

Say, His disciples came by night, and stole him while we
 14 slept. And if the governor hear this, we will persuade him,
 15 and secure you. So they, taking the money, did as they
 were taught : and this saying is commonly reported among
 the Jews till this day.

16 Then the eleven disciples went into Galilee, to the moun-
 17 tain where Jesus had appointed them. And when they saw
 18 him, they worshipped him : though some had doubted. And
 Jesus coming spake to them, saying, All power is given me
 19 in heaven and in earth. * Go ye, and disciple all nations, bap-
 tizing them in the name of the Father, and of the Son, and
 20 of the Holy Ghost : Teaching them to observe all things
 whatsoever I have commanded you : and, lo, I am with you
 always, even to the end of the world.

* Mark xvi. 15.

Verse 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.

Verse 18. *All power is given to me*—Even as man. As God, he had all power from eternity.

Verse 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

ON

THE GOSPEL ACCORDING TO ST. MARK.

This contains,

- I. THE beginning of the gospel :
- a. John prepares the way, C. i. 1—8
 - b. Baptizes Jesus, who is proclaimed the Son of God, 9—11
 - c. Tempted of Satan ; served by angels, 12—13
- II. The gospel itself :
- A. In Galilee ; where we may observe three periods :
- a. After John was cast into prison :
 - In general :
 - 1. The place and matter of his preaching, 14—15
 - 2. The calling of several of the apostles, 16—20
 - In particular :
 - 1. Actions not censured by his adversaries :
 - 1. He teaches with authority, 21—22
 - 2. Cures the demoniac, 23—28
 - 3. Heals many sick, 29—34
 - 4. Prays, 35
 - 5. Teaches everywhere, 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 shows 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 flux of blood, 21—43
7. At Nazareth ; his countrymen offended, C. vi. 1—6
8. The apostles sent forth, 7—13
- b.* After John was put to death :
1. Herod's hearing of Jesus, and judgment of him, 14—29
 2. Christ's retiring with his apostles, now returned, 30—32
 3. The earnestness of the people ; Christ's compassion ; five thousand fed, 33—44
 4. His walking on the sea, 45—52
 5. He heals many in the land of Gennesaret, 53—56
 6. And teaches what defiles a man, C. vii. 1—23
 7. A devil cast out in the coasts of Tyre and Sidon, 24—30
 8. At the sea of Galilee, the deaf and dumb healed ; four thousand fed, 31—37
C. viii. 1—9
 9. He comes into the parts of Dalmanutha, and answers concerning the sign from heaven, 10—13
 10. In the ship ; he warns them of evil leaven, 14—21
 11. At Bethsaida ; heals the sick, 22—26
- c.* After he was acknowledged to be the Son of God :
1. Peter confessing him, he enjoins his disciples silence ; foretels his passion ; reproves Peter ; exhorts to follow him, 27—
C. ix. 1
 2. Is transfigured ; casts out a devil ; foretels his passion, 2—32
 3. Reproves and instructs his disciples, 33—50
- B.* In 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
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- 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 shows the power of faith, 20—26
 2. In the temple :
 1. His authority vindicated, 27—33
 2. The parable of the wicked husbandmen, C. xii. 1—12
 3. Of paying tribute to Cæsar, 13—17
 4. Of the resurrection, 18—27

5. Of the great commandment,	28—34
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7. He warns the people of the scribes,	38—40
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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
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5. In the high priest's palace, He is condemned to death, Denied by Peter,	53—65 66—72
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What was done,	
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2. In the way,	21
3. At Golgotha,	22
1. The wine and myrrh offered,	23
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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
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1. By an angel,	C. xvi. 1— 8
2. By himself, To Mary Magdalene,	9—11
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III. The gospel,	
1. Committed by Christ to his apostles, after his resurrec- tion, and	15—18
2. Confirmed after his ascension.	19—20

ST. MARK.

CHAP. I. 1 THE * beginning of the gospel of Jesus
2 Christ, the Son of God ; As it is written in the Prophets,
† Behold, I send my messenger before thy face, who shall pre-
3 pare thy way before thee. † The voice of one crying aloud
4 in the wilderness, Prepare ye the way of the Lord, make his
5 paths straight. John was baptizing in the wilderness, and
6 preaching the baptism of repentance for the remission of
7 sins. And there went out to him all the country of Judea,
8 and all they of Jerusalem, and were baptized of him in the
9 river Jordan, confessing their sins. And John was clothed
10 with camel's hair, and with a leathern girdle about his loins ;
11 and ate locusts and wild honey ; And proclaimed, saying,
12 There cometh after me one mightier than I, the latchet of
13 whose shoes I am not worthy to stoop down and unloose.
14 I indeed have baptized you with water : but he will baptize
15 you with the Holy Ghost. ¶ And in those days Jesus came
16 from Nazareth of Galilee, and was baptized by John at Jor-
17 dan. And coming up from the water, straightway he saw
18 the heavens opened, and the Spirit as a dove descending
19 upon him : And a voice came from heaven, Thou art my
20 beloved Son, in whom I delight. § And immediately the
21 Spirit thrusteth him out into the wilderness. And he was
* Matt. iii. 1 ; Luke iii. 1. † Mal. iii. 1. † Isai. xl. 3. ¶ Matt. iii. 13 ;
Luke iii. 21. § Matt. iv. 1 ; Luke iv. 1.

Verse 1. *The beginning of the gospel of Jesus Christ*—The evangelist speaks with strict propriety : for the beginning of the gospel is in the account of John the Baptist, contained in the first paragraph ; the gospel itself, in the rest of the book.

Verse 4. *Preaching the baptism of repentance*—That is, preaching repentance, and baptizing as a sign and means of it.

Verse 7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do him the very meanest service.

Verse 12. *And immediately the Spirit thrusteth him out into the wilderness*—So, in all the children of God, extraordinary manifestations of his favour are wont to be followed by extraordinary temptations.

Verse 13. *And he was there forty days, tempted by Satan*—Invisibly.

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
 15 Galilee, preaching the gospel of the kingdom of God, Saying, The time is fulfilled, and the kingdom of God is at
 16 hand: repent ye, and believe the gospel. † And, walking by the sea of Galilee, he saw Simon and Andrew his brother
 17 casting a net into the sea: for they were fishermen. And Jesus said to them, Come ye after me, and I will make you
 18 fishers of men. And straightway, leaving their nets, they
 19 followed him. And, having gone thence a little farther, he saw James *the son* of Zebedee, and John his brother, who
 20 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
 22 sabbath he went into the synagogue and taught. And they were astonished at his teaching: for he taught them as one
 23 having authority, and not as the scribes. And there was in their synagogue a man having an unclean spirit; and he
 24 cried out, Saying, Let us alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us?
 25 I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out
 26 of him. And the unclean spirit, having torn him, and cried
 27 with a loud noise, came out of him. And they were all amazed, so that they questioned among themselves, saying,

* Matt. iv. 12. † Matt. iv. 18; Luke v. 1. ‡ Luke iv. 31.

After this followed the temptation by him in a visible shape, related by St. Matthew. *And he was with the wild beasts*—Though they had no power to hurt him. St. Mark not only gives us a compendium of St. Matthew's Gospel, but likewise several valuable particulars which the other evangelists have omitted.

Verse 15. *The time is fulfilled*—The time of my kingdom, foretold by Daniel, expected by you, is fully come.

Verse 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!

Verse 26. *A loud noise*—For he was forbidden to speak. Christ would neither suffer these 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.

What is this? what new teaching is this? For with authority he commandeth even the unclean spirits, and they obey
 28 him. And immediately his fame went forth into all the country of Galilee round about.

29 * And coming out of the synagogue, they entered forth-
 with into the house of Simon and Andrew, with James and
 30 John. And Simon's wife's mother lay ill of a fever, and
 31 immediately they tell him of her. And he came, and taking
 her by the hand lifted her up; and straightway the fever
 32 left her, and she waited on them. And in the evening, when
 the sun was set, they brought to him all that were diseased,
 33 and them that were possessed with devils. And the whole
 34 city was gathered together at the door. And he healed
 many that were ill of divers diseases, and cast out many
 devils; and suffered not the devils to say that they knew him.

35 † And in the morning, rising a great while before day, he
 went out, and departed into a desert place, and prayed there.
 36 And Simon and they that were with him followed after him.
 37 And having found him they say to him, All men seek thee.
 38 And he saith to them, Let us go to the neighbouring towns,
 that I may preach there also: for therefore am I come.
 39 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
 41 canst make me clean. And Jesus, moved with tender com-
 passion, stretching out *his* hand, touched him, and saith to
 42 him, I will; be thou clean. And when he had spoken,
 immediately the leprosy departed from him, and he was
 43 made clean. And having straitly charged him, he forthwith

* Matt. viii. 14; Luke iv. 38. † Luke iv. 42. ‡ Matt. viii. 2; Luke v. 12.

Verse 32. *When the sun was set*—And, consequently, the sabbath was ended, which they reckoned from sunset to sunset.

Verse 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?

Verse 34. *He suffered not the devils to say that they knew him*—That is, according to Dr. Mead's hypothesis, (that the scriptural demoniacs were only diseased persons,) "He suffered not the diseases to say that they knew him!"

Verse 35. *Rising a great while before day*—So did he labour for us both day and night.

44 sent him away ; And saith to him, See thou say nothing to any man : but go, show thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to
45 them. But he going out published *it* much, and blazed abroad the matter ; so he could no more openly enter into the city ; but he was without in desert places : and they came to him from every quarter.

CHAP. II. 1 And again he entered into Capernaum after 2 some days ; and it was heard that he was in the house. And many were gathered together, so that there was no room for *them*, no, not even about the door : and he spake the word 3 to them. * And they come to him, bringing a paralytic, 4 borne of four. And not being able to come nigh him for the crowd, they uncovered the roof where he was ; and having broken *it* up they let down the couch whereon the 5 paralytic lay. Jesus, seeing their faith, said to the para-

* Matt. ix. 2 ; Luke v. 18.

Verse 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, show thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them*—The priests seeing him, pronouncing him clean, Lev. xiii. 17, 23, 28, 37, and accordingly allowing him to offer as Moses commanded, Lev. xiv. 2—7, was such a proof against them, that they durst never say the leper was not cleansed ; which, out of envy or malice against our Saviour, they might have been ready to say, upon his presenting himself to be viewed, according to the law, if, by the cleansed person's talking much about his cure, the account of it had reached their ears before he came in person. This is one great reason why our Lord commanded this man to say nothing.

Verse 45. *So that Jesus could no more openly enter into the city*—It was also to prevent this inconvenience, that our Lord had enjoined him silence.

Verse 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.

Verse 2. *And immediately many were gathered together*—Hitherto continued the general impression on their hearts. Hitherto, even at Capernaum, all who heard received the word with joy.

Verse 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.

6 lytic, Son, thy sins are forgiven thee. But certain of the scribes were sitting there, and reasoning in their hearts, 7 Why doth this *man* thus speak blasphemies? who can 8 forgive sins but God only? And Jesus, immediately knowing in his spirit that they so reasoned in themselves, said to 9 them, Why reason ye thus in your hearts? 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 11 earth to forgive sins, (he saith to the paralytic,) I say to 12 thee, Arise, take up thy couch, and go to thine house. And immediately he arose, and taking up his couch went forth before them all; so that they were all amazed, and glorified God, saying, We never saw it thus.

13 And he went forth again by the sea side, and all the multitude came to him, and he taught them. * And passing by he saw Levi, the *son* of Alpheus, sitting at the receipt of custom, and saith to him, Follow me. And he arose and 15 followed him. And as Jesus sat at meat in his house, many publicans also and sinners sat together with Jesus and his 16 disciples: for there were many, and they followed him. And the scribes and pharisees, seeing him eating with publicans

* Matt. ix. 9; Luke v. 27.

Verse 6. *But certain of the scribes*—See whence the first offence cometh! As yet not one of the plain unlettered people were offended. They all rejoiced in the light, till these men of learning came to put darkness for light, and light for darkness. Woe to all such blind guides! Good had it been for these, if they had never been born. O God, let me never offend one of thy simple ones! Sooner let my tongue cleave to the roof of my mouth!

Verse 12. *They were all amazed*—Even the scribes themselves for a time.

Verse 13. *All the multitude came to him*—Namely, by the seaside. *And he* as readily *taught them* there as if they had been in a synagogue.

Verse 15. *Many publicans and notorious sinners sat with Jesus*—Some of them doubtless invited by Matthew, moved with compassion for his old companions in sin. But the next words, *For they were many, and they followed him*, seem to imply, that the greater part, encouraged by his gracious words, and the tenderness of his behaviour, and impatient to hear more, stayed for no invitation, but pressed in after him, and kept as close to him as they could.

Verse 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

and sinners, said to his disciples, How is it that he eateth
 17 and drinketh with publicans and sinners? And Jesus, hearing
it, saith to them, They that are whole need not a physician,
 but they that are sick: I came not to call the righteous,
 18 but sinners. * Now the disciples of John and 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
 19 fast not? And Jesus said to them, Can the children of the
 bridechamber fast, while the bridegroom is with them? As
 long as they have the bridegroom with them they cannot
 20 fast. But the days will come, when the bridegroom shall
 be taken away from them, and then shall they fast in
 21 those days. No man seweth a piece of new cloth on an
 old garment: else the new piece that filleth it up taketh
 22 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 spilled, and
 the bottles are lost: but new wine must be put into new
 bottles.
 23 † And he went through the corn fields on the sabbath day;
 and his disciples, as they went, plucked the ears of corn.
 24 And the pharisees said to him, Behold, why do they on the
 25 sabbath that which is not lawful? And he said to them,
 Have ye never read what David did, when he had need and
 26 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 shewbread, which it is not lawful for any
 but the priests to eat, and gave also to them who were with
 27 him? And he said to them, The sabbath was made for

* Matt. ix. 14; Luke v. 33. † Matt. xii. 1; Luke vi. 1.

‡ 1 Sam. xxi. 6.

prejudices against our Lord. In his answer, he uses, as yet, no harshness; but only calm, dispassionate reasoning.

Verse 17. *I came not to call the righteous*—Therefore, if these were righteous, I should not call them. But now, they are the very persons I came to save.

Verse 26. *In the days of Abiathar the high priest*—Abimelech, the father of Abiathar, was high priest then; Abiathar himself, not till some time after. This phrase, therefore, only means, in the time of Abiathar, who was afterwards the high priest.

Verse 27. *The sabbath was made for man*—And therefore must give way to man's necessity.

28 man, and not man for the sabbath. Moreover, the Son of Man is Lord even of the sabbath.

CHAP. III. 1 * And he entered again into the synagogue; and there was a man there who had a withered hand.
 2 And they watched him, whether he would heal him on the
 3 sabbath; that they might accuse him. And he saith to the man that had the withered hand, Stand up in the midst.
 4 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
 5 peace. And looking round upon them with anger, being grieved for the hardness of their hearts, he saith 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, that they might destroy him.
 7 Then Jesus withdrew with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,
 8 and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude,
 9 having heard what great things he did, came to him. And

* Matt. xii. 9; Luke vi. 6.

Verse 28. *Moreover, the Son of Man is Lord even of the sabbath*—Being the supreme Lawgiver, he hath power to dispense with his own laws; and with this in particular.

Verse 1. *He entered again into the synagogue*—At Capernaum on the same day.

Verse 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.

Verse 4. *Is it lawful to save life, or to kill?*—Which he knew they were seeking occasion to do. *But they held their peace*—Being confounded, though not convinced.

Verse 5. *Looking round upon them with anger, being grieved*—Angry at the sin, grieved at the sinner: the true standard of Christian anger. But who can separate anger at sin from anger at the sinner? None but a true believer in Christ.

Verse 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!

Verse 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.

he spake to his disciples, that a vessel should wait on him
 10 because of the multitude, lest they should throng him. For
 he had healed many; so that they rushed in upon him, as
 11 many as had plagues. And the unclean spirits when they
 saw him fell down before him, and cried, saying, Thou art
 12 the Son of God. And he straitly charged them, not to
 13 make him known. * And he goeth up into the mountain,
 and calleth to him whom he would: and they came to him.
 14 † And he ordained twelve, that they might be with him,
 15 and that he might send them forth to preach, And to have
 16 power to heal diseases and cast out devils: And Simon
 17 he surnamed Peter; And James the *son* of Zebedee, and
 John the brother of James; and he surnamed them Boan-
 18 erges, that is, sons of thunder: And Andrew, and Philip, and
 Bartholomew, and Matthew, and Thomas, and James the
son of Alpheus, and Thaddeus, and Simon the Canaanite,
 19 And Judas Iscariot, who also betrayed him.
 20 And they come into an house. And the multitude cometh
 together again, so that they could not so much as eat bread.
 21 And his relations hearing *of it* came out to lay hold on him:
 22 for they said, He is beside himself. ‡ But the scribes who
 had come down from Jerusalem said, He hath Beelzebub,

* Luke vi. 12. † Matt. x. 2; Luke vi. 13; Acts i. 13. ‡ Matt. xii. 24;
 Luke xi. 15.

Verse 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.

Verse 12. *He charged them not to make him known*—It was not the time; nor were they fit preachers.

Verse 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.

Verse 16. *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.

Verse 20. *To eat bread*—That is, to take any subsistence.

Verse 21. *His relations*—His mother and his brethren, verse 31. But it was some time before they could come near him.

Verse 22. *The scribes and pharisees, Matt. xii. 24, 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*

23 and by the prince of the devils casteth he out devils. And calling them to him, he said to them in parables, How can
 24 Satan cast out Satan? If a kingdom be divided against
 25 itself, that kingdom cannot stand. And if an house be
 26 divided against itself, that house cannot stand. If Satan
 then be risen up and divided against himself, he cannot stand,
 27 but hath an end. None can enter into the strong one's house,
 and plunder his goods, unless he first bind the strong one ;
 28 and then he will plunder his house. * Varily I say to you,
 All sins shall be forgiven the sons of men, and blasphemies
 29 wherewithsoever they shall blaspheme: But he that shall
 blaspheme against the Holy Ghost hath never forgiveness,
 30 but is liable to eternal damnation: Because they said, He
 31 hath an unclean spirit. † Then come his brethren and his
 mother, and standing without sent to him, calling him.
 32 And the multitude sat about him, and they say to him,
 Behold, thy mother and thy brethren without seek for thee.
 33 And he answered them, saying, Who is my mother, or my
 34 brethren? And looking round on them who sat about him,
 35 he said, Behold my mother and my brethren! For whoso-
 ever shall do the will of God, the same is my brother, and
 sister, and mother.

* Matt. xii. 31; Luke xii. 10. † Matt. xii. 46; Luke viii. 19.

—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!

Verse 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?”

Verse 31. *Then come his brethren and his mother*—Having at length made their way through the crowd, 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.

Verse 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 shows 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.

CHAP. IV. 1 * And again he taught by the sea side :
 and a great multitude was gathered to him, so that going
 into the vessel, he sat in the sea ; and the whole multitude
 2 was by the sea on the land. And he taught them many
 things by parables, and said to them in his teaching,
 3 Hearken : Behold, a sower went out to sow : And as he
 4 sowed, some fell by the highway side, and the birds came
 5 and devoured it. And some fell on stony ground, where it
 had not much earth ; and immediately it sprung up, because
 6 it had no depth of earth. But when the sun was up, it
 7 was scorched ; and because it had no root, it withered away.
 And some fell among thorns, and the thorns grew up, and
 8 choked it, and it yielded no fruit. And other fell on good
 ground, and yielded fruit springing up and increasing ; and
 brought forth, some thirty, and some sixty, and some an
 9 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
 11 the twelve, asked him of the parable. And he said to them,
 To you it is given to know the mystery of the kingdom of
 God : but to them that are without, all things are in para-
 12 bles : So that seeing they see, and do not perceive ; and hear-
 ing they hear, and do not understand ; lest at any time they
 should be converted, and *their* sins should be forgiven them.

* Matt. xiii. 1 ; Luke viii. 4.

Verse 2. *He taught them many things by parables*—After the usual manner of the eastern nations, to make his instructions more agreeable to them, and to impress them the more upon attentive hearers. A parable signifies, not only a simile or comparison, and sometimes a proverb, but any kind of instructive speech, wherein spiritual things are explained and illustrated by natural. Prov. i. 6. “To understand a proverb, and the interpretation.”—The proverb is the literal sense, the interpretation is the spiritual : resting in the literal sense killeth ; but the spiritual giveth life.

Verse 3. *Hearken*—This word he probably spake with a loud voice, to stop the noise and hurry of the people.

Verse 10. *When he was alone*—That is, retired apart from the multitude.

Verse 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.

Verse 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.

13 And he saith to them, Know ye not this parable? How
 14 then will ye know all parables? The sower soweth the word.
 15 And these are they by the highway side, where the word is
 sown; but when they have heard, Satan cometh immediately,
 16 and taketh away the word sown in their hearts. And these
 are they likewise who have received the seed on stony ground;
 who, when they have heard the word, immediately receive it
 17 with joy; But have not root in themselves, but are only for
 a time: afterward, when affliction or persecution ariseth because
 18 of the word, they are presently offended. And these are they
 19 that have received it among thorns; who hear the word, And
 the cares of this world, and the deceitfulness of riches, and
 the desire of other things entering in, choke the word, and
 20 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
 21 hundred. * And he said to them, Is a candle brought to be
 put under a bushel, or under a bed, and not to be set on a
 22 candlestick? † For there is nothing hid, which shall not be
 made manifest, neither was anything kept secret, but that it
 23 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

* Matt. v. 15; Luke viii. 16; xi. 33. † Matt. x. 26; Luke viii. 17.

Verse 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?

Verse 19. *The desire of other things choke the word*—A deep and important truth! The desire of anything, otherwise than as it leads to happiness in God, directly tends to barrenness of soul. *Entering in*—Where they were not before. Let him, therefore, who has received and retained the word, see that no other desire then enter in, such as perhaps till then he never knew. *It becometh unfruitful*—After the fruit had grown almost to perfection.

Verse 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 anything from you now, it is only that it may be more effectually manifested hereafter.

Verse 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 assistance shall be given. *And to you that hear*—That is, with improvement.

- 25 you that hear, shall more be given. * For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.
- 26 And he said, So is the kingdom of God, as if a man should
 27 cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up he knoweth
 28 not how. For the earth bringeth forth fruit of itself, first
 29 the blade, then the ear, after that the 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
 31 God? or with what comparison shall we compare it? *It is*
 32 like a grain of mustard seed, which when it is sown in the
 33 earth, is one of the least seeds that is in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and putteth forth great branches; so that the birds of
 34 the air may lodge under the shadow of it. And with many such parables spake he the word to them, as they were able
 35 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

* Matt. xiii. 12; Luke viii. 18. † Matt. xiii. 31; Luke xiii. 18.

‡ Matt. viii. 23; Luke viii. 22.

Verse 25. *He that hath*—That improves whatever he has received, to the good of others, as well as of his own soul.

Verse 26. *So is the kingdom of God*—The inward kingdom is like seed which a man casts into the ground—This a preacher of the gospel casts into the heart. And he sleeps, and rises night and day—That is, he has it continually in his thoughts. Meantime 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 influence of heaven.

Verse 29. *He putteth in the sickle*—God cutteth down and gathereth the corn into his garner.

Verse 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.

36 us go over to the other side. And having sent away the multitude, they take him as he was in the vessel. And there
 37 were with him other little vessels. And there ariseth a great storm of wind, and the waves beat into the vessel, so that it
 38 was now full. But he was asleep on the pillow, in the stern : and they awake him, and say to him, Master, carest thou
 39 not that we perish ? And he arose, and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased,
 40 and there was a great calm. And he saith to them, Why
 41 are ye so fearful ? how is it that ye have not faith ? And they feared exceedingly, and said one to another, Who is this, that even the wind and the sea obey him ?

CHAP. V. 1 * And they came to the other side of the
 2 sea, into the country of the Gadarenes. And as he came out of the vessel, there met him immediately out of the tombs a
 3 man with an unclean spirit, Who had *his* dwelling in the
 4 tombs ; and no man could bind him, no, not with chains : For he had often been bound with fetters and chains, and the
 chains had been plucked asunder by him, and the fetters
 5 broken in pieces : and no man could tame him. And always, night and day, he was in the tombs and in the mountains,
 6 crying, and cutting himself with stones. But seeing Jesus
 7 afar off, he ran and worshipped him, And crying with a loud voice, said, What have I to do with thee, Jesus, thou Son
 of the most high God ? I adjure thee by God, that thou
 8 torment me not. (For he had said to him, Come out of the
 9 man, thou unclean spirit.) And he asked him, What *is* thy

* Matt. viii. 28 ; Luke viii. 26.

Verse 36. *They take him as he was in the vessel*—They carried him immediately in the same vessel from which he had been preaching to the people.

Verse 38. *On the pillow*—So we translate it, for want of a proper English expression for that particular part of the vessel near the rudder on which he lay.

Verse 39. *Peace*—Cease thy tossing. *Be still*—Cease thy roaring. Literally, “Be thou gagged.”

Verse 2. *There met him a man with an unclean spirit*—St. Matthew mentions two. Probably this, so particularly spoken of here, was the most remarkably fierce and ungovernable.

Verse 9. *My name is Legion : for we are many*—But all these seem to

name? And he saith to him, My name is Legion : for we
 10 are many. And he earnestly besought him, that he would
 11 not send them away out of the country. Now there was there
 12 at the mountain a great herd of swine feeding. And all the
 devils besought him, saying, Send us to the swine, that we
 13 may go into them. And Jesus forthwith gave them leave.
 And the unclean spirits going out entered into the swine :
 and the herd rushed down the steep into the sea, (they were
 14 about two thousand,) and were stifled in the sea. And they
 that fed the swine fled, and told *it* in the city, and in the
 15 country. And they went out to see what it was that was
 done. And they come to Jesus, and see the demoniac who
 had the legion, sitting, and clothed, and in his right mind :
 16 and they were afraid. And they that saw *it* told them how
 17 it befel the demoniac, and concerning the swine. And they
 18 prayed him to depart out of their coasts. * And as he went
 into the vessel, he that had been possessed with the devils
 19 besought him that he might be with him. But he suffered
 him not, but said to him, Go home to thy friends, and tell
 them how great things the Lord hath done for thee, and hath
 20 had compassion on thee. And he departed, and published in
 Decapolis, how great things Jesus had done for him : and
 all men marvelled.

21 † And when Jesus was passed over again in the vessel to
 the other side, a great multitude was gathered to him : and
 22 he was near the sea. ‡ And there cometh one of the rulers
 of the synagogue, Jairus by name, and seeing him falleth at
 23 his feet, And besought him greatly, saying, My little daugh-
 ter is at the point of death : come and lay thy hands on her,

* Matt. ix. 1 ; Luke viii. 37. † Luke viii. 40. ‡ Matt. ix. 18 ; Luke viii. 41.

have been under one commander, who accordingly speaks all along both for them and himself.

Verse 15. *And they were afraid*—It is not improbable they might otherwise have offered some rudeness, if not violence.

Verse 19. *Tell them how great things the Lord hath done for thee*—This was peculiarly needful there, where Christ did not go in person.

Verse 20. *He published in Decapolis*—Not only at home, but in all that country where Jesus himself did not come.

Verse 22. *One of the rulers of the synagogue*—To regulate the affairs of every synagogue, there was a council of grave men. Over these was a president, who was termed, the ruler of the synagogue. Sometimes there was no more than one ruler in a synagogue.

24 that she may be healed; and she shall live. And he went
 with him; and a great multitude followed him, and thronged
 25 him. * And a certain woman, who had had a flux of blood
 26 twelve years, And had suffered many things of many phy-
 sicians, and had spent all that she had, and was nothing bet-
 27 tered, but rather grown worse, Having heard of Jesus, came
 28 in the crowd behind, and touched his garment. For she said,
 29 If I but touch his clothes, I shall be whole. And the foun-
 tain of her blood was straightway dried up; and she perceived
 30 in *her* body that she was healed of that plague. And Jesus
 immediately, knowing in himself the virtue which had gone
 out of him, turning about in the crowd, said, Who touched
 31 my clothes? And his disciples said to him, Thou seest the
 multitude thronging thee, and sayest thou, Who touched
 32 me? And he looked round to see her that had done this.
 33 And the woman fearing and trembling, knowing what was
 done in her, came and fell down before him, and told him all
 34 the truth. And he said to her, Daughter, thy faith hath
 made thee whole: go in peace, and continue whole of thy
 35 plague. While he was yet speaking, they come from the
 ruler of the synagogue's *house*, saying, Thy daughter is dead:
 36 why troublest thou the Master farther? When Jesus heard
 the word spoken, he saith to the ruler of the synagogue, Fear
 37 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
 39 seeth a tumult, and them that wept and wailed greatly. And
 coming in, he saith to them, Why make ye this tumult, and
 40 weep? the damsel is not dead, but sleepeth. 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, and goeth in where the damsel was lying.
 41 And taking the damsel by the hand, he said to her, Talitha
 cumi; which is, being interpreted, Damsel, I say to thee,
 42 arise. And straightway the damsel arose, and walked; for she
 was twelve years old. And they were astonished with a great

* Matt. ix. 20; Luke viii. 43.

Verse 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.

Verse 40. *Them that were with him*—Peter, James, and John.

43 astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAP. VI. 1 * And he went out from thence, and came 2 into his own country; and his disciples follow him. And on the sabbath he taught in the synagogue: and many hearing were astonished, saying, Whence hath this man these things? and what wisdom is this that is given him, and such mighty 3 works as are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Jude, and Simon? and are not his sisters here with us? 4 And they were offended at him. And Jesus said to them, A prophet is not without honour, but in his own country, 5 and among his own kindred, and in his own house. And he could do no miracle there, save that he laid his hands on a 6 few sick, and healed them. And he marvelled because of their unbelief. And he went round about through the villages, teaching.

7 † And he calleth to him the twelve, and sent them forth by two and two; and gave them power over unclean spirits; 8 ‡ And commanded them to take nothing for the journey,

* Matt. xiii. 54; Luke iv. 16. † Matt. x. 1; Luke ix. 1.

‡ Matt. x. 9; Luke ix. 3.

Verse 43. *He charged them that no man should know it*—That he might avoid every appearance of vain-glory, might prevent too great a concourse of people, and might not 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.

Verse 3. *Is not this the carpenter*—There can be no doubt, but in his youth he wrought with his supposed father Joseph.

Verse 5. *He could do no miracle there*—Not consistently with his wisdom and goodness: it being inconsistent with his wisdom to work them there, where it could not promote his great end; and with his goodness, seeing he well knew his countrymen would reject whatever evidence could be given them. And therefore to have given them more evidence would only have increased their damnation.

Verse 6. *He marvelled*—As man. As he was God, nothing was strange to him.

Verse 8. *He commanded them to take nothing for the journey*—That they

- save a staff only ; no scrip, no bread, no money in their
 9 purse : But be shod with sandals ; and put not on two coats.
 10 * And he said to them, Wheresoever ye enter into an house,
 11 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 more tolerable for Sodom
 and Gomorrah in the day of judgment, than for that city.
 12 † And they went out, and preached that men should repent.
 13 And they cast out many devils, and ‡ anointed with oil many
 that were sick, and healed *them*.
 14 || And king Herod heard ; (for his name was spread abroad ;)
 and he said, John the Baptist is risen from the dead, and
 therefore these mighty powers exert themselves in him.
 15 Others said, It is Elijah. And others said, It is a prophet,
 16 as one of the prophets. But Herod, hearing *thereof*, said,
 * Matt. x. 11 ; Luke ix. 4. † Luke ix. 6. ‡ James v. 14, 15.
 || Matt. xiv. 1 ; Luke ix. 7.

might be always unencumbered, 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. 10.

Verse 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 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 anything ?”

Verse 13. *They anointed with oil many that were sick*—Which St. James gives as a general direction, chapter v. 14—15, adding those peremptory words, “And the Lord shall heal him.” He shall be restored to health ; not by the natural efficacy of the oil, but by the supernatural blessing of God. And, it seems, this was the great standing means of healing desperate diseases in the Christian church, long before extreme unction was used or heard of, which bears scarce any resemblance to it ; the former being used only as a means of health ; the latter, only when life is despaired of.

Verse 15. *A prophet, as one of the prophets*—Not inferior to one of the ancient prophets.

Verse 16. *But Herod hearing thereof*—Of their various judgments concerning him, still said, *It is John*.

This is John, whom I beheaded : he is risen from the dead.
 17 For Herod himself had sent and apprehended John, and
 bound him in prison for Herodias's sake, his brother Philip's
 18 wife : for he had married her. For John had said to Herod,
 19 It is not lawful for thee to have thy brother's wife. There-
 fore Herodias was incensed against him, and was desirous to
 20 have killed him ; but she could not : For Herod revered
 John, knowing that he was a just and holy man, and pre-
 served him ; and when he heard him, he did many things,
 21 and heard him gladly. And a convenient day being come,
 when Herod on his birthday made a feast for his lords, cap-
 22 tains, 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 whatso-
 23 ever thou wilt, and I will give *it* thee. And he swore to
 her, Whatsoever thou shalt ask me, I will give thee, to the
 24 half of my kingdom. And going out she said to her mother,
 What shall I ask ? And she said, The head of John the
 25 Baptist. And coming in quickly with haste to the king, she
 asked, saying, I will that thou give me immediately in a
 26 charger the head of John the Baptist. And the king was
 exceeding sorry ; *yet* for his oath's sake, and for the sake
 27 of his guests, he would not reject her. And immediately the
 king sent one of his guard, and commanded his head to be
 28 brought : and he went and beheaded him in the prison, And
 brought his head in a charger, and gave it to the damsel : and
 29 the damsel 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 all things, both what they had done, and what they

* Luke ix. 10.

Verse 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 !

Verse 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.

Verse 23. *To the half of my kingdom*—A proverbial expression.

Verse 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.

31 had taught. * And he said to them, Come ye yourselves apart into a desert place, and rest a little : for there were many coming and going, and they had no leisure so much as to
 32 eat. And they departed into a desert place by boat privately.
 33 And many saw them departing, and knew him, and ran on foot thither from all the cities, and outwent them, and came
 34 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
 35 taught them many things. And when the day was now far spent, the disciples coming to him said, This is a desert
 36 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 answering said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred pennyworth of bread, and
 38 give them to eat? He saith to them, How many loaves have you? go and see. And when they knew, they said, Five,
 39 and two fishes. And he commanded them to make all sit
 40 down by companies on the green grass. And they sat down
 41 in ranks, by hundreds, and by fifties. And taking the five loaves and the two fishes, looking up to heaven he blessed, and brake the loaves, and gave *them* to his disciples to set before them ; and he divided the two fishes among
 42 them all. And they all ate, and were satisfied. And they
 43 took up twelve baskets full of the fragments, and of the
 44 fishes. And they that had eaten of the loaves were about five thousand men.
 45 † And straightway he constrained his disciples to go into the vessel, and go before to the other side toward Bethsaida,
 46 while he sent away the people. ‡ And having sent them

* Matt. xiv. 13 ; John vi. 1. † Matt. xiv. 22.

‡ Matt. xiv. 23 ; John vi. 15.

Verse 32. *They departed*—Across a creek, or corner of the lake.

Verse 34. *Coming out*—Of the vessel.

Verse 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.

Verse 43. *Full of the fragments*—Of the bread.

Verse 45. *He constrained his disciples*—Who did not care to go without him.

47 away, he went to the mountain to pray. And in the even-
 48 ing the vessel 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
 49 have passed by them. But they, seeing him walking on the
 50 sea, supposed it to be an apparition, and cried out: For they
 all saw him, and were troubled. And immediately he spoke
 with them, and saith to them, Take courage: it is I; be
 51 not afraid. And he went up to them into the vessel; and
 the wind ceased: and they were amazed in themselves above
 52 measure, and wondered. For they considered not *the mira-
 cle* of the loaves: for their heart was hardened.

53 * And having passed over, they came to the land of
 54 Gennesaret, and drew to shore. And when they were come
 55 out of the vessel, they knew him, And ran through that
 whole country round about, and brought about in beds them
 56 that were ill, where they heard he was. And wheresoever
 he entered into villages, cities, or country places, they laid
 the sick in the public places, and besought him that they
 might touch if it were but the hem of his garment: and as
 many as touched him were made whole.

CHAP. VII. 1 † Then assembled together to him the
 pharisees, and certain of the scribes, coming from Jerusalem.
 2 And they saw some of his disciples eat bread with defiled, that
 3 is, unwashen, hands. Now the pharisees, and all the Jews,
 except they wash *their* hands to the wrist, eat not, holding
 4 the tradition of the elders. And *coming* from the market,
 unless they wash, they eat not. And many other things there

* Matt. xiv. 34; John vi. 21. † Matt. xv. 1

Verse 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.

Verse 52. *Their heart was hardened*—And yet they were not reprobates. It means only, they were slow and dull of apprehension.

Verse 1. *Coming from Jerusalem*—Probably on purpose to find occasion against him.

Verse 4. *Washings of cups, and pots, and brazen vessels, and couches*—The Greek word *baptisms* means indifferently either washing or sprinkling. The cups, pots, and vessels were washed; the couches sprinkled.

are which they have received to hold, the washing of cups, and
 5 pots, and brazen vessels, and couches. Then the pharisees and
 the scribes ask him, Why walk not thy disciples according to
 the tradition of the elders, but eat bread with defiled hands?
 6 He answering said to them, Well hath Isaiah prophesied of
 you hypocrites, as it is written, * This people honoureth me
 7 with their lips, but their heart is far from me. But in vain
 do they worship me, teaching for doctrines the command-
 8 ments of men. For leaving the commandment of God, ye
 hold the tradition of men, the washings of pots and cups:
 9 and many other such like things ye do. And he said to
 them, Full well ye abolish the commandments of God, that
 10 ye may keep your own tradition. For Moses said, † Honour
 thy father and thy mother; and, ‡ Whoso revileth father
 11 or mother, he shall surely die: But ye say, If a man shall
 say to his father or mother, *It is Corban*, that is, a gift,
 by whatsoever thou mightest have been profited by me; *he*
 12 *shall be free*. And ye suffer him no more to do ought for
 13 his father or his mother; Abrogating the word of God by
 your tradition, which ye have delivered: and many such
 14 like things ye do. And calling together all the multitude,
 he said to them, Harken to me every one of you, and con-
 15 sider: There is nothing entering into a man from without
 which can defile him: but the things which come out of him,
 16 these are they that defile the man. If any man have ears
 17 to hear, let him hear. And when he was come from the
 multitude into the house, his disciples asked him concerning
 18 the parable. And he saith to them, Are even ye so without
 understanding? Do ye not perceive, that whatsoever enter-
 19 eth into a man from without, cannot defile him; Because it
 entereth not into his heart, but into the belly, and goeth

* Isaiah xxix. 13. † Exod. xx. 12. ‡ Exod. xxi. 17.

Verse 5. *The tradition of the elders*—The rule delivered down from your forefathers.

Verse 15. *There is nothing entering into a man from without which can defile him*—Though it is very true, a man may bring guilt, which is moral defilement, upon himself, by eating what hurts his health, or by excess 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.

Verse 19. *Purging all meats*—Probably the seat was usually placed over running water.

20 into the vault, purging all meats? And he said, That which
 21 cometh out of the man, that defileth the man. For from
 within, out of the heart of man, proceed evil thoughts, adul-
 22 teries, fornications, murders, Thefts, covetousness, wicked-
 ness, deceit, lasciviousness, envy, evil-speaking, pride, foolish-
 23 ness: All these evil things 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
 25 no man know *it*: but he could not be hid. For a woman,
 whose young daughter had an unclean spirit, having heard
 26 of him, came and fell at his feet; The woman was a Greek,
 a Syrophenician by nation; and besought him to cast the
 27 devil out of her daughter. But Jesus said to her, Let the
 children first be satisfied: for it is not right to take the child-
 28 ren's bread, and cast *it* to the dogs. She answered and said to
 him, True, Lord: yet the dogs under the table eat of the
 29 children's crumbs. And he said to her, For this saying go; the
 30 devil is gone out of thy daughter. And going to her house she
 found her daughter lying on the bed, and the devil gone out.

31 † And departing again from the borders of Tyre and
 Sidon, he came to the sea of Galilee, through the midst of
 32 the country of Decapolis. And they bring to him one that
 was deaf and dumb; and beseech him to put his hand upon
 33 him. And taking him aside from the multitude, he put his
 34 fingers into his ears, and spitting touched his tongue; And
 looking up to heaven, he groaned, and saith to him,

* Matt. xv. 21. † Matt. xv. 29.

Verse 22. *Wickedness*—The word means ill nature, cruelty, inhumanity, and all malevolent affections. *Foolishness*—Directly contrary to sobriety of thought and discourse; all kind of wild imaginations and extravagant passions.

Verse 26. *The woman was a Greek*—That is, a gentile, not a Jew; a *Syrophenician*, or Canaanite. Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia.

Verse 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 man attempted to do; but to expect his blessing by whatsoever means he pleases; even though there should be no proportion or resemblance between the means used, and the benefit to be conveyed thereby.

Verse 34. *Ephphatha*—This was a word of SOVEREIGN AUTHORITY; not an address to God for power to heal. Such an address was needless; for

35 Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he
 36 spake plain. And he charged them to tell no man : but the more he charged them, so much the more a great deal they
 37 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.

CHAP. VIII. 1 * In those days the multitude being very great, and having nothing to eat, calling to him his
 2 disciples he saith to them, I have compassion on the multitude, because they continue with me now three days, and
 3 have nothing to eat : And if I send them away fasting to their own home, they will faint by the way : for divers of
 4 them come from far. And his disciples answered him, Whence can one satisfy these men with bread here in the
 5 wilderness ? And he asked them, How many loaves have
 6 ye ? And they said, Seven. And he commanded the multitude to sit down on the ground : and taking the seven loaves, having given thanks, he brake, and gave to his disciples to set before *them* ; and they did set *them* before the
 7 people. And they had a few small fishes : and having blessed *them*, he commanded to set them also before *them*.
 8 So they did eat, and were satisfied : and they took up fragments that were left, seven baskets. And they that had eaten were about four thousand : and he sent them away.
 10 And straightway going into the vessel with his disciples, he came into the parts of Dalmanutha.
 11 † And the pharisees came forth and questioned with him,

* Matt. xv. 32. † Matt. xvi. 1.

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.
 Verse 36. *Them*—The blind man, and those that brought him.

Verse 8. *So they did eat*—This miracle was intended to demonstrate that Christ was the true bread which cometh down from heaven ; for he who was almighty to create bread without means to support natural life, could not want power to create bread without means to support spiritual life. And this heavenly bread we stand so much in need of every moment, that we ought to be always praying, “ Lord, evermore give us this bread.”

Verse 11. *Tempting him*—That is, trying to ensnare him.

- 12 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
 13 be given to this generation. * And he left them, and going into the vessel again went to the other side.
- 14 Now they had forgotten to take bread, nor had they in the
 15 vessel with them any more than one loaf. And he charged them, Take heed, beware of the leaven of the pharisees, and
 16 the leaven of Herod. And they reasoned among themselves,
 17 saying, We have no bread. And Jesus knowing *it* said to them, Why reason ye, because ye have no bread? perceive
 ye not yet, neither consider? have ye your heart yet har-
 18 dened? Having eyes, see ye not? and having ears, hear
 19 ye not? and do not ye remember? When I brake the five loaves among the five thousand, how many baskets full of
 20 fragments took ye up? They say to him, Twelve. And when the seven among the four thousand, how many baskets
 21 full of fragments took ye up? And they said, Seven. And he said to them, How is it that ye do not understand?
- 22 And he cometh to Bethsaida; and they bring to him a
 23 blind man, and beseech him to touch him. And taking the blind man by the hand he led him out of the town; and hav-
 ing spit on his eyes, and put *his* hands upon him, he asked
 24 him if he saw ought. And looking up he said, I see men

* Matt. xvi. 4.

Verse 12. *Why doth this generation*—That is, these scribes and pharisees, seek a sign—Not out of sincerity, but out of hypocrisy.

Verse 15. *Beware of the leaven of the pharisees and of Herod*—Or of the sadducees: two opposite extremes.

Verses 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 thirteenth of St. Matthew. And yet it is certain, they were not judicially hardened. Therefore all these strong expressions do not necessarily import anything more than the present want of spiritual understanding.

Verse 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.

Verse 24. *I see men as trees, walking*—He distinguished men from trees only by their motion.

25 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
26 clearly. 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
Cæsarea Philippi : and in the way he asked his disciples,
28 saying to them, Who do men say that I am ? And they
answered, John the Baptist : but some *say*, Elijah ; and others,
29 One of the prophets. And he saith to them, But who say
ye that I am ? And Peter answering saith to him, Thou art
30 the Christ. And he charged them that they should tell no
man of him.

31 † And he began to teach them, that the Son of Man must
suffer many things, and be rejected by the elders, and the
chief priests, and scribes, and be killed, and after three days
32 rise again. And he spake that saying openly. And Peter
33 taking hold of him rebuked him. But he turning about,
and looking on his disciples, rebuked Peter, saying, Get thee
behind me, Satan : for thou savourest not the things of God,
but the things of men.

34 And when he had called the people to him with his disci-
ples also, he said to them, Whosoever is willing to come after
me, let him deny himself, and take up his cross, and follow
35 me. † For whosoever desireth to save his life shall lose it ;
but whosoever shall lose his life for my sake and the gospel's,

* Matt. xvi. 13 ; Luke ix. 18. † Matt. xvi. 21 ; Luke ix. 22.

‡ Matt. xvi. 25 ; Luke ix. 24 ; xvii. 33 ; John xii. 25.

Verse 30. He enjoined them silence for the present, 1. That he might not encourage the people to set him up for a temporal king ; 2. That he might not provoke the scribes and pharisees to destroy him before the time ; and, 3. That he might not forestall the brighter evidence which was to be given of his divine character after his resurrection.

Verse 32. *He spoke 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.

Verse 33. *Looking on his disciples*—That they might the more observe what he said to Peter.

Verse 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.

36 shall save it. For what shall it profit a man, if he shall gain
 37 the whole world, and lose his own soul? Or what shall a
 38 man 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 Father with
 the holy angels.

CHAP. IX. 1 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 moun-
 tain by themselves apart, and was transfigured before them.
 3 And his garments became shining, exceeding white as snow;
 4 such as no fuller on earth can whiten. And there appeared
 to them Elijah with Moses: and they were talking with Jesus.
 5 And Peter answering saith to Jesus, Master, it is good for us
 to be here: and let us make three tents, one for thee, and
 6 one for Moses, and one for Elijah. For he knew not what
 7 to say; for they were sore afraid. And there came a cloud
 overshadowing them: and a voice came out of the cloud,

* Matt. x. 32; Luke ix. 26; xii. 8. † Matt. xvii. 1; Luke ix. 28.

Verse 38. *Whosoever shall be ashamed of me and my words*—That is, of
 avowing whatever I have said, particularly of self-denial and the daily
 cross, both by word and action.

Verse 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.

Verse 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.

Verse 3. *White as snow; such as no fuller can whiten*—Such as could
 not be equalled either by nature or art.

Verse 4. *Elijah*—Whom they expected: *Moses*—Whom they did not.

Verse 7. *There came a bright, luminous cloud, overshadowing them*—
 This seems to have been such a cloud of glory, as accompanied Israel in
 the wilderness, which, as the Jewish writers observe, departed at the death

- 8 This is my beloved Son : hear ye him. And suddenly looking round they saw no man any more, save Jesus only with
 9 themselves. And as they came down from the mountain, he charged them to tell no man the things they had seen, till
 10 the Son of Man were risen from the dead. And they laid hold on that saying, questioning one with another, What
 11 meaneth, Till he were risen from the dead? And they asked him, saying, Why say the scribes, that Elijah must come
 12 first? And he answering 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, and be set at nought.
 13 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
 15 them, and the scribes questioning with them. And straightway all the multitude, seeing him, were greatly amazed, and
 16 running to him saluted him. And he asked the scribes,
 17 What question ye with them? And one of the multitude answering said, Master, I have brought to thee my son, who
 18 hath a dumb spirit; And wheresoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples to cast him
 19 out; and they could not. He answering them saith, O faithless generation, how long shall I be with you? how long

* Matt. xvii. 14; Luke ix. 37.

of Moses. But it now appeared again, in honour of our Lord, as the Great Prophet of the church, who was prefigured by Moses. *Hear ye him*—Even preferably to Moses and Elijah.

Verse 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.

Verse 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.

Verse 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.

- 20 shall I suffer you? bring him to me. And they brought him to him: and when he saw him, immediately the spirit tore him; and he fell on the ground, and wallowed foaming.
21. And he asked his father, How long is it since this came to
22 him? And he said, 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 anything, have compassion on us,
23 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
25 do believe: help thou mine unbelief. And Jesus, seeing that the multitude came running together, rebuked the unclean spirit, saying to him, Thou deaf and dumb spirit, I command thee, come out of him, and enter no more into
26 him. And having cried and rent him sore, he came out:
27 and he was as dead; so that many said, He is dead. But Jesus taking him by the hand lifted him up: and he arose.
- 28 And when he was come into an house, his disciples asked
29 him privately, Why could not we cast him out? And he said to them, This kind can come forth by nothing, but by prayer and fasting.
- 30 * And departing thence they passed through Galilee; and

* Matt. xvii. 22; Luke ix. 44.

Verse 20. *When he saw him*—When the child saw Christ; when his deliverance was at hand. *Immediately the spirit tore him*—Made his last, grand effort to destroy him. Is it not generally so, before Satan is cast out of a soul of which he has long had possession?

Verse 22. *If thou canst do anything*—In so desperate a case. *Have compassion on us*—Me, as well as him.

Verse 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?*

Verse 24. *Help thou mine unbelief*—Although my faith be so small that it might rather be termed unbelief, yet help me.

Verse 25. *Thou deaf and dumb spirit*—So termed, because he made the child so. When Jesus spake, the devil heard, though the child could not. *I command thee*—I myself now; not my disciples.

Verse 26. *Having rent him sore*—So does even the body sometimes suffer, when God comes to deliver the soul from Satan.

Verse 30. *They passed through Galilee*—Though not through the cities, but by them, in the most private ways. *He was not willing that any should know it. For he taught his disciples*—He wanted to be alone with them some time, in order to instruct them fully concerning his suffer-

- 31 he was not willing that any should know *it*. For he taught his disciples, and said to them, The Son of Man is delivered into the hands of men, and they will kill him; and after he
 32 hath been killed, he shall rise the third day. But they understood not the word, and were afraid to ask him.
- 33 * And he came to Capernaum: and being in the house he asked them, What was it ye disputed among yourselves
 34 by the way? But they held their peace: for they had been debating among themselves in the way, who *should be great-*
 35 *est*. And sitting down he called the twelve, and saith to them, If any man desire to be first, let him be the last of all,
 36 and the servant of all. † And taking a little child he set him in the midst of them: and taking him up in his arms
 37 he said to them, Whosoever shall receive one such little child in my name, receiveth me; and whosoever shall receive me, receiveth not *only* me, but him that sent me.
- 38 ‡ And John answered him, saying, Master, we saw one casting out devils in thy name, who followeth not us: and
 39 we forbad him, because he followeth not us. And Jesus
- * Luke ix. 46. † Matt. xviii. 2; Luke ix. 47. ‡ Luke ix. 49.

ings. *The Son of Man is delivered*—It is as sure as if it were done already.

Verse 32. *They understood not the word*—They did not understand how to reconcile the death of our Saviour (nor, consequently, his resurrection, which supposed his death) with their notions of his temporal kingdom.

Verse 34. *Who should be greatest*—Prime minister in his kingdom.

Verse 35. *Let him be the last of all*—Let him abase himself the most.

Verse 37. *One such little child*—Either in years or in heart.

Verse 38. *And John answered him*—As if he had said, But ought we to receive those who follow not us? *Master, we saw one casting out devils in thy name*—Probably this was one of John the Baptist's disciples, who believed in Jesus, though he did not yet associate with our Lord's disciples. *And we forbad him, because he followeth not us*—How often is the same temper found in us! How readily do we also "lust to envy!" But how does that spirit become a disciple, much more a minister, of the benevolent Jesus? St. Paul had learned 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.

Verse 39. *Jesus said*—Christ here gives us a lovely example of candour and moderation. He was willing to put the best construction on doubtful cases, and to treat as friends those who were not avowed enemies. Perhaps in this instance it was a means of conquering the remainder of

said, Forbid him not : for there is no one who shall do a
 40 miracle in my name, that can readily speak evil of me. For
 41 he that is not against you is for you. * For whosoever
 shall give you a cup of cold water to drink in my name,
 because ye belong to Christ, verily I say to you, He shall
 in nowise lose his reward.

42 † And whosoever shall offend one of the little ones that
 believe in me, it were better for him that a millstone were
 43 hanged about his neck, and he were cast into the sea. ‡ And
 if thy hand cause thee to offend, cut it off : it is good for
 thee to enter into life maimed, rather than having two hands
 to go into hell, into the fire that never shall be quenched :
 44 || Where their worm dieth not, and the fire is not quenched.
 45 And if thy foot cause thee to offend, cut it off : it is good for
 thee to enter halt into life, rather than having two feet to be

* Matt. x. 42. † Matt. xviii. 6 ; Luke xvii. 1. ‡ Matt. v. 29 ; xviii. 8.
 || Isaiah lxvi. 24.

prejudice, and perfecting what was wanting in the faith¹ and obedience
 of these persons. *Forbid him not*—Neither directly nor indirectly dis-
 courage or hinder any man who brings sinners from the power of Satan
 to God, “because he followeth not us,” in opinions, modes of worship,
 or anything else which does not affect the essence of religion.

Verse 40. *For he that is not against you is for you*—Our Lord had for-
 merly said, “He that is not with me is against me ;” thereby admonish-
 ing 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 rig-
 orous in judging ourselves, and candid in judging each other.

Verse 41. *For whosoever shall give you a cup*—Having answered St.
 John, our Lord here resumes the discourse which was broken off at the
 thirty-seventh verse.

Verse 42. On the contrary, *whosoever shall offend* the very least Chris-
 tian.

Verse 43. *And if a person cause thee to offend*—The discourse passes
 from the case of offending to that of being offended. If one who is as
 useful or dear to thee as an hand or eye, hinder or slacken thee in the
 ways of God, renounce all intercourse with him. This primarily relates
 to persons ; secondarily, to things.

Verse 44. *Where their worm*—That gnaweth the soul, (pride, self-will,
 desire, malice, envy, shame, sorrow, despair,) *dieth not*—No more than
 the soul itself. *And the fire*, (either material or infinitely worse,) that
 tormenteth the body, *is not quenched* for ever.

cast into hell, into the fire that never shall be quenched :
 46 Where their worm dieth not, and the fire is not quenched.
 47 And if thine eye cause thee to offend, pluck it out : it is
 good for thee to enter into the kingdom of God having one
 eye, rather than having two eyes to be cast into hell fire :
 48 Where their worm dieth not, and the fire is not quenched.
 49 For every one shall be salted with fire, and every sacrifice
 50 shall be salted with salt. * Salt is good : but if the salt
 have lost its saltness, wherewith will ye season it ? Have salt
 in yourselves, and have peace one with another.

CHAP. X. 1 † And he arose, and cometh thence into
 the coasts of Judea, through the country beyond Jordan :
 and the multitudes resort to him again ; and as he was

* Matt. v. 13 ; Luke xiv. 34. † Matt. xix. 1.

Verse 49. *Every one*—Who does not cut off the offending member, and consequently is cast into hell, *shall be*, as it were, *salted with fire*—Preserved, not consumed, thereby : whereas *every* acceptable *sacrifice shall be salted with* another kind of *salt*—Even that of divine grace, which purifies the soul, (though frequently with pain,) and preserves it from corruption.

Verse 50. Such *salt is good* indeed ; highly beneficial to the world ; in respect of which I have termed you *the salt of the earth*. *But if the salt*, which should season others, *have lost its own saltness, wherewith will ye season it*—Beware of this : see that ye retain your savour ; and, as a proof of it, *have peace one with another*.

More largely this obscure text might be paraphrased thus :—

As every burnt-offering was salted with salt, in order to its being cast into the fire of the altar, so every one who will not part with his hand or eye shall fall a sacrifice to divine justice, and be cast into hell fire ; 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 saltness, is fit for nothing, so ye, if ye lose your faith and love, are fit for nothing but to be utterly destroyed. See, therefore, that grace abide in you, and that ye no more contend who shall be greatest.

Verse 1. *He cometh thence*—From Galilee.

2 wont he taught them again. * And the pharisees coming
 asked him, Is it lawful for a man to put away his wife?
 3 tempting him. And he answering said to them, What did
 4 Moses command you? They said, † Moses suffered to write
 5 a bill of divorce, and to put *her* away. And Jesus answering
 said to them, For your hardness of heart he wrote you this
 6 precept. But from the beginning of the creation, God made
 7 them male and female. ‡ For this cause shall a man leave
 8 his father and mother, and cleave to his wife; And they
 twain shall be one flesh: so then they are no more twain,
 9 but one flesh. What therefore God hath joined together,
 10 let not man put asunder. And in the house his disciples
 11 asked him again of the same matter. And he saith to them,
 Whosoever shall put away his wife, and marry another,
 12 committeth adultery against her. And if a woman shall put
 away her husband, and be married to another, she committeth
 adultery.

13 || And they brought little children to him, that he might
 touch them: but the disciples rebuked those that brought
 14 *them*. But Jesus seeing *it* was much displeased, and said
 to them, Suffer the little children to come to me, and forbid
 15 them not: for of such is the kingdom of God. Verily I
 say to you, Whosoever shall not receive the kingdom of
 16 God as a little child, he shall in nowise enter therein. And

* Matt. v. 31; xix. 7; Luke xvi. 18. † Deut. xxiv. 1. ‡ Gen. ii. 24.
 || Matt. xix. 13.

Verse 6. *From the beginning of the creation*—Therefore Moses in the first of Genesis gives us an account of things from the beginning of the creation. Does it not clearly follow, that there was no creation previous to that which Moses describes? *God made them male and female*—Therefore Adam did not at first contain both sexes in himself: but God made Adam, when first created, male only; and Eve female only. And this man and woman he joined together, in a state of innocence, as husband and wife.

Verses 11, 12. All polygamy is here totally condemned.

Verse 14. *Jesus seeing it was much displeased*—At their blaming those who were not blameworthy, 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.

Verse 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.

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
 18 that I may inherit eternal life? But Jesus saith to him, Why callest thou me good? *there is none good but one,*
 19 *that is, God.* Thou knowest the commandments, Do not commit adultery, Do not murder, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
 20 And he answering said to him, Master, all these have I kept
 21 from my childhood. Then Jesus looking upon him loved him, and said to him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me, taking up thy cross.
 22 But he was sad at that saying, and went away grieved: for he
 23 had great possessions. And Jesus looking round said to his disciples, How hardly shall they that have riches enter into
 24 the kingdom of God! And the disciples were astonished at his words. But Jesus answering again saith to them, Children, how hard is it for them that trust in riches to enter into
 25 the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the
 26 kingdom of God. And they were astonished out of measure,
 27 saying to each other, Who then can be saved? And Jesus looking upon them said, With men *it is impossible*, but not

* Matt. xix. 16; Luke xviii. 18.

Verse 20. *He answering said to him, Master*—He stands reprovèd now, and drops the epithet “good.”

Verse 21. *Jesus looking upon him*—And looking into his heart. *Loved him*—Doubtless for the dawns of good which he saw in him. *And said to him*—Out of tender love. *One thing thou lackest*—The love of God, without which all religion is a dead carcase. In order to this, throw away what is to thee the grand hinderance of it. Give up thy great idol, riches. *Go, sell whatsoever thou hast.*

Verse 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 through a needle’s eye,” than for a man to have riches and not trust in them. Therefore, “it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom.”

28 with God : for with God all things are possible. And Peter
 29 said to him, Lo, we have left all, and followed thee. And
 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, or lands, for my sake, and the gospel's,
 30 But he shall receive an hundred fold now in this time, houses,
 and brethren, and sisters, and mothers, and children, and
 lands, with persecutions ; and in the world to come eternal
 31 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
 33 he told them what things were to befall him : Behold, we go
 up to Jerusalem ; and the Son of Man shall be betrayed to
 the chief priests, and the scribes ; and they will condemn him
 34 to death, and deliver him to the gentiles : And they will mock
 him, and scourge him, and spit upon him, and kill him : and
 the third day he will rise again.

35 † And James and John, the sons of Zebedee, come to
 him, saying, Master, we would that thou shouldest do for
 36 us whatever we shall ask. And he said to them, What
 37 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
 38 hand, in thy glory. But Jesus said to them, Ye know not what

* Matt. xx. 17 ; Luke xviii. 31. † Matt. xx. 20.

Verse 28. *Lo, we have left all*—Though the young man would not.

Verse 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 entitled to this happiness, but he that will accept of it with persecutions.

Verse 32. *They were in the way to Jerusalem ; and Jesus went before them : and they were amazed*—At his courage and intrepidity, considering the treatment which he had himself told them he should meet with there. *And as they followed they were afraid*—Both for him and themselves. Nevertheless, he judged it best to prepare them, by telling them more particularly what was to ensue.

Verse 35. *Saying*—By their mother. It was she, not they, that uttered the words.

Verse 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.

ye ask : can ye drink of the cup that I drink of? and be
 39 baptized with the baptism that I am baptized with? And
 they said to him, We can. And Jesus said to them, Ye
 shall indeed drink of the cup that I drink of; and be bap-
 40 tized 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
 41 to them for whom it is prepared. And the ten hearing *it*
 42 were much displeased concerning James and John. But
 Jesus calling them to him saith unto them, Ye know that
 they who rule over the gentiles lord it over them ; and their
 43 great ones exercise authority upon them. But it shall not
 be so among you : but whosoever desireth to be great among
 44 you shall be your servant : And whosoever desireth to be the
 45 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 Bar-
 timeus, the son of Timeus, sat by the way side begging.
 47 And hearing, It is Jesus of Nazareth, he cried out, and
 48 said, Jesus, thou Son of David, have mercy on me. And
 many charged him to hold his peace : but he cried so much
 the more a great deal, Thou Son of David, have mercy
 49 on me. And Jesus standing still commanded him to be
 called. And they call the blind man, saying to him, Take
 50 courage, rise : he calleth thee. And casting away his gar-
 51 ment 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 him, Lord, that I may receive my
 52 sight. And Jesus said, Go ; thy faith hath saved thee.
 And immediately he received his sight, and followed him
 in the way.

* Matt. xx. 29 ; Luke xviii. 35.

Verse 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.

Verse 45. *A ransom for many*—Even for as many souls as needed such a ransom. 2 Cor. v. 15.

Verse 50. *Casting away his garment*—Through joy and eagerness.

CHAP. XI. 1 * And when they were come nigh to Jerusalem, to Bethphage and Bethany, at the mount of
 2 Olives, he sendeth two of his disciples, And saith to them,
 Go ye into the village over against you: and as soon as ye
 enter it, ye shall find a colt tied, whereon never man sat ;
 3 loose and bring him. And if any say to you, Why do ye
 this ? say, The Lord hath need of him ; and straightway he
 4 will send him hither. And they went, and found the colt tied
 5 at the door without, in the street ; and they loose 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
 7 they let them go. And they brought the colt to Jesus, and
 8 cast their garments on him ; and he sat on him. And many
 spread their garments in the way : and others cut down
 9 branches from the trees, and strewed *them* in the way. And
 they that went before, and they that followed after, cried,
 saying, Hosanna : Blessed in the name of the Lord *is* he
 10 that cometh : Blessed *be* the kingdom of our father David
 11 that cometh : Hosanna 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,
 13 he was hungry : And seeing a fig tree afar off, having leaves,
 he came, if haply he might find anything thereon : and com-

* Matt. xxi. 1 ; Luke xix. 29 ; John xii. 12. † Matt. xxi. 10, 17.

‡ Matt. xxi. 18.

Verse 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.

Verse 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, “The season was not yet ;” and so (enclosing the words in a parenthesis, “And coming to it, he found nothing but leaves”) it may refer to the former part of the sentence, and may be considered as the reason of Christ’s going to see whether there were any figs on this tree. Some who also read that clause in a parenthesis, translate the following words, “For where he was, *it was* the sea-

ing to it, he found nothing but leaves; for it was not a season
 14 of figs. And he answering said to it, No man eat fruit of
 15 thee hereafter for ever: and his disciples heard. * 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 of the moneychangers, and the seats of them that
 16 sold doves; And suffered not that any one should carry a
 17 vessel through 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 the
 whole multitude was astonished at his teaching.
 19 ‡ And when evening was come, he went out of the city.
 20 And passing by in the morning, they saw the fig tree dried
 21 up from the roots. And Peter remembering saith to him,
 Master, behold, the fig tree which thou cursedst is withered
 22 away. And Jesus answering saith to them, Have faith in
 23 God. For verily I say to you, Whosoever shall say to this
 mountain, Be thou removed, and cast into the sea; and not
 doubt in his heart, but believe that the things which he saith
 24 shall come to pass; he shall have whatsoever he saith. There-
 fore I say to you, All things whatsoever ye ask in prayer,
 25 believe that ye shall receive, and ye shall have *them*. || But

* Matt. xxi. 12; Luke xix. 45. † Isaiah lvi. 7; Jer. vii 11.
 ‡ Matt. xxi. 20. || Matt. vi. 14.

son 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.

Verse 16. *He suffered not that any should carry a vessel through the temple*—So strong notions had our Lord of even relative holiness; and of the regard due to those places, as well as times, that are peculiarly dedicated to God.

Verse 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.

Verse 22. *Have faith in God*—And who could find fault, if the Creator and Proprietor of all things were to destroy, by a single word of his mouth, a thousand of his inanimate creatures, were it only to imprint this important lesson more deeply on one immortal spirit?

Verse 25. *When ye stand praying*—Standing was their usual posture

when ye stand praying, forgive, if ye have ought against any :
 that your Father who is in heaven may forgive you also your
 26 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
 28 the elders come to him, and say to him, By what authority
 doest thou these things? and who gave thee authority
 29 to do these things? Jesus answering said to them, I also
 will ask you one question, and answer me, and I will tell you
 30 by what authority I do these things. Was the baptism of
 31 John from heaven, or from men? answer me. And they
 reasoned among themselves, saying, If we say, From heaven ;
 32 he will say, Why then did ye not believe him? But if we
 say, From men ; they feared the people : for all accounted
 John, that he was indeed a prophet. And they answering
 say to Jesus, We cannot tell. And Jesus answering saith to
 33 them, Neither tell I you by what authority I do these things.

CHAP. XII. 1 † And he said to them in parables. A man
 planted a vineyard, and set an hedge about it, and digged a
 winefat, and built a tower, and let it out to husbandmen,
 2 and went into a far country. And at the season he sent a
 servant to the husbandmen, to receive from the husbandmen
 3 of the fruit of the vineyard. But they took him, and beat
 4 *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.
 5 And again he sent another; and him they killed, and many
 6 others; beating some, and killing some. Having yet there-
 fore one son, his well-beloved, he sent him also last to them,
 7 saying, They will reverence my son. But those husbandmen
 said among themselves, This is the heir; come, let us kill
 8 him, and the inheritance will be our's. And they took him,
 9 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.
 10 And have ye not read even this scripture; ‡ The stone
 * Matt. xxi. 23; Luke xx. 1. † Matt. xxi. 33; Luke xx. 9. ‡ Psalm cxviii. 22.

when they prayed. *Forgive*—And on this condition ye shall have what-
 ever you ask without wrath or doubting.

which the builders rejected this is become the head of the
 11 corner : This was the Lord's doing, and it is marvellous in
 12 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.

13 * And they send to him certain of the pharisees and of the
 14 Herodians, to catch him in *his* discourse. And they coming
 say to him, Master, we know that thou art true, and carest
 for no man : for thou regardest not the person of men, but
 teachest the way of God in truth : Is it lawful to give tribute
 15 to Cæsar, or not ? Shall we give, or shall we not give ?
 But he, knowing their hypocrisy, said to them, Why tempt
 16 ye me ? Bring me a penny, that I may see *it*. And they
 brought *it*. And he saith unto them, Whose *is* this image
 17 and inscription ? They say to him, Cæsar's. And Jesus
 answering said to them, Render to Cæsar the things that are
 Cæsar's, and to God the things that are God's. And they
 marvelled at him.

18 † Then come to him the sadducees, who say there is no
 19 resurrection ; and they asked him, saying, Master, Moses
 wrote to us, † If a man's brother die, and leave a wife, and
 leave no children, that his brother should take his wife, and
 20 raise up issue to his brother. There were seven brethren :
 21 and the first took a wife, and dying left no issue. And the
 second took her, and died, neither left he any issue : and the
 22 third likewise. And the seven took her and left no issue :
 23 last of all died the woman also. In the resurrection there-
 fore, when they shall rise, whose wife shall she be of them ?
 24 for the seven had her to wife. And Jesus answering said to
 them, Do ye not therefore err, because ye know not the
 25 scriptures, neither the power of God ? For when they rise

* Matt. xxii. 15 ; Luke xx. 20. † Matt. xxii. 23 ; Luke xx. 27.

† Deut. xxv. 5.

Verse 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 through fear of the multitude !

Verse 17. *They marvelled at him*—At the wisdom of his answer.

Verse 25. *When they rise from the dead, neither men marry, nor women are given in marriage.*

- from the dead, they neither marry, nor are given in marriage ;
 26 but are as the angels 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 him, saying, I *am* the God
 of Abraham, and the God of Isaac, and the God of Jacob ?
 27 He is not the God of the dead, but the God of the living :
 ye therefore greatly err.
 28 † And one of the scribes coming to him, having heard
 them disputing together, *and* perceiving that he had answered
 them well, asked him, Which is the first commandment of
 29 all ? And Jesus answered him, The first commandment of
 all *is*, ‡ Hear, O Israel ; The Lord our God is one Lord :
 30 And thou shalt love the Lord thy God with all thy heart,
 and with all thy soul, and with all thy mind, and with all
 31 thy strength : this *is* the first commandment. And the
 second *is* like unto it, || Thou shalt love thy neighbour as

* Exod. iii. 6. † Matt. xxii. 35 ; Luke x. 25. ‡ Deut. vi. 4. || Lev. xix. 18.

Verse 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.

Verse 28. *Which is the first commandment*—The principal, and most necessary to be observed.

Verse 29. *The Lord our God is one Lord*—This is the foundation of the first commandment, yea, of all the commandments. The Lord our God, the Lord, the God of all men, is one God, essentially, though three persons. From this unity of God it follows, that we owe all our love to him alone.

Verse 30. *With all thy strength*—That is, the whole strength and capacity of thy understanding, will, and affections.

Verse 31. *The second is like unto it*—Of a like comprehensive nature ; comprising our whole duty to God. *There is no other moral, much less ceremonial, commandment greater than these.*

Verse 33. *To love him with all the heart*—To love and serve him with all the united powers of the soul in their utmost vigour. *And to love his neighbour as himself*—To maintain the same equitable and charitable temper and behaviour toward all men, as we, in like circumstances, would wish for from them toward ourselves, is a more necessary and important duty than the offering the most noble and costly sacrifices.

- thysself. There is no other commandment greater than these.
- 32 And the scribe said to him, Excellently well, Master, thou hast said the truth: for he is one; and there is no other but
- 33 he: And to love him with all the heart, and with all the understanding, and with all the mind, and with all the strength, and to love his neighbour as himself, is more than
- 34 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,
- 36 How say 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 hand, till I make thine
- 37 enemies thy footstool. David therefore himself calleth him Lord: how is he then his Son? And a great multitude heard him gladly.
- 38 ‡ And he said to them in his teaching, Beware of the scribes, who love to walk in long robes, and to be saluted in
- 39 the marketplaces, And the chief seats in the synagogues, and
- 40 the uppermost places at feasts: 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 money into the treasury: and many that

* Matt. xxii. 41; Luke xx. 41. † Psalm cx. 1. ‡ Matt. xxiii. 5;
 Luke xx. 46. || Luke xxi. 1.

Verse 34. *Jesus said to him, Thou art not far from the kingdom of God*—Reader, art not thou? Then go on: be a real Christian; else it had been better for thee to have been afar off.

Verse 38. *Beware of the scribes*—There was an absolute necessity for these repeated cautions. For, considering their inveterate prejudices against Christ, it could never be supposed the common people would receive the gospel till these incorrigible blasphemers of it were brought to just disgrace.

Yet he delayed speaking in this manner till a little before his passion, as knowing what effect it would quickly produce. Nor is this any precedent for us: we are not invested with the same authority.

Verse 41. *He beheld how people cast money into the treasury*—This treasury received the voluntary contributions of the worshippers who came up to the feast; which were given to buy wood for the altar, and other necessaries not provided for in any other way.

42 were rich cast in much. And a poor widow coming cast in
 43 two mites, which make a farthing. And calling to him his
 disciples he saith to them, Verily I say to you, That this
 poor widow hath cast in more than they all who have cast
 44 into the treasury : For they all did cast in of their abundance ;
 but she of her penury did cast in all that she had, even her
 whole living.

CHAP. XIII. 1 * And as he was going out of the temple, one of his disciples saith to him, Master, see what manner
 2 of stones, and what manner of buildings ! And Jesus answering said to him, Seest thou these great buildings ? there
 shall not be left one stone upon another, that shall not be
 3 thrown down. And as he sat on the mount of Olives over
 against the temple, Peter and James and John and Andrew
 4 asked him privately, Tell us when shall these things be ?
 and what *shall be* the sign when all these things shall be
 5 fulfilled ? And Jesus answering said, Take heed lest any
 6 deceive you : For many will come in my name saying, I am
 7 *he* ; and will deceive many. But when ye shall hear of wars
 and rumours of wars, be not troubled : for *it* must be ; but
 8 the end *is* not yet. For nation shall rise against nation, and
 kingdom against kingdom : and there shall be earthquakes
 in divers places, and there shall be famines and troubles :
 9 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 stand before rulers and kings
 10 for my sake, for a testimony to them. ‡ And the gospel
 11 must first be published among all nations. But when they
 shall hale you, and deliver *you* up, take no thought beforehand
 what ye shall speak, neither do ye premeditate : but whatso-

* Matt. xxiv. 1 ; Luke xxi. 5. † Luke xxi. 12. ‡ Matt. xxiv. 14.

Verse 43. *I say to you, that this poor widow hath cast in more than they all*—See what judgment is cast on the most specious outward actions by the Judge of all ! And how acceptable to him is the smallest which springs from self-denying love !

Verse 4. Two questions are here asked ; the one, concerning the destruction of Jerusalem ; the other, concerning the end of the world.

Verse 11. *The Holy Ghost* will help you. But do not depend on any other help ; for all the nearest ties will be broken.

- ever shall be given you in that hour, that speak : for it is not
 12 ye that speak, but the Holy Ghost. Now the brother shall
 betray the brother to death, and the father the son ; and
 children shall rise up against their parents, and cause them
 13 to be put to death. And ye shall be hated of all men for
 my name's sake : but he that endureth to the end, he shall
 be saved.
- 14 * But when ye shall see the abomination of desolation,
 spoken of by Daniel the prophet, standing where it ought
 not, (let him that readeth understand,) then let them that are
 15 in Judea flee to the mountains : And let not him that is on
 the housetop go down into the house, neither enter in, to take
 16 anything out of his house : And let not him that is in the
 17 field turn back to take up his garment. But woe to them
 that are with child, and to them that give suck in those days !
 18 And pray ye that your flight be not in the winter. For in
 19 those days shall be affliction, such as was not from the begin-
 ning of the creation which God created until now, neither
 20 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, Lo, here *is* Christ ; or, lo, *he is* there ; believe *it*
 22 not : For false Christs and false prophets shall rise, and shall
 show signs and wonders, to seduce, if possible, even the elect.
 23 But take ye heed : behold, I have foretold you all things.
 24 But in those days, after that tribulation, the sun shall be
 25 darkened, and the moon shall not give her light, And the
 stars of heaven shall be falling, and the powers that are in
 26 the heavens shall be shaken. And then shall they see the
 Son of Man coming in the clouds with great power and glory.

* Matt. xxiv. 15 ; Luke xxi. 20 ; Dan. ix. 27. † Matt. xxiv. 23.

Verse 14. *Where it ought not*—That place being set apart for sacred uses.

Verse 19. *In those days shall be affliction, such as was not from the beginning of the creation*—May it not be doubted, whether this be yet fully accomplished ? Is not much of this affliction still to come ?

Verse 20. *The elect*—The Christians. *Whom he hath chosen*—That is, hath taken out of, or separated from, the world, “through sanctification of the Spirit, and belief of the truth.” *He hath shortened*—That is, will surely shorten.

Verse 24. *But in those days*—Which immediately precede the end of the world. *After that tribulation*—Above described.

- 27 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 tender, and putteth forth leaves, ye know that summer
- 29 is nigh: So likewise when ye see these things come to pass,
- 30 know that he is nigh, *even* at the door. Verily I say to you, This generation shall in nowise pass, till all these things be
- 31 done. Heaven and earth shall pass away: but my words shall in nowise pass away.
- 32 But of that day or that hour knoweth no one, no, not the angels that are in heaven, neither the Son, but the Father.
- 33 † Take heed, watch and pray: for ye know not when the
- 34 time is. *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 the porter to
- 35 watch. Watch ye therefore: for ye know not when the master of the house cometh, at evening, or at midnight, or
- 36 at cockcrowing, or in the morning: Lest coming suddenly
- 37 he find you sleeping. And what I say to you I say to all, Watch.

CHAP. XIV. 1 || 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 2 subtilty, and put him to death. But they said, Not at the 3 feast, lest there be a tumult of the people. § And he being in Bethany in the house of Simon the leper, as he sat at

* Matt. xxiv. 32; Luke xxi. 29. † Matt. xxiv. 42; Luke xxi. 34.

‡ Matt. xxv. 14; Luke xix. 12. || Matt. xxvi. 1; Luke xxii. 1.

§ Matt. xxvi. 6.

Verse 29. *He is nigh*—The Son of Man.

Verse 30. *All these things*—Relating to the temple and the city.

Verse 32. *Of that day*—The day of judgment is often in the scriptures emphatically called *that day*. *Neither the Son*—Not as man: as man he was no more omniscient than omnipresent; but as God he knows all the circumstances of it.

Verse 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.

- table, there came a woman having an alabaster box of ointment of spikenard, very costly ; and shaking the box, she
 4 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 this ointment might have been sold for more than three hundred pence, and given to the
 6 poor. And they murmured at her. But Jesus said, Let her alone ; why trouble ye her ? she hath wrought a good work
 7 on me. For the poor ye have always with you, and when ye
 8 will, ye may do them good : but me ye have not always. She hath done what she could : she hath beforehand embalmed
 9 my body for the burial. Verily I say to you, Wheresoever this gospel shall be preached throughout the whole world, what she hath done shall be spoken of also for a memorial of her.
- 10 * And Judas Iscariot, one of the twelve, went to the chief
 11 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 that thou mayest eat the passover ?
 13 And he sendeth two of his disciples, and saith to them, Go ye into the city, and there shall meet you a man carrying a
 14 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 guestchamber, where I shall eat the passover with my
 15 disciples ? And he will show you a large upper room furnished : there make ready for us. And his disciples went
 16 forth, 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

* Matt. xxvi. 14 ; Luke xxii. 3. † Matt. xxvi. 17 ; Luke xxii. 7.
 ‡ Matt. xxvi. 20 ; Luke xxii. 14.

Verse 4. *Some had indignation*—Being incited thereto by Judas. *And said*—Probably to the woman.

Verse 10. *Judas went to the chief priests*—Immediately after this reproof, having anger now added to his covetousness.

Verse 13. *Go into the city, and there shall meet you a man*—It was highly seasonable for our Lord, to give them this additional proof both of his knowing all things, and of his influence over the minds of men.

Verse 15. *Furnished*—The word properly means, spread with carpets.

- 18 they sat and ate, Jesus said, Verily I say to you, One of you
 19 that eat with me will betray me. And they were sorrowful,
 and said to him one by one, Is it I? and another, Is it I?
 20 And he answering said to them, *It is* one of the twelve, that
 21 dippeth with me in the dish. The Son of Man indeed goeth
 as it is written of him: but woe 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 to them, and said, Take, eat: this is my body.
 23 And he took the cup, and, having given thanks, gave it
 24 them: and they all drank of it. And he said to them, This
 is my blood of the new testament, which is shed for many.
 25 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
 27 mount of Olives. And Jesus saith to them, Ye will all be
 offended at me this night: for it is written, † I will smite the
 28 shepherd, and the sheep shall be scattered. But after I am
 29 risen, I will go before you into Galilee. But Peter said to
 him, Though 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, before the cock crow twice, wilt deny me thrice.

* Matt. xxvi. 30; Luke xxii. 39; John xviii. 1. † Zec^h xiii. 7.

Verse 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.

Verse 25. *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die: the next wine I drink will not be earthly, but heavenly.

Verse 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 sunset is here called *this night*, is, verse 30, called *to-day*. The expression there is peculiarly significant: "Verily I say to thee, that thou" thyself, confident as thou art, "to-day," even within four-and-twenty hours; yea, "this night," or ever the sun be risen; nay, "before the cock crow twice," before three in the morning, "wilt deny me thrice." Our Lord doubtless spake so determinately, as knowing a cock would crow once before the usual time of cock-crowing. By chapter xiii. 35, it appears that the third watch of the night, ending at three in the morning, was commonly styled the cock-crowing.

- 31 But he said the more vehemently, If I must die with thee,
I will in nowise deny thee. In like manner also said they all.
- 32 * And they come to a place named Gethsemane: and he
33 saith to his disciples, Sit here, while I shall pray. And he
taketh with him Peter and James and John; and he began
34 to be sore amazed, and in deep anguish; And saith to them,
My soul is exceeding sorrowful, *even* to death: tarry ye here,
35 and watch. And going forward a little, he fell on the ground,
and prayed that, if it were possible, the hour might pass from
36 him. And he said, Abba, Father, all things *are* possible to
thee; take away this cup from me: yet not what I will, but
37 what thou wilt. And he cometh, and findeth them sleeping,
and saith to Peter, Simon, sleepest thou? couldst thou not
38 watch one hour? Watch and pray, lest ye enter into tempt-
ation. The spirit indeed *is* willing, but the flesh *is* weak.
39 And going away again he prayed, speaking the same words.
40 And returning he found them asleep again, (for their eyes
41 were heavy,) and they 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,
42 the Son of Man is betrayed into the hands of sinners. Rise
up, let us go; lo, he that betrayeth me is at hand.
- 43 † And immediately, while he yet spake, cometh up Judas,
one of the twelve, and with him a great multitude with
swords and clubs, from the chief priests and the scribes and
44 the elders. Now he that betrayed him had given them a
signal, saying, Whomsoever I shall kiss is he; seize, and
45 lead him away safely. And when he was come, he goeth
straightway to him, and saith, Master, master; and kissed

* Matt. xxvi. 36. † Matt. xxvi. 47; Luke xxii. 47; John xviii. 2.

Verse 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.

Verse 36. *Abba, Father*—St. Mark seems to add the word *Father*, by way of explication.

Verse 37. *Saith to Peter*—The zealous, the confident Peter.

Verse 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.

46 him. And they laid their hands on him, and took him.
 47 * And one of them that stood by, drawing a sword, smote
 48 the servant of the high priest, and cut off his ear. And
 Jesus answering said to them, Are ye come out 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
 50 scriptures must be fulfilled. Then they all forsook him,
 51 and fled. And a certain young man followed him, having a
 linen cloth cast about his naked body; and the young men
 52 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 assembled all the chief priests and the elders and the
 54 scribes. And Peter followed him afar off, even into the
 palace of the high priest: and sat with the servants, and
 55 warmed himself at the fire. ‡ Then the chief priests and all
 the council sought for evidence against Jesus to put him to
 56 death; and found none. For many bore false witness against
 57 him, but their evidences were not sufficient. And certain
 58 men arising bore false witness against him, saying, We
 heard him say, I will destroy this temple made with hands,
 and in three days I will build another made without hands.

* Matt. xxvi. 51; Luke xxii. 49; John xviii. 10. † Matt. xxvi. 57;
 Luke xxii. 54; John xviii. 12. ‡ Matt. xxvi. 59.

Verse 51. *A young man*—It does not appear that he was one of Christ's disciples. Probably hearing an unusual noise, he started up out of his bed, not far from the garden, and ran out with only the sheet about him, to see what was the matter. *And the young men laid hold on him*—Who was only suspected to be Christ's disciple; but could not touch them who really were so.

Verse 55. *All the council sought for witness, and found none*—What an amazing proof of the over-ruling providence of God, considering both their authority and the rewards they could offer, that no two consistent witnesses could be procured, to charge him with any gross crime!

Verse 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 fifty-ninth verse.

Verse 58. *We heard him say*—It is observable, 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, though silent, attestation of the unexceptionable manner wherein he had behaved through the whole course of his public ministry.

59 And neither so was their evidence sufficient. Then the high priest, rising up in the midst, asked Jesus, saying,
 60 Answerest thou nothing? what is it that these witness
 61 against thee? * But he held his peace, and answered nothing. Again the high priest asked him, and said to him,
 62 Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven.
 63 Then the high priest rent his clothes, and saith, What farther need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to
 64 be worthy of 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 servants smote him with the palms of their hands.
 66 † And as Peter was in the hall below, there cometh one
 67 of the maids of the high priest: And seeing Peter warming himself, she looked on him, and said, Thou wast also with
 68 Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou meanest. And he went out
 69 into the porch; and the cock crew. And the maid, seeing him again, said to them that stood by, This is *one* of them.
 70 And he denied it again. And a little after, those that stood by said again to Peter, Surely thou art *one* of them: for
 71 thou art a Galilean, and thy speech agreeth *thereto*. Then he began to curse and to swear, I know not this man of
 72 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.

CHAP. XV. 1 ‡ And straightway in the morning the chief priests having consulted with the elders and scribes and the whole council, having bound Jesus, carried *him* away, 2 and delivered *him* to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering said to him,

* Matt. xxvi. 63; Luke xxii. 67. † Matt. xxvi. 69; Luke xxii. 56; John xviii. 25. ‡ Matt. xxvii. 1, 2; Luke xxii. 66; xxiii. 1; John xviii. 28.

Verse 72. *And he covered his head*—Which was an usual custom with mourners, and was fitly expressive both of grief and shame.

3 Thou sayest *it*. * And the chief priests accused him of
 4 many things. And Pilate asked him again, saying, Answerest
 thou nothing? behold how many things they witness against
 5 thee. But Jesus answered nothing any more; so that Pilate
 6 marvelled. Now at every feast he released to them one
 7 prisoner, whomsoever they would. And there was *one* named
 Barabbas, who lay bound with them that had made insurrec-
 tion with him, who had committed murder in the insurrection.
 8 And the multitude crying aloud asked *him to do* as he had
 9 ever done for them. And Pilate answered them, saying,
 10 Will ye that I release to you the king of the Jews? For he
 11 knew that the chief priests had delivered him for envy. But
 the chief priests stirred up the people *to ask*, that he would
 12 rather release Barabbas to them. And Pilate answering said
 to them again, What will ye then that I do *to him* whom ye
 call the king of the Jews? And they cried out again,
 13 Crucify him. Then Pilate said to them, Why, what evil
 14 hath he done? But they cried out the more exceedingly,
 15 Crucify him. And Pilate, willing to satisfy the people,
 released Barabbas to them, and having scourged Jesus,
 delivered *him* to be crucified.
 16 † And the soldiers led him away into the hall called Præ-
 17 torium; and call together the whole troop. And they clothe
 him with purple, and having platted a crown of thorns, put
 18 it about his *head*, And they saluted him, Hail, King of the
 19 Jews! And they smote him on the head with a cane, and
 spit upon him, and bowing their knees did him homage.

* Matt. xxvii. 12. † Matt. xxvii. 27; John xix. 2.

Verse 7. *Insurrection*—A crime which the Roman governors, and Pilate in particular, were more especially concerned and careful to punish.

Verse 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 enrages those whom he seeks to appease, by so unseasonably repeating that title, *the king of the Jews*, which he could not but know was so highly offensive to them.

Verse 16. *Prætorium*—The inner hall, where the Prætor, a Roman magistrate, used to give judgment. But St. John calls the whole palace by this name.

Verse 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.

- 20 * And when they had mocked him, they took the purple robe
 21 from him, and put his own clothes on him, and led him out
 to crucify him. And they compel one Simon a Cyrenian,
 who was passing by, coming out of the country, the father of
 Alexander and Rufus, to bear his cross.
- 22 † And they bring him to the place Golgotha, which is,
 23 being interpreted, the place of a skull. And they gave him
 to drink wine mingled with myrrh: but he received *it* not.
- 24 And when they had crucified him, they part his garments,
 25 casting lots upon them, what every man should take. And
 26 it was the third hour when they crucified him. And there
 was an inscription of his accusation written over, THE
 27 KING OF THE JEWS. And with him they crucify
 two thieves; one on his right hand, and one on his left.
- 28 And the scripture was fulfilled, which saith, ‡ And he was
 29 numbered with the transgressors. || And they that passed
 by reviled him, wagging their heads, and saying, Ah, thou
 30 that destroyest the temple, and buildest *it* in three days, Save
 31 thyself, and come down from the cross. In like manner
 also the chief priests mocking said to one another with the
 32 scribes, He saved others; cannot he save himself? Let the
 Christ the king of Israel come down now from the cross, that
 we may see and believe. They also that were crucified with
 33 him reviled him. § And when the sixth hour was come,
 there was darkness over all the earth until the ninth hour.
- 34 And at the ninth hour Jesus cried with a loud voice, Eloi,
 Eloi, lama sabachthani? which is, being interpreted, My
 35 God, my God, why hast thou forsaken me? And some of
 them that stood by, hearing it, said, Behold, he calleth
 36 Elijah. And one ran, and filling a sponge with vinegar put

* Matt. xxvii. 31; John xix. 16. † Matt. xxvii. 33; Luke xxiii. 33;
 John xix. 17. ‡ Isaiah liii. 12. || Matt. xxvii. 39. § Matt. xxvii. 45;
 Luke xxiii. 44.

Verse 21. *The father of Alexander and Rufus*—These were afterwards two eminent Christians, and must have been well known when St. Mark wrote.

Verses 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.

Verse 34. *My God, my God, why hast thou forsaken me*—Thereby claiming God as his God; and yet lamenting his Father's withdrawing the tokens of his love, and treating him as an enemy, while he bare our sins.

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
39 to the bottom. And the centurion, who stood overagainst
him, seeing that having so cried he expired, said, Truly this
40 man was the Son of God. There were also women beholding
from afar; among whom was Mary Magdalene, and Mary
the mother of James the less and of Joses, and Salome;
41 (Who also, when he was in Galilee, followed him, and
served him;) and many other women who had come up with
him to Jerusalem.

42 † And the evening being now come, because it was the
43 preparation, that is, the day before the sabbath, Joseph of
Arimathea, an honourable counsellor, who also himself waited
for the kingdom of God, came, and went in boldly to
44 Pilate, and asked the body of Jesus. And Pilate marvelled
that he was dead already: and calling to him the centurion,
45 he asked if he had been any while dead. And when he
46 knew *it* of the centurion, 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 beheld where he was laid.

CHAP. XVI. 1 † And when the sabbath was over, Mary
Magdalene, and Mary *the mother* of James, and Salome,
had bought spices, that they might come and embalm him.

* Matt. xxvii. 50; Luke xxiii. 46; John xix. 30. † Matt. xxvii. 57;
Luke xxiii. 50; John xix. 38. † Matt. xxviii. 1; Luke xxiv. 1;
John xx. 1.

Verse 41. *Who served him*—Provided him with necessaries.

Verse 42. *Because it was the day before the sabbath*—And the bodies
might not hang on the sabbath day: therefore they were in haste to have
them taken down.

Verse 43. *Honourable*—A man of character and reputation. *A Coun-
sellor*—A member of the sanhedrim. *Who waited for the kingdom of God*
—Who expected to see it set up on earth.

Verse 46. *He rolled a stone*—By his servants. It was too large for him
to roll himself.

- 2 And very early in the morning, the first day of the week,
 3 they came to the sepulchre, at the rising of the sun. And
 they said one to another, Who shall roll us away the stone
 4 from the door of the sepulchre? (for it was very great.) And
 5 looking up, they saw that the stone was rolled away: And
 entering into the sepulchre, they saw a young man sitting on
 the right side, clothed in a white robe; and they were
 6 affrighted. He saith to them, Be not affrighted: ye seek
 Jesus of Nazareth, who was crucified: he is risen; he is not
 7 here: behold the place where they laid him. But go, tell
 his disciples and Peter, He goeth before you into Galilee:
 8 there shall ye see him, as he said to you. And going out,
 they fled from the sepulchre; for they trembled and were
 amazed: and they said nothing to any; for they were afraid.
 9 * Now when Jesus was risen early the first day of the week,
 he appeared first to Mary Magdalene, out of whom he had
 10 cast seven devils. † She went and told them that had been
 11 with him, as they mourned and wept. But they, hearing
 that he was alive, and had been seen of her, believed not.
 12 ‡ After that he appeared in another form unto two of them,
 13 as they were walking, going into the country. And they went
 14 and told *it* to the rest: neither believed they them. || After-
 wards he appeared to the eleven sitting at meat, and upbraided
 them with their unbelief and hardness of heart, because they
 believed not them who had seen him when he was risen.
 15 And he said to them, § Go ye into all the world, and

* John xx. 11. † Luke xxiv. 9; John xx. 18. ‡ Luke xxiv. 13.
 || Luke xxiv. 36; John xx. 19. § Matt. xxviii. 18.

Verse 2. *At the rising of the sun*—They set out “while it was yet dark,” and came within sight of the sepulchre, for the first time, just as it grew light enough to discern that the stone was rolled away. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. But by the time Mary had called Peter and John, and they had viewed the sepulchre, the sun was rising.

Verse 3. *Who shall roll us away the stone*—This seems to have been the only difficulty they apprehended. So they knew nothing of Pilate’s having sealed the stone, and placed a guard of soldiers there.

Verse 7. *And Peter*—Though he so oft denied his Lord. What amazing goodness was this!

Verse 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.

Verse 15. *Go ye into all the world, and preach the gospel to every creature*

- 16 preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be
 17 damned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with
 18 new tongues; They shall take up serpents; and if they drink any deadly thing, it shall in nowise hurt them; they shall lay hands on the sick, and they shall recover.
- 19 * So then the Lord, after he had spoken to them, was received up into heaven, and sat on the right hand of God.
 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

* Luke xxiv. 50.

—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.

Verse 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.

Verse 17. *And these signs shall follow them that believe*—An eminent author subjoins, “That believe with that very faith mentioned in the preceding verse.” (Though it is certain that a man may work miracles, and not have saving faith, Matt. vii. 22, 23.) “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; although in many, both because of their own littleness of faith, and because the world is unworthy, that power is not exerted. Miracles in the beginning were helps to faith; now also they are the objects of it. At Leonberg, in the memory of our fathers, a cripple that could hardly move with crutches, while the Dean was preaching on this very text, was in a moment made whole.” *Shall follow*—The word and faith must go before. *In my name*—By my authority committed to them. Raising the dead is not mentioned. So our Lord performed even more than he promised.

Verse 18. *If they drink any deadly thing*—But not by their own choice. God never calls us to try any such experiments.

Verse 19. *The Lord*—How seasonably is he called by this title! *After he had spoken to them*—For forty days.

Verse 20. *They preached everywhere*—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.

NOTES

ON

THE GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I. 1 FORASMUCH as many have undertaken to compose a narrative of the facts which have been fully 2 confirmed among us, Even as they who were eyewitnesses and ministers of the word from the beginning delivered 3 them to us : It seemed good to me also, having accurately traced all things from their first rise, to write unto thee in 4 order, most excellent Theophilus, That thou mayest know the certainty of those things, wherein thou hast been instructed.

Verses 1—4. 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 eyewitnesses themselves, and ministers of the word.

Verse 3. *To write in order*—St. Luke 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. *Most excellent Theophilus*—This was the appellation usually given to Roman governors. Theophilus (as the ancients 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.

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 |
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2. Casts out a devil,	33—37
3. Heals many sick,	38—41
4. Teaches everywhere,	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,	
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2. The calling of Levi ; eating with publicans and sinners,	27—32
3. The question concerning fasting,	33—39
4. The plucking the ears of corn,	C. vi. 1— 5
5. The withered hand restored ; snares laid,	6—11
3. Actions having various effects on various persons,	
1. Upon the apostles,	12—16
2. Upon other hearers,	17—49
3. Upon the centurion,	C. vii. 1—10
4. Upon the disciples of John :	
The occasion ; the young man raised,	11—18
The message and answer,	18—23
The reproof of them that believed not John,	24—35
5. Upon Simon and the penitent sinner,	36—50
6. Upon the women that ministered to him,	C. viii. 1— 3
7. Upon the people,	4—18
8. Upon his mother and brethren,	19—21
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2. The apostles sent,	C. ix. 1— 6
3. Herod's doubting,	7— 9
4. The relation of the apostles,	10
5. The earnestness of the people ; our Lord's benignity ; five thousand fed,	11—17
C. The preparation for his passion :	
a. A recapitulation of the doctrine concerning his person ; his passion foretold,	18—27
b. His transfiguration ; the lunatic healed ; his passion again foretold ; humility enjoined,	28—50

- c. His great journey to Jerusalem, which we may divide into eighteen intervals :—
1. The inhospitable Samaritans borne with, 51—57
 2. In the way, improper followers repelled; proper ones pressed forward, 57—62
 3. Afterward, the seventy sent, and received again, C. x. 1—24
And the scribe taught to love his neighbour, by the example of the good Samaritan, 25—37
 4. In Bethany, Mary preferred before Martha, 38—42
 5. In a certain place; the disciples taught to pray, C. xi. 1—13
A devil cast out, and the action defended, 14—26
The acclamation of the woman corrected, 27—28
Those who desire a sign reprovèd, 29—36
 6. In a certain house; the scribes and pharisees censured, 37—54
 7. Our Lord's discourse to his disciples, C. xii. 1—12
to one that interrupts him, 13—21
to his disciples again, 22—40
to Peter, 41—53
to the people, 54—59
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A woman healed on the sabbath, 10—21
 9. The fewness of them that are saved, 22—30
 10. Herod termed a fox; Jerusalem reprovèd, 31—35
 11. In the pharisee's house; He cures the dropsy on the sabbath; C. xiv. 1—6
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hospitality, 12—14
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 12. Joy over repenting sinners defended, and C. xv. 1—10
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The pharisees reprovèd; and warned by the story of the rich man and Lazarus, 14—18
19—31
 13. Cautions against scandals, C. xvii. 1—4
The faith of the apostles increased, 5—10
 14. In the confines of Samaria and Galilee; He heals ten lepers, 11—19
 15. 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
 16. Blesses little children, 15—17
Answers the rich young man, 18—27
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D. Transactions at Jerusalem.	
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- e. His resurrection made known,
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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 daughters of Aaron, and her name *was*
 6 Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord
 7 blameless. And they had no child, because Elizabeth was
 8 barren, and they were both advanced in years. And while he executed the priest's office before God, in the order of his
 9 course, According to the custom of the priest's office, his lot was to burn the incense going into the temple of the Lord.
 10 And the whole multitude of the people were praying without
 11 at the time of the incense. And there appeared to him an angel of the Lord standing on the right side of the altar of
 12 incense. And Zacharias seeing *him* was troubled, and fear
 13 fell upon him. But the angel said to him, Fear not, Zacha-

Verse 5. *The course of Abia*—The priests were divided into twenty-four courses, of which that of Abia was the eighth. 1 Chron. xxiv. 10. Each course ministered in its turn, for seven days, from sabbath to sabbath. And each priest of the course, or set in waiting, had his part in the temple service assigned him by lot.

Verse 6. *Walking in all the moral commandments and ceremonial ordinances blameless*—How admirable a character ! May our behaviour be thus unblamable, and our obedience thus sincere and universal !

Verse 10. *The people were praying without at the time of the incense*—So the pious Jews constantly did. And this was the foundation of that elegant figure by which prayer is in scripture so often compared to incense. Perhaps one reason of ordaining incense might be to intimate the acceptableness of the prayer that accompanied it ; as well as to remind the worshippers of that " sacrifice of a sweet-smelling savour," which was once to be " offered to God " for them, and of that incense which is continually " offered with the prayers of the saints, upon the golden altar that is before the throne." Rev. viii. 3, 4.

Verse 12. *Zacharias was troubled*—Although he was accustomed to converse with God, yet we see he was thrown into a great consternation at the appearance of his angelic messenger, nature not being able to sustain the sight. Is it not then an instance of the goodness as well as the wisdom of God, that the services which these heavenly spirits render us are generally invisible ?

Verse 13. *Thy prayer is heard*—Let us observe with pleasure, that the

rias: for thy prayer is heard; and thy wife Elizabeth shall
 14 bear thee a son, and thou shalt call his name 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 Ghost, even from his mother's womb.
 16 And many of the children of Israel shall he turn to the Lord
 17 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
 18 make ready a people prepared for the Lord. And Zacharias
 said to the angel, Whereby shall I know this? for I am an

prayers of pious worshippers come up with acceptance before God; to whom no costly perfume is so sweet as the fragrancy 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 and favour of Jehovah;” a name well suiting the person who was afterwards so highly in favour with God, and endowed with abundance of grace; and who opened a way to the most glorious dispensation of grace in the Messiah's kingdom. And so Zacharias'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 forerunner.

Verse 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.

Verse 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.

Verse 17.—*He shall go before him*, Christ, *in the power and spirit of Elijah*—With the same integrity, courage, austerity, and fervour; and the same power of God attending his word. *To turn the hearts of the fathers to the children*—To reconcile those that are at variance, to put an end to the most bitter quarrels, such as are very frequently those between the nearest relations. *And the hearts of the disobedient to the wisdom of the just*—And the most obstinate sinners to true wisdom, which is only found among them that are righteous before God.

Verse 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 inquired concerning the manner of it.

19 old man, and my wife advanced in years. And the angel answering said to him, I am Gabriel, that stand in the presence of God : and am sent to speak to thee, and to show
 20 thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, till the day that these things are done, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for
 21 Zacharias, and marvelled that he tarried so long in the temple. And coming out he could not speak to them : and they perceived that he had seen a vision in the temple : for
 22 he beckoned to them, and remained speechless. And when the days of his ministration were accomplished, he went to
 23 his own house. And after these days his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the Lord done to me, in the days wherein he looked upon
 24 me, to take away my reproach among men.
 26 And in the sixth month the angel Gabriel was sent from
 27 God to a city of Galilee, named Nazareth, To a virgin of the house of David, espoused to a man whose name was

Verse 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. There seems to be a remarkable gradation in the words, enhancing the guilt of Zacharias's unbelief. As if he had said, I am Gabriel, an holy angel of God ; yea, one of the highest order. Not only so, but am now peculiarly sent from God ; and that with a message to thee in particular. Nay, and to show thee glad tidings, such as ought to be received with the greatest joy and readiness.

Verse 20. *Thou shalt be dumb*—The Greek word signifies *deaf*, as well as dumb ; and it seems plain that he was as unable to hear as he was to speak ; for his friends were obliged to make signs to him, that he might understand them, verse 62.

Verse 21. *The people were waiting*—For him to come and dismiss them, as usual, with the blessing.

Verse 24. *Hid herself*—She retired from company, that she might have the more leisure to rejoice and bless God for his wonderful mercy.

Verse 25. *He looked upon me, to take away my reproach*—Barrenness was a great reproach among the Jews ; because fruitfulness was promised to the righteous.

Verse 26. *In the sixth month*—After Elizabeth had conceived.

Verse 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.

28 Joseph ; and the virgin's name *was* Mary. And the angel coming in to her said, Hail, thou highly favoured, the Lord
 29 *is* with thee : blessed *art* thou among women. But she seeing *him* was troubled at his saying, and reasoned what
 30 manner of salutation this should be. And the angel said to her, Fear not, Mary : for thou hast found favour with
 31 God. And, behold, thou shalt conceive in thy womb, and
 32 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 shall give him the throne of his father David :
 33 And he shall reign over the house of Jacob for ever ; and of
 34 his kingdom there shall be no end. Then said Mary to the
 35 angel, How shall this be, seeing I know not a man ? And the angel answering said to her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born shall
 36 be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age : and this is the

Verse 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,” verse 30, is no more than was said of Noah, Moses, and David. “The Lord is with thee,” was said to Gideon, Judges vi. 12 ; and, “Blessed shall she be above women,” of Jael, Judges v. 24. This salutation gives no room for any pretence of paying adoration to the virgin ; as having no appearance of a prayer, or of worship offered to her.

Verse 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.

Verse 33. *He shall reign over the house of Jacob*—In which all true believers are included.

Verse 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*.

Verse 36. *And, behold, thy cousin Elizabeth*—Though Elizabeth 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.

37 sixth month with her who was called barren. For with God
38 nothing shall be impossible. And Mary said, Behold the
handmaid of the Lord; be it unto me according to thy word.
And the angel departed from her.

39 And Mary arose in those days, and went with haste into
40 the hill country, into a city of Judah; And entered into the
41 house of Zacharias, and saluted Elizabeth. And when Eliza-
beth heard the salutation of Mary, the babe leaped in her
42 womb; and Elizabeth was filled with the Holy Ghost: And
cried with a loud voice, and said, Blessed *art* thou among
43 women, and blessed *is* the fruit of thy womb. And whence
is this to me, that the mother of my Lord should come to
44 me? For, lo, when the voice of thy salutation sounded in
45 my ears, the babe leaped in my womb for joy. And happy
is she that believed: for there shall be a performance of those
46 things which were told her from the Lord. And Mary said,
47 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 handmaid: for, behold, from henceforth all generations
49 shall call me blessed. For he that is mighty hath done to

Verse 38. *And Mary said, Behold the handmaid of the Lord*—It is not improbable, that this time of the virgin's humble faith, consent, and expectation, might be the very time of her conceiving.

Verse 39. *A city of Judah*—Probably Hebron, which was situated in the hill country of Judea, and belonged to the house of Aaron.

Verse 41. *When Elizabeth 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.

Verse 45. *Happy is she that believed*—Probably she had in her mind the unbelief of Zacharias.

Verse 46. *And Mary said*—Under a prophetic impulse, several things, which perhaps she herself did not then fully understand.

Verse 47. *My spirit hath rejoiced in God my Saviour*—She seems to turn her thoughts here to Christ himself, who was to be born of her, as the angel had told her, he should be the Son of the Highest, whose name should be Jesus, the Saviour. And she rejoiced in hope of salvation through faith in him, which is a blessing common to all true believers, more than in being his mother after the flesh, which was an honour peculiar to her. And certainly she had the same reason to rejoice in God her Saviour that we have. Because he had *regarded the low estate of his handmaid*—In like manner has he regarded our low estate; and vouchsafed to come and save her and us, when we were reduced to the lowest estate of sin and misery.

50 me great things; and holy is his name. And his mercy is
 51 on them that fear him from generation to generation. He
 hath wrought strength with his arm; he hath scattered the
 52 proud in the imagination of their hearts. He hath put down
 the mighty from *their* thrones, and exalted them of low degree.
 53 He hath filled the hungry with good things; but sent the
 54 rich empty away. He hath helped his servant Israel, in
 55 remembrance of *his* mercy; As he spoke to our fathers, to
 56 Abraham, and to his seed for ever. And Mary abode with
 her about three months, and returned to her own house.
 57 Now Elizabeth's full time came that she should be
 58 delivered; and she brought forth a son. And her neighbours
 and relations heard that the Lord had showed great mercy
 59 upon her; and they rejoiced with her. And on the eighth
 day they came to circumcise the child; and they called him
 60 Zacharias, after the name of his father. But his mother
 61 answering said, Nay; but he shall be called John. And they
 said to her, There is none of thy kindred that is called by
 62 this name. And they made signs to his father, what he would
 63 have him called. And asking for a writing tablet he wrote,
 64 saying, His name is John. And they marvelled all. And
 immediately his mouth was opened, and his tongue *loosed*,
 65 and he spake, blessing God. And fear came on all that
 dwelt round about them: and all these things were noised
 66 abroad in all the hill country of 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 with him.

Verse 51. *He hath wrought strength with his arm*—That is, he hath shown 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.

Verse 52. *He hath put down the mighty*—Both angels and men.

Verse 54. *He hath helped his servant Israel*—By sending the Messiah.

Verse 55. *To his seed*—His spiritual seed; all true believers.

Verse 56. *Mary returned to her own house*—And thence soon after to Bethlehem.

Verse 60. *His mother said*—Doubtless by revelation, or a particular impulse from God.

Verse 66. *The hand of the Lord*—The peculiar power and blessing of God.

Verse 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.

67 And his father Zacharias was filled with the Holy Ghost, and
 68 prophesied, saying, Blessed be the Lord God of Israel; for
 69 he hath visited and redeemed his people, And hath raised up
 an horn of salvation for us in the house of his servant David:
 70 As he spake by the mouth of his holy prophets, who have
 71 been since the world began: That we should be saved from
 72 our enemies, and from the hand of all that hate us; To per-
 form the mercy *promised* to our fathers, and to remember
 73 his holy covenant; The oath which he sware to our father
 74 Abraham, That he would grant us, being delivered out of
 75 the hand of our enemies, to serve him without fear, In holi-
 ness and righteousness before him, all the days of our life.
 76 And thou, child, shalt be a prophet of the Highest: for thou
 77 shalt go before the face of the Lord to prepare his ways; To
 give knowledge of salvation to his people by the remission of
 78 their sins, Through the tender mercy of our God; whereby
 79 the dayspring from on high hath visited us, To shine on
 them that sit in darkness and in the shadow of death, to
 80 direct our feet into the way of peace. And the child grew,
 and waxed strong in spirit, and was in the deserts till the day
 of his being shown to Israel.

CHAP. II. 1 And in those days there went out a decree
 from Augustus Cæsar, that all the world should be enrolled.

Verse 69. *An horn*—Signifies honour, plenty, and strength. *An horn of salvation*—That is, a glorious and mighty Saviour.

Verse 70. *His prophets, who have been since the world began*—For there were prophets from the very beginning.

Verse 74. *To serve him without fear*—Without any slavish fear. Here is the substance of the great promise, that we shall be always holy, always happy; that being delivered from Satan and sin, from every uneasy and unholy temper, we shall joyfully love and serve God, in every thought, word, and work.

Verse 76. *And thou, child*—He now speaks to John; yet not as a parent, but as a prophet.

Verse 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.

Verse 78. *The dayspring*—Or the rising sun; that is, Christ.

Verse 1. *That all the world should be enrolled*—That all the inhabitants,

- 2 (Now this first enrolment was made when Cyrenius was
 3 governor of Syria.) And all went to be enrolled, every one
 4 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 Bethlehem ; (because he was of the family and
 5 household of David;) To be enrolled with Mary his
 6 espoused wife, being with child. And while they were there,
 7 the days were fulfilled that she should be delivered. * And
 she brought forth her son, the firstborn, 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
 9 the field, and keeping watch over their flock by night. And,
 lo, an angel of the Lord came upon them, and the glory of
 the Lord shone round about them : and they were sore
 10 afraid. And the angel said to them, Fear not : for, behold,
 I bring you good tidings of great joy, which shall be to all
 11 people. For to you is born this day in the city of David a
 12 Saviour, who is Christ the Lord. And this *shall be* a sign
 to you : Ye shall find the babe wrapped in swaddling
 13 clothes, lying in a manger. And suddenly there was with
 the angel a multitude of the heavenly host praising God,
 14 and saying, Glory to God in the highest, and on earth
 peace, good-will toward men.

* Matt. i. 25.

male and female, of every town in the Roman empire, with their families and estates, should be registered.

Verse 2. *When Cyrenius was governor of Syria*—When Publius Sulpicius Quirinus governed the province of Syria, in which Judea was then included.

Verse 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.

Verse 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.

Verse 11. *To you*—Shepherds ; Israel ; mankind.

Verse 14. *Glory to God in the highest, on earth peace, good-will toward men*—The shouts of the multitude are generally broken into short sentences. This rejoicing acclamation strongly represents the piety and benevolence of these heavenly spirits : as if they had said, Glory be to

15 And when the angels were gone away from them into heaven, the shepherds said one to another, Let us go to Bethlehem, and see this thing which is done, which the
16 Lord hath made known to us. And they came with haste, and found Mary and Joseph, and the babe lying in the man-
17 ger. And having seen *it*, they made known abroad the saying which was told them concerning this child. And all that heard wondered at the things which were told them by
19 the shepherds. But Mary kept all these things, comparing
20 them together in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

21 And when eight days were fulfilled to circumcise the child, his name was called Jesus, which was named of the angel before he was conceived in the womb.

22 And when the days of purification were fulfilled according to the law of Moses, they brought him up to Jerusalem, to
23 present him to the Lord; (As it is written in the law of the Lord, * Every male that openeth the womb shall be holy to
24 the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, † A pair of turtle doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem whose name was Simeon; and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon

* Exod. xiii. 2. † Lev. xii. 8.

God in the highest heavens: let all the angelic legions resound his praises. For with the Redeemer's birth, peace and all kind of happiness come down to dwell on earth: yea, the overflowings of divine good-will and favour are now exercised toward men.

Verse 20. *For all the things that they had heard*—From Mary. *As it was told them*—By the angels.

Verse 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.

Verse 22. *The days*—The forty days prescribed, Lev. xii. 2—4.

Verse 24. *A pair of turtle doves, or two young pigeons*—This offering sufficed for the poor.

Verse 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.

26 him. And it had been revealed to him by the Holy Ghost,
 27 that he should not see death, before he had seen the Lord's
 27 Christ. And he came by the Spirit into the temple : and
 when his parents brought in the child Jesus, to do for him
 28 after the custom of the law, He took him up in his arms,
 29 and blessed God, and said, Lord, now lettest thou thy ser-
 30 vant depart in peace, according to thy word : For mine eyes
 31 have seen thy salvation, Which thou hast prepared before
 32 the face of all people ; A light revealed to the gentiles, and
 33 the glory of thy people Israel. And Joseph and his mother
 34 marvelled at those things which were spoken of him. And
 Simeon blessed them, and said to Mary his mother, Behold,
 this child is set for the fall and rising again of many in
 35 Israel ; and for a sign which shall be spoken against ; (Yea,
 and a sword shall pierce through thy own soul also ;) that
 the thoughts of many hearts may be revealed.

36 And there was *one* Anna, a prophetess, the daughter of
 Phanuel, of the tribe of Asher : she was far advanced in
 years, having lived with an husband seven years from her
 37 virginity : And she was a widow of about fourscore and four
 years, who departed not from the temple, but served *God*
 38 with fastings and prayers night and day. And she coming

Verse 27. *By the Spirit*—By a particular revelation or impulse from him.

Verse 30. *Thy salvation*—Thy Christ, thy Saviour.

Verse 32. *And the glory of thy people Israel*—For after the gentiles are enlightened, “ all Israel shall be saved.”

Verse 33. *Joseph and his mother marvelled at those things which were spoken*—For they did not yet thoroughly understand them.

Verse 34. *Simeon blessed them*—Joseph and Mary. *This child is set for the fall and rising again of many*—That is, he will be “ a savour of death ” to some, to unbelievers ; “ a savour of life ” to others, to believers. *And for a sign which shall be spoken against*—A sign from God, yet rejected of men : but the time for declaring this at large was not yet come. *That the thoughts of many hearts may be revealed*—The event will be, that, by means of that contradiction, the inmost thoughts of many, whether good or bad, will be made manifest.

Verse 35. *A sword shall pierce through thy own soul*—So it did, when he suffered ; particularly at his crucifixion.

Verse 37. *Fourscore and four years*—These were the years of her life, not her widowhood only. *Who departed not from the temple*—Who attended there at all the stated hours of prayer. *But served God with 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.

Verse 38. *To all that were waiting for redemption*—The sceptre now

in at that hour gave thanks to the Lord, and spake of him
 39 to all that were waiting for redemption in Jerusalem. And
 when they had performed all things according to the law of
 the Lord, they returned into Galilee, to their own city Naza-
 40 reth. 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
 42 of the passover. And when he was twelve years old, they
 43 went up to Jerusalem after the custom of the feast. And
 when they had fulfilled the days, as they returned, the child
 Jesus tarried behind in Jerusalem ; and Joseph and his
 44 mother knew *it* not. But supposing him to be in the com-
 pany, they went a day's journey ; and sought him among
 45 *their* kinsfolk, and among *their* acquaintance. And not
 finding him, they went back to Jerusalem, seeking him.
 46 And after three days they found him in the temple, sitting
 in the midst of the doctors, both hearing them, and asking

appeared to be departing from Judah, though it was not actually gone ; Daniel's weeks were plainly near their period ; and the revival of the spirit of prophecy, together with the memorable occurrences relating to the birth of John the Baptist and of Jesus, could not but encourage and quicken the expectation of pious persons at this time.

Let the example of these aged 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.

Verse 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.

Verse 43. *The child Jesus*—St. Luke describes in order Jesus " the fruit of the womb," i. 42 ; " an infant," ii. 12 ; " a little child," verse 40 ; " a child " here ; and afterwards " a man." So our Lord passed through and sanctified every stage of human life. Old age only did not become him.

Verse 44. *Supposing him to have been in the company*—As the men and women usually travelled in distinct companies.

Verse 46. *After three days*—The first day was spent in their journey, the second in their return to Jerusalem, and the third in searching for him there. *They found him in the temple*—In an apartment of it. *Sitting*

47 them questions. And all that heard him were astonished
 48 at his understanding and answers. And seeing him, they
 were amazed: and his mother said to him, Son, why hast
 thou done thus to us? behold, thy father and I have sought
 49 thee sorrowing. And he said to them, Why sought ye me?
 knew ye not that I must be about my Father's business?
 50 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 to them: but his mother kept all these things in
 52 her heart. And Jesus increased in wisdom and stature, and
 in favour with God and man.

CHAP. III. 1 * Now in the fifteenth year of the reign
 of Tiberius Cæsar, Pontius Pilate being governor of Judea,
 and Herod being tetrarch of Galilee, and his brother Philip
 tetrarch of Iturea and of the region of Trachonitis, and

* Matt. iii. 1; Mark i. 1.

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.

Verse 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.

Verse 50. It is observable, that Joseph is not mentioned after this time, whence it is probable, he did not live long after.

Verse 52. *Jesus increased in wisdom*—As to his human nature. *And in favour with God*—In proportion to that increase. It plainly follows, that though a man were pure, even as Christ was pure, still he would have room to increase in holiness, and, in consequence thereof, to increase in the favour as well as in the love of God.

Verse 1. *The fifteenth year of Tiberius*—Reckoning from the time when Augustus made him his colleague in the empire. *Herod being tetrarch in 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;

2 Lysanias tetrarch of Abilene, Annas being the high priest and
 Caiaphas, the word of God came to John the son of Zacha-
 3 rias in the wilderness. And he came into all the country
 about Jordan, preaching the baptism of repentance for the
 4 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
 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 rough ways smooth ; and all
 6 flesh shall see the salvation of God. Then said he to the
 7 multitude that came forth to be baptized of him, Ye brood
 of vipers, who hath warned you to flee from the wrath to
 8 come ? Bring forth therefore fruits worthy of repentance,
 and begin not to say within yourselves, We have Abraham
 to *our* father : for I say to you, That God is able of these
 9 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
 11 we do ? He answering saith to them, He that hath two coats,
 let him impart to him that hath none ; and he that hath
 12 meat, let him do likewise. And publicans also came to be
 13 baptized, and said to him, Master, what shall we do ? And

* Isaiah xl. 3.

which was a large city of Syria, whose territories reached to Lebanon and Damascus, and contained great numbers of Jews.

Verse 2. *Annas being high priest and Caiaphas*—There could but be one high priest, strictly speaking, at once : Annas was the high priest at that time, and Caiaphas his sagan or deputy.

Verse 5. *Every valley shall be filled, &c.*—That is, every hinderance shall be removed.

Verse 6. *The salvation of God*—The Saviour, the Messiah.

Verse 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.

Verse 10. *He answering*—It is not properly John, but the Holy Ghost, who teaches us in the following answers, how to come ourselves, and how to instruct other penitent sinners to come, to Christ, that he may give them rest. The sum of all is, “Cease to do evil, learn to do well.” These are the “fruits worthy of repentance.”

- he said to them, Exact no more than what is appointed you.
- 14 And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.
- 15 And as the people were in expectation, and all mused in
16 their hearts of John, whether he were not the Christ; John answered, saying to them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you
17 with the Holy Ghost and fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with
18 unquenchable fire. And many other things in *his* exhortation
19 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
20 done, Added also this above all, that he shut up John in prison.
- 21 * Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was
22 opened, And the Holy Ghost descended in a bodily form as a dove upon him, and a voice came from heaven, saying, Thou art my beloved Son; in thee I delight.
- 23 And Jesus was about thirty years of age when he began *his ministry*, being, as was supposed, the son of Joseph,

* Matt. iii. 13; Mark i. 9.

Verse 20. *He shut up John*—This circumstance, though it happened after, is here mentioned before, our Lord's baptism, that his history (that of John being concluded) may then follow without interruption.

Verse 21. *Jesus praying, the heaven was opened*—It is observable that the three voices from heaven, (see Luke ix. 29, 35; John xii. 28,) by which the Father bore witness to Christ, were pronounced, either while he was praying, or quickly after it.

Verse 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 era. *About thirty years of age*—He did not now enter upon his thirtieth year, as the common translation would induce one to think, but he now entered on his public ministry; being of such an age as the Mosaic law required. Our great Master attained not, as it seems, to the conclusion of his thirty-fourth year. Yet what glorious achievements did he accomplish within those narrow limits of time! Happy that servant who with any proportionable zeal dispatches the great business of life; and so much the more happy, if his sun go down at noon! For the

- 24 *who was the son of Heli, The son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,*
 25 *The son of Mattathias, the son of Amos, the son of Nahum,*
 26 *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*
 27 *son of Judah, The son of Johanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri,*
 28 *The son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, The son of Jose, the son of Eleazar, the son of Jorim, the son of Matthat, the son of*
 30 *Levi, The son of Simeon, the son of Judah, the son of Joseph, the son of Johanan, the son of Eliakim, The son of Melea, the son of Menan, the son of Mattatha, the son of*
 32 *Nathan, the son of David, The son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson,*
 33 *The son of Aminadab, the son of Aaron, the son of Esrom, the son of Phares, the son of Judah, The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son*
 35 *of Nahor, The son of Saruch, the son of Ragau, 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*
 37 *Noah, the son of Lamech, The son of Methuselah, the son of Enoch, the son of Jarcd, the son of Maleleel, the son of Cainan, The son of Enos, the son of Seth, the son of Adam, the son of God.*

CHAP. IV. 1 * And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wil-

* Matt. iv. 1; Mark i. 12.

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.

Verse 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.

Verse 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 child^d.

2 derness, Being forty days tempted by the devil. And in
 those days he ate nothing : and when they were ended he
 3 hungered. And the devil said to him, If thou be the Son
 4 of God, command this stone that it be made bread. And
 Jesus answered him, saying, It is written,* Man shall not
 5 live by bread alone, but by every word of God. And the
 devil, leading him up into an high mountain, showed him all
 6 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 them :
 for it is delivered to me ; and I give it to whomsoever I will.
 7 If thou therefore wilt worship me, all shall be thine. And
 8 Jesus answering said to him, Get thee hence, Satan : for it is
 written, † Thou shalt worship the Lord thy God, and him
 9 only shalt thou serve. And he brought him to Jerusalem,
 and set him on the battlement of the temple, and said to him,
 If thou be the Son of God, cast thyself down from hence :
 10 For it is written, ‡ He shall charge his angels concerning thee,
 11 to keep thee : And in their hands they shall bear thee up,
 12 lest at any time thou dash thy foot against a stone. And
 Jesus answering said to him, It is said, || Thou shalt not
 13 tempt the Lord thy God. And the devil having ended all
 the temptation, departed from him till a convenient season.
 14 And Jesus returned in the power of the Spirit into Galilee :
 and there went out a fame of him through all the region
 15 round about. And he taught in their synagogues, being
 16 glorified of all. And § he came to Nazareth, where he was

* Deut. viii. 3. † Deut. vi. 13. ‡ Psalm xci. 11. || Deut. vi. 16.
 § Matt. xiii. 54 ; Mark vi. 1.

ren of Israel were tried for forty years, and Moses and Elijah fasted forty days.

Verse 6. *I give it to whomsoever I will*—Not so, Satan. It is God, not thou, that putteth down one, and setteth up another : although sometimes Satan, by God's permission, may occasion great revolutions in the world.

Verse 13. *A convenient season*—In the garden of Gethsemane, Luke xxii. 53.

Verse 14. *Jesus returned in the power of the Spirit*—Being more abundantly strengthened after his conflict.

Verse 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.

Verse 16. *He stood up*—Showing thereby that he had a desire to read the scripture to the congregation. On which the book was given to him, It was the Jewish custom to read standing, but to preach sitting.

brought up : and, as his custom was, he went into the syna-
 17 gogue on the sabbath, and stood up to read. And there was
 delivered to him the book of the prophet Isaiah. And having
 opened the book, he found the place where it was written,
 18 * The Spirit of the Lord is upon me, because he hath
 anointed me to preach the gospel to the poor ; he hath sent
 me to heal the brokenhearted, to proclaim deliverance to the
 captives, and recovery of sight to the blind, to set at liberty
 19 them that are bruised, To publish the acceptable year of the
 20 Lord. And having closed the book, he gave it again to the
 servant, and sat down. And the eyes of all in the synagogue
 21 were fastened on him. And he said to them, To-day is this
 22 scripture fulfilled in your ears. And they all bare him wit-
 ness, and wondered at the gracious words which proceeded
 out of his mouth. And they said, Is not this Joseph's son ?
 23 And he said to them, Ye will surely say to me this proverb,

* Isaiah lxi. 1.

Verse 17. *He found*—It seems, opening upon it, by the particular providence of God.

Verse 18. *He hath anointed me*—With the Spirit. He hath, by the power of his Spirit which dwelleth in me, set me apart for these offices. *To preach the gospel to the poor*—Literally and spiritually.

How is the doctrine of the ever-blessed Trinity interwoven even in those scriptures where one would least expect it ! How clear a declaration of the great Three-One is there in those very words, “ The Spirit of the Lord is upon me ! ” *To proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*—Here is a beautiful gradation, in comparing the spiritual state of men to the miserable state of those captives who were not only cast into prison, but, like Zedekiah, had their eyes put out, and were laden and bruised with chains of iron.

Verse 19. *The acceptable year*—Plainly alluding to the year of jubilee, when all both debtors and servants were set free.

Verse 21. *To-day is this scripture fulfilled in your ears*—By what you hear me speak.

Verse 22. *The gracious words which proceeded out of his mouth*—A person of spiritual discernment may find in all the discourses of our Lord a peculiar sweetness, gravity, and becomingness, such as is not to be found in the same degree, not even in those of the apostles.

Verse 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.

Physician, heal thyself: whatsoever we have heard done in
 24 Capernaum, do also here in thy own country. And he said,
 Verily I say to you, No prophet is acceptable in his own
 25 country. I tell you of a truth, Many widows were in Israel
 in the days of Elijah, * when the heaven was shut up three
 years and six months, while a great famine was through all
 26 the land; Yet to none of these was Elijah sent, but to Sarepta,
 27 a city of Sidon, to a widow. And many lepers were in Israel
 in the time of Elisha the prophet; yet none of them were
 28 cleansed, but † Naaman the Syrian. And all in the syna-
 29 gogue, hearing these things, were filled with fury, And rising
 up thrust him out of the city, and brought him to the brow
 of the hill whereon their city was built, to cast him down
 30 headlong. But he passing through the midst of them went
 away.

31 ‡ And he came down to Capernaum, a city of Galilee,
 32 and taught them on the sabbath days. And they were aston-
 33 ished at his teaching: for his word was with authority. And

* 1 Kings xvii. 19; xviii. 44. † 2 Kings v. 14. ‡ Mark i. 21.

Verse 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.

Verse 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 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.

Verse 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!

Verse 30. *Passing through the midst of them*—Perhaps invisibly; or perhaps they were overawed; so that though they saw, they could not touch, him.

Verse 31. *He came down to Capernaum*—And dwelt there, entirely quitting his abode at Nazareth.

there was in the synagogue a man who had a spirit of an unclean devil, and he cried out with a loud voice, saying,
 34 Let us alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou
 35 art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the devil having thrown him in the midst came out of him, and hurt
 36 him not. And they were all amazed, and spake among themselves, saying, What word is this! that with authority and power he commandeth the unclean spirits, and they
 37 come out. And the fame of him went forth into every place of the country round about.

38 * And rising up out of the synagogue, he entered into Simon's house. And Simon's wife's mother was ill of a great
 39 fever; and they besought him for her. And standing over her, he rebuked the fever, and it left her: and immediately
 40 she arose and served them. † Now when the sun was set, all that had any sick of divers diseases brought them to him; and he laid his hands on every one of them, and
 41 healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to say that they knew
 42 he was the Christ. † And when it was day, going out he went into a desert place: and the multitude sought him, and came to him, and detained him, that he might not
 43 depart from them. And he said to them, I must preach the kingdom of God to other cities also: for therefore am
 44 I sent. And he preached in the synagogues of Galilee.

* Matt. viii. 14; Mark i. 29. † Matt. viii. 16; Mark i. 32.

† Mark i. 35.

Verse 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.”

Verse 40. *When the sun was set*—And, consequently, the sabbath ended, which they reckoned from sunset to sunset.

CHAP. V. 1 * And as the multitude pressed on him to hear the word of God, he stood by the lake of Gennesareth, 2 And saw two vessels standing by the lake : but the fishermen were gone out of them, and were washing *their* nets. 3 And going into one of the vessels, which was Simon's, he 4 desired him to thrust out a little from the land. And sitting down he taught the multitude out of the vessel. When he had ceased speaking, he said to Simon, Launch out into the 5 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 6 down the net. And having done this, they inclosed a great 7 multitude of fishes : and their net brake. And they beckoned to their partners, who were in the other vessel, to come and help them. And they came, and filled both the vessels, so 8 that they began to sink. Simon Peter seeing *it*, fell down at Jesus's knees, saying, Depart from me ; for I am a sinful 9 man, O Lord. For astonishment seized him, and all that were with him, at the draught of fishes which they had 10 taken : And in like manner also James and John, the sons 11 of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not ; from henceforth thou shalt catch men. And when they had brought their vessels to land, they forsook all, and followed him.

12 † And when he was in a certain city, behold, a man full of leprosy, who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And stretching forth *his* hand, he touched him, saying, I will : be thou clean. And immediately the leprosy departed 14 from him. And he charged him to tell no man : but go, show thyself to the priest, and offer for thy cleansing, as 15 ‡ Moses commanded, for a testimony to them. But the fame of him went abroad the more : and great multitudes

* Matt. iv. 18 ; Mark i. 16. † Matt. viii. 2 ; Mark i. 40.

‡ Lev. xiv. 2.

Verse 6. *Their net brake*—Began to tear.

Verse 8. *Depart from me, for I am a sinful man*—And therefore not worthy to be in thy presence.

Verse 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.

came together to hear, and to be healed by him of their
 16 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 :
 18 and the power of the Lord was *present* to heal them. * And, behold, men bringing on a couch a man that was ill of the palsy ; and they sought to bring him in, and lay *him* before
 19 him. And not finding by what way they might bring him in through the multitude, they went up on the house, and let him down through the tiling with *his* couch into the
 20 midst before Jesus. And seeing their faith, he said to him,
 21 Man, thy sins are forgiven thee. And the scribes and the pharisees reasoned, saying, Who is this that speaketh blas-
 22 phemies ? who can forgive sins but God only ? And Jesus knowing their thoughts, answered and said to them, Why
 23 reason ye in your hearts ? Which is easier, to say, Thy
 24 sins are forgiven thee ; or to say, Arise and walk ? But that ye may know that the Son of Man hath authority on earth to forgive sins, (he said to the paralytic,) I say to thee, Arise,
 25 take up thy couch, and go to thine house. And immediately rising up before them, and taking up that on which he
 26 lay, he went to his house, glorifying God. And they were all amazed, and glorified God, and were filled with fear, saying, We have seen strange things to-day.
 27 † And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom : and said
 28 to him, Follow me. And leaving all, he rose up, and followed

* Matt. ix. 2 ; Mark ii. 3. † Matt ix. 9 ; Mark ii. 14.

Verse 16. *He withdrew*—The expression in the original implies that he did so frequently.

Verse 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.

Verse 19. Not being able to *bring him in through the multitude, they went* round about by a back passage, and going up the stairs on the outside they came upon the flat-roofed house, and let him down through the trap-door, such as was on the top of most of the Jewish houses ; doubtless with such circumspection as the circumstances plainly required.

Verse 26. *We have seen strange things to-day*—Sins forgiven, miracles wrought.

Verse 28. *Leaving all*—His business and gain.

29 him. And Levi made him a great entertainment in his own
 house : and there was a great company of publicans and of
 30 others that sat down with them. But the scribes and pha-
 risees murmured against his disciples, saying, Why do ye
 31 eat and drink with publicans and sinners? And Jesus
 answering said to them, They that are whole need not a
 32 physician, but they that are sick. I came not to call the
 33 righteous, but sinners to repentance. * And they said to
 him, Why do the disciples of John, and likewise of the pha-
 risees, fast often and make prayers, but thine eat and drink?
 34 And he said to them, Can ye make the children of the bride-
 35 chamber fast, while the bridegroom is with them? But the
 days will come, when the bridegroom shall be taken away
 36 from them, and then shall they fast in those days. He spake
 also a parable to them; No man putteth a piece of a new
 garment upon an old; otherwise, both the new maketh a
 rent, and the piece out of the new agreeth not with the old.
 37 And no man putteth new wine into old leathern bottles: else
 the new wine will burst the bottles, and be spilled, and the
 38 bottles will perish. But new wine must be put into new
 39 bottles; and both are preserved. And no man having drunk
 old wine straightway desireth new: for he saith, The old is
 better.

CHAP. VI. 1 † And on the first sabbath after the second
day of unleavened bread, he went through the corn fields;
 and his disciples plucked the ears of corn, and ate, rubbing

* Matt. ix. 14; Mark ii. 18. † Matt. xii. 1; Mark ii. 23.

Verse 29. *And Levi made him a great entertainment*—It was necessarily
 great, because of the great number of guests.

Verse 33. *Make prayers*—Long and solemn prayers.

Verse 34. *Can ye make*—That is, is it proper to make men fast and
 mourn during a festival solemnity?

Verse 36. *He spake also a parable*—Taken from clothes and wine;
 therefore peculiarly proper at a feast.

Verse 39. *And no man having drunk old wine*—And besides, men are
 not wont to be immediately freed from old prejudices.

Verse 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 penta-
 cost, which was the fiftieth day after the second day of unleavened bread.

2 *them in their hands.* And certain of the pharisees said to them, Why do ye what it is not lawful to do on the sabbath
 3 day? And Jesus answering them said, Have ye not read even this, what David did, when himself hungered, and they
 4 that were with him: * How he went into the house of God, and took and ate the shewbread, 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 even of the sabbath.
 6 † And on another sabbath also he went into the synagogue
 7 and taught; And there was a man whose right hand was withered. And the scribes and the pharisees watched, whether he would heal on the sabbath; that they might find an
 8 accusation against him. But he knew their thoughts, and said to the man that had the withered hand, Rise, and stand
 9 forth 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 evil? to save life, or to kill?
 10 And looking round upon them all, he said to him, Stretch forth thy hand. And he did so: and his hand was restored
 11 as the other. And they were filled with madness; and talked one with another what they should do to Jesus.
 12 ‡ And in those days he went out into the mountain to pray, and continued all night in the prayer of God. || And when it was day, he called to him his disciples: and chose
 14 twelve of them, whom also he named apostles; Simon, (whom also he named Peter,) and Andrew his brother, James and
 15 John, Philip and Bartholomew, Matthew and Thomas,
 16 James the *son* of Alpheus, and Simon called Zelotes, Jude *the brother* of James, and Judas Iscariot, who also became

* 1 Sam. xxi. 6. † Matt. xii. 9; Mark iii. 1. ‡ Mark iii. 13.
 || Matt. x. 2; Mark iii. 14; Acts i. 13.

Verse 2. *Why do ye*—St. Matthew and Mark represent the pharisees as proposing the question to our Lord himself. It was afterwards, probably, they proposed it to his disciples.

Verse 9. *To save life, or to kill*—He just then, probably, saw the design to kill him rising in their hearts.

Verse 12. *In the prayer of God*—The phrase is singular and emphatical, to imply an extraordinary and sublime devotion.

Verse 15. *Simon called Zelotes*—Full of zeal; otherwise called Simon the Canaanite.

- 17 a traitor. And coming down with them, he stood on a plain, and the company of his disciples, and a great multitude of people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who were come to hear him, and to be
- 18 healed of their diseases; And they that were vexed with
- 19 unclean spirits: 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
- 21 are ye poor: for yours is the kingdom of God. Happy are ye that hunger now: for ye shall be satisfied. Happy are
- 22 ye that weep now: for ye 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 evil,
- 23 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
- 24 like manner did their fathers to the prophets. But woe to you
- 25 that are rich! for ye have your consolation. Woe to you that are full! for ye shall hunger. Woe to you that laugh now!
- 26 for ye shall mourn and weep. Woe *to you*, when all men shall speak well of you! for so did their fathers to the false prophets.

* Matt. v. 3.

Verse 17. *On a plain*—At the foot of the mountain.

Verse 20. In the following verses our Lord, in the audience of his newly-chosen disciples, and of the multitude, repeats, standing on the plain, many remarkable passages of the sermon he had before delivered sitting on the mount.

He here again pronounces the poor, and the hungry, the mourners, and the persecuted, happy; and represents as miserable those who are rich, and full, and joyous, and applauded; because generally prosperity is a sweet poison, and affliction a healing, though bitter, medicine. Let the thought reconcile us to adversity, and awaken our caution when the world smiles upon us; when a plentiful table is spread before us, and our cup is running over; when our spirits are gay; and we hear (what nature loves) our own praise from men. *Happy are ye poor*—The word seems here to be taken literally: ye who have left all for me.

Verse 24. Miserable are *ye rich*—If ye have received or sought your consolation or happiness therein.

Verse 25. *Full*—Of meat, and drink, and worldly goods. *That laugh*—That are of a light, trifling spirit.

Verse 26. *Woe to you, when all men shall speak well of you*—But who will believe this?

27 * But I say to you that hear, Love your enemies, do good
 28 to them that hate you, Bless them that curse you, pray for
 29 them that despitefully use you. † And to him that smiteth
 thee on the cheek, offer also the other : and him that taketh
 30 away thy cloak forbid not to take thy coat also. ‡ Give to
 every man that asketh thee ; and of him that taketh away
 31 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
 33 also love those that love them. And if ye do good to them
 that do good to you, what thank have ye ? for even sinners
 34 do the same. And if ye lend to them of whom ye hope to
 receive, what thank have ye ? for even sinners lend to sin-
 35 ners, 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 :
 36 for he is kind to the unthankful and the evil. Be ye there-
 37 fore merciful, as your Father also is merciful. § Judge not,
 and ye shall not be judged : condemn not, and ye shall not
 38 be condemned : forgive, and ye shall be forgiven : Give, and
 it shall be given to you ; good measure, pressed down, and
 shaken together, and running over, shall they give into your

* Matt. v. 44. † Matt. v. 39. ‡ Matt. v. 42. || Matt. vii. 12.
 § Matt. vii. 1.

Verse 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.

Verse 29. *To him that smiteth thee on the cheek*—*Taketh away thy cloak*—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.

Verse 30. *Give to every man*—Friend or enemy, what thou canst spare, and he really wants. *And of him that taketh away thy goods*—By borrowing, if he be insolvent, *ask them not again*.

Verse 32. It is greatly observable, our Lord has so little regard for one of the highest instances of natural virtue, namely, the returning love for love, that he does not account it even to deserve thanks. *For even 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.

Verse 38. *Into your bosom*—Alluding to the mantles the Jews wore, into which a large quantity of corn might be received. *With the same*

bosom. For with the same measure that ye mete with it
 39 shall be measured to you again. And he spake a parable to
 them, * Can the blind lead the blind? Will they not both
 40 fall into the ditch? † The disciple is not above his master :
 41 but every one that is perfected shall be as his master. ‡ And
 why beholdest thou the mote that is in thy brother's eye, but
 42 perceivest not the beam that is in thine own eye? Or how
 canst thou say to thy brother, Brother, let me pull out the
 mote that is in thine eye, thou thyself not seeing the beam
 that is in thine own eye? Thou hypocrite, cast first the
 beam out of thine own eye, and then shalt thou see clearly
 43 to pull out the mote that is in thy brother's eye. For there
 is no good tree which bringeth forth corrupt fruit; neither a
 44 corrupt tree which bringeth forth good fruit. For every tree
 is known by its own fruit. For they do not gather figs from
 45 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 out of the
 46 abundance of the heart his mouth speaketh. || And why call
 ye me, Lord, Lord, and do not the things which I say?
 47 § Whosoever cometh to me, and heareth my sayings, and
 48 doeth them, I will show you to whom he is like: He is like
 a man who built an house, and digged deep, and laid the

* Matt. xv. 14. † Matt. x. 24; John xv. 20. ‡ Matt. vii. 3.
 || Matt. vii. 21. § Matt. vii. 24.

measure that ye mete with, it shall be measured to you again—Amazing goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell God how much mercy he shall show us! And can we be content with less than the very largest measure? Give, then, to man what thou designest to receive of God.

Verse 39. *He spake a parable*—Our Lord sometimes used parables, when he knew plain and open declarations would too much inflame the passions of his hearers. It is for this reason that he uses this parable. *Can the blind lead the blind*—Can the scribes teach this way which they know not themselves? Will not they and their scholars perish together? Can they make their disciples any better than themselves? But as for those who will be my disciples, “they shall be all taught of God;” who will enable them to “come to the measure of the stature of the fulness of” their Master. Be not ye like their disciples, censuring others, and not amending yourselves.

Verse 46. *And why call ye me, Lord, Lord*—What will fair professions avail, without a life answerable thereto?

foundation on a rock : and when a flood arose, the stream broke vehemently upon that house, but could not shake it :
 49 for it was founded on a rock. But he that heareth, and doeth not, is like a man that built an house without a foundation upon the earth ; against which the stream broke vehemently, and immediately it fell ; and the breach of that house was great.

CHAP. VII. 1 * Now when he had ended all his sayings in the hearing of the people, he entered into Capernaum.
 2 And a certain centurion's servant, who was dear to him, was
 3 sick, and ready to die. And hearing of Jesus, he sent to him
 4 elders of the Jews, beseeching him to come and heal his ser-
 5 vant. And coming to Jesus, they besought him earnestly,
 6 saying, He is worthy for whom thou shouldest do this : For he loveth our nation, and hath himself built us a synagogue.
 7 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 that
 8 thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come to thee: but speak in a
 9 word, and my servant shall be healed. For I am a man set under authority, having soldiers under me: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. Jesus hearing these things marvelled at him, and turning said to the people that followed him, I say to you, I have not found
 10 so great faith, 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
 12 of his disciples went with him, and a great multitude. And as he drew nigh the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow:
 13 and a great multitude of the city was with her. And the Lord seeing her was moved with tender compassion for her,
 14 and said, Weep not. And coming near, he touched the bier:
 15 and the bearers stood still. And he said, Young man, I say

* Matt. viii. 5.

Verse 3. *Hearing of Jesus*—Of his miracles, and of his arrival at Capernaum.

to thee, Arise. And the dead man sat up, and began to
 16 speak, and he delivered him to his mother. And fear seized
 all : and they glorified God, saying, A great prophet is risen
 17 up among us ; and God hath visited his people. And this
 rumour of him went forth through all Judea, and all the
 country round about.

18 * And the disciples of John informed him of all these
 19 things. And John calling to him two of his disciples sent
them to Jesus, saying, Art thou he that is to come ; or look
 20 we for another ? And the men being come to him said,
 John the Baptist hath sent us to thee, saying, Art thou he
 21 that is to come ; or look we for another ? And in that hour
 he cured many of diseases and plagues, and of evil spirits ;
 22 and to many that were blind he gave sight. And he answer-
 ing said to them, Go, and relate to John the things ye have
 seen and heard ; the blind see, the lame walk, the lepers are
 cleansed, the deaf hear, the dead are raised, to the poor the
 23 gospel is preached. And happy is he whosoever shall not be
 24 offended at me. And when the messengers of John were
 departed, he said to the people concerning John, What
 went ye out into the wilderness to see ? A reed shaken by
 25 the wind ? But what went ye out to see ? A man clothed in
 soft garments ? Behold, they that are splendidly appareled,
 26 and live delicately, are in kings' palaces. But what went ye
 out to see ? A prophet ? Yea, I say to you, and much
 27 more than a prophet. This is he, of whom it is written,
 † Behold, I send my messenger before thy face, who shall
 28 prepare thy way before thee. For I say to you, Among those
 that are born of women there is not a greater prophet than

* Matt. xi. 2.

† Mal. iii. 1.

Verse 22. *To the poor the gospel is preached*—Which is the greatest mercy, and the greatest miracle of all.

Verse 24. *When the messengers were departed*—He did not speak the following things in the hearing of John's disciples, lest he should seem to flatter John, or to 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.

Verse 28. *There is not a greater prophet than John*—A greater teacher. *But he that is least in the kingdom of God*—The least teacher whom I send forth.

John the Baptist: but he that is least in the kingdom of
 29 God is greater than he. And all the people that heard *him*,
 and the publicans, justified God, being baptized with the
 30 baptism of John. But the pharisees and the scribes made
 void the counsel of God toward themselves, being not baptized
 31 of him. To whom then shall I liken the men of this genera-
 32 tion? and to what are they like? They are like children
 sitting in the marketplace, and calling one to another, and
 saying, We have piped to you, and ye have not danced; we
 33 have mourned to you, and ye have not wept. For John the
 Baptist came neither eating bread nor drinking wine; and ye
 34 say, He hath a devil. The Son of Man is come eating and
 drinking; and ye say, Behold a gluttonous man, and a wine-
 35 bibber, a friend of publicans and sinners! But wisdom is
 justified by all her children.

36 And one of the pharisees asked him to eat with him.
 And going into the pharisee's house, he sat down to table.
 37 And, behold, a woman in the city, who had been a sinner,
 when she knew that Jesus sat at table in the pharisee's
 38 house, brought an alabaster box of ointment, And standing

Verse 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.

Verse 30. *But the pharisees 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.

Verse 32. *They are like children sitting in the marketplace*—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.

Verse 35. *But wisdom is justified by all her children*—The children of wisdom are those who are truly wise,—wise unto salvation. The wisdom of God in all these dispensations, these various methods of calling sinners to repentance, is owned and heartily approved by all these.

Verse 36. *And one of the pharisees asked him to eat with him*—Let the candour with which our Lord accepted this invitation, and his gentleness and prudence at this ensnaring 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.

Verse 37. *A woman*—Not the same with Mary of Bethany, who anointed him six days before his last passover.

at his feet behind *him* weeping, watered his feet with a shower of tears, and wiped *them* with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 But the pharisee who had invited 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* that

40 toucheth him : for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he saith,

41 Master, say on. A certain creditor had two debtors : the

42 one owed five hundred pence, and the other fifty. But they having nothing to pay, he frankly forgave them both. Which

43 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 wiped *them* with the hairs

45 of her head. Thou gavest me no kiss : but she, from the

46 time I came in, hath not ceased to kiss my feet. Thou didst not anoint my head with oil : but she hath anointed

47 my feet with ointment. Wherefore I say to thee, Those many sins of hers are forgiven ; therefore she loved much :

48 but he to whom little is forgiven, loveth little. And he said

49 to her, Thy sins are forgiven thee. And they that sat at table with him said within themselves, Who is this that for-

50 giveth sins also ? And he said to the woman, Thy faith hath saved thee ; go in peace.

Verse 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 !

Verse 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.

Verse 44. *Thou gavest me no water*—It was customary with the Jews to show 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.

Verse 47. *Those many sins of hers are forgiven ; therefore she loveth much*—The fruit of her having had much forgiven. It should be carefully observed here, that her love is mentioned as the effect and evidence, not the cause, of her pardon. She knew that much had been forgiven her ; and therefore she loved much.

Verse 50. *Thy faith hath saved thee*—Not thy love. Love is salvation,

CHAP. VIII. 1. And afterwards he went through every city and village, preaching and publishing the glad tidings of the kingdom of God: and the twelve *were* with him,
 2 And certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom had gone
 3 seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered to him of their substance.
 4 * And a great multitude being gathered together, coming
 5 to him out of every city, he spake by a parable: A sower went forth to sow his seed: and while he sowed, some fell by the highway side; and it was trodden down, and the birds of the air devoured it. And some fell upon the rock; and springing up it withered away, because it lacked moisture.
 7 And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and yielded fruit an hundred fold. And saying these things he cried aloud, He that hath ears to hear, let
 9 him hear. And his disciples asked him, What is the parable? 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 hearing they do not understand. Now the parable is this: The seed is the word of
 12 God. Those by the highway side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. Those on the rock *are they* who, when they hear, receive the word with joy; but they have no root, who for a while believe, but in
 14 time of temptation fall away. That which fell among the thorns are they who, having heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no
 15 fruit to perfection. But that on the good ground are they who, having heard the word, keep it in an honest and good
 16 heart, and bring forth fruit with perseverance. † No man
 * Matt. xiii. 1; Mark iv. 1. † Matt. v. 15; Mark iv. 21; Luke xi. 33.

Verse 2. *Mary Magdalene*—Or Mary of Magdala, a town in Galilee: probably the person mentioned in the last chapter.

Verse 15. *Who keep it*—Not like the highway side. *And bring forth fruit*—Not like the thorny ground. *With perseverance*—Not like the stony.

Verse 16. *No man having lighted a candle*—As if he had said, And let your good fruit appear openly.

- 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 anything concealed,
- 18 that shall not be known and come to light. † Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even what he most assuredly hath.
- 19 ‡ Then came toward him his mother and his brethren, but could not come to him for the crowd. And it was told him *by some* who said, Thy mother and thy brethren stand
- 20 without, desiring to speak with thee. And he answering said to them, My mother and my brethren are these who hear the word of God, and do it.
- 22 || And on a certain day he went into a vessel with his disciples: and he said to them, Let us go over to the other
- 23 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 dan-
- 24 ger. And coming to him, they awoke him, saying, Master, master, we perish. And rising he rebuked the wind and the raging of the water: and they ceased, and there was a calm.
- 25 And he said to them, Where is your faith? But they were afraid and wondered, saying one to another, What manner of man is this! for he commandeth even the winds and the water, and they obey him.
- 26 § And they sailed to the country of the Gadarenes, which
- 27 is over against Galilee. And as he went forth to land, there met him out of the city a certain man that had devils a long time, and wore no clothes, neither abode in an house, but in
- 28 the tombs. But seeing Jesus, he cried out, and fell down before him, and said with a loud voice, What have I to do with thee, Jesus, thou Son of the most high God? I

* Matt. x. 26; Mark iv. 22; Luke xii. 2. † Matt. xiii. 12; Mark iv. 25; Luke xix. 26. ‡ Matt. xii. 46; Mark iii. 31. || Matt. viii. 23; Mark iv. 35. § Matt. viii. 28; Mark v. 1.

Verse 17. *For nothing is hid*—Strive not to conceal it at all; for you can conceal nothing long.

Verse 18. The word commonly translated *seemeth*, wherever it occurs, does not weaken, but greatly strengthen, the sense.

29 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
 30 driven by the devil into the deserts.) And Jesus asked him saying, What is thy name? And he said, Legion: because
 31 many devils had entered into him. And they besought him that he would not command them to go away into the
 32 abyss. And there was an herd of many swine feeding on the mountain: and they besought him, that he would suffer
 33 them to enter into them. And he suffered them. Then the devils going out of the man entered into the swine: and the herd rushed down the steep into the lake, and were sti-
 34 fled. And they that fed them, seeing what was done, fled,
 35 and went and told *it* in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind:
 36 and they were afraid. They also that had seen *it* related to them how he that was possessed by the devils was healed.
 37 * Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went into the vessel and
 38 returned. And the man out of whom the devils were departed besought him that he might be with him: but
 39 Jesus sent him away, saying, Return home, and tell how great things God hath done for thee. And he went and published through the whole city how great things Jesus had done for him.
 40 † And when Jesus returned, the multitude gladly received
 41 him: for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the syna-
 42 gogue: and falling down at the feet of Jesus, he besought him to come to his house: For he had an only daughter,

* Matt. ix. 1; Mark v. 18. † Mark v. 21.

Verse 29. *For many times it had caught him*—Therefore our compassionate Lord made the more haste to cast him out.

Verse 31. *The abyss*—That is, the bottomless pit.

Verse 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.

about twelve years of age, and she lay dying. But as he
 43 went the multitude thronged him. And a woman who had
 had a flux of blood twelve years, and had spent all her living
 44 upon physicians, neither could be healed by any, Coming
 behind him, touched the border of his garment: and imme-
 45 diately her flux of blood stanchd. And Jesus said,
 Who touched me? When all denied, Peter and they that
 were with him said, Master, the multitude throng thee and
 press *thee*, and sayest thou, Who *is it* that touched me?
 46 And Jesus said, Some one hath touched me: for I know
 47 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 how she had been healed imme-
 48 diately. And he said to her, Daughter, take courage: thy
 49 faith hath saved thee; go in peace. While he yet spake,
 there cometh one from the ruler of the synagogue's, saying
 to him, Thy daughter is dead; trouble not the master.
 50 Jesus hearing *it* answered him, saying, Fear not: only
 51 believe, and she shall be made whole. And coming into the
 house, he suffered none to go in, save Peter, and John, and
 52 James, and the father and mother of the maiden. And all
 wept, and bewailed her: but he said, Weep not; she is not
 53 dead, but sleepeth. And they laughed him to scorn, know-
 54 ing that she was dead. And he put them all out, and
 55 taking her by the hand called, saying, Maid, arise. And
 her spirit returned, and she arose straightway: and he com-
 56 manded to give her to eat. And her parents were aston-
 ished: but he charged them to tell no man what had been
 done.

CHAP. IX. 1 * And calling together the twelve, he gave
 them power and authority over all devils, and to cure dis-
 2 eases. And he sent them to preach the kingdom of God,
 3 and to heal the sick, And said to them, Take nothing for
 your journey, neither staves, nor scrip, nor bread, nor

* Matt. x. 1; Mark vi. 7.

Verse 52. *She is not dead, but sleepeth*—Her soul is not separated finally
 from the body; and this short separation is rather to be called sleep
 than death.

4 money ; neither have two coats apiece. And into whatso-
 5 ever house ye 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 feet for a testimony
 6 against them. And they departed, and went through the
 towns, preaching the gospel, and healing everywhere.

7 * Now Herod the tetrarch heard of all the things that
 were done by him : and he was perplexed, because it was said
 8 by some, that John was risen from the dead ; And by some,
 that Elijah had appeared ; by others, that one of the old
 9 prophets was risen again. And Herod said, John have I
 beheaded : but who is this, of whom I hear such things ?
 And he sought to see him.

10 † And the apostles returning told him whatsoever they
 had done. And he took them, and went aside privately into
 11 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 we are here in a desert place.

13 But he said to them, Give ye them to eat. And they said,
 We have no more than five loaves and two fishes ; except
 14 we should go and buy meat for all this people. For they
 were about five thousand men. And he said to his disciples,
 15 Make the men sit down by fifties in a company. And they
 16 did so, and made them all sit down. Then, taking the five
 loaves and the two fishes, and looking up to heaven, he
 blessed them, and brake, and gave to the disciples to set
 17 before the multitude. And they all ate, and were satisfied :
 and there was taken up of fragments that remained twelve
 baskets.

* Matt. xiv. 1 ; Mark vi. 14. † Mark vi. 30. ‡ Matt. xiv. 15 ;
 Mark vi. 35 ; John vi. 5.

Verse 4. *There abide, and thence depart*—That is, stay in that house till ye leave the city.

Verse 7. *It was said by some*—And soon after by Herod himself.

Verse 8. *That Elijah had appeared*—He could not rise again, because he did not die.

- 18 * And as he was praying apart, his disciples were with him :
and he asked them, saying, Who say the people that I am ?
19 They answering said, John the Baptist ; but some say,
Elijah ; and others, that one of the old prophets is risen
20 again. He said to them, But who say ye that I am ?
21 Peter answering said, The Christ of God. But he straitly
charged and commanded them to tell this to no man ; saying,
22 The Son of Man must suffer many things, and be rejected
of the elders and chief priests and scribes, and be killed, and
be raised the third day.
23 And he said to all, If any *man* be willing to come after me,
let him deny himself, and take up his cross daily, and follow
24 me. † For whosoever desireth to save his life shall lose it :
but whosoever shall lose his life for my sake, he shall save it.
25 For what is a man profited, if he gain the whole world, and
26 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
27 *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 John and James, and went up into the mountain to pray.
29 And as he prayed, the fashion of his countenance was altered,
30 and his raiment became white and glistening. And, behold,
two men talked with him, who were Moses and Elijah :
31 Who appearing in glory, spake of his decease which he was
32 about to accomplish at Jerusalem. But Peter and those with
him were weighed down with sleep : and awaking they saw
33 his glory, and the two men that stood with him. And just
as they were parting from him, Peter said to Jesus, Master,

* Matt. xvi. 13 ; Mark viii. 27. † Matt. xvi. 25 ; Mark viii. 35 ;
John xii. 25. ‡ Matt. xvii. 1 ; Mark ix. 2.

Verse 18. *Apart*—From the multitude. *And he asked them*—When he had done praying, during which they probably stayed at a distance.

Verse 22. *Saying*—Ye must prepare for a scene far different from this.

Verse 23. *Let him deny himself, and take up his cross*—The necessity of this duty has been shown in many places : the extent of it is specified here, *daily*—Therefore that day is lost wherein no cross is taken up.

Verse 31. *In glory*—Like Christ with whom they talked.

Verse 32. *They saw his glory*—The very same expression in which it is described by St. John, i. 14 ; and by St. Peter, 2 Peter i. 16.

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
 34 what he said. While he spake thus, a cloud came and overshadowed them : and they feared while they entered into the
 35 cloud. And there came a voice out of the cloud, saying,
 36 This is my beloved Son : hear ye him. And when the voice was past, Jesus was found alone. And they held their peace, and told no man in those days any of those things which they had seen.

37 * And the next day, as they came down from the mountain, a great multitude met him. And, behold, a man from the multitude cried aloud, saying, Master, I beseech thee,
 38 look upon my son : for he is my only child. And, lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth, and bruising him hardly departeth from him.
 39 And I besought thy disciples to cast him out ; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer
 40 you? Bring thy son hither. And as he was yet coming, the devil threw him down, and tore *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him
 41 again to his father. And they were all amazed at the mighty power of God. And while they all wondered at all things
 42 which Jesus did, he said to his disciples, Let these sayings sink down into your ears : † for the Son of Man shall be
 43 delivered into the hands of men. But they understood not this saying, and it was hid from them, so that they perceived
 44 it not : and they feared to ask him of this saying. And there arose a reasoning among them, which of them was the greatest. ‡ And Jesus, seeing the reasoning of their heart, took
 45 a little child, and set him by him, And said to them, Whoso-

* Matt. xvii. 14 ; Mark ix. 14. † Matt. xvii. 22 ; Mark ix. 31.

‡ Matt. xviii. 2 ; Mark ix. 37.

Verse 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.

Verse 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.

Verse 46. *And there arose a reasoning among them*—This kind of reasoning always arose at the most improper times that could be imagined.

Verse 48. *And said to them*—If ye would be truly great, humble your-

- ever shall receive this child in my name receiveth me : and whosoever shall receive me receiveth him that sent me : for
- 49 he that is least among you all, the same shall be great. * And John answering said, Master, we saw one casting out devils in thy name ; and we forbad him, because he followeth not us.
- 50 And Jesus said to him, Forbid *him* not : for he that is not against you is for you.
- 51 And when the days were fulfilled that he should be received
- 52 up, he steadfastly set his face to go to Jerusalem, And sent messengers before his face : and they went and entered into
- 53 a village of the Samaritans, to make ready for him. But they did not receive him, because his face was as though he
- 54 would go to Jerusalem. And his disciples James and John seeing *it*, said, Lord, wilt thou that we bid fire come down
- 55 from heaven and consume them, even as Elijah did? But he turning rebuked them, and said, Ye know not what man-
- 56 ner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save *them*. And they went to another village.
- 57 † And as they went in the way, one said to him, Lord,
- 58 I will follow 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 not where to lay his head.

* Mark ix. 38.

† Matt. viii. 19.

selves to the meanest offices. He that is least in his own eyes shall be great indeed.

Verse 51. *The days were 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 steadfastly set his face*—Without fear of his enemies, or shame of the cross, Heb. xii. 2.

Verse 52. *He sent messengers to make ready*—A lodging and needful entertainment for him and those with him.

Verse 53. *His face was as though 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.

Verse 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.

Verse 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.

Verse 58. *But Jesus said to him*—First, understand the terms. Consider, on what conditions thou art to follow me.

59 And he said to another, Follow me. But he said, Lord,
 60 suffer me first to go and bury my father. Jesus said to
 him, Let the dead bury their dead : but go thou and preach
 61 the kingdom of God. And another also said, Lord, I will
 follow thee ; but suffer me first to bid them farewell that
 62 are in my house. Jesus said to him, No man, having put
 his hand to the plough, and looking back, is fit for the king-
 dom of God.

CHAP. X. 1 After these things the Lord appointed other
 seventy also, and sent them two by two before his face into
 every city and place, whither he himself intended to come.
 2 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 would thrust forth labourers into his har-
 3 vest. † Go : behold, I send you forth as lambs in the midst
 4 of wolves. Carry not purse, or scrip, or shoes : and salute
 5 no man by the way. And into whatsoever house ye enter,
 6 first say, Peace *be* to this house. And if a son of peace be
 there, your peace shall rest upon it : if not, it shall turn to
 7 you again. ‡ And remain in the same house, eating and
 drinking such things as they have : for the labourer is wor-
 8 thy of his hire. Remove not from house to house. And
 into whatsoever city ye enter, and they receive you, eat such
 9 things as are set before you : And heal the sick that are
 therein, and say to them, The kingdom of God is come nigh
 10 to you. But into whatsoever city ye enter, and they receive

* Matt. ix. 37.

† Matt. x. 16.

‡ Matt. x. 11.

Verse 61. *Suffer me first to bid them farewell that are in my house*—As Elisha did, after Elijah had called him from his plough, 1 Kings xix. 19, to which our Lord's answer seems to allude.

Verse 62. *Is fit for the kingdom of God*—Either to propagate or to receive it.

Verse 2. *Pray ye the Lord of the harvest, that he would thrust forth labourers*—For God alone can do this ; He alone can qualify and commission men for this work.

Verse 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.

Verse 6. *A son of peace*—That is, one worthy of it.

11 you not, going out into the street of it, say, Even the dust
of your city, which cleaveth to our feet, do we wipe off
against you: yet know this, that the kingdom of God is at
12 hand. I say to you, It shall be more tolerable for Sodom
13 in that day, than for that city. * Woe to thee, Chorazin!
woe 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 sackcloth and ashes.
14 But it shall be more tolerable for Tyre and Sidon in the
15 judgment, than for you. And thou, Capernaum, which hast
16 been exalted to heaven, shalt be thrust down to hell. † He
that heareth you heareth me; and he that rejecteth you
rejecteth me; and he that rejecteth me rejecteth him that
17 sent me. And the seventy returned with joy, saying, Lord,
18 even the devils are subject to us through thy name. And
he said to them, I beheld Satan falling as lightning from
19 heaven. Behold, I give you power to tread on serpents and
scorpions, and over all the power of the enemy: and nothing
20 shall in anywise hurt you. Yet in this rejoice not, that the
spirits are subject to you; but rather rejoice, that your
21 names are written in heaven. ‡ In that hour Jesus rejoiced
in spirit, and said, I thank thee, O Father, Lord of heaven
and earth, that thou hast hid these things from the wise and
prudent, and hast revealed them to babes: even so, Father,

* Matt. xi. 21. † Matt. x. 40; John xiii. 20. ‡ Matt. xi. 25.

Verse 11. *The kingdom of God is at hand*—Though ye will not receive it.

Verse 13. *Woe to thee, Chorazin*—The same declaration Christ had made some time before. By repeating it now, he warns the seventy not to lose time by going to those cities.

Verse 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.

Verse 19. *I give you power*—That is, I continue it to you. *And nothing shall hurt you*—Neither the power nor the subtlety of Satan.

Verse 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!

Verse 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.

- 22 for so it seemed 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
 23 *he* to whom the Son is pleased to reveal *him*. * And turning to the disciples apart he said, 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
 26 said, Master, what shall I do to inherit eternal life? He said to him, What is written in the law? how readeest thou?
 27 And he answering said, ‡ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy-
 28 self. And he said to him, Thou hast answered right: || this
 29 do, and thou shalt live. But he, willing to justify himself,
 30 said to Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem

* Matt. xiii. 16. † Matt. xxii. 35; Mark xii. 28. ‡ Deut. vi. 5; Lev. xix. 18. || Lev. xviii. 5.

Verse 22. *Who the Son is*—Essentially one with the Father. *Who the Father is*—How great, how wise, how good!

Verse 27. *Thou shalt love the Lord thy God*—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.

Verse 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.

Verse 29. *To justify himself*—That is, to show he had done this.

Verse 30. *From Jerusalem to Jericho*—The road from Jerusalem to Jericho (about eighteen miles from it) lay through desert and rocky places: so many robberies and murders were committed therein, that it was called "the bloody way." Jericho was situated in a valley: hence the phrase of *going down* to it. About twelve thousand priests and Levites dwelt there, who all attended the service of the temple.

to Jericho, and fell among robbers, who, having stripped
 31 and wounded *him*, departed, leaving *him* half dead. And
 it came to pass that a certain priest came down that way ;
 32 and seeing him passed by on the other side. And likewise
 a Levite, when he was at the place, came and looked, and
 33 passed by on the other side. But a certain Samaritan, jour-
 neyning, came where he was ; and seeing him was moved
 34 with tender compassion, And going to him bound up his
 wounds, pouring in oil and wine, and setting him on his
 own beast brought him to an inn, and took care of him.
 35 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 spendest more, as I come
 36 back, I will repay thee. Which now of these three, thinkest
 thou, was the neighbour to him that fell among the robbers ?
 37 And he said, He that showed mercy on him. Then said
 Jesus to him, Go, and do thou in like manner.

Verse 31. The common translation is, *By chance*, which is full of gross improprieties. For if we speak strictly, there is no such thing in the universe as either chance or fortune. *A certain priest came down that way, and passed by on the other side*—And both he and the Levite, no doubt, could find an excuse for passing over on the other side, and might perhaps gravely thank God for their own deliverance, while they left their brother bleeding to death. Is it not an emblem of many living characters, perhaps of some who bear the sacred office? O house of Levi and of Aaron, is not the day coming when the virtues of heathens and Samaritans will rise up in the judgment against you?

Verse 33. *But a certain Samaritan came where he was*—It was admirably well judged, to represent the distress on the side of the Jew, and the mercy on that of the Samaritan. For the case being thus proposed, self-interest would make the very scribe sensible how amiable such a conduct was, and would lay him open to our Lord's inference. Had it been put the other way, prejudice might more easily have interposed, before the heart could have been affected.

Verse 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.

Verse 36. *Which of these was the neighbour to him that fell among the robbers*—Which acted the part of a neighbour?

Verse 37. *And he said, He that showed mercy on him*—He could not for shame say otherwise, though he thereby condemned himself, and overthrew his own false notion of the neighbour to whom our love is due. *Go, and do thou in like manner*—Let us go and do likewise, regarding every man as our neighbour who needs our assistance. Let us renounce that bigotry and party-zeal which would contract our hearts into an

38 And as they went, he entered into a certain village, and a certain woman named Martha received him into her house.
 39 And she had a sister called Mary, who also sitting at the
 40 feet of Jesus heard his discourse. But Martha was encumbered with much serving; and coming to him she said, Lord, dost thou not care, that my sister hath left me to serve
 41 alone? bid her therefore help me. But Jesus answering said to her, Martha, Martha, thou art careful and hurried
 42 about many things: But one thing is needful: and Mary hath chosen the good part, which shall not be taken from her.

CHAP. XI. 1 And as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach

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.

Verse 40. *Martha was encumbered*—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.

Verse 41. *Martha, Martha*—There is a peculiar spirit and tenderness in the repetition of the word. *Thou art careful* inwardly, and *hurried* outwardly.

Verse 42. *Mary hath chosen the good part*—To save her soul. Reader, hast thou?

Verse 1. *Lord, teach us to pray, as John also taught his disciples*—The Jewish masters used to give their followers some short form of prayer, as a peculiar badge of their relation to them. This it is probable John the Baptist had done. And in this sense it seems to be, that the disciples now asked Jesus to teach them to pray. Accordingly he here repeats that form which He had before given them in his sermon on the mount, and likewise enlarges on the same head, though still speaking the same things in substance. And this prayer, uttered from the heart, 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 meantime 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?

- 2 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 saith 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, will he 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 will *your* heavenly Father give the Holy Spirit to them that ask him?
- 14 ‡ And he was casting out a devil, and it was dumb. And when the devil was gone out, the dumb spake: and the

* Matt. vi. 9. † Matt. vii. 7. ‡ Matt. xii. 22.

Verse 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.

Verse 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 hinderance, which otherwise would render it impossible.

Verse 5. *At midnight*—The most unseasonable time: but no time is unseasonable with God, either for hearing or answering prayer.

Verse 13. *How much more shall your heavenly Father*—How beautiful is the gradation,—a friend, a father, God! *Give the Holy Spirit*—The best of gifts, and that which includes every good gift.

Verse 14. *It was dumb*—That is, it made the man so.

15 multitude wondered. * But some of them said, He casteth
 16 out devils by Beelzebub the prince of the devils. † And
 others, tempting *him*, sought of him a sign from heaven.
 17 But he, knowing their thoughts, said to them, Every king-
 dom divided against itself is brought to desolation; and a
 18 house *divided* against a house falleth. If Satan then be
 divided against himself, how shall his kingdom stand?
 19 because ye say that I cast out devils by Beelzebub. And
 if I cast out devils by Beelzebub, by whom do your sons
 20 cast *them* out? therefore they shall be your judges. But if
 I cast out devils by the finger of God, then the kingdom of
 21 God is come upon you. While the strong one armed
 22 guardeth his palace, his goods are in peace: But when he
 that is stronger than him cometh upon him and overcometh
 him, he taketh from him his complete armour wherein he
 23 trusted, and divideth his spoils. He that is not with me is
 against me: and he that gathereth not with me scattereth.
 24 When the unclean spirit is gone out of a man, he walketh
 through dry places, seeking rest; and finding none, he saith,
 25 I will return to my house whence I came out. And coming
 26 he findeth *it* swept and garnished. Then goeth he, and

* Mark iii. 22. † Matt. xii. 38.

Verse 15. *But some said, He casteth out devils by Beelzebub*—These he answers verse 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.

Verse 17. *A house*—That is, a family.

Verse 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 signifies.

Verse 21. *The strong one armed*—The devil, strong in himself, and armed with the pride, obstinacy, and security of him in whom he dwells.

Verse 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

taketh to him seven other spirits more wicked than himself; and entering in, they dwell there; and the last state of that man cometh worse than the first.

- 27 As he spake these things, a certain woman lifting up her voice out of the multitude said to him, Blessed *is* the womb
 28 that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed *are* they that hear the word of
 29 God, and keep it. And the multitudes being gathered thick together, he said, This is an evil generation: it seeketh a sign; but no sign shall be given it, save the sign of Jonah.
 30 For as Jonah was a sign to the Ninevites, so shall also
 31 the Son of Man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon;
 32 and, behold, a greater than Solomon *is* here. The Ninevites shall rise up in the judgment with this generation, and condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah *is* here.
 33 * No man, having lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they

*Matt. v. 15; Mark iv. 21; Luke viii. 16.

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 degree of madness. But this also is fulfilled in all who totally and finally apostatize from true faith.

Verse 27. *Blessed is the womb that bare thee, and the paps which thou hast sucked*—How natural was the thought for a woman! And how gently does our Lord reprove her!

Verse 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.

Verse 29. *It seeketh*—The original word implies, “seeking more,” or over and above what one has already.

Verse 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.

Verse 33. The meaning is, God gives you this gospel light, that you may repent. Let your eye be singly fixed on him, aim only at pleasing

34 who come in may see 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, thy body also is
35 full of darkness. Take heed therefore lest the light that
36 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 enlighteneth thee with its bright shining.

37 And as he spake, a certain Pharisee asked him to dine with him : and he went in, and sat down to table. But the pharisee seeing *it*, marvelled that he had not first washed himself before dinner. And the Lord said to him, † Now ye pharisees cleanse the outside of the cup and dish ; but your
40 inward part is full of rapine and wickedness. Ye unthinking men, did not he that made the outside make the inside also ?
41 But give what is in *them* in alms ; and, behold, all things are
42 clean to you. But woe to you, pharisees ! for ye tithe mint and rue and all herbs, and pass by justice and the love of God : these ought ye to have done, and not to leave the
43 other undone. Woe to you, pharisees ! for ye love the uppermost seats in the synagogues, and salutations in the
44 markets. Woe to you ! for ye are as graves which appear

* Matt. vi. 22.

† Matt. xxiii. 25.

God ; and while you do this, your whole soul will be full of wisdom, holiness, and happiness.

Verse 34. *But when thine eye is evil*—When thou aimest at anything else, thou wilt be full of folly, sin, and misery. On the contrary,

Verse 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.

Verse 39—*Now ye pharisees*—Probably many of them were present at a pharisee's house.

Verse 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, show that your hearts are cleansed, and these outward washings are needless.

Verse 42. *Woe to you*—That is, miserable are you. In the same manner is the phrase to be understood throughout the chapter.

Verse 44. *For ye are as graves which appear not*—Probably in speaking this our Lord fixed his eyes on the scribes. *As graves which appear not*—Being overgrown with grass, so that *men are not aware*, till they stumble upon them, and either hurt themselves, or at least are defiled by touching

45 not, and men that walk over them are not aware. And one
of the lawyers answering said to him, Master, thus saying
46 thou reproachest us also. And he said, Woe to you lawyers
also! for ye load men with burdens grievous to be borne,
and ye yourselves touch not the burdens with one of your
47 fingers. Woe to you! for ye build the sepulchres of the
48 prophets, and your fathers killed them. Truly ye bear
witness that ye approve the deeds of your fathers: for
49 whom they killed, ye build their sepulchres. * Therefore
also the wisdom of God hath said, I will send them prophets
and apostles, and *some* of them they will kill, and persecute
50 *the rest*. So that the blood of all the prophets shed from the
foundation of the world, shall be required of this generation ;
51 From the blood of Abel to the blood of Zechariah, who was
destroyed between the temple and the altar: verily I say to
52 you, It shall be required of this generation. Woe to you,
lawyers! for ye have taken away the key of knowledge: ye
have not entered in yourselves, and them that were entering
53 in, ye have hindered. And as he said these things to them,
the scribes and the pharisees began fiercely to fasten upon
54 *him*, and to urge him to speak of many things: Laying wait
for him, and seeking to catch something out of his mouth,
that they might accuse him.

* Matt. xxiii. 34.

them. On another occasion Christ compared them to "whited sepulchres," fair without, but foul within, Matt. xxiii. 27.

Verse 45. *One of the lawyers*—That is, scribes; expounders of the law.

Verse 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.

Verse 49. *The wisdom of God, agreeably to this, hath said*—In many places of scripture, though not in these very words. *I will send them prophets*—Chiefly under the Old Testament. *And apostles*—Under the New.

Verse 50. *The blood of all shall be required of this generation*—That is, shall be visibly and terribly punished upon it.

Verse 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.

Verse 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.

CHAP. XII. 1 * In the mean time, an innumerable multitude being gathered together, so that they trod one
 2 upon another, he said to his disciples first, Beware of the leaven of the pharisees, which is hypocrisy. For there is nothing covered, that shall not be uncovered; neither hid,
 3 that shall not be made known. So that † whatsoever ye have spoken in darkness shall be heard in the light; and what ye have whispered in closets shall be proclaimed on the
 4 housetops. But I say to you my friends, Fear not them that
 5 kill the body, and after that can do no more. But I will show you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say to you, Fear
 6 him. Are not five sparrows sold for two farthings? yet not
 7 one of them is forgotten before God. But ‡ even the hairs of your head are all numbered. Fear not therefore: ye are
 8 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 me before men shall be denied before the angels of
 10 God. § And whosoever shall speak against the Son of Man, it shall be forgiven him: but to him who blasphemeth against
 11 the Holy Ghost it shall not be forgiven. ¶ But when they bring you to the synagogues, and to magistrates, and powers,

* Matt. xvi. 6. † Matt. x. 27. ‡ Matt. x. 30. || Mark viii. 38; Luke ix. 26.
 § Matt. xii. 31; Mark iii. 28. ¶ Matt. x. 19; Luke xxi. 12.

Verse 1. *He said to his disciples first*—But afterward (verse 54.) to all the people.

Verse 4. *But I say to you, Fear not*—Let not the fear of man make you act the hypocrite, or conceal anything which I have commissioned you to publish.

Verse 5. *Fear him who hath power to cast into hell*—Even to his peculiar “friends” Christ gives this direction. Therefore the fearing of God as having power to cast into hell is to be pressed even on true believers.

Verse 6. *Are not five sparrows*—But *trust*, as well as *fear* him.

Verse 8. *And I say to you*—If you avoid all hypocrisy, and openly avow my gospel. *The Son of Man shall confess you—Before the angels*—At the last day.

Verse 10. *And whosoever*—As if he had said, Yet the denying me in some degree may, upon true repentance, be forgiven: but if it rise so high as that of the blasphemy against the Holy Ghost, it shall never be forgiven, neither is there place for repentance.

Verse 11. *Take no thought*—Be not solicitous about the matter or manner of your defence; nor how to express yourselves.

take no thought how or what ye shall answer, or what ye
12 shall say ; For the Holy Ghost shall teach you in that hour
what ye ought to say.

13 And one of the multitude said to him, Master, speak to
14 my brother, that he divide the inheritance with me. But he
said to him, Man, who made me a judge or a divider over
15 you ? And he said to them, Take heed, and beware of
covetousness : for a man's life consisteth not in the abundance
16 of the things which he possesseth. And he spake a parable
to them, saying, The land of a certain rich man brought
17 forth plentifully : And he reasoned in himself, saying, What
18 shall I 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 stow all my fruits and my
19 goods. And I will say to my soul, Soul, thou hast much
goods laid up for many years ; take thine ease, eat, drink, be
20 merry. But God said to him, Thou fool, this night they
require thy soul of thee : and whose shall the things be, that
21 thou hast provided ? So *is* he that layeth up treasure for
himself, and is not rich toward God.

22 * And he said to his disciples, Therefore I say to you,
Take no thought for your life, what ye shall eat ; neither for
23 the body, what ye shall put on. The life is more than meat,
24 and the body than raiment. Consider the ravens : for they
neither sow nor reap ; neither have storehouse nor barn ; yet
God feedeth them : how much better are ye than the birds ?
25 And which of you by taking thought can add the least mea-

* Matt. vi. 25.

Verse 14. *Who made me a judge*—In worldly things. His kingdom is not of this world.

Verse 15. *He said to them*—Perhaps to the two brothers, and through them to the people. *A man's life*—That is, the comfort or happiness of it.

Verse 17. *What shall I do*—The very language of want. Do ? Why, lay up treasure in heaven.

Verse 20. *Thou fool*—To think of satisfying thy soul with earthly goods ! to depend on living *many years* ! yea, one day ! *They*—The messengers of death, commissioned by God, *require thy soul of thee* !

Verse 21. *Rich toward God*—Namely, in faith, and love, and good works.

Verse 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.

26 sure to his age? If ye then be not able *to do* even that
 27 which is least, 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 Solomon in all his glory was not
 28 arrayed like one of these. If then God so clothe the grass,
 which is to-day in the field, and to-morrow is cast into the
 still; how much more *will he clothe* you, O ye of little faith?
 29 And seek not ye what ye shall eat, or what ye shall drink,
 30 neither be ye of a doubtful mind. For the nations of the
 world seek all these things: and your Father knoweth that
 31 ye need these things. But seek ye the kingdom of God,
 32 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 hea-
 vens that faileth not, where no thief approacheth, neither
 34 moth corrupteth. For where your treasure is, there will
 35 your heart be also. Let your loins be girt, and your lamps
 36 burning: And ye like men that wait for their lord, when he
 will return from the wedding: that when he cometh and
 37 knocketh, they may open to him immediately. Happy those
 servants, whom the lord when he cometh shall find watch-

* Matt. vi. 19.

Verse 28. *The grass*—The Greek word means all sorts of herbs and flowers.

Verse 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.

Verse 32. *It is your Father's good pleasure to give you the kingdom*—How much more, food and raiment? And since you have such an inheritance, regard not your earthly possessions.

Verse 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 verse 22, and Acts i. 15; especially to the seventy, that they might be free from all worldly entanglements.

Verse 35. *Let your loins be girt*—An allusion to the long garments worn by the eastern nations, which they girded or tucked up about their loins, when they journeyed, or were employed in any labour; as also to the lights that servants used to carry at weddings, which were generally in the night.

Verse 37. *He will come and serve them*—The meaning is, he will show them his love in the most condescending and tender manner.

- ing : verily I say to you, that he will gird himself, and make
 38 them sit down to table, and will come and serve them. And
 if he shall come in the second watch, or come in the third
 39 watch, and find *them* so, happy are those servants. And
 this ye know, that if the master of the house had known
 what hour the thief would have come, he would have
 watched, and not have suffered his house to be broke open.
 40 Therefore be ye also ready : for the Son of Man cometh in
 41 an hour when ye think not. Then Peter said to him, Lord,
 42 speakest thou this parable to us, or also to all ? And the
 Lord said, Who is that faithful and wise steward, whom *his*
 lord shall make ruler over his household, to give the allow-
 43 ance of food in due season ? Happy that servant, whom his
 44 lord when he cometh shall find so doing. Verily I say to
 45 you, he will set him over all that he hath. But if that ser-
 vant say in his heart, My lord delayeth his coming ; and
 shall begin to beat the menservants and maidens, and to
 46 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
 47 appoint *him* his portion 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 many *stripes*.
 48 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

Verse 38. The Jews frequently divided the night into three watches, to which our Lord seems here to allude.

Verse 41. *Speakest thou this parable to us*—Apostles and disciples. *Or to all*—The people. Does it concern us alone, or all men ?

Verse 42. *Who is that faithful and wise steward*—Our Lord's answer manifestly implies, that he had spoken this parable primarily (though not wholly) to the ministers of his word. *Whom his Lord shall make ruler over his household*—For his wisdom and faithfulness.

Verse 43. *Happy is that servant*—God himself pronounces him wise, faithful, happy ; yet we see he might fall from all, and perish for ever.

Verse 46. *The Lord will appoint him his portion*—His everlasting portion. *With the unfaithful*—As faithful as he was once, God himself being the Judge !

Verse 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.

- 49 committed much, of him they will ask the more. I am
 come to send fire on the earth; and what do I desire? That
 50 it were already kindled! I have a baptism to be baptized
 with; and how am I straitened till it be accomplished!
 51 * Suppose ye that I am come to give peace upon earth? I
 52 tell you, Nay; but rather division: For from henceforth
 there shall be five in one house divided, three against two,
 53 and two against three. The father shall be divided against
 the son, and the son against the father; the mother against
 the daughter, and the daughter against the mother; the
 mother in law against her daughter in law, and the daughter
 in law against her mother in law.
- 54 † And he said to the people also, When ye see a cloud
 rising out of the west, straightway ye say, There cometh a
 55 heavy shower; and so it is. And when ye find the south
 wind blowing, ye say, There will be sultry heat; and it is
 56 so. Ye hypocrites, ye know to discern the face of the earth
 57 and of the sky; how do ye not discern this season? Yea,

* Matt. x. 34.

† Matt. xvi. 2.

Verse 49. *I am come to send fire*—To spread the fire of heavenly love over all the earth.

Verse 50. *But I have a baptism to be baptized with*—I must suffer first, before I can set up my kingdom. And how I long to fight my way through all!

Verse 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.

Verse 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.

Verse 53. *The father against the son*—For those who reject me will be implacable toward their very nearest relations who receive me. At this day also is this scripture fulfilled. Now, likewise, there is no concord between Christ and Belial.

Verse 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.

Verse 56. *How do ye not discern this season*—Of the Messiah's coming, distinguishable by so many surer signs.

Verse 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?

and why even of yourselves judge ye not what is right ?
 58 * When thou art going with thine adversary to the magis-
 trate, give diligence in the way to be delivered from him ;
 lest he hale thee to the judge, and the judge deliver thee to
 59 the officer, and the officer cast thee into prison. I tell thee,
 thou shalt in nowise come out thence, till thou hast paid the
 last mite.

CHAP. XIII. 1 And there were present at that season
 some that told him of the Galileans, whose blood Pilate had
 2 mingled with their sacrifices. And Jesus answering said to
 them, Suppose ye that these Galileans were sinners above
 3 all the Galileans, because they suffered such things ? I tell
 you, Nay : but, except ye repent, ye shall all likewise perish.
 4 Or those eighteen, on whom the tower in Siloam fell, and
 slew them, suppose ye that they were sinners above all men
 5 that dwelt at Jerusalem ? I tell you, Nay : but, except ye
 6 repent, ye shall all likewise perish. He spake also this
 parable : A man had a fig tree † planted in his vineyard ;
 7 and he came seeking fruit thereon, and found none. Then
 said he to the keeper of the vineyard, Behold, three years

* Matt. v. 25.

† Psalm lxxx. 8, &c.

Verse 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.

Verse 59. A *mite* was about the third part of our farthing.

Verse 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.

Verse 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.

Verse 6. *A man had a fig tree*—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.

Verse 7. *Three years*—Christ was then in the third year of his minis-

- I come seeking fruit from this fig tree, and find none : cut
 8 it down ; why doth it also cumber the ground ? And he
 answering said to him, Lord, let it alone this year also, till
 9 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
 11 sabbath. And, behold, there was a woman who had had a
 spirit of infirmity eighteen years, and was bowed together,
 12 and utterly unable to lift up herself. And Jesus seeing her,
 called her to him, and said to her, Woman, thou art loosed
 13 from thy infirmity. And he laid *his* hands on her : and
 14 immediately 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 to the multitude, There are six days in which *men*
 ought to work : on these therefore come and be healed, and
 15 not on the 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 lead *him* away to water-
 16 ing ? And ought not this woman, being a daughter of
 Abraham, whom Satan had bound, lo, *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
 19 to what shall I resemble it ? It is like a grain of mustard
 seed, which a man took, and cast into his garden ; and it
 grew, and became a great tree ; and the birds of the air

* Matt. xiii. 31 ; Mark iv. 30.

try. 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.

Verse 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 ?

Verse 15. *Thou hypocrite*—For the real motive of his speaking was envy, not, as he pretended, pure zeal for the glory of God.

Verse 16. *And ought not this woman*—Ought not any human creature, which is so far better than an ox or an ass ; much more *this daughter of Abraham*, probably in a spiritual as well as natural sense, *to be loosed ?*

20 lodged in the branches of it. * Again he said, Whereto
21 shall I liken the kingdom of God? It is like leaven, which
a woman took and covered up in three measures of meal, till
the whole was leavened.

22 And he went through all the cities and villages, teaching,
23 and journeying toward Jerusalem. Then said one to him,
24 Lord, are there few that are saved? And he said to him,

† Strive to enter in through the strait gate: for many, I say
25 to you, will seek to enter in, and shall not be able. When
once the master of the house is risen up, and hath shut the
door, and ye begin to stand without, and knock at the door,
saying, Lord, Lord, open to us; he shall answer and say to

26 you, I know you not whence ye are: Then shall ye say, We
have eaten and drank in thy presence, and thou hast taught
27 in our streets. ‡ But he shall say, I tell you, I know not
whence ye are; depart from me, all ye workers of iniquity.

28 || There shall be weeping and gnashing of teeth, when ye
shall see Abraham, and Isaac, and Jacob, and all the pro-
phets, in the kingdom of God, and yourselves thrust out.

29 And they shall come from the east, and the west, and the
north, and the south, and shall sit down in the kingdom of
30 God. § But, behold, there are last who shall be first, and
there are first who shall be last.

31 The same day came certain pharisees, saying to him, Go
out, and depart from hence: for Herod is minded to kill

* Matt. xiii. 33. † Matt. vii. 13. ‡ Matt. vii. 23. || Matt. viii. 11.
§ Matt. xix. 30.

Verse 21. *Covered up*—So that, for a time, nothing of it appeared.

Verse 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.

Verse 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.

Verse 29. *They shall sit down in the kingdom of God*—Both the kingdom
of grace and glory.

Verse 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.

Verse 31. *Herod is minded to kill thee*—Possibly they gave him the
caution out of good-will.

32 thee. And he said to them, Go, and tell that fox, Behold, I cast out devils, and I perform cures to-day and to-morrow, 33 and the third day I am perfected. But I must go on to-day, and to-morrow, and the day following: for it cannot be that 34 a prophet perish out of Jerusalem. * O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee; how often would I have gathered thy children together, as a bird *gathereth* her brood under *her* wings, and 35 ye would not! Behold, your house is left to you desolate: and I say to you, Ye shall not see me, till *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XIV. 1 And as he went into the house of one

* Matt. xxiii. 37.

Verse 32. *And he said, Go and tell that fox*—With great propriety so called, for his subtilty and cowardice. The meaning of our Lord's answer is, Notwithstanding all that he can do, I shall, for the short time I have left, do the works of Him that sent me. When that time is fulfilled, I shall be offered up; yet not here, but in the bloody city. *Behold, I cast out devils*—With what majesty does he speak to his enemies! with what tenderness to his friends! *The third day I am perfected*—On the third day he left Galilee, and set out for Jerusalem, to die there.

But let us carefully distinguish between those things 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.

Verse 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.

Verse 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.

Verse 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.

- of the chief pharisees, on the sabbath, to eat bread, they
 2 were watching him. And, behold, there was a certain man
 3 before him who had the dropsy. And Jesus answering spake
 to the scribes and pharisees, saying, Is it lawful to heal on
 4 the sabbath day? But they held their peace. And he took
 5 him, and healed him, 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 on the sabbath
 6 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 how they chose the chief seats; saying to them,
 8 When thou art invited by any man to a marriage feast, sit
 not down in the highest place; lest a more honourable man
 9 than thou be invited by him; And he that invited thee and
 him come and say to thee, Give this man place: and then
 10 thou shalt begin with shame to take the lowest place. But
 when 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
 11 of them that sit at table with thee. * For every one that
 exalteth himself shall be humbled; and he that humbleth
 himself shall be exalted.
- 12 Then said he also to him that had invited him, When

* Matt. xxiii. 12.

Verse 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.

Verse 3. *And Jesus answering spake*—Answering the thoughts which he saw rising in their hearts.

Verse 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.”

Verse 12. *Call not thy friends*—That is, I do not bid thee *call thy friends or thy neighbours*. Our Lord leaves these offices of humanity and courtesy as they were, and teaches an higher duty. But is it not implied herein, that we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is saved from those needless entertainments? *Lest a recompence be made*—This fear is as much unknown to the world, as even the fear of riches.

- 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 recompence be made thee.
- 13 But when thou makest an entertainment, invite the poor,
 14 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
 16 kingdom of God. Then said he to him, A certain man made
 17 a great supper, and invited many: And he sent his servant at supper time to say to them that were invited, Come; for
 18 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, and I must needs go and see it: I pray thee have
 19 me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
 20 And another said, I have married a wife, and therefore I
 21 cannot come. So the servant came, and showed 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,
 22 and the lame, and the blind. And the servant said, Sir, it is
 23 done as thou hast commanded, and yet there is room. And

Verse 14. *One of them that sat at table hearing these things*—And being touched therewith. *Said, Happy is he that shall eat bread in the kingdom of God*—Alluding to what had been just spoken. It means, he that shall have a part in the resurrection of the just.

Verse 16. *Then said he*—Continuing the allusion, *A certain man made a great supper*—As if he had said, All men are not sensible of this happiness. Many might have a part in it, and will not.

Verse 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 verse 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.

Verse 21. *The servant came and showed his lord these things*—So ministers ought to lay before the Lord, in prayer, the obedience or disobedience of their hearers.

Verse 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.

the lord said to the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be
 24 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
 26 said to 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, he cannot be my disci-
 27 ple. And whosoever doth not bear his cross, and come after
 28 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
 30 behold mock him, saying, This man began to build, and was
 31 not able to finish. Or what king, marching to encounter another king, in war, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that
 32 cometh against him with twenty thousand? If not, while the other is yet a great way off, he sendeth an embassy,
 33 and desireth conditions of peace. So every one of you who forsaketh not all that he hath, cannot be my disciple. † Salt
 34 is good : but if the salt have lost its savour, wherewith shall
 35 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.

* Matt. x. 37. † Matt. v. 13 ; Mark ix. 50.

Verse 24. *For* refers to *go out*, verse 23.

Verse 26. *If any man come to me, and hate not his father*—Comparatively to Christ ; yea, so as actually to renounce his field, oxen, wife, all things, and act as if he hated them, when they stand in competition with Him.

Verse 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.

Verse 31. *Another king*—Does this mean the prince of this world? Certainly he has greater numbers on his side. How numerous are his children and servants !

Verse 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.

Verse 34. *Salt*—Every Christian ; but more eminently every minister.

CHAP. XV. 1 Then drew near to him all the publicans
 2 and sinners to hear him. And the pharisees and scribes
 murmured, saying, This man receiveth sinners, and eateth
 3 with them. And he spake a parable to them, saying,
 4 * Who of you, having an hundred sheep, and losing one of
 them, doth not leave the ninety and nine in the wilderness,
 5 and go after that which is lost, till he find it? And having
 6 found *it*, he layeth *it* on his shoulders, rejoicing. And coming
 home he calleth together his friends and neighbours, saying
 to them, Rejoice with me ; for I have found my sheep which
 7 was lost. I say to you, Thus joy shall be in heaven over
 one sinner that repenteth, more than over ninety and nine
 8 just persons, who do not need repentance. Or what woman
 having ten pieces of silver, if she lose one piece, doth not
 light a candle, and sweep the house, and seek diligently till
 9 she find *it*? And having found *it* she calleth *her* friends

* Matt. xviii. 12.

Verse 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, Luke xvii. 11.

Verse 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.

Verse 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 ?

Verse 7. *Joy shall be*—Solemn and festal joy, *in heaven*—First in our blessed Lord himself, and then among the angels and spirits of just men, perhaps informed thereof by God himself, or by the angels who ministered to them. *Over one sinner*—One gross, open, notorious sinner. *That repenteth*—That is thoroughly changed in heart and life. *More than 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 recovered what he had given up for gone, has a more sensible satisfaction in it, than in several other things equally valuable, but not in such danger ; so do the angels in heaven peculiarly rejoice in the conversion of the most abandoned sinners. Yea, and God himself so readily forgives and receives them, that he may be represented as having part in the joy.

and neighbours together, saying, Rejoice with me; for I
 10 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
 12 of them said to his father, Father, give me the portion of
 goods that falleth to me. And he divided to them *his* sub-
 13 stance. And not many days after, the younger son, having
 gathered all together, took a journey into a far country, and
 14 there squandered away his substance, living riotously. And
 when he had spent all, there arose a mighty famine in that
 15 country; and he began to be in want. And he went and
 joined himself to a citizen of that country; and he sent him
 16 into his fields to feed swine. And he would fain have filled
 his belly with the husks that the swine ate: and no man
 17 gave to him. And coming to himself, he said, How many hired
 servants of my father have bread enough and to spare, and I
 18 am perishing with hunger! I will arise and go to my father,
 and will say to him, Father, I have sinned against heaven,
 19 and before thee; I am no more worthy to be called thy son:
 20 make me as one of thy hired servants. And he arose, and

Verse 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!

Verse 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.

Verse 14. *He began to be in want*—All his worldly pleasures failing, he grew conscious of his want of real good.

Verse 15. *And he joined himself to a citizen of that country*—Either the devil, or one of his children; the genuine citizens of that country which is far from God. *He sent him to feed swine*—He employed him in the base drudgery of sin.

Verse 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with worldly comforts. Vain, fruitless endeavour!

Verse 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.

Verse 18. *I will arise and go to my father*—How accurately are the first steps of true repentance here pointed out! *Against heaven*—Against God.

Verse 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.

came to his father. But while he was yet a great way off, his father saw him, and his bowels yearned, and he ran, and
 21 fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and before thee,
 22 and am no 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, and shoes on *his* feet:
 23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry: For this my son was dead, and is alive again;
 24 he was lost, and is found. And they began to be merry.
 25 Now his elder son was in the field: And as he came and drew nigh to the house, he heard music and dancing. And calling one of the servants, he asked what these things meant.
 27 And he told him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him in good
 28 health. But he was angry, and would not go in: therefore his father coming out intreated him. And he answering
 29 said to his father, Lo, so many years do I serve thee, neither transgressed I thy commandment at any time: yet thou never gavest me a kid, that I might make merry with my
 30 friends: But as soon as this thy son was come, who hath devoured thy substance with harlots, thou hast killed for
 31 him the fatted calf. And he said to him, Son, thou art

Verse 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.

Verse 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, heartfelt joy: indeed this was the ordinary meaning of the word two hundred years ago, when our translation was made.

Verse 25. *The elder son* seems to represent the pharisees and scribes, mentioned verse 2.

Verse 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 music and dancing.

Verse 28. *He was angry, and would not go in*—How natural to us is this kind of resentment!

Verse 29. *Lo, so many years do I serve thee*—So he was one of the instances, mentioned verse 7. How admirably therefore does this parable confirm that assertion! *Yet thou never gavest me a kid, that I might make merry with my friends*—Perhaps God does not usually give much joy to those who never felt the sorrows of repentance.

Verse 31. *Thou art ever with me, and all that I have is thine*—This

32 always 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.

suggests a strong reason against murmuring at the indulgence shown to the greatest of sinners. As the father's receiving the younger son did not cause him to disinherit the elder; so God's receiving notorious sinners will be no loss to those who have always served him; neither will he raise these to a state of glory, equal to that of those who have always served him, if they have, upon the whole, made a greater progress in inward as well as outward holiness.

Verse 32. *This thy brother was dead, and is alive*—A thousand of these delicate touches in the inspired writings escape an inattentive reader. In the 30th verse the elder son had unkindly and indecently said, "This thy son." The father in his reply mildly reproves him, and tenderly says, *This thy brother*. Amazing intimation, that the best of men ought to account the worst sinners their brethren still; and should especially remember this relation when they show any inclination to return.

Our Lord in this whole parable shows, not only that the Jews had no cause to murmur at the reception of the gentiles, (a point which did not at that time so directly fall under consideration,) but that if the pharisees were indeed as good as they fancied themselves to be, still they had no reason to murmur at the kind treatment of any sincere penitent. Thus does he condemn them, even on their own principles, and so leaves them without excuse.

We have in this parable a lively emblem of the condition and behaviour of sinners in their natural state. Thus, when enriched by the bounty of the great common Father, do they ungratefully run from him, verse 12. Sensual pleasures are eagerly pursued, till they have squandered away all the grace of God, verse 13. And while these continue, not a serious thought of God can find a place in their minds. And even when afflictions come upon them, verse 14, still they will make hard shifts, before they will let the grace of God, concurring with his providence, persuade them to think of a return, verses 15, 16.

When they see themselves naked, indigent, and undone, then they recover the exercise of their reason, verse 17. Then they remember the blessings they have thrown away, and attend to the misery they have incurred. And hereupon they resolve to return to their Father, and put the resolution immediately in practice, verses 18, 19.

Behold with wonder and pleasure the gracious reception they find, from divine, injured goodness! When such a prodigal comes to his Father, he sees him afar off, verse 20. He pities, meets, embraces him; and interrupts his acknowledgments with the tokens of his returning favour, verse 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, verse 22. And all this he does with unutterable delight; in that he who was lost is now found, verses 23, 24.

CHAP. XVI. 1 And he said also to his disciples, There was a certain rich man, who had a steward; and he was 2 accused to him as wasting his goods. And calling him he said to him, Why hear I this of thee? give an account of 3 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 4 I am ashamed. I know what to do, that, when I am removed from the stewardship, they may receive me into 5 their houses. So having called to him every one of his lord's debtors, he said to the first, How much owest thou to my 6 lord? And he said, An hundred measures of oil. He said to him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? He said, An hundred measures of wheat. He saith, Take thy 8 bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the child-

Let no elder brother murmur at this indulgence, but rather welcome the prodigal back into the family. And let those who have been thus received wander no more, but emulate the strictest piety of those who for many years have served their heavenly Father, and not transgressed his commandments.

Verse 1. *And he said also to his disciples*—Not only to the scribes and pharisees, to whom he had been hitherto speaking, but to all the younger as well as the elder brethren; to the returning prodigals who were now his disciples. *A certain rich man had a steward*—Christ here teaches all that are now in favour with God, particularly pardoned penitents, to behave wisely in what is committed to them.

Verse 3. *To beg I am ashamed*—But not ashamed to cheat! This was likewise a sense of honour! “By men called honour, but by angels pride.”

Verse 4. *I know*—That is, I am resolved, *what to do*.

Verse 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 steadily pursue their end; they are wiser *in their generation*—That is, in their own way. *Than the children of light*—The children of God, whose light shines on their hearts.

- ren of this world are wiser in their generation than the
 9 children of light. And I say to you, Make to yourselves
 friends of the mammon of unrighteousness; that, when
 ye fail, they may receive you into the everlasting habi-
 10 tations. He that is faithful in the least is faithful also in
 much: and he that is unjust in the least is unjust also in
 11 much. If therefore ye have not been faithful in the unright-
 eous mammon, who will intrust you with the true riches?
 12 And if ye have not been faithful in that which is another's,
 13 who will give you that which is your own? * No servant
 can serve two masters: for either he will hate the one, and
 love the other; or he will cleave to the one, and despise the
 other. Ye cannot serve God and mammon.
 14 And the pharisees, who were covetous, heard all these
 15 things: and they derided him. And he said to them, Ye

* Matt. vi. 24.

Verse 9. *And I say to you*—Be good stewards even of the lowest talents wherewith God hath intrusted you. *Mammon* means riches or money. It is termed *the mammon of unrighteousness*, because of the manner wherein it is commonly either procured or employed. Make yourselves friends of this, by doing all possible good, particularly to the children of God. *That when ye fail*—When your flesh and your heart faileth, when this earthly tabernacle is dissolved, those of them who are gone before may receive, may welcome, you into the everlasting habitations.

Verse 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.

Verse 11. *Who will intrust you with the true riches*—How should God intrust you with spiritual and eternal, which alone are true, riches?

Verse 12. *If ye have not been faithful in that which was another's*—None of these temporal things are yours: you are only stewards of them, not proprietors. God is the Proprietor of all: he lodges them in your hands for a season; but still they are His property.—Rich men, understand and consider this. If your steward uses any part of *your* estate (so called in the language of men) any farther or any otherwise than you direct, he is a knave: he has neither conscience nor honour. Neither have you either one or the other, if you use any part of that estate, which is in truth God's, not yours, any otherwise than He directs. *That which is your own*—Heaven, which, when you have it, will be your own for ever.

Verse 13. And you cannot be faithful to God, if you trim between God and the world; if you do not serve Him alone.

Verse 15. *And he said to them, Ye are they who justify yourselves before*

are they who justify yourselves before men ; but God knoweth your hearts : and that which is highly esteemed among men is an abomination before God. * The Law and the Prophets *were* until John : from that time the kingdom of God is preached, and every man forceth into it. † Yet it is easier for heaven and earth to pass, than for one tittle of the law to fail. ‡ Whosoever putteth away his wife, and marieth another, committeth adultery : and whosoever marieth her that is put away from *her* husband committeth adultery. There was a certain rich man, who was clothed in purple and fine linen, and feasted splendidly every day : And there was a certain beggar named Lazarus, who was laid at his gate, full of sores, And desiring to be fed with the crumbs that fell from the rich man's table : yea, the dogs also came and licked his sores. And the beggar died,

* Matt. xi. 13. † Matt. v. 18. ‡ Matt. v. 31 ; xix. 7.

men—The sense of the whole passage is, That pride wherewith you justify yourselves, feeds covetousness, derides the gospel, verse 14, and destroys the law, verse 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.

Verse 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.

Verse 17. Not that the gospel at all destroys the law.

Verse 18. But ye do ; particularly in this notorious instance.

Verse 19. *There was a certain rich man*—Very probably a pharisee, and one that justified himself before men : a very honest, as well as honourable, gentleman ; though it was not proper to mention his name on this occasion. *Who was 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.

Verse 20. *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, though 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 show that all his ulcers lay bare, and were not closed or bound up.

Verse 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

and was carried by angels into Abraham's bosom : the rich
 23 man also died, and was buried ; And in hell lifting up his
 eyes, being in torments, he seeth Abraham afar off, and
 24 Lazarus in his bosom. And crying out he said, Father
 : Abraham, have mercy on me, and send Lazarus, to dip the
 tip of his finger in water, and cool my tongue ; for I am
 25 tormented in this flame. But Abraham said, Son, remember
 that thou in thy lifetime receivedst thy good things, and
 likewise Lazarus evil things : but now he is comforted, and
 26 thou art tormented. And besides all this, between us and
 you there is a great gulf fixed : so that they who would
 pass from hence to you cannot ; neither can they pass, that
 27 *would come* to us from thence. Then he said, I pray thee
 therefore, father, that thou wouldest send him to my father's
 28 house : For I have five brethren ; that he may testify to
 29 them, lest they also come into this place of torment. Abra-
 ham saith to him, They have Moses and the prophets ; let
 30 them hear them. And he said, Nay, father Abraham : but
 31 if one go to them from the dead, they will repent. And he

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, though we do not read of his lying in state : that stupid, senseless pageantry, that shocking insult on a poor, putrefying carcase, was reserved for our enlightened age !

Verse 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 ?

Verse 24. *Father Abraham, have mercy on me*—It cannot be denied, but here is one precedent in Scripture of praying to departed saints : but who is it that prays, and with what success ? Will any, who considers this, be fond of copying after him ?

Verse 25. *But Abraham said, Son*—According to the flesh. Is it not worthy of observation, 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 choose and accept of worldly things as *thy good*, thy happiness. And can any be at a loss to know why he was in torments ? This damnable idolatry, had there been nothing more, was enough to sink him to the nethermost hell.

Verse 26. *Besides this, there is a great gulf fixed*—Reader, to which side of it wilt thou go ?

Verse 28. *Lest they also come into this place*—He might justly fear lest their reproaches should add to his own torment.

Verse 31. *Neither will they be persuaded*—Truly to repent : for this

said to him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII. 1 Then said he to the disciples, * It is impossible but offences will come : but woe to *him* through 2 whom they come ! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than 3 that he should offend one of these little ones. † Take heed to yourselves : if thy brother sin, 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, 5 I repent ; thou shalt forgive him. ‡ And the apostles said 6 to the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou rooted up, and be thou planted in 7 the sea ; and it should obey you. But which of you, having

* Matt. xviii. 6 ; Mark ix. 42. † Matt. xviii. 15. ‡ Matt. xvii. 20.

implies an entire change of heart. But a thousand apparitions cannot effect this : God only can, applying his word.

Verse 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.

Verse 2. *Little ones*—Weak believers.

Verse 3. *Take heed to yourselves*—That ye neither offend others, nor be offended by others.

Verse 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.

Verse 5. *Lord, increase our faith*—That we may thus forgive, and may neither offend, nor be offended.

Verse 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.

Verse 7. *But which of you*—But is it not meet that you should first obey, and then triumph ; though still with a deep sense of your utter unprofitableness ?

a servant ploughing or feeding cattle, will say to him as soon as he cometh from the field, Come, and sit down to table ;
 8 and will not rather say to him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten ; and
 9 afterward thou shalt eat and drink ? Doth he thank that servant, because he did the things that were commanded
 10 him ? I think not. So likewise ye, when ye have done all the things that are commanded you, say, We are unprofitable servants : we have done what was our duty to do.

11 And as he went to Jerusalem, he passed through the midst
 12 of Samaria and Galilee. And as he entered into a certain
 13 village, there met him ten lepers, who stood afar off : And they lifted up *their* voice, and said, Jesus, master, have mercy
 14 on us. And seeing *them*, he said to them, Go show yourselves to the priests. And as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned
 16 back, and with a loud voice glorified God, And fell down on *his* face at his feet, giving him thanks : and he was a Samaritan.
 17 And Jesus answering said, Were there not ten
 18 cleansed ? but where are the nine ? There are not found
 19 returning 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
 21 of God cometh not with observation : Neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom of God is

Verse 9. *Doth he thank that servant*—Does he account himself obliged to him ?

Verse 10. *When ye have done all, say, We are unprofitable servants*—For a man cannot profit God. Happy is he who judges himself an unprofitable servant : miserable is he whom God pronounces such. But though we are unprofitable to *Him*, our serving him is not unprofitable to *us* : for he is pleased to give by his grace a value to our good works, which, in consequence of his promise, entitles us to an eternal reward.

Verse 20. *The kingdom of God cometh not with observation*—With such outward pomp as draws the observation of every one.

Verse 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.

22 within you. And he said to the disciples, The days will
 23 come, when ye shall desire to see one of the days of the Son
 24 of Man, and shall not see *it*. * And when they shall say to
 25 you, See here ; see there : go not, nor follow *them*. For as
 26 the lightning, that lighteneth out of the one *part* under hea-
 27 ven, shineth to the other *part* under heaven ; so shall the
 28 Son of Man be in his day. But first he must suffer many
 29 things, and be rejected by this generation. † And as it was
 30 in the days of Noah, so shall it be also in the days of the
 31 Son of Man. They ate, they drank, they married, they
 32 were given in marriage, till the day that Noah entered into
 33 the ark, and the flood came, and destroyed them all. Like-
 34 wise also as it was in the days of Lot ; they ate, they drank,
 they bought, they sold, they planted, they builded ; But the
 day that Lot went out of Sodom it rained fire and brimstone
 from heaven, and destroyed them all. Even thus shall it 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 not return back. Remember Lot's
 wife. ‡ Whosoever shall seek to save his life shall lose it ;
 and whosoever shall lose *his life* shall preserve it. I tell

* Matt. xxiv. 23. † Matt. xxiv. 37. ‡ Luke ix. 24 ; John xii. 25.

Verse 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.

Verse 23. *They shall say, See, Christ is here, or there*—Limiting his presence to this or that place.

Verse 24. *So shall also the Son of Man be*—So swift, so wide, shall his appearing be. *In his day*—The last day.

Verse 26. *The days of the Son of Man*—Those which immediately follow that which is eminently styled *his day*.

Verse 31. *In that day*—Which will be the grand type of the last day, when ye shall see Jerusalem encompassed with armies.

Verse 32. *Remember Lot's wife*—And escape with all speed, without ever looking behind you.

Verse 33. The sense of this and the following verses is, Yet as great as the danger will be, do not seek to save your life by violating your conscience : if you do, you will surely lose it. Whereas if you should lose it for my sake, you shall be paid with life everlasting. But the most probable way of preserving it now, is to be always ready to give it up. A peculiar providence shall then watch over you, and put a difference between you and other men.

you, in this night, there shall be two men in one bed ; one
 35 shall be taken, and the other left. Two women shall be
 grinding together ; one shall be taken, and the other left.
 36 Two men shall be in the field ; one shall be taken, and the
 37 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.

CHAP. XVIII. 1 And he spake a parable to them, to
 this end, that they ought always to pray, and not to faint ;
 2 Saying, There was in a certain city a judge, who feared not
 3 God, nor revered man : And there was a widow in that
 city ; and she came to him, saying, Do me justice on mine
 4 adversary. And he would not for a while : but afterwards
 he said in himself, Though I fear not God, nor reverence
 5 man ; Yet because this widow giveth me trouble, I will do
 her justice, lest by her continual coming she weary me out.
 6 And the Lord said, Hear what the unjust judge saith. And
 7 shall not God vindicate his own elect, who cry aloud to him
 8 day and night, though he bear long with them ? I tell you,
 he will vindicate them speedily. Yet when the Son of Man
 cometh, will he find faith upon earth ?
 9 And he spake this parable to certain who trusted in them-
 10 selves that they were righteous, and despised others : Two
 men went up into the temple to pray ; the one a pharisee, and

* Matt. xxiv. 28.

Verse 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.

Verse 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 ? *Though he bear long with them*—Though he does not immediately put an end, either to the wrongs of the wicked, or the sufferings of good men.

Verse 8. *Yet when the Son of Man cometh, will he find faith upon earth*—Yet, notwithstanding all the instances both of his longsuffering 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 !

Verse 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.

- 11 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 publican.
- 12 I fast twice in the week, I give tithes of all that I possess.
- 13 And the publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying,
- 14 God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
- 15 * And they brought to him also infants, that he might
- 16 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 is the kingdom of
- 17 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,
- 19 what shall I do to inherit eternal life? But Jesus said to him, Why callest thou me good? *there is* none good, save
- 20 one, *that is*, God. Thou knowest the commandments, ‡ Do not commit adultery, Do not murder, Do not steal, Do not
- 21 bear false witness, Honour thy father and thy mother. And
- 22 he said, All these have I kept from my childhood. Jesus

* Matt. xix. 13; Mark x. 13. † Matt. xix. 16; Mark x. 17.

‡ Exod. xx. 12, &c.

Verse 12. *I fast twice in the week*—So did all the strict pharisees, every Monday and Thursday. *I give tithes of all that I possess*—Many of them gave one full tenth of their income in tithes, and another tenth in alms. The sum of this plea is, I do no harm; I use all the means of grace; I do all the good I can.

Verse 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.

Verse 14. *This man went down*—From the hill on which the temple stood. *Justified rather than the other*—That is, and not the other.

Verse 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.

Verse 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

hearing these things said to him, Yet lackest thou one thing :
 sell all that thou hast, and distribute to the poor, and thou
 23 shalt have treasure in heaven : and come, follow me. And
 when he heard this, he was very sorrowful : for he was very
 24 rich. And Jesus seeing that he was very sorrowful said,
 How hardly shall they that have riches enter into the king-
 25 dom of God ! It is easier for a camel to go through a
 needle's eye, than for a rich man to enter into the kingdom
 26 of God. And they that heard *it* said, Who then can be
 27 saved ? And he said, The things impossible with men are
 28 possible with God. Then Peter said, Lo, we have left all,
 29 and followed thee. And he said to them, Verily I say unto
 you, There is no man that hath left house, or parents, or
 brethren, or wife, or children, for the kingdom of God's sake,
 30 Who shall not receive manifold more in the present time,
 and in the world to come life everlasting.

31 * Then he took to him the twelve, and said to them,
 Behold, we go up to Jerusalem, and all things that are
 written by the prophets will be accomplished on the Son
 32 of Man. For he will be delivered to the gentiles, and will
 33 be mocked, and spitefully intreated, and spitted on : And
 they will scourge *him*, and put him to death : and the third
 34 day he will 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
 36 man sat by the way side begging. And hearing the multi-
 37 tude pass by, he asked what it meant. And they told him,
 38 Jesus of Nazareth passeth by. And he cried aloud, saying,
 39 Jesus, Son of David, have mercy on me. And they that
 went before charged him to hold his peace : but he cried so
 much the more, Thou Son of David, have mercy on me.

* Matt. xx. 17 ; Mark x. 32. † Matt. xx. 29 ; Mark x. 46.

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.

Verse 34. *They understood none of these things*—The literal meaning
 they could not but understand. But as they could not reconcile this to
 their pre-conceived opinion of the Messiah, they were utterly at a loss
 in what parabolical or figurative sense to take what he said concerning
 his sufferings ; having their thoughts still taken up with the temporal
 kingdom.

40 And Jesus standing still commanded him to be brought to
 41 him : and when he was come near, he asked him, Saying,
 42 What wilt thou that I should do for thee ? He said, Lord,
 that I may receive my sight. And Jesus said to him,
 43 Receive thy sight : thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God : and all the people seeing *it* gave praise to God.

CHAP. XIX. 1 And he entered and passed through
 2 Jericho. And, behold, a man named Zaccheus, who was
 3 the chief of the publicans, and he was rich. And he sought
 to see Jesus who he was ; and could not for the crowd,
 4 because he was little of stature. And running before, he
 climbed up into a sycamore tree to see him : for he was to
 5 pass by that way. And Jesus, when he came to the place,
 looking up, saw him, and said to him, Zaccheus, make haste
 and come down ; for to-day I must abide at thy house.
 6 And he made haste, and came down, and received him joy-
 7 fully. And seeing *it* they all murmured, saying, He is gone
 8 in to be a guest with a sinner. And Zaccheus stood, and
 said to the Lord, Behold, Lord, the half of my goods I give
 to the poor ; and if I have wronged any man of any thing, I
 9 restore *him* fourfold. And Jesus said to him, To-day is

Verse 1. *He passed through Jericho*—So that Zaccheus must have lived near the end of the town ; the tree was in the town itself. *And he was rich*—These words seem to refer to the discourse in the last chapter, verses 24—27, particularly to verse 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.

Verse 2. *The chief of the publicans*—What we would term the commissioner of the customs. A very honourable as well as profitable place.

Verse 4. *And running before*—With great earnestness. *He climbed up*—Notwithstanding his quality ; desire conquering honour and shame.

Verse 5. *Jesus said, Zaccheus, make haste and come down*—What a strange mixture of passions must Zaccheus have now felt ; hearing one speak, as knowing both his name and his heart.

Verse 7. *They all murmured*—All who were near ; though most of them, rather out of surprise than indignation.

Verse 8. *And Zaccheus stood*—Showing by his posture his deliberate purpose and ready mind. *And said, Behold, Lord, I give*—I determine to do it immediately.

Verse 9. *He also is a son of Abraham*—A Jew born, and as such has a right to the first offer of salvation.

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.

11 And as they were hearing 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 laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up what thou layedst not down, and reapest what thou didst not sow. And he saith to him, Out of thy own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man,

* Matt. xviii. 11. † Matt. xxv. 14; Mark xiii. 34.

Verse 11. *They thought the kingdom of God*—A glorious temporal kingdom, would immediately appear.

Verse 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.

Verse 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.

Verse 14. *But his citizens*—Such were those of Jerusalem *Hated him, and sent an embassy after him*—The word seems to imply their sending ambassadors to a superior court, to enter their protest against his being admitted to the regal power. In such a solemn manner did the Jews protest, as it were, before God, that Christ should not reign over them. *This man*—So they call him in contempt.

Verse 15. *When he was returned*—In his glory.

taking up what I laid not down, and reaping what I did not
 23 sow : Wherefore then gavest thou not my money into the
 bank, and at my coming I should have received it with
 24 interest ? And he said to them that stood by, Take the
 pound from him, and give it to him that hath ten pounds.
 25 (And they said to him, Lord, he hath ten pounds.) * For I
 26 say unto you, To every one that hath shall be given : but
 from him that hath not, even what he hath shall be taken
 27 away from him. Moreover those my enemies, who would
 not that I should reign over them, bring hither, and slay
 28 before me. And having said these things, he went before,
 going up to Jerusalem.

29 † And as he drew nigh to Bethphage and Bethany, at
 the mount called *the mount* of Olives, he sent two of his
 30 disciples, saying, Go ye into the village overagainst *you* ; in
 which entering, ye shall find a colt tied, whereon never man
 31 yet sat : loose him, and bring *him* hither. 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
 33 went, and found even as he had said to them. And as they
 were loosing the colt, the owners thereof said to them, Why
 34 loose ye the colt ? And they said, The Lord hath need of
 35 him. And they brought him to Jesus : and they cast their
 36 garments on the colt, and set Jesus thereon. And as he
 37 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 rejoice and
 praise God with a loud voice for all the mighty works that
 38 they had seen ; saying, Blessed *be* the king that cometh in the

* Matt. xxv. 29 ; Luke viii. 18. † Matt. xxi. 1 ; Mark xi. 1.

Verse 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.

Verse 25. *They said*—With admiration, not envy.

Verse 28. *He went before*—The foremost of the company, showing his readiness to suffer.

Verse 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*.

Verse 37. *The whole multitude began to praise God*—Speaking at once, as it seems, from a divine impulse, words which most of them did not understand.

Verse 38. *Peace in heaven*—God being reconciled to man.

- name of the Lord : peace in heaven, and glory in the highest.
- 39 And some of the pharisees from among the multitude said
 40 to him, Master, rebuke thy disciples. And he answering
 said to them, I tell you that, if these should hold their
 41 peace, the stones would immediately cry out. And as he
 42 drew near, he beheld the city, and wept over it, saying, O
 that thou hadst known, even thou, at least in this thy day,
 the things *that are* for thy peace ! but now they are hid
 43 from thine eyes. For the days shall come upon thee, that
 thine enemies shall cast a trench about thee, and compass
 44 thee round, and straiten thee on every side, And shall cast
 thee to the ground, and thy children *that are* in thee ; and
 they shall not leave in thee one stone upon another ; because
 thou knewest not the time of thy visitation.
- 45 * And going into the temple, he drove out them that sold
 46 and them that bought therein ; Saying to them, It is written,
 † My house is the house of prayer : but ye have made it a
 den of thieves.
- 47 And he was daily teaching in the temple. But the chief
 priests and the scribes and the chief of the people sought to
 48 destroy him, And found not what they might do : for all the
 people hung upon him to hear him.

CHAP. XX. 1 † And on one of those days, as he taught
 the people in the temple, and preached the gospel, the chief

* Matt. xxi. 12 ; Mark xi. 11. † Isaiah lvi. 7. ‡ Matt. xxi. 23 ;
 Mark xi. 27.

Verse 39. *Rebuke thy disciples*—Paying thee this immoderate honour.

Verse 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.

Verse 42. *O that thou hadst known, at least in this thy day*—After thou
 hast neglected so many. *Thy day*—The day wherein God still offers thee
 his blessings.

Verse 43. *Thine enemies shall cast a trench about thee, and compass thee
 round*—All this was exactly performed by Titus, the Roman general.

Verse 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 show the former strength and magnificence of the place. But these,
 likewise, were afterwards levelled with the ground.

- 2 priests and the scribes came upon him with the elders, And spake to him, saying, Tell us, by what authority doest thou these things? and who is he that gave thee this authority?
- 3 And he answering said, I will also ask you one thing; and tell me: Was the baptism of John from heaven, or of men?
- 4 And they reasoned among themselves, saying, If we say,
5 From heaven; he will say, Why then did ye not believe
6 him? But if we say, Of men; all the people will stone us:
7 for they are persuaded that John was a prophet. And they
8 answered, they could not tell whence. Jesus said to them,
Neither tell I you by what authority I do these things.
- 9 * Then he spake this parable to the people; A certain man planted a vineyard, and let it out to husbandmen, and
10 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,
11 and sent him away empty. And again he sent another servant: and they beat him also, and treated *him* shamefully,
12 and sent *him* away empty. And again he sent a third: and
13 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*.
14 But the husbandmen seeing him reasoned among themselves, saying, This is the heir: come, let us kill him, that
15 the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. What therefore will the Lord
16 of the vineyard do to them? He will come and destroy
17 these husbandmen, and give the vineyard to others. And hearing *it*, they said, God forbid. And he looked on them, and said, What is this then that is written, † The stone

* Matt. xxi. 33; Mark xii. 1. † Psalm cxviii. 22.

Verse 9. *A long time*—It was a long time from the entrance of the Israelites into Canaan to the birth of Christ.

Verse 16. *He will destroy these husbandmen*—Probably he pointed to the scribes, chief priests, and elders; who allowed, “He will miserably destroy those wicked men,” Matt. xxi. 41, but could not bear that this should be applied to themselves. They might also mean, *God forbid* that we should be guilty of such a crime as your parable seems to charge us with; namely, rejecting and killing the heir. Our Saviour answers, But yet ye will do it, as is prophesied of you.

Verse 17. *He looked on them*—To sharpen their attention.

which the builders rejected, this is become the head of the
 18 corner? * Whosoever shall fall on that stone shall be
 broken; but on whomsoever it shall fall, it will grind him
 19 to powder. And the chief priests and 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 them-
 selves to be just men, to take hold of his discourse, that
 they might deliver him to the power and authority of the
 21 governor. And they asked him, saying, Master, we know
 that thou speakest and teachest rightly, neither acceptest
 22 thou persons, but teachest the way of God in truth: Is it
 23 lawful for us to give tribute to Cæsar or no? But he
 observing their craftiness said to them, Why tempt ye me?
 24 Show me a penny. Whose image and inscription hath it?
 25 They answering said, Cæsar's. He said, Render therefore
 to Cæsar the things which are Cæsar's, and to God the
 26 things which are God's. And they could not take hold of
 his words before the people: and marvelling at his answer,
 they held their peace.

27 ‡ Then certain of the sadducees, who deny there is any
 resurrection, coming to him, asked him, saying, Master,
 28 Moses wrote to us, || If a man's brother die, having a wife,
 and he die without children, that his brother should take his
 29 wife, and raise up seed to his brother. Now there were seven
 brethren: and the first taking a wife died without children.
 30 And the second took her to wife, and he died childless.
 31 And the third took her; and in like manner the seven also:
 32 and they died, and left no children. Last of all the woman
 33 died also. Therefore in the resurrection whose wife of them

* Matt. xxi. 44. † Matt. xxii. 16; Mark xii. 13. ‡ Matt. xxii. 23;
 Mark xii. 18. || Deut. xxv. 5.

Verse 20. *Just men*—Men of a tender conscience. *To take hold of his discourse*—If he answered as they hoped he would.

Verse 21. *Thou speakest*—In private. *And teachest*—In public.

Verse 24. *Show me a penny*—A Roman penny, which was the money that was usually paid on that occasion.

Verse 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, chapter xxii. 67, &c.

34 is she? for seven had her to wife. And Jesus answering said to them, The children of this world marry, and are
 35 given in marriage: But they who are counted worthy to obtain that world, and the resurrection from the dead, neither
 36 marry nor are given in marriage. For neither can they die any more: for they are equal to angels; and are the children
 37 of God, being the children of the resurrection. But that the dead are raised, even Moses showed at the bush, * when he calleth the Lord the God of Abraham, and the God of Isaac,
 38 and the God of Jacob. For he is not a God of the dead, 39 but of the living; so that all live to him. And some of the scribes answering said, Master, thou hast spoken excellently
 40 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
 42 son? And David himself saith in the book of Psalms, ‡ The
 43 Lord said unto my Lord, Sit thou on my right hand, Till I

* Exod. iii. 6.

† Matt. xxii. 41; Mark xii. 35.

‡ Psalm cx. 1.

Verse 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.

Verse 35. *But they who obtain that world*—Which they enter into before the resurrection of the dead.

Verse 36. *They are the children of God*—In a more eminent sense when they rise again.

Verse 37. *That the dead are raised, even Moses, as well as the other prophets, showed, 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.

Verse 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 sarducees' 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 not an argument for what went before; but the very proposition which was to be proved. And the consequence is apparently just. For as all the faithful are the children of Abraham, and the divine promise of being "a God to him and to his seed" is entailed upon them, it implies their continued existence and happiness in a future state as much as Abraham's. And as the body is an essential part of man, it implies both his resurrection and theirs; and so overthrows the entire scheme of the sarducean doctrine.

Verse 40. *They durst not ask him any question*—The sarducees durst not. One of the scribes did, presently after.

44 make thine enemies thy footstool. David therefore calleth
 45 him Lord, how is he then his son? Then in the hearing
 46 of all the people he said to his disciples, * Beware of the
 scribes, who desire to walk in long robes, and love saluta-
 tions in the markets, and the highest seats in the synagogues,
 47 and the chief places at feasts; † Who devour widows' houses,
 and for a pretence make long prayers: these shall receive
 greater damnation.

CHAP. XXI. 1 † And looking up he saw the rich cast-
 2 ing their gifts into the treasury. And he saw also a certain
 3 poor widow casting in thither two mites. And he said, Of a
 truth I say to you, This poor widow hath cast in more than
 4 they all. For all of 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
 6 with goodly stones and gifts, he said, *As for* these things
 which ye behold, the days will come, in which there shall
 not be left one stone upon another, that shall not be thrown
 7 down. And they asked him, saying, Master, when shall these
 things be? and what *is* the sign when these things shall come
 8 to pass? And he said, Take heed that ye be not deceived: for
 many shall come in my name, saying, I am *the Christ*; and
 9 the time is near: go ye not after them. And when ye shall hear
 of wars and commotions, be not terrified: for these things

* Matt. xxiii. 5. † Matt. xxiii. 14. † Mark xii. 41.

|| Matt. xxiv. 1; Mark xiii. 1.

Verse 1. *He looked up*—From those on whom his eyes were fixed before.

Verse 5. *Goodly stones*—Such as no engines now in use could have brought, or even set upon each other. Some of them (as an eye witness who lately measured them writes) were forty-five cubits long, five high, and six broad; yet brought thither from another country. *And gifts*—Which persons delivered from imminent dangers had, in accomplishment of their vows, hung on the walls and pillars.

The marble of the temple was so white, that it appeared like a mountain of snow at a distance. And the gilding many parts made it, especially when the sun shone, a most splendid and beautiful spectacle.

Verse 8. *And the time is near*—When I will deliver you from all your enemies. They are the words of the seducers.

Verse 9. *Commotions*—Intestine broils, civil wars.

10 must be first; but the end is not immediately. Then said he to them, Nation shall rise against nation, and kingdom
 11 against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences; and there shall be fearful
 12 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
 13 brought before kings and rulers for my name's sake. And
 14 it shall turn to you for a testimony. Settle it therefore in
 15 your hearts, not to premeditate what to answer: For I will give you a mouth and wisdom, which all your adversaries
 16 shall not be able to gainsay or resist. † But ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you they will cause to be put to death.
 17 ‡ And ye shall be hated by all men for my name's sake.
 18 But there shall not an hair of your head perish. In your
 19 patience possess ye your souls. And when ye see Jerusalem
 20 compassed with armies, then know that the desolation thereof is nigh. Then let them that are in Judea
 21 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
 22 enter into it. For these are the days of vengeance, that all
 23 things which are written may be fulfilled. But woe to them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath

* Mark xiii. 9. † Matt. x. 21. ‡ Matt. xxiv. 13; Mark xiii. 13.

Verse 11. *Fearful sights, and signs from heaven*—Of which Josephus gives a circumstantial account.

Verse 13. *It shall turn to you for a testimony*—Of your having delivered your own souls, and of their being without excuse.

Verse 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.

Verse 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.

Verse 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.*

Verse 22. *All things which are written*—Particularly in Daniel.

- 24 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
- 25 gentiles are fulfilled. * And there shall be signs in the sun, and moon, and stars; and upon the earth distress of nations,
- 26 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
- 30 all the trees; When they now shoot forth, ye see and know
- 31 of yourselves that summer is now nigh. So likewise when ye see these things come to pass, know that the kingdom of God
- 32 is nigh. Verily I say unto you, This generation shall not pass

* Matt. xxiv. 29; Mark xiii. 24.

Verse 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.

Verse 25. *And there shall be*—Before the great day; which was typified by the destruction of Jerusalem. *Signs*—Different from those mentioned verse 11, &c.

Verse 28. *Now when these things*—Mentioned verses 8 and 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.

Verse 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.

Verse 30. *Ye know of yourselves*—Though none teach you.

Verse 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.

Verse 32. *Till all things be fulfilled*—All that has been spoken of the

- 33 away, till all things be effected. Heaven and earth shall
 34 pass away but my words shall in nowise pass away. * But
 take heed to yourselves, lest at any time your hearts be over-
 loaded with gluttony, and drunkenness, and the cares of
 35 this life, and so that day come upon you unawares. For as
 a snare shall it come on all them that sit on the face of the
 36 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.
 37 Now by day he was teaching in the temple; and at night
 going out, he lodged at the mount called *the mount* of
 38 Olives. And all the people came early in the morning to
 him in the temple, to hear him.

* Matt. xxiv. 42; Mark xiii. 33; Luke xii. 35.

destruction of Jerusalem, to which the question, verse 7, relates; and which is treated of from the 8th to the 24th verse.

1. Verse 34. *Take heed lest at any time your hearts be overloaded with gluttony and drunkenness*—And was there need to warn the apostles themselves against such sins as these? Then surely there is need to warn even strong Christians against the very grossest sins. Neither are we wise, if we think ourselves out of the reach of any sin. *And so that day*—Of judgment or of death. *Come upon you*—Even you that are not of this world, *unawares*.

Verse 35. *That sit*—Careless and at ease.

Verse 36. *Watch ye therefore*—This is the general conclusion of all that precedes. *That ye may be counted worthy*—This word sometimes signifies an honour conferred on a person, as when the apostles are said to be “counted worthy to suffer shame for Christ,” Acts v. 41. Sometimes, meet or becoming; as when John the Baptist exhorts to “bring fruits worthy of repentance,” Luke iii. 8. And so to “be counted worthy to escape,” is, to have the 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.

Verse 37. *Now by day*—In the day-time. *He was teaching in the temple*—This shows how our Lord employed his time after coming to Jerusalem. But it is not said, He was this day in the temple, and next morning the people came. It does not therefore by any means imply that he came any more after this into the temple.

Verse 38. *And all the people came early in the morning to hear him*—How much happier were his disciples in these early lectures, than the slumbers of the morning could have made them on their beds! Let us not scruple to deny ourselves the indulgence of unnecessary sleep, that we may morning after morning place ourselves at his feet, receiving the instructions of his word, and seeking those of his Spirit.

- CHAP. XXII. 1 * Now the feast of unleavened bread
 2 drew nigh, which is called the passover. And the chief
 priests and scribes sought how they might kill him ; but they
 feared the people.
- 3 Then entered Satan into Judas surnamed Iscariot, being
 4 of the number of the twelve. And he went, and talked with
 the chief priests and captains, how he might betray him to
 5 them. And they were glad, and agreed to give him money.
 6 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
 8 the passover was to be killed. And he sent Peter and John,
 saying, Go and make ready for us the passover, that we may
 9 eat *it*. And they said to him, Where wilt thou that we make
 10 *it* ready ? And he said to them, Behold, when ye are entered
 into the city, a man will meet you, bearing a pitcher of water ;
 11 follow him into the house where he entereth. And say to the
 master of the house, The Master saith to thee, Where is the
 guestchamber, where I shall eat the passover with my disci-
 12 ples ? And he will show you a large upper room furnished :
 13 there make ready. And they went, and found as he had said
 to them : and they made ready the passover.
- 14 ‡ And when the hour was come, he sat down, and the
 15 twelve apostles with him. And he said to them, With desire
 have I desired to eat this passover with you before I suffer.
 16 For I say to you, I will not eat thereof any more, till it be

* Matt. xxvi. 1 ; Mark xiv. 1. † Matt. xxvi. 17 ; Mark xiv. 12.

‡ Matt. xxvi. 20 ; Mark xiv. 17.

Verse 3. *Then entered Satan*—Who is never wanting to assist those whose heart is bent upon mischief.

Verse 4. *Captains*—Called “captains of the temple,” verse 52. They were Jewish officers, who presided over the guards which kept watch every night in the temple.

Verse 15. *With desire have I desired*—That is, I have earnestly desired it. He desired it, both for the sake of his disciples, to whom he desired to manifest himself farther at this solemn parting ; and for the sake of his whole church, that he might institute the grand memorial of his death.

Verse 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.

17 fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide *it* among yourselves : For I say to you, I will not drink of the fruit of the vine, till the kingdom of God shall come. And he took bread, and gave thanks, and brake *it*, and gave to them, saying, This is my body which is given for you : do this in remembrance of me. Likewise also the cup after supper, saying, This cup *is* the New Testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me *is* with me on the table. And truly the Son of Man goeth, as it was determined : but woe to that man by whom the Son of Man is betrayed ! And they inquired among themselves, Which of them it was that would do this. There was also a contention among them, Which of them was greatest. And he said to them, The kings of the gentiles lord

Verse 17. *And he took the cup*—That cup which used to be brought at the beginning of the paschal solemnity. *And said, Take this and divide it among yourselves : for I will not drink*—As if he had said, Do not expect me to drink of it : I will drink no more before I die.

Verse 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.

Verse 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.

Verse 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.

Verse 24. *There was also a contention among them*—It is highly probable, this was the same dispute which is mentioned by St. Matthew and St. Mark ; and consequently, though it is related here, it happened some time before.

Verse 25. *They that exercise the most arbitrary authority over them have from their flatterers the vain title of benefactors.*

it over them ; and they that exercise authority upon them
 26 have the title of benefactors. But ye *shall* not *be* so : but
 he that *is* greatest among you, let him be as the least ; 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 the midst of you as he that
 28 serveth. Ye are they who have continued with me in my
 29 temptations. And I appoint to you a kingdom, as my
 30 Father to me ; That ye may eat and drink at my table in
 my kingdom, and sit on thrones judging the twelve tribes
 31 of Israel. And the Lord said, Simon, Simon, behold, Satan
 hath desired *to have* you, that he might sift *you* as wheat :
 32 But I have prayed for thee, that thy faith fail not : and
 33 when thou art returned, strengthen thy brethren. And he
 said to him, Lord, I am ready to go with thee, both to
 34 prison, and to death. And he said, I tell thee, Peter, it
 shall not be *the time of cock-crowing* this day, before thou

Verse 26. *But ye* are to be benefactors to mankind, not by governing, but by serving.

Verse 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.

Verse 28. *Ye have continued with me in my temptations*—And all his life was nothing else ; particularly from his entering on his public ministry.

Verse 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.

Verse 30. *That ye may eat and drink at my table*—That is, that ye may enjoy the highest happiness, as guests, not as servants. These expressions seem to be primarily applicable to the twelve apostles, and secondarily to all Christ's servants and disciples ; whose spiritual powers, honours, and delights, are here represented in figurative terms, with respect to their advancement both in the kingdom of grace and of glory.

Verse 31. *Satan hath desired to have you*—My apostles. *That he might sift you as wheat*—Try you to the uttermost.

Verse 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.

Verse 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 oftener.

35 wilt thrice deny that thou knowest me. And he said to them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he to them, But now he that hath a purse, let him take it, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. For I say to you, that this which is written must yet be accomplished in me, * And he was numbered with the transgressors: for the things concerning me have an end. And they said, Lord, behold, here *are* two swords. And he said to them, It is enough.

39 † And going out he went, according to *his* custom, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said to them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeling down he prayed, saying, Father, if thou art willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling

* Isaiah liii. 12.

† Matt. xxvi. 30.

Verse 35. *When I sent you—lacked ye anything*—Were ye not borne above all want and danger?

Verse 36. *But now*—You will be in quite another situation. You will want everything. *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.

Verse 37. *The things* which are written *concerning me have an end*—Are now drawing to a period; are upon the point of being accomplished.

Verse 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 to seek such defence? *And he said, It is enough*—I did not mean literally that every one of you must have a sword.

Verse 40. *The place*—The garden of Gethsemane.

Verse 43. *Strengthening him*—Lest his body should sink and die before the time.

Verse 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,

45 down on the ground. And rising up from prayer, he came
46 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
48 drew near to Jesus to kiss him. And Jesus said to him,
49 Judas, betrayest thou the Son of Man with a kiss? * And
they who were about him, seeing what would follow, said to
50 him, Lord, shall we smite with the sword? And one of
them smote the servant of the high priest, and cut off his
51 right ear. And Jesus answering said, Suffer ye thus far.
52 And touching his ear, he healed him. Then Jesus said to
the chief priests, and captains of the temple, and the elders,
who were come to him, Are ye come out, as against a rob-
53 ber, 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 taking him, they led *him*, and brought him to
55 the high priest's house. And Peter followed afar off. And
when they had kindled a fire in the midst of the hall, and
56 were sat down together, Peter sat down among them. But
a certain maid seeing him as he sat by the light, and look-
ing earnestly upon him, said, This *man* also was with him.
57 But he denied him, saying, Woman, I know him not. And
after a while another saw him, and said, Thou also art of

* Matt. xxvi. 51; Mark xiv. 47. † Matt. xxvi. 57; Mark xiv. 53;
John xviii. 12.

by the vehement distress of his soul, were forced out of the pores in so great a quantity as afterwards united in large, thick, grumous drops, and even fell to the ground.

Verse 48. *Betrayest thou the Son of Man*—Him whom thou knowest to be the Son of Man, the Christ?

Verse 49. *Seeing what would follow*—That they were just going to seize him.

Verse 51. *Suffer me at least to have my hands at liberty thus far*, while I do one more act of mercy.

Verse 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.

Verse 53. *This is your hour*—Before which ye could not take me. *And the power of darkness*—The time when Satan has power.

58 them. And Peter said, Man, I am not. And about one
59 hour after, another confidently affirmed, saying, Of a truth
60 this *man* also was with him: for he is a Galilean. And
61 Peter said, Man, I know not what thou meanest. And
immediately, while he yet spake, the cock crew. And the
Lord turning looked upon Peter. And Peter remembered
the word of the Lord, how he had said to him, Before cock-
62 crowing, thou wilt deny me thrice. And Peter went out,
and wept bitterly.

63 * And the men that held Jesus mocked and smote him.
64 And having blindfolded him, they struck him on the face, and
65 asked him, 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 and the scribes came together, and led him into
67 their council, Saying, Art thou the Christ? tell us. And he
68 said to them, If I tell you, ye will not believe: And if I
69 also ask *you*, ye will not answer me, nor let *me* go. Here-
after shall the Son of Man sit on the right hand of the power
70 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

* Matt. xxvi. 67; Mark xiv. 65. † Matt. xxvi. 63; Mark xiv. 61.

Verse 58. *Another man saw him, and said*—Observe here, in order to reconcile the four evangelists, that divers persons concurred in charging Peter with belonging to Christ. 1. The maid that let him in, afterwards seeing him at the fire, first put the question to him, and then positively affirmed that he was with Christ. 2. Another maid accused him to the standers by, and gave occasion to the man here mentioned to renew the charge against him, which caused the second denial. 3. Others of the company took notice of his being a Galilean, and were seconded by the kinsman of Malchus, who affirmed he had seen him in the garden. And this drew on the third denial.

Verse 59. *And about one hour after*—So he did not recollect himself in all that time.

Verse 64. *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.

Verse 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.

Verse 70. *They all said, Art thou then the Son of God*—Both these,

need have we of evidence? for we ourselves have heard from his own mouth.

CHAP. XXIII. 1 * And the whole multitude of them
 2 arose and led him to Pilate. And they accused him, saying,
 We found this *fellow* perverting our nation, and forbidding
 to give tribute to Cæsar, saying, that he himself is Christ a
 3 a king. And Pilate asked him, saying, Art thou the king
 of the Jews? And he answering him said, Thou sayest.
 4 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, teaching through all Judea, beginning from
 6 Galilee to this place. Pilate hearing of Galilee asked if the
 7 man was a Galilean. And when he knew that he belonged
 to Herod's jurisdiction, he sent him to Herod, who himself
 8 was also in Jerusalem at that time. And Herod seeing Jesus
 was exceeding glad: for he had been long desirous to see
 him, because he had heard many things of him; and hoped
 9 to see some miracle done by him. And he questioned him in
 10 many words; but he answered him nothing. And the chief
 11 priests and scribes stood and vehemently accused him. And
 Herod having with his soldiers set him at nought, and
 mocked *him*, and arrayed him in a splendid robe, sent him
 12 back to Pilate. And the same day Pilate and Herod were

* Matt. xxvii. 1; Mark xv. 1; John xviii. 28.

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.

Verse 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.

Verse 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.

Verse 7. *He sent him to Herod*—As his proper judge.

Verse 8. *He had been long desirous to see him*—Out of mere curiosity.

Verse 9. *He questioned him*—Probably concerning the miracles which were reported to have been wrought by him.

Verse 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.

made friends together: for before they were at enmity between themselves.

- 13 And Pilate having called together the chief priests and the
 14 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
 15 touching the things whereof ye accuse him: Nor yet
 Herod: for I sent you to him; and, lo, he hath done
 nothing worthy of death. I will therefore chastise and
 16 release him. (* For he was under a necessity of releasing
 17 one to them at the feast.) And they cried all at once,
 18 saying, Away with this *man*, and release to us Barabbas:
 19 (Who for an insurrection made in the city, and for murder,
 20 had been cast into prison.) Pilate desiring to release Jesus
 21 spake again to them. But they cried out, saying, Crucify,
 22 crucify him. He said to them the third time, Why, what
 evil hath he done? I have found no cause of death in him.
 23 I will therefore chastise and release him. But they were
 instant with loud voices, requiring that he should be cruci-
 fied. And the voices of them and of the chief priests pre-
 24 vailed. And Pilate gave sentence that what they desired
 25 should be 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
 27 they laid the cross, that he might bear *it* after Jesus. And
 there followed him a great company of people, and of
 28 women, who also bewailed and lamented him. But Jesus
 turning to them said, Daughters of Jerusalem, weep not for
 29 me, but weep for yourselves, and for your children. For,

* Matt. xxvii. 15; Mark xv. 6; John xviii. 39. † Matt. xxvii. 32;
 Mark xv. 21; John xix. 16.

Verse 15. *He hath done nothing worthy of death*—According to the judgment of Herod also.

Verse 16. *I will therefore chastise him*—Here Pilate began to give ground, which only encouraged them to press on.

Verse 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, so Pilate, a heathen, honoured Christ by thrice owning him to be innocent.

- behold, the days are coming, in which they will say, Happy
 30 *are* the barren, and the wombs that never bare, and the paps
 that never gave suck. * Then shall they say to the moun-
 31 tains, Fall on us; and to the hills, Cover us. For if they
 32 do these things in the green tree, what shall be done in
 the dry? And there were also led two other *men*, malefac-
 tors, to be put to death with him.
- 33 And when they were come to the place, called *the place*
 of a skull, there they crucified him, and the two malefac-
 34 tors, one on the right hand, and one on the left. Then
 said Jesus, Father, forgive them; for they know not what
 they do. And they parted his garments, and cast lots. And
 35 the people stood beholding. And the rulers also with them
 derided *him*, saying, He saved others; let him save himself,
 36 if he be the Christ, the chosen of God. And the soldiers
 also mocked him, coming to him, and offering him vinegar,
 37 And saying, If thou be the king of the Jews, save thyself.
 38 † And an inscription also was written over him in Greek,
 and Latin, and Hebrew letters, THIS IS THE KING
 OF THE JEWS.

* Hosea x. 8. † Matt. xxvii. 37; Mark xv. 26; John xix. 19.

Verse 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?

Verse 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, though no one evangelist has recorded them all. Hence it appears, that the four Gospels are as it were four parts, which, joined together, make one symphony; sometimes one of these only, sometimes two or three, sometimes all, sound together. *Father*—So he speaks both in the beginning and at the end of his sufferings on the cross. *Forgive them*—How striking is this passage! While they are actually nailing him to the cross, he seems to feel the injury they did to their own souls, more than the wounds they gave him; and, as it were, to forget his own anguish out of a concern for their own 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.

Verses 35, 37. *If thou be the Christ. If thou be the king*—The priests deride the name of Messiah; the soldiers, the name of king.

- 39 And one of the malefactors who were hanging reviled him, saying, If thou be the Christ, save thyself and us.
 40 But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?
 41 And we indeed justly; for we receive the due reward of our
 42 deeds: but this *person* hath done nothing amiss. And he said to Jesus, Lord, remember me when thou comest in thy
 43 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
 45 over all the earth till the ninth hour. And the sun was dark-
 46 ened, 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.

* Matt. xxvii. 45; Mark xv. 38.

Verse 39. *And one of the malefactors reviled him*—St. Matthew says, “The robbers;” St. Mark, “They that were crucified with him reviled him.” Either therefore St. Matthew and Mark put the plural for the singular, as the best authors sometimes do, or both reviled him at the first, till one of them felt “the overwhelming power of saving grace.”

Verse 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 shows 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 anything 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.

Verse 42. *Remember me when thou comest*—From heaven. *In thy kingdom*—He acknowledges him a king, and such a king as, after he is dead, can profit the dead. The apostles themselves had not then so clear conceptions of the kingdom of Christ.

Verse 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.

Verse 44. *There was darkness over all the earth*—The noontide 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.

Verse 46. *Father, into thy hands*—The Father receives the spirit of Jesus; Jesus himself, the spirits of the faithful.

47 And the centurion seeing what was done glorified God, say-
 48 ing, Certainly this was a righteous man. And all the people
 who had come together to that sight, beholding the things
 49 which were done, returned, smiting their breasts. And all
 his acquaintance, and the women who had followed him from
 Galilee, stood afar off, beholding these things.

50 * And, behold, a man named Joseph, a counsellor ; a good
 51 man, and a just : (He had not consented to the counsel and
 deed of them ;) of Arimathea, a city of the Jews : who also
 52 himself waited for the kingdom of God. This *man* going to
 53 Pilate asked the body of Jesus. And taking it down, he
 wrapped it in fine linen, and laid it in a sepulchre that was
 54 hewn in stone, wherein never man before was laid. And
 that day was the preparation, and the sabbath drew on.

55 And the women who had come with him from Galilee,
 following after, beheld the sepulchre, and how his body was
 56 laid. And returning they prepared spices and ointments ;
 and rested the sabbath according to the commandment.

XXIV. 1 † 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 entering, they found not the body of the Lord Jesus.

3 And while they were perplexed concerning it, behold, two
 4 men stood by them in shining garments : And as they were
 afraid, and bowed *their* face to the earth, they said to them,

5 Why seek ye the living among the dead ? He is not here,
 6 but is risen : Remember how he spake to you being yet in

* Matt. xxvii. 57 ; Mark xv. 43 ; John xix. 38. † Matt. xxviii. 1 ;
 Mark xvi. 1 ; John xx. 1.

Verse 47. *Certainly this was a righteous man*—Which implies an appro-
 bation of all he had done and taught.

Verse 48. *All the people*—Who had not been actors therein. *Returned,*
smiting their breasts—In testimony of sorrow.

Verse 1. *Certain others with them*—Who had not come from Galilee.

Verse 4. *Behold, two*—Angels in the form of *men*. Mary had seen them
 a little before. They had disappeared on these women's coming to the
 sepulchre, but now appeared again. St. Matthew and Mark mention
 only one of them, appearing like a young man.

Verse 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

- 7 Galilee, Saying, The Son of Man must be delivered into the
 8 hands of sinful men, and be crucified, and rise again the third
 9 day. And they remembered his words, And returning from
 10 the sepulchre told all these things to the eleven, and to all
 11 the rest. It was Mary Magdalene, and Joanna, and Mary
 12 *the mother* of James, and the other women with them, who
 13 told these things to the apostles. And their words seemed
 14 to them as idle tales, and they believed them not. But
 15 Peter rising up ran to the sepulchre; and stooping down,
 16 he seeth the linen clothes laid by themselves, and he went
 17 home, wondering at what was come to pass.
- 18 * And, behold, two of them were going that day to a vil-
 19 lage called Emmaus, which was sixty furlongs from Jerusalem.
 20 And they talked together of all these things which had hap-
 21 pened. And as they talked and argued together, Jesus him-
 22 self drew near, and went with them. But their eyes were
 23 holden so that they did not know him. And he said to them,
 24 What discourses are these that ye have one with another, as
 25 ye walk, 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? And he said to them, What
 things? And they said to him, Those concerning Jesus of
 Nazareth, who was a prophet mighty in deed and word before
 God and all the people: How our chief priests and rulers
 delivered him to be condemned to death, and have crucified
 him. But we trusted that it had been he who should have
 redeemed Israel: and beside all this, to-day is the third day
 since these things were done. Yea, and certain women of
 our company have astonished us, who were early at the sepul-
 chre: And not finding his body, they came, saying, That
 they had seen also a vision of angels, who say he is alive.
 And some of the men who were with us went to the sepulchre,
 and found *it* so as the women had said: but him they saw
 not. Then he said to them, O foolish, and slow of heart to

* Mark xvi. 12

spoken to them before his passion. But it is observable, he never styles himself "the Son of Man" after his resurrection.

Verse 21. *To-day is the third day*—The day he should have risen again, if at all.

Verse 25. *O foolish*—Not understanding the designs and works of

26 believe all that the prophets have spoken : Ought not Christ to have suffered these things, and to enter into his glory ?
 27 And beginning at Moses and all the prophets, he explained to them the things in all the scriptures concerning himself.
 28 And they drew nigh the village whither they were going :
 29 and he made as though he would go farther. But they constrained him, saying, Abide with us : for it is going toward evening, and the day declines. And he went in to abide with
 30 them. And as he sat at table with them, he took the bread,
 31 and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of
 32 their sight. And they said one to another, Was not our heart burning within us, while he was talking to us in the way, and
 33 opening the scriptures to us ? And rising up the same hour, they returned to Jerusalem, and found the eleven met toge-
 34 ther, and them that were with them, saying, The Lord is
 35 risen indeed, and hath appeared to Simon. And they told the things *done* in the way, and how he was known by them in the breaking of bread.

God. *And slow of heart*—Unready to believe what the prophets have so largely spoken.

Verse 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.

Verse 28. *He made as though 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.

Verse 29. *They constrained him*—By their importunate entreaties.

Verse 30. *He took the bread, and blessed, and brake*—Just in the same manner as when he instituted his last supper.

Verse 31. *Their eyes were opened*—That is, the supernatural cloud was removed. *And he vanished*—Went away insensibly.

Verse 32. *Did not our heart burn within us*—Did not we feel an unusual warmth of love ?

Verse 33. *The same hour*—Late as it was.

Verse 34. *The Lord hath appeared to Simon*—Before he was seen of the twelve apostles, 1 Cor. xv. 5. He had, in his wonderful condescension and grace, taken an opportunity on the former part of that day, though where, or in what manner, is not recorded, to show himself to Peter, that he might early relieve his distresses and fears on account of having so shamefully denied his Master.

Verse 35. *In the breaking of bread*—The Lord's supper.

- 36 * And as they spake thus, Jesus himself stood in the
 37 midst of them, and saith to them, Peace *be* unto you. But
 being terrified and affrighted, they thought they saw a spirit.
 38 And he said to them, Why are ye troubled? and why do
 39 reasonings arise in your hearts? Behold my hands and my
 feet, that it is I myself: handle me and see; for a spirit
 40 hath not flesh and bones, as you see me have. And having
 41 spoken this, he showed them *his* hands and *his* feet. And
 while they yet believed not for joy, and wondered, he said
 42 to them, Have ye here any meat? And they gave him a
 43 piece of a broiled fish, and of an honeycomb. 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 Prophets, and the Psalms, concern-
 45 ing me, must be fulfilled. Then opened he their under-
 46 standing, to understand the Scriptures, And said to them,
 Thus it is written, and thus it behoved Christ to suffer, and
 47 to rise from the dead the third day: And that repentance
 and remission of sins should be preached in his name to all

* Mark xvi. 14, 19; John xx. 19.

Verse 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.

Verse 40. *He showed them his hands and his feet*—That they might either see or feel the prints of the nails.

Verse 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.

Verse 43. *He took it, and ate before them*—Not that he had any need of food; but to give them still farther evidence.

Verse 44. *And he said*—On the day of his ascension. *In the Law, and the Prophets, and the Psalms*—The prophecies, as well as types, relating to the Messiah, are contained either in the books of Moses, (usually called the Law,) in the Psalms, or in the writings of the prophets: little being said directly concerning him in the historical books.

Verse 45. *Then opened he their understanding, to understand the scriptures*—He had explained them before to the two as they went to Emmaus. But still they understood them not, till he took off the veil from their hearts by the illumination of his Spirit.

Verse 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

48 nations, beginning at Jerusalem. And ye are witnesses
 49 of these things. And, behold, I send the promise of my
 Father upon you: but tarry in the city of Jerusalem, till
 ye be clothed with power from on high.

50 And he led them out as far as Bethany, and lifting up
 51 his hands, he blessed them. And while he was blessing
 them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with
 53 great joy: And were continually in the temple, praising
 and blessing God.

mercy; and wisely, as hereby Christianity was more abundantly attested; the facts being published first on the very spot where they happened.

Verse 49. *Behold, I send the promise*—Emphatically so called; the Holy Ghost.

Verse 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.

Verse 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.

NOTES

ON

THE GOSPEL ACCORDING TO ST. JOHN.

In this Book is set down the history of the Son of God dwelling among men; that

- I. Of the first days, where the apostle, premising the sum of the whole, C. i. 1—14
- Mentions the testimony given by John, after the baptism of Christ, and the first calling of some of the apostles. Here is noted what fell out,
- The 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
- II. Of the two years between, spent chiefly in journeys to and from Jerusalem :
- A. The first journey, to the passover, 13
- a. Transactions in the city,
 - 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
 - b. His abode in Judea; the rest of John's testimony, 22—36
 - c. His journey through Samaria (where he confers with the Samaritan woman) into Galilee, where 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. 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's 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
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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. JOHN.

CHAPTER I. 1 IN the beginning existed the Word, 2 and the Word was with God, and the Word was God. The

Verse 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, Psalm 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 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; Hosea i. 7; Psalm 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

Verse 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.

3 same was in the beginning with God. All things were made
 by him; and without him was not one single thing made
 4 that was made. In him was life; and the life was the light
 5 of men. And the light shineth in darkness; but the dark-
 ness perceived it not.

6 There was a man sent from God, whose name *was* John.
 7 The same came for a testimony, to testify of the Light, that
 8 all through it might believe. He was not the Light, but *was*
 9 sent to testify of the Light. *This* was the true Light, who
 10 lighteth every man that cometh into the world. He was in
 the world, and the world was made by him, yet the world
 11 knew him not. He came to his own, and his own received
 12 him not. But as many as received him, to them gave he
 privilege to become the sons of God, to them that believe in

Verse 3. *All things*—Beside God, were made; and all things which were made, were made by the Word. In the first and second verses is described the state of things before the creation; in the creation, verse 3; in the time of man's innocency, verse 4; in the time of man's corruption, verse 5.

Verse 4. *In him was life*—He was the foundation 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.

Verse 5. *And the light shineth in darkness*—Shines even on fallen man. *But the darkness*—Dark, sinful man, *perceiveth it not*.

Verse 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.

Verse 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, partly premises and partly subjoins a farther explication to his short sentences. What St. Matthew, Mark, and Luke term "the 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.

Verse 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.

Verse 10. *He was in the world*—Even from the creation.

Verse 11. *He came*—In the fulness of time. *To his own*—Country, city, temple. *And his own*—People, *received him not*.

Verse 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;

- 13 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 :
- 16 for he was before me. And out of his fulness have we all
- 17 received even grace upon grace. For the law was given by

and because they are sons, God " sendeth forth the Spirit of his Son into their hearts, crying, Abba, Father."

Verse 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. *But of God*—By his Spirit.

Verse 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 through 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 through 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."

Verse 15. *John cried*—With joy and confidence. *This is he of whom I said*—John had said this before our Lord's baptism, although 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.

Verse 16. *And*—Here the apostle confirms the Baptist's words ; as if he had said, He is indeed preferred before thee : so we have experienced. *We all*—That believe. *Have received*—All that we enjoy out of his fulness : and in particular *grace upon grace*—One blessing upon another, immeasurable grace and love.

Verse 17. *The law*—Working wrath and containing shadows. *Was*

18 Moses, *but* grace and truth was by Jesus Christ. No man
 hath seen God at any time; the only begotten Son, who is
 19 in the bosom of the Father, he hath declared *him*. And this
 is the testimony of John, when the Jews sent priests and
 20 Levites from Jerusalem, to ask him, Who art thou? And
 he confessed, and denied not; but confessed, I am not the
 21 Christ. And they asked him, What then? Art thou Elijah?
 22 And he saith, I am not. Art thou the prophet? And he
 answered, No. Then said they to him, Who art thou? that
 we may give an answer to them that sent us. What sayest
 23 thou of thyself? He said, * I *am* the voice of one crying
 aloud in the wilderness, Make straight the way of the Lord,
 24 as said the prophet Isaiah. And they who were sent were
 25 of the pharisees. And they asked him and said to him, Why
 baptizest thou then, if thou art not the Christ, nor Elijah,
 26 neither the prophet? John answered them, saying, I bap-

* Isaiah xl. 3.

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, verse 14, no more uses that name, “the Word,” in all his book.

Verse 18. *No man hath seen God*—With bodily eyes; yet believers see him with the eye of faith. *Who is in the bosom of the Father*—The expression denotes the highest unity, and the most intimate knowledge.

Verse 19. *The Jews*—Probably the great council, *sent*.

Verse 20. *I am not the Christ*—For many supposed he was.

Verse 21. *Art thou Elijah*—He was not that Elijah, the Tishbite, of whom they spoke. *Art thou the prophet*—Of whom Moses speaks, Deut. xviii. 15.

Verse 23. *He said*—I am that forerunner 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 so soon as it has expressed the thought of which it is the sign, dies into air, and is known no more.

Verse 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.

Verse 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?

Verse 26. *John answered, I baptize*—To prepare for the Messiah; and

- tize with water : but there standeth one among you, whom
 27 ye know not. He it is, who, coming after me, is preferred
 before me, whose shoe's latchet I am not worthy to unloose.
 28 These things were done in Bethabara, beyond Jordan, where
 John was baptizing.
- 29 The next day he seeth Jesus coming toward him, and
 saith, Behold the Lamb of God, who taketh away the sin
 30 of the world. This is he of whom I said, After me cometh
 a man who is preferred before me: for he was before me.
 31 And I knew him not: but that he might be manifested to
 32 Israel, therefore am I come baptizing with water. And John
 testified, saying, I saw the Spirit descending from heaven as
 33 a dove, and it abode 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
 36 disciples; And looking upon Jesus walking, he saith, Behold
 37 the Lamb of God! And the two disciples heard him speak,
 and they followed Jesus. And Jesus turning and seeing them

indeed to show, that Jews as well as gentiles must be proselytes to Christ; and that these, as well as those, stand in need of being washed from their sins.

Verse 28. *Where John was baptizing*—That is, used to baptize.

Verse 29. *He seeth Jesus coming, and saith, Behold the Lamb*—Innocent; to be offered up; prophesied of by Isaiah, liii. 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.

Verse 31. *I knew him not*—Till he came to be baptized. How surprising 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 the time living the life of a hermit in the deserts of Judea, Luke i. 80, ninety or more miles from Nazareth. Hereby that acquaintance was prevented which might have made John's testimony of Christ suspected.

Verse 34. *I saw it*—That is, the Spirit so descending and abiding on him. *And testified*—From that time.

Verse 37. *They followed Jesus*—They walked after him, but had not the courage to speak to him.

38 following saith to them, What seek ye? They said to him,
 Rabbi, (that is, being interpreted, Master,) where dwellest
 39 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
 40 the tenth hour. Andrew, Simon Peter's brother, was one of
 41 the two who 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 interpreted, the Christ.
 42 And he brought him to Jesus. And Jesus looking 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,
 44 and findeth Philip, and saith to him, Follow me. Now
 Philip was of Bethsaida, the city of Andrew and Peter.
 45 Philip findeth Nathanael and saith to him, We have found
 him, whom Moses in the Law, and the Prophets, described,
 46 Jesus of Nazareth, the son of Joseph. And Nathanael saith
 to him, Can any good thing come out of Nazareth? Philip
 47 saith to him, Come and see. Jesus saw Nathanael coming

Verse 41. *He first findeth his own brother Simon*—Probably both of them sought him. *Which is, being interpreted, the Christ*—This the evangelist adds, as likewise those words in the thirty-eighth verse,—“that is, being interpreted, Master.”

Verse 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.

Verse 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 Tholomew. St. Matthew, x. 3, joins Bartholomew with Philip; and St. John, xxi. 2, places Nathanael in the midst of the apostles, immediately after Thomas, just as Bartholomew is placed, Acts i. 13.

Verse 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 inquirer 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.

toward him, and saith of him, Behold an Israelite indeed, in
 48 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 saith to him, Rabbi, thou art the
 50 Son of God; 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 greater things than
 51 these. And he saith to him, 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.

CHAP. II. 1 And the third day, there was a marriage
 in Cana of Galilee; and the mother of Jesus was there:
 2 And both Jesus and his disciples were invited to the marriage.
 3 And wine falling short, the mother of Jesus saith to him,
 4 They have not wine. Jesus saith to her, Woman, what is it

Verse 48. *Under the fig tree I saw thee*—Perhaps at prayer.

Verse 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.

Verse 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, though they may also refer to his ascension.

Verse 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 Cœlosyria.

Verse 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 through rougher ways.

Verse 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 she might mean, Supply them by miracle, or, Go away, that others may go also, before the want appears.

Verse 4. *Jesus saith to her, Woman*—So our Lord speaks also, John xix. 26. It is probable, this was the constant appellation which he used

5 to me and thee? mine hour is not yet come. His mother
 6 saith to the servants, Whatsoever he saith to you, do. And
 there were set there six waterpots of stone, after the manner
 of the purifying of the Jews, containing two or three mea-
 7 sures apiece. Jesus saith to them, Fill the waterpots with
 8 water. And they filled them up to the brim. 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 calleth the bridegroom,
 10 And saith to him, Every man doth set out good wine first,
 and when men have well drunk, then that which is worse:
 11 *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 tar-
 13 ried there not many days. For the passover of the
 14 Jews was nigh, and Jesus went up to Jerusalem, And
 found in the temple them that sold oxen and sheep and
 15 doves, and the changers of money sitting: And having

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 it is to address her as if
 she had a right to command him on the throne of his glory? Likewise
 how indecent it is 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?

Verse 5. *His mother saith to the servants*—Gathering from his answer,
 that he was about to do something extraordinary.

Verse 6. *The purifying of the Jews*—Who purified themselves by fre-
 quent washings; particularly before eating.

Verse 9. *The governor of the feast*—The bridegroom generally procured
 some friend to order all things at the entertainment.

Verse 10. *And saith*—St. John barely relates the words he spoke, which
 does not imply his approving them. *When they have well drunk*—Does
 not mean any more than, toward the close of the entertainment.

Verse 11. *And his disciples believed*—More steadfastly.

Verse 14. *Oxen and sheep and doves*—Used for sacrifice. *And the
 changers of money*—Those who changed foreign money for that which

made a scourge of rushes, he drove all out of the temple, both the sheep, and the oxen; and poured out the
 16 changers' money, and overthrew the tables; And said to them that sold doves, Take these things hence; make
 17 not my Father's house an house of traffic. And his disciples remembered that it is written, * The zeal of thine
 18 house eateth me up. Then answered the Jews and said to him, What sign showest thou us, seeing thou doest these
 19 things? Jesus answered and said to them, Destroy this
 20 temple, and I will raise it up in three days. Then said the Jews, Forty and six years was this temple in building, and
 21 wilt thou raise it up in three days? But he spake of the
 22 temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had
 23 said. Now when he was in Jerusalem at the passover, on the feast day, many believed in his name, beholding the
 24 miracles which he did. But Jesus did not trust himself to

* Psalm lxi. 9.

was current at Jerusalem, for the convenience of them that came from distant countries.

Verse 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 the oxen*—Though 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.

Verse 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their friends. *What sign showest thou*—So they require a miracle, to confirm a miracle!

Verse 19. *This temple*—Doubtless pointing, while he spoke, to his body, the temple and habitation of the Godhead.

Verse 20. *Forty and six years*—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.

Verse 22. *They believed the scripture, and the word which Jesus had said*—Concerning his resurrection.

Verse 23. *Many believed*—That he was a teacher sent from God.

Verse 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 suspiciousness, and that easiness

25 them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

CHAP. III. 1 Now there was a man of the pharisees, 2 named Nicodemus, a ruler 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 these 3 miracles which thou doest, except God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom 4 of God. Nicodemus saith to him, How can a man be born when he is old? can he enter a second time into his mother's 5 womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he

which would make us the property of every pretender to kindness and respect.

Verse 25. *He, to whom all things are naked, knew what was in man—* Namely, a desperately deceitful heart.

Verse 1. *A ruler—*One of the great council.

Verse 2. *The same came—*Through desire; but *by night—*Through shame. *We know—*Even we rulers and pharisees.

Verse 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 shows that no external profession, no ceremonial ordinances, or privileges of birth, could entitle any to the blessings of the Messiah's kingdom; that an entire 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 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.

Verse 4. *When he is old—*As Nicodemus himself was.

Verse 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.

6 cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is
 7 spirit. Marvel not that I said unto thee, Ye must be born
 8 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 the Spirit.
 9 Nicodemus answered and said to him, How can these things
 10 be ? Jesus answered and said to him, Art thou a teacher
 11 of Israel, and knowest not these things ? Verily, verily, I say to thee, We speak what we know, and testify what we
 12 have seen ; yet ye receive not our testimony. If I have told you earthly things, and ye believe not, how would ye
 13 believe, if I told you heavenly things ? For no one hath gone up to heaven, but he that came down from heaven,
 14 the Son of Man, who is in heaven. And as * Moses lifted up the serpent in the wilderness, so must the Son of Man

* Numbers xxi. 8, 9.

Verse 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.

Verse 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.

Verse 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 operations, inexplicable.

Verse 11. *We speak what we know*—I and all that believe in me.

Verse 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.

Verse 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, 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.

Verse 14. *And as Moses*—And even this single witness will soon be taken from you ; yea, and in a most ignominious manner.

- 15 be lifted up : That whosoever believeth on him may not
 16 perish, but have everlasting life. For God so loved the
 world, that he gave his only begotten Son, that whosoever
 believeth on him may not perish, but have everlasting life.
 17 For God sent not his Son into the world to condemn the
 world ; but that the world might be saved through him.
 18 He that believeth on him is not condemned : but he that
 believeth not is condemned already, because he hath not
 believed on the name of the only begotten Son of God.
 19 And this is the condemnation, that light is come into the
 world, and men loved darkness rather than light, because
 20 their deeds were evil. For every one that doeth evil hateth
 the light, neither cometh to the light, lest his deeds should
 21 be reproved. 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

Verse 15. *That whosoever*—He must be lifted up, 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.

Verse 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 his confidence steadfast 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.

Verse 17. *God sent not his Son into the world to condemn the world*—Although many accuse him of it.

Verse 18. *He that believeth on him is not condemned*—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.

Verse 19. *This is the condemnation*—That is, the cause of it. So God is clear.

Verse 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.

Verse 22. *Jesus went*—From the capital city, Jerusalem. *Into the land*

of Judea; and there he tarried with them, and baptized.
 23 And John also was baptizing in Ænon near Salim, because
 there was much water there: and they came, and were bap-
 24 tized. For John was not yet cast into prison.
 25 Then there arose a dispute between some of John's disci-
 26 ples and the Jews about purifying. And they came to John,
 and said to him, Rabbi, he that was with thee beyond Jordan,
 to whom thou gavest testimony, behold, he baptizeth, and
 27 all men come to him. John answered and said, A man can
 28 receive nothing, unless it be given him from heaven. Ye
 yourselves bear me witness, that I said, I am not the Christ,
 29 but I am sent before him. He that hath the bride is the
 bridegroom: but the friend of the bridegroom, who standeth
 and heareth him, rejoiceth greatly because of the bridegroom's
 30 voice: this my joy therefore is fulfilled. He must increase,
 31 but I *must* decrease. He that cometh from above is above

of Judea—That is, into the country. *There he baptized*—Not himself, but his disciples by his order, John iv. 2.

Verse 23. *John also was baptizing*—He did not repel them that offered; but he more willingly referred them to Jesus.

Verse 25. *The Jews*—Those men of Judea who now went to be baptized by Jesus, and John's disciples who were mostly of Galilee. *About purifying*—That is, baptism. They disputed which they should be baptized by.

Verse 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 resentment; John answers with sweet composure of spirit.

Verse 29. *He that hath the bride is the bridegroom*—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.

Verse 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 generation. 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 succeed us in our work, the openings of yet greater usefulness.

Verse 31. It is not improbable, that what is added 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.

all : he that is of the earth, is earthly, and speaketh of the
 32 earth : he that cometh from heaven is above all. And what
 he hath seen and heard, that he testifieth ; yet no man
 33 receiveth his testimony. He that hath received his testi-
 34 mony hath set to his seal that God is true. For he whom
 God hath sent speaketh the words of God : for God giveth
 35 not *him* the Spirit by measure. The Father loveth the Son,
 36 and hath given all things into his hand. He that believeth
 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.

CHAP. IV. 1 When therefore the Lord knew that the
 pharisees had heard, Jesus maketh and baptizeth more disci-
 2 ples than John, (Though Jesus himself baptized not, but his
 3 disciples,) He left Judea, and departed again into Galilee.
 4 And he must needs go through Samaria. Then cometh he
 to a city of Samaria, called Sychar, near the field that Jacob
 5 gave to his son Joseph. Now Jacob's well was there.
 6 Jesus therefore, being wearied with the journey, sat thus by
 7 the well : it was about the sixth hour. There cometh a woman

Verse 32. *No man*—None comparatively, exceeding few. *Receiveth his testimony*—With true faith.

Verse 33. *Hath set to his seal*—It was customary among the Jews for the witness to set his seal to the testimony he had given. *That God is true*—Whose word the Messiah speaks.

Verse 34. *God giveth not him the Spirit by measure*—As he did to the prophets, but immeasurably. Hence he speaketh the words of God in the most perfect manner.

Verse 36. *He that believeth on the Son hath everlasting life*—He hath it already. For he loves God ; and love is the essence of heaven. *He that obeyeth not*—A consequence of not believing.

Verse 1. *The Lord knew*—Though none informed him of it.

Verse 3. *He left Judea*—To shun the effects of their resentment.

Verse 4. *And he must needs go through Samaria*—The road lying directly through it.

Verse 5. *Sychar*—Formerly called Sichem or Shechem. *Jacob gave*—On his death-bed, Gen. xlviii. 22.

Verse 6. *Jesus sat thus*—Weary as he was. *It was the sixth hour*—Noon ; the heat of the day.

Verse 7. *Give me to drink*—In this one conversation he brought her to that knowledge which the apostles were so long in attaining.

- of Samaria to draw water : Jesus saith to her, Give me to
 8 drink. (For his disciples were gone to the city to buy meat.)
 9 Then saith the Samaritan woman to him, How dost thou,
 being a Jew, ask drink of me, who am a Samaritan woman ?
 10 For the Jews 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
 wouldest have asked of him, and he would have given thee
 11 living water. The woman saith to him, Sir, thou hast nothing
 to draw with, and the well is deep : whence then hast thou
 12 that living water ? Art thou greater than our father Jacob,
 who gave us the well, and himself drank thereof, and his
 13 children, and his cattle ? Jesus answered and said to her,
 14 Whosoever drinketh of this water will thirst again. But
 whosoever drinketh of the water that I shall give him will
 never thirst ; but the water that I shall give him will
 become in him a fountain of water springing up into ever-
 15 lasting life. The woman saith to him, Sir, give me this

Verse 8. *For his disciples were gone*—Else he needed not have asked her.

Verse 9. *How dost thou*—Her 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.

Verse 10. *If thou hadst known the gift*—The living water. *And who it is*—He who alone is able to give it. *Thou wouldest have asked of him*—On those words the stress lies. *Water*—In like manner he draws the allegory from bread, John vi. 27 ; and from light, John 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 among the Jews for spring water.

Verse 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 forefather. *And drank thereof*—So even he had no better water than this.

Verse 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 become 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.

Verse 15. *That I thirst not*—She takes him still in a gross sense.

16 water, that I thirst not, neither come hither to draw. Jesus saith to her, Go, call thy husband, and come hither. The 17 woman answered and said, I have no husband. Jesus said 18 to her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not 19 thy husband: this thou saidst truly. The woman saith to 20 him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; but ye say, that in Jerusalem 21 is the place where men ought to worship. Jesus saith to her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the 22 Father. Ye worship ye know not what; we know what we

Verse 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.

Verse 17. *Thou hast well said*—We may observe in all our Lord's discourse, the utmost weightiness, and yet the utmost courtesy.

Verse 18. *Thou hast had five husbands*—Whether they were all dead or not, her own conscience, now awakened, would tell her.

Verse 19. *Sir, I perceive*—So soon was her heart touched.

Verse 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 upon mount Gerizim, for Manasseh, who, for marrying Sanballat's daughter, had been expelled from the priesthood and from Jerusalem, Nehemiah xiii. 28. This was the place where the Samaritans used to worship, in opposition to Jerusalem. And it was so near Sychar, that a man's voice might be heard from the one to the other. *Our fathers worshipped*—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 Jews say, In Jerusalem is the place*—Namely, the temple.

Verse 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.

Verse 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.

- 23 worship: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and *in* truth: for the Father seeketh
 24 such to worship him. God *is* a Spirit: and they that
 25 worship him, must worship *him* in spirit and *in* truth. The woman saith to him, I know that the Messiah is coming, who is called Christ: when he is come, he will tell us all
 26 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 waterpot, and went to the city,
 29 and saith to the men, Come, see a man who told me all things
 30 that ever I did: is not this the Christ? Then they went out of the city, and came to him.

Verse 23. *The true worshippers shall worship the Father*—Not here or there only; but at all times, and in all places.

Verse 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.

Verse 25. *The woman saith*—With joy for what she had already learned, and desire of fuller instruction.

Verse 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, though he denied 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.

Verse 27. *His disciples marvelled that he talked with a woman*—Which the Jewish Rabbis 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?*

Verse 28. *The woman left her waterpot*—Forgetting smaller things.

Verse 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 inquiry.

31 In the mean time his disciples prayed him, saying, Master,
 32 eat. But he said to them, I have meat to eat that ye know
 33 not of. The disciples said one to another, Hath any man
 34 brought him to eat? Jesus saith to them, My meat is to
 35 do the will of him that sent me, and to 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 the harvest, And he that reapeth
 receiveth wages, and gathereth fruit to life eternal: that
 both he that soweth and he that reapeth may rejoice together.
 37 And herein is the saying true, One soweth and another
 38 reapeth. I have sent you to reap that whereon you have
 bestowed no labour: others have laboured, and ye are
 entered into their labour.

39 And many of the Samaritans out of the city believed on
 him for the saying of the woman, testifying, He told me all
 40 that ever I did. So when the Samaritans were come to him,
 they besought him to tarry with them: and he abode there
 41 two days. And many more believed, because of his word;
 42 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
 44 Galilee. Now Jesus himself had testified, * that a prophet

* Matt. xiii. 57.

Verse 31. *In the mean time*—Before the people came.

Verse 34. *My meat*—That which satisfies the strongest appetite of my soul.

Verse 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.

Verse 36. *He that reapeth*—Whosoever 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. *And he that reapeth may rejoice together*—In heaven.

Verse 37. *That saying*—A common proverb. *One soweth*—The prophets and Christ. *Another reapeth*—The apostles and succeeding ministers.

Verse 38. *I*—The Lord of the whole harvest. *Have sent you*—He had employed them already in baptizing, verse 2.

Verse 42. *We know that this is the Saviour of the world*—And not of the Jews only.

Verse 43. *He went into Galilee*—That is, into the country of Galilee;

45 hath not honour in his own country. And when he was
 come into Galilee, the Galileans received 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
 47 son was sick at Capernaum. 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; for he was at the point
 48 of death. Jesus said to him, Unless ye see signs and
 49 wonders, ye will in no wise believe. The nobleman said to
 50 him, Sir, come down, ere my child die. Jesus said to him,
 Go; thy son liveth. And the man believed the word that
 51 Jesus spake to him, and he went. And as he was now going
 down, his servants met him, and told *him*, saying, Thy son
 52 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
 54 believed, and his whole house. This second miracle again
 Jesus wrought, being come out of Judea into Galilee.

CHAP. V. 1 After this there was a feast of the Jews;
 2 and Jesus went up to Jerusalem. Now there is in Jerusa-
 lem by the sheep-gate a bath, which is called in the Hebrew
 3 tongue Bethesda, having five porticoes. In these lay a great
 multitude of diseased, of blind, halt, withered, waiting for
 4 the moving of the water. For an angel went down at certain

but not to Nazareth. It was at that town only that he *had no honour*.
 Therefore he went to other towns.

Verse 47. *To come down*—For Cana stood much higher than Capernaum.

Verse 48. *Unless ye see signs and wonders*—Although the Samaritans
 believed without them.

Verse 52. *He asked the hour when he amended*—The more exactly the
 works of God are considered, the more faith is increased.

Verse 1. *A feast*—Pentecost.

Verse 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 porticoes*—Built for the use of the
 sick. Probably the bason had five sides. *Bethesda* signifies, “the house
 of mercy.”

Verse 4. *An angel*—Yet many undoubtedly thought the whole thing to

times into the bath, and the water was troubled : and whosoever went in first after the troubling of the water was made whole, whatsoever disease he had. And a certain man was there, who had been diseased eight and thirty years. Jesus seeing him lie, and knowing that he had now been diseased a long time, saith to him, Desirest thou to be made whole? The infirm man answered him, Sir, I have no man to put me into the bath, when the water is troubled : and the while I am coming, another steppeth down before me. Jesus saith to him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked : and the same day was the sabbath. Then said the Jews to him that was healed, It is the sabbath : it is not lawful for thee to take up thy bed. He answered, He that made me whole, he said to me, Take up thy bed, and walk. Then asked they him, Who is the man that said to thee, Take up thy bed, and walk? And he that was healed knew not who he was : for Jesus had retired, a multitude being in the place. Afterwards Jesus findeth him in the temple, and said to him, Lo, thou art made whole : sin no more, lest a worse thing come to thee. The man departed, and told the Jews that it was Jesus, who had made him whole.

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 show that his ancient people were not entirely forgotten of him. *The first*—Whereas the Son of God healed every day, not one only, but whole multitudes that resorted to him.

Verse 7. *The sick man answered*—Giving the reason why he was not made whole, notwithstanding his desire.

Verse 14. *Sin no more*—It seems his former illness was the effect or punishment of sin.

Verse 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 published the name of his benefactor, crowds would have thronged about Jesus, to have heard the words of his mouth, and to have received the blessings of the 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 candour, benevolence, and usefulness do not disarm the enmity of those who have

16 And therefore the Jews persecuted Jesus, because he had
 17 done these things on the sabbath. But Jesus answered
 18 them, My Father worketh until now, and I work. There-
 fore the Jews sought the more to kill him, because he not
 only broke the sabbath, but also said that God was his own
 19 Father, making himself equal with God. 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 what things soever he doeth, these also doeth the
 20 Son likewise. For the Father loveth the Son, and showeth
 him all things that himself doeth : and he will show him
 21 greater works than these, so that ye will marvel. For as
 the Father quickeneth the dead, so the Son also quickeneth

been taught to prefer sacrifice to mercy ; and who, disrelishing the genuine gospel, naturally seek to slander and persecute the professors, but especially the defenders, of it.

Verse 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 verse 19 to verse 30 ; confirmed and vindicated in the thirty-first and following verses.

Verse 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.

Verse 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, anything without the Father, verse 30, &c. ; John vi. 38 ; 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 intermission by the example of his Father, from which he cannot depart. *These doeth the Son likewise*—All these, and only these ; seeing he and the Father are one.

Verse 20. *The Father showeth him all things that himself doeth*—A proof of the most intimate unity. *And he will show him*—By doing them. At the same time (not at different times) the Father showeth and doeth, and the Son seeth and doeth. *Greater works*—Jesus oftener 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.

Verse 21. *For*—He declares which are those greater works,—raising the dead, and judging the world. The power of *quickenning whom he will* follows from the power of judging. These two, quickening and judging, are proposed verses 21, 22. The acquittal of believers, which presupposes judgment, is treated of in the twenty-fourth verse ; the quickening some of the dead, verse 25 ; and the general resurrection, verse 28.

22 whom he will. For neither doth the Father judge any one,
 but hath given all judgment to the Son : that all men may
 23 honour the Son, even as they honour the Father. He that
 honoureth not the Son honoureth not the Father that sent
 24 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
 25 death to life. Verily, verily, I say to you, The hour is com-
 ing, and now is, when the dead shall hear the voice of the
 26 Son of God : and they that hear shall live. For as the
 Father hath life in himself ; so hath he given to the Son
 27 also to have life in himself ; And hath given him authority
 to execute judgment likewise, because he is the Son of Man.
 28 Marvel not at this : for the time is coming, in which all that
 29 are in the 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 resurrection of damnation.
 30 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

Verse 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.

Verse 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. This demonstrates the equality of the Son with the Father. If our Lord were God only by office or investiture, and not in the unity of the divine essence, and in all respects equal in Godhead with the Father, he could not be honoured *even as*, that is, with the same honour that they honoured the Father. *He that honoureth not the Son*—With the same equal honour, greatly dishonoureth the Father that sent him.

Verse 24. *And cometh not into condemnation*—Unless he make shipwreck of the faith.

Verse 25. *The dead shall hear the voice of the Son of God*—So did Jairus's daughter, the widow's son, and Lazarus.

Verse 26. *He hath given to the Son*—By eternal generation. *To have life in himself*—Absolute, independent.

Verse 27. *Because he is the Son of Man*—He is appointed to judge mankind, because he was made man.

Verse 28. *The time is coming*—When not two or three, but all, shall rise.

Verse 29. *The resurrection of life*—That resurrection which leads to life everlasting

Verse 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 verse 19.

- 31 will of him that sent me. If I testify of myself, my testi-
 32 mony is not valid. There is another that testifieth of me ;
 and I know that the testimony which he testifieth of me is
 valid.
- 33 Ye sent to John, and he bare testimony to the truth.
 34 But I receive not testimony from man : but these things I
 35 say, that ye may be saved. He was a burning and a shining
 light : and ye were willing for a season to rejoice in his light.
- 36 But I have a greater testimony than *that* of John : for the
 works which the Father hath given me to fulfil, the very
 works that I do, testify of me, that the Father hath sent
 37 me. And the Father who hath sent me, he hath testified
 of me. Ye have neither heard his voice at any time, nor
 38 seen his form. And ye have not his word abiding in you :
 39 for whom he hath sent, ye believe not. Search the scrip-
 tures ; in them ye are assured ye have eternal life : and it
 40 is they that testify of me. Yet ye will not come to me,
 41 that ye may have life. I receive not honour from men.
 42 But I know you, that ye have not the love of God in you.

Verse 31. *If I testify of myself*—That is, If I alone, (which indeed is impossible,) *my testimony is not valid.*

Verse 32. *There is another*—The Father, verse 37. *And I know that,* even in your judgment, his testimony is beyond exception.

Verse 33. *He bare testimony*—That I am the Christ.

Verse 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.

Verse 35. *He was a burning and a shining light*—Inwardly burning with love and zeal ; outwardly shining in all holiness. *And even ye were willing for a season*—A short time only.

Verse 37. *He hath testified of me*—Namely, at my baptism. I speak not of my supposed father, Joseph. Ye are utter strangers to Him of whom I speak.

Verse 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 engrafted in their hearts.

Verse 39. *Search the scriptures*—A plain command to all men. *In them ye are assured ye have eternal life*—Ye know they show you the way to eternal life. And these very scriptures testify of me.

Verse 40. *Yet ye will not come unto me*—As they direct you.

Verse 41. *I receive not honour from men*—I need it not. I seek it not from you for my own sake.

Verse 42. *But I know you*—With this ray he pierces the hearts of

For I am come in my Father's name, and ye receive me
 43 not: If another shall come in his own name, him ye will
 44 receive. How can ye believe, while ye receive honour one
 of another, and seek not the honour that is from God only?
 45 Think not that I will accuse you to the Father: there is
 46 one that accuseth you, *even* Moses, in whom ye trust. For
 had ye believed Moses, ye would have believed me: for he
 47 wrote of me. But if ye believe not his writings, how shall
 ye believe my words?

CHAP. VI. 1 * After these things Jesus went over the
 2 sea of Galilee, *the sea* of Tiberias. And a great multitude
 followed him, because they had seen the miracles which he
 3 did on the diseased. But Jesus went up into the mountain,
 4 and sat there with his disciples. And the passover, a feast
 5 of the Jews, was nigh. Jesus then lifting up his eyes and
 seeing a great multitude coming to him saith to Philip,
 6 Whence shall we buy bread, that these may eat? But this
 he said trying him: for he himself knew what he intended
 7 to do. Philip answered him, Two hundred pennyworth of
 bread is not sufficient for them, that each of them may take
 8 a little. One of his disciples, Andrew, Simon Peter's brother,
 9 saith to him, Here is a lad, who hath five barley loaves and

* Matt. xiv. 13; Mark vi. 32; Luke ix. 10.

the hearers. And this, doubtless, he spake with the tenderest compassion.

Verse 43. *If another shall come*—Any false Christ.

Verse 44. *While ye receive honour*—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 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!

Verse 45. *There is one that accuseth you*—By his writings.

Verse 46. *He wrote of me*—Everywhere; in all his writings; particularly Deut. xviii. 15, 18.

Verse 1. *After these things*—The history of between ten and eleven months is to be supplied here from the other evangelists.

Verse 3. *Jesus went up*—Before the people overtook him.

Verse 5. *Jesus saith to Philip*—Perhaps he had the care of providing victuals for the family of the apostles.

- 10 two small fishes : but what are they among so many ? Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five
 11 thousand. Then Jesus took the loaves ; and having given thanks distributed to the disciples, and the disciples to them that were sat down ; and likewise of the fishes as much as
 12 they would. When they were filled, he saith to his disciples, Gather up the fragments which remain, that nothing be lost.
 13 They therefore gathered *them*, and filled twelve baskets with the fragments of the five barley loaves, which remained over
 14 and above to them that had eaten. Then those men, having seen the miracle which Jesus did, said, Of a truth this is the
 15 prophet that was to come into the world. Jesus therefore knowing that they were about to come and take him by force, to make him a king, again retired to the mountain all alone.
 16 * In the evening, his disciples went down to the sea,
 17 And entering into the vessel, they went over the sea toward Capernaum. And it was now dark, and Jesus was not come
 18 to them. And the sea ran high, a great wind blowing.
 19 And having rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh to the
 20 vessel : and they were afraid. But he saith to them, It is
 21 I, be not afraid. Then they willingly received him into the vessel : and immediately the vessel 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 with his disciples, but
 23 *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.

* Matt. xiv. 22 ; Mark vi. 45.

Verse 15. *He retired to the mountain alone*—Having ordered his disciples to cross over the lake.

Verse 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.

25 And having found him on the other side of the sea, they
 26 said to him, Rabbi, when camest thou hither? Jesus answered
 them and said, Verily, verily, I say to you, Ye seek me, not
 because ye saw the miracles, but because ye did eat of the
 27 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
 28 Father sealed. Then said they to him, What shall we do, that
 29 we may work the works of God? Jesus answered and said to
 them, This is the work of God, that ye believe on him whom
 30 he hath sent. They said therefore to him, What sign doest
 thou then, that we may see, and believe thee? what dost thou
 31 work? Our fathers ate manna in the wilderness; as it is
 32 written, *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; but my Father giveth
 33 you the true bread from heaven. For the bread of God is

* Psalm lxxviii. 24.

Verse 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.

Verse 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 everlasting life*. *Labour*—Work for this. *For everlasting life*—So our Lord expressly commands, *Work for life*, as well as *from life*, from a principle of faith and love. *Him hath the Father sealed*—By this very miracle, as well as by his whole testimony concerning him. See John iii. 33. *Sealing* is a mark of the authenticity of a writing.

Verse 28. *The works of God*—Works pleasing to God.

Verse 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.

Verse 30. *What sign doest thou*—Amazing, after what they had just seen!

Verse 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 which sense he says seven times, verses 32, 33, 38, 50, 58, 62, that he himself came down from heaven.

Verse 32. *Moses gave you not 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.

Verse 33. *He that giveth life to the world*—Not, like the manna, to one

he that cometh down from heaven, and giveth life to the
 34 world. Then said they to him, Lord, ever give us this
 35 bread. And Jesus said to them, I am the bread of life: he
 that cometh to me shall never hunger; and he that believeth
 36 on me shall never thirst. But I told you, That though ye
 37 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
 39 own will, 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 should raise it up at the last
 40 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
 42 am the bread 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, I came down from
 43 heaven? Jesus answered and said to them, Murmur not
 44 among yourselves. No man can come unto me, unless the

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, verse 34.

Verse 34. *Give us this bread*—Meaning it still in a literal sense: yet they seem now to be not far from believing.

Verse 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.

Verse 36. *I have told you*—Namely, verse 26.

Verse 37. *All that the Father giveth me*—All that feel themselves lost, and follow the drawings 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 “to rejoice in his light.”

Verse 39. *Of all which he hath already given me*—See John xvii. 6, 12. If they endure to the end. But Judas did not.

Verse 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 that 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.

Verse 44. Christ having checked their murmuring, continues what he was saying, verse 40. *No man comes to me unless my Father draw him*—

Father who hath sent me draw him : and I will raise him up
 45 at the last day. It is written in the prophets, * And they shall
 be all taught of God. Every man therefore that hath heard,
 46 and learned of the Father, cometh to me. Not that any man
 hath seen the Father, save he who is from God, he hath seen
 47 the Father. Verily, verily, I say unto you, He that believeth
 48 on me hath everlasting life. I am the bread of life. Your
 49 fathers ate manna in the wilderness, and *yet* died. This is
 50 the bread which cometh down from heaven, that a man may
 51 eat of it, and not die. I am the 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
 53 can this man 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 have no life in
 54 you. He that eateth my flesh, and drinketh my blood, hath
 55 eternal life ; and I will raise him up at the last day. For
 56 my flesh is meat indeed, and my blood is drink indeed. He

* Isaiah liv. 13.

No man can believe in Christ, unless God give him power. He draws us first by good desires, not by compulsion, not by laying the will under any necessity ; but by the strong and sweet, yet still resistible, motions of his heavenly grace.

Verse 45. *Every man that hath heard*—The secret voice of God, he, and he only, believeth.

Verse 46. *Not that any one*—Must expect him to appear in a visible shape. *He who is from or with God*—In a more eminent manner than any creature.

Verse 50. *Not die*—Not spiritually ; not eternally.

Verse 51. *If any 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, and but remotely, if at all, to the Lord's supper.

Verse 52. Observe the degrees : the Jews are tried here ; the disciples, verses 60, 66 ; the apostles, verse 67.

Verse 53. *Unless ye eat the flesh of the Son of Man*—Spiritually ; unless ye draw continual virtue from him by faith. *Eating his flesh*—Is only another expression for believing.

Verse 55. *Meat, drink indeed*—With which the soul of a believer is as truly fed, as his body with meat and drink.

that eateth my flesh, and drinketh my blood, abideth in me,
 57 and I in him. As the living Father hath sent me, and I live
 by the Father : so he that eateth me, even he shall live by
 58 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 syna-
 gogue, teaching at Capernaum.

60 Many of his disciples hearing *it* said, This is an hard
 61 saying : who can hear it ? Jesus knowing in himself that his
 disciples murmured about this, said to them, Doth this offend
 62 you ? *What* if ye shall see the Son of Man ascend where
 63 he was before ? It is the spirit that quickeneth ; the flesh
 profiteth nothing : the words that I have spoken, *they* are
 64 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 believed not, and who would betray him.
 65 And he said, 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

Verse 57. *I live by the Father*—Being one with him. *He shall live by me*—Being one with me. Amazing union !

Verse 58. *This is*—That is, I am *the bread*—Which is not like the manna your fathers ate, who died notwithstanding.

Verse 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 ?

Verse 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 ?

Verse 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.

Verse 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 foreknowledge causes not the fault,
 Which had no less proved certain unforeknown.”

Verse 65. *Unless it be given*—And it is given to those only who will receive it on God's own terms.

Verse 66. *From this time many of his disciples went back*—So our Lord

67 no more with him. Then said Jesus to the twelve, Are ye
 68 also minded to go away? Then Simon Peter answered
 him, saying, Lord, to whom shall we go? thou hast the
 69 words of eternal life. And we have believed and known
 70 that thou art the Christ, the Son of the living God. Jesus
 answered them, Have not I chosen you twelve, yet one of
 71 you is a devil? He spake of Judas Iscariot *the son of*
 Simon: for he it was that would betray him, being one of
 the twelve.

CHAP. VII. 1 After these things Jesus walked in
 Galilee: for he would not walk in Judea, because the Jews
 2 sought to kill him. Now the Jews' feast of tabernacles was
 3 nigh. His brethren therefore said to him, Depart hence, and
 go into Judea, that thy disciples *there* also may see the works
 4 which thou doest. For no man doeth anything in secret,
 but desireth to be publicly known. If thou doest these
 5 things, show thyself to the world. For neither did his bre-

now began to purge his floor. The proud and careless were driven away,
 and those remained who were meet for the Master's use.

Verse 68. *Thou hast the words of eternal life*—Thou, and thou alone,
 speakest the words which show the way to life everlasting.

Verse 69. *And we*—Who have been with thee from the beginning, what-
 ever others do, *have known*—Are absolutely assured, *that thou art the*
Christ.

Verse 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 now influenced
 by one.

Verse 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*.

Verse 2. *The feast of tabernacles*—The time, manner, and reason of
 this feast may be seen, Lev. xxiii. 34, &c.

Verse 3. *His brethren*—So called according to the Jewish way of speak-
 ing. They were his cousins, the sons of his mother's sister. *Depart*
hence—From this obscure place.

Verse 4. *For no man doeth any thing*—Of this kind. *In secret; but*
rather desireth to be of public use. *If thou really doest these things*—These
 miracles which are reported. *Show thyself to the world*—To all men.

6 thren believe on him. Jesus saith to them, My time is not
7 yet come : your time is always ready. The world cannot
hate you ; but me it hateth, because I testify of it, that its
8 works are evil. Go ye up to the feast ; I go not up to this
9 feast yet ; because my 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
11 to the feast, not openly, but as it were privately. Then the
12 Jews sought him 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, others said, Nay ;
13 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
15 temple, and taught. And the Jews marvelled, saying, How
16 doth this man know letters, having never learned ? Jesus
answered them and said, My doctrine is not mine, but his
17 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 I

Verse 6. *Jesus saith, Your time is always ready*—This or any time will suit you.

Verse 7. *The world cannot hate you*—Because ye are of the world. *But me it hateth*—And all that bear the same testimony.

Verse 10. *He also went up to the feast*—This was his last journey but one to Jerusalem. The next time he went up, he suffered.

Verse 11. *The Jews*—The men of Judea, particularly of Jerusalem.

Verse 12. *There was much murmuring among the multitude*—Much whispering ; many private debates with each other, among those who were come from distant parts.

Verse 13. *However, no man spake openly of him*—Not in favour of him. *For fear of the Jews*—Those that were in authority.

Verse 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 anywhere else.

Verse 15. *How does 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 learned this at any place of education ?

Verse 16. *My doctrine is not mine*—Acquired by any labour of learning. *But his that sent me*—Immediately infused by him.

Verse 17. *If any man be willing to do his will, he shall know of the doctrine, whether it be of God*—This is a 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.

18 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 there is no unrighteousness in
 19 him. Did not Moses give you the law, yet none of you
 20 keepeth the law ? Why seek ye to kill me ? The people answered and said, Thou hast a devil : who seeketh to kill
 21 thee ? Jesus answered and said to them, I did one work,
 22 and ye all marvel at it. Moses gave you circumcision ; (not that it is of Moses, but of the fathers ;) and ye circumcise a
 23 man on the sabbath. If a man receive circumcision on the sabbath, that the law of Moses may not be broken ; are ye angry at me, because I entirely healed a man on the sab-
 24 bath ? Judge not according to appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he,
 26 whom they seek to kill ? And, lo, he speaketh boldly, and they say nothing to him. Do the rulers know indeed that
 27 this is the Christ ? Howbeit we know this man whence he is : but when Christ cometh, none knoweth whence he is.

28 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, but he that sent me is true, whom ye know

Verse 18. *There is no unrighteousness in him*—No deceit or falsehood.

Verse 19. *But ye are unrighteous ; for ye violate the very law which ye profess so much zeal for.*

Verse 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.

Verse 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.

Verse 22. *Moses gave you circumcision*—The sense is, Because Moses enjoined you circumcision, (though indeed it was far more ancient 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 ?

Verse 27. *When Christ cometh, none knoweth whence he is*—This Jewish tradition was true with regard to his divine nature : in that respect 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.

Verse 28. *Then cried Jesus*—With a loud and earnest voice. *Do ye both*

29 not. But I know him : for I am from him, and he hath
 30 sent me. Then they sought to seize him : but no man laid
 31 hands on him, because his hour was not yet come. And
 many of the multitude believed on him, and said, When
 Christ cometh, will he do more miracles than these which
 32 this man hath done? The pharisees heard the multitude
 whispering such things concerning him ; and the pharisees
 33 and the chief priests sent officers to seize him. Then said
 Jesus to them, Yet a little time I am with you, and *then* I
 34 go to him that sent me. Ye shall seek, and shall not find me :
 35 and where I am, 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 the Greeks, and teach the
 36 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, If any man thirst, let him come to me, and
 38 drink. * He that believeth on me, out of his belly, as the

* Zech. xiv. 8.

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.

Verse 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?”

Verse 30. *His hour*—The time of his suffering.

Verse 33. *Then said Jesus*—Continuing his discourse, from the twenty-ninth verse, which they had interrupted.

Verse 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 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 ; though his going thither was a future thing with regard to his human nature.

Verse 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?

Verse 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.

Verse 38. *He that believeth*—This answers to, “Let him come” to me.

39 scripture hath said, shall flow rivers of living 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
 40 Jesus was not yet glorified. Many of the multitude therefore, hearing this discourse, said, Certainly this is the prophet. Others said, This is the Christ. But some said, Doth
 41 Christ come out of Galilee ? Hath not the scripture said, That Christ cometh of the seed of David, and from * Beth-
 42 lehem, the town where David was ? So there was a division
 43 among the people concerning him. And some of them would
 44 have seized him ; but no man laid hands on him. So the officers came to the chief priests and pharisees ; and they
 45 said to them, Why have ye not brought him ? The officers
 46 answered, Never man spake like this man. The pharisees
 47 answered, Are ye also deceived ? Hath any of the rulers
 48 believed on him, or of the pharisees ? But this populace
 49 who know not the law are accursed. Nicodemus (he that came to him by night, being one of them) saith to them,
 50 Doth our law judge a man, before it hear him, and know
 51 what he doeth ? They answered and said to him, Art thou

* Micah v. 2.

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.

Verse 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.

Verse 40. *The prophet*—Whom we expect to be the forerunner of the Messiah.

Verse 42. *From Bethlehem*—And how could they forget that Jesus was born there ? Had not Herod given them terrible reason to remember it ?

Verse 48. *Hath any of the rulers*—Men of rank or eminence. *Or of the pharisees*—Men of learning or religion, *believed on him ?*

Verse 49. *But this populace, who know not the law*—This ignorant rabble. *Are accursed*—Are by that ignorance exposed to the curse of being thus seduced.

Verse 50. *Nicodemus, he that came to him 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 ?

Verse 52 *They answered*—By personal reflection ; the argument they

also a Galilean? Search, and see, that out of Galilee ariseth
 53 no prophet. And every man went to his own house. But
 VIII. Jesus went to the mount of Olives.

2 And early in the morning he returned to the temple, and
 all the people came to him; and sitting down he taught
 3 them. And the scribes and pharisees bring a woman taken
 4 in adultery; and having set her in the midst, They say to
 him, Master, this woman was taken actually committing
 5 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
 7 stooping down wrote with his finger on the ground. And as
 they continued asking him, he raised himself, and said to

* Deut. xxii. 23.

could not answer, and therefore did not attempt it. *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 Thisbe, the town of Elijah the Tishbite, was in Galilee also. They might likewise have known that Jesus was not born in Galilee, but at Bethlehem, even from the public 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.

Verse 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!

Verse 5. *Moses hath commanded us to stone such*—If they spoke accurately, this must have been a woman who, having been betrothed to a husband, had been guilty of this crime before the marriage was completed; 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.

Verse 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 afterwards spoke, when they continued asking him. By this silent action he, 1. Fixed 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.

Verse 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. *Let him first*—As a witness, cast the stone at her.

them, He that is without sin among you, let him first cast
 8 the 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
 10 woman in the midst. Then Jesus raising himself up said to
 her, Woman, where are thy accusers? hath no man con-
 11 demned thee? She saith, No man, Sir. And Jesus saith
 unto her, Neither do I condemn thee: go, and sin no more.
 12 Then spake Jesus again to them, I am the light of the
 world: he that followeth me shall in no wise walk in dark-
 13 ness, but shall have the light of life. The pharisees there-
 fore said to him, Thou testifiest of thyself; thy testimony
 14 is not valid. Jesus answered and said to them, Though
 I testify of myself, *yet* my testimony is valid: for I know
 whence I came, and whither I go; but ye know not whence
 15 I came, or whither I go. Ye judge after the flesh; I judge
 16 no man. And yet if I judge, my judgment is valid: for I

Verse 9. *Beginning at the eldest*—Or the elders. *Jesus was left alone*—By all those scribes and pharisees who proposed the question. But many others remained, to whom our Lord directed his discourse presently after.

Verse 10. *Hath no man condemned thee*—Has no judicial sentence been passed upon thee?

Verse 11. *Neither do I condemn thee*—Neither do I take upon me to pass any such sentence. Let this deliverance lead thee to repentance.

Verse 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, steadily 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.

Verse 13. *Thou testifiest of thyself; thy testimony is not valid*—They retort upon our Lord his own words, John 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, verse 14, *Though 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, verse 16, &c.; the latter, verse 21, &c. *For I know whence I came*—That is, For I came from God, both as God and as man: and I know it, though ye do not.

Verse 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.

Verse 16. *I am not alone*—No more in judging than in testifying. *But*

- 17 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
- 18 I am one that testify of myself, and the Father that sent me
- 19 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
- 20 Father also. These words spake he in the treasury, 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 die in your sin: whither I go ye cannot come.
- 22 The Jews said therefore, Will he kill himself? because he
- 23 saith, Whither I go, ye cannot come. And he said to them, Ye are of them that are beneath; I am of them that are above: ye are of this world; I am not of this world.
- 24 Therefore I said, Ye shall die in your sins: for if ye believe
- 25 not that I AM, ye shall die in your sins. Then said they

* Deut. xix. 15.

I and the Father that sent me—His Father is in him, and he is in the Father, John 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, (though distinct persons,) and so inseparable from each other. And though 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.

Verse 19. *Then said they to him, Where is thy Father? Jesus answered*—Showing 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 shows, verse 23. Meantime, he plainly intimates that the Father and he were distinct persons, as they were two witnesses: and yet one in essence, as the knowledge of him includes the knowledge of the Father.

Verse 23. *Ye are*—Again he passes over their interruption, and proves what he advanced, verse 21. *Of them that are beneath*—From the earth. *I am of them that are above*—Here he directly shows whence he came, even from heaven, and whither he goes.

Verse 24. *If ye believe not that I AM*—Here, as in the fifty-eighth verse, our Lord claims the divine name, I AM, Exod. iii. 14. But the Jews, as if he had stopped short, and not finished the sentence, answered, *Who art thou?*

Verse 25. *Even what I say to you from the beginning*—The same which

to him, Who art thou? And Jesus saith to them, Even
 26 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 world the things which I have heard
 27 from him. They understood not that he spake to them of
 28 the Father. Jesus therefore said 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
 29 hath taught me, I speak these things. And he that sent me
 is with me: the Father hath not left me alone; for I do
 30 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
 32 continue in my word, ye are my disciples indeed; And ye
 shall know the truth, and the truth shall make you free.
 33 They answered him, We are Abraham's offspring, and were
 never enslaved to any man: how sayest thou, Ye shall be
 34 made free. Jesus answered them, Verily, verily, I say unto
 35 you, He that committeth sin is the slave of sin. And the
 slave abideth not in the house for ever: *but* the Son abideth

I say to you, as it were in one discourse, with one even tenor, from the time I first spake to you.

Verse 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.

Verse 27. *They understood not*—That by him that sent him he meant God the Father. Therefore in the twenty-eighth and twenty-ninth verses he speaks plainly of the Father, and again claims the divine name, I AM.

Verse 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.

Verse 29. *The Father hath not left me alone*—Never, from the moment I came into the world.

Verse 32. *The truth*—Written in your hearts by the Spirit of God. *Shall make you free*—From guilt, sin, misery, Satan.

Verse 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.

Verse 34. *Jesus answered*—Each branch of their objection, first concerning freedom, then concerning their being Abraham's offspring, verses 37, &c. *He that committeth sin is, in fact, the slave of sin.*

Verse 35. *And the slave abideth not in the house*—All sinners shall be

36 ever. If therefore the Son shall make you free, ye will be
 37 free indeed. I know that ye are Abraham's offspring; yet
 ye seek to kill me, because my word hath no place in you.
 38 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 of Abraham, ye would do the works
 40 of Abraham. But now ye seek to kill me, a man who have
 41 told you the truth, which I have heard from 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
 42 Father, *even* 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, but he hath sent me.
 43 Why do ye not understand my discourse? *even* because ye
 44 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 murder-
 45 eth of his own: for he is a liar, and the father of it. But

cast out of God's house, as the slave was out of Abraham's. *But I the Son abide therein for ever.*

Verse 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.

Verse 37. *I know that ye are Abraham's offspring*—As to the other branch of your objection, *I know that 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.

Verse 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, verse 44.

Verse 42. *I proceeded forth*—As God. *And come*—As Christ.

Verse 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, John vii. 17.

Verse 44. *He was a murderer*—In inclination. *From the beginning*—Of his becoming a devil. *And abode not in the truth*—Commencing murderer and a 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!

Verse 45. *Because I speak the truth*—Which liars hate.

46 because I speak the truth, ye believe me not. Which of you
convicteth me of sin? And if I speak the truth, why do ye
47 not believe me? He that is of God heareth God's words:
ye therefore hear *them* not, because ye are not of God.
48 Then answered the Jews, and said to him, Say we not well
49 that thou art a Samaritan, and hast a devil? Jesus answered,
I have not a devil; but I honour my Father, and ye dis-
50 honour me. I seek not my own glory: there is one that
51 seeketh *it*, and judgeth. Verily, verily, I say unto you, If a
52 man keep my 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 thou sayest, If a
53 man keep my word, he shall never taste of death. Art thou
greater than our father Abraham, who is dead? the prophets
54 also are dead: whom makest thou thyself? Jesus answered,
If I honour myself, my honour is nothing: it is my Father
55 that honoureth me; of 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 you: but I know
56 him, and keep his word. Your father Abraham longed to

Verse 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?

Verse 47. *He that is of God*—That either loves or fears him. *Heareth*—With joy and reverence. *God's words*—Which I preach.

Verse 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?

Verse 49. *I honour my Father*—I seek his honour only.

Verse 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.

Verse 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 sadducees.

Verse 54. *If I honour myself*—Referring to their words, "Whom makest thou thyself?"

Verse 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.

57 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 58 seen Abraham? Jesus said to them, Verily, verily, I say 59 unto you, Before Abraham was, I AM. Then they took up stones to cast at him: but Jesus concealed himself, and went out of the temple, going through the midst of them, and so passed on.

CHAP. IX. 1 And as he passed on, he saw a man 2 blind from his birth. And his disciples asked him, saying, Master, who sinned, this man, or his parents, that he was 3 born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God might be made 4 manifest through him. I must work the works of him that sent me, while it is day: the night is coming, when no man 5 can work. While I am in the world, I am the light of the

Verse 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.

Verse 58. *Before Abraham was, I AM*—Even from everlasting to everlasting. This is a direct answer to the objection of the Jews, and shows how much greater he was than Abraham.

Verse 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.

Verse 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, though without any ground from scripture,) that he might have sinned in a pre-existent state, before he came into the world.

Verse 3. *Jesus answered, Neither hath 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.

Verse 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 thing towards 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.

Verse 5. *I am the light of the world*—I teach men inwardly by my

- 6 world. Having said this, he spat on the ground, and made clay with the spittle, and anointed the eyes of the blind man
 7 with the clay, And said to him, Go, wash at the pool of Siloam, (which is by interpretation, Sent.) He went therefore, and washed, and came seeing.
 8 Then the neighbours, and they who had seen him before when he was blind, said, Is not this he who used to sit begging? Some said, This is he: others, He is like him: *but*
 9 he said, I am *he*. They said to him, How were thine eyes
 10 opened? He answered and said, A man called Jesus made clay, and anointed my eyes, and said to me, Go to the pool
 11 of Siloam, and wash: And I went and washed, and received sight. Then said they to him, Where is he? He said, I know not.
 12
 13 They bring to the pharisees the man who had aforetime
 14 been blind. (It was the sabbath, when Jesus made the clay,
 15 and opened his eyes.) Again the pharisees also asked him

Spirit, and outwardly by my preaching, what is the will of God; and I show them, by my example, how they must do it.

Verse 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 towards 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.

Verse 7. *Go, wash at the pool of Siloam*—Perhaps our Lord intended to make the miracle more taken notice of. For a crowd of people would naturally gather round him, to observe the event of so strange a prescription. And it is exceeding 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, and 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 choose how thou wilt bestow favours, which it is our highest interest to receive on any terms.

Verse 11. *A man called Jesus*—He seems to have been before totally ignorant of him.

Verse 14. *Anointing the eyes*—With any kind of medicine on the sabbath was particularly forbidden by the tradition of the elders.

how he had received his sight. He said to them, He put
 16 clay on my eyes, and I washed, and see. 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 sinner do such miracles? And there was a division
 17 among them. They say to the blind man again, What say-
 est thou of him, for that he hath opened thine eyes? He
 18 said, He is a prophet. But the Jews did not believe con-
 cerning him, that he had been blind and received his sight,
 till they had called the parents of him who had received his
 19 sight. And they asked them, saying, Is this your son, who
 20 ye say was born blind? how then doth he now see? His
 parents answered them and said, We know that this is our
 21 son, and that he was born blind: But how he now seeth, we
 know not; or who hath opened his eyes, we know not. He
 22 is of age; ask him: he will speak concerning himself. His
 parents said this, because they feared the Jews: for the
 Jews had already agreed, that if any man should own him
 23 to be Christ, he should be put out of the synagogue. There-
 fore 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
 25 that this man is a sinner. He answered and said, That he
 is a sinner, I know not: one thing I know, that I was blind,
 26 and now see. They said to him again, What did he to
 27 thee? how opened he thine eyes? He answered them, I
 have told you already, and ye did not hearken: why would
 ye hear *it* again? are ye also willing to be his disciples?
 28 Then they reviled him, and said, Thou art a disciple of that
 29 *fellow*; but we are disciples of Moses. We know that God
 spake to Moses: but we know not this *fellow*, whence he is.

Verse 16. *This man is not of God*—Not sent of God. *How can a man that is a sinner*—That is, one living in wilful sin, *do such miracles?*

Verse 17. *What sayest thou of him, for that he hath opened thine eyes*—What inference dost thou draw herefrom?

Verse 22. *He should be put out of the synagogue*—That is, be excommunicated.

Verse 27. *Are ye also*—As well as I, at length convinced, and *willing to be his disciples?*

Verse 29. *We know not whence he is*—By what power and authority he does these things.

30 The man answered and said to them, Why, herein is a marvellous thing, that ye know not whence he is, although he
 31 hath opened my eyes. We know that God heareth not sinners : but if a man be a worshipper of God, and do his will,
 32 him he heareth. Since the world began it was not heard that any man opened the eyes of one that was born blind.
 33 If this man were not of God, he could do nothing. They
 34 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 said to him, Dost thou believe on the Son of God ?
 36 He answered and said, Sir, who is he, that I may believe on him ?
 37 Jesus said to him, Thou hast both seen him, and he
 38 that talketh with thee is he. And he said, Lord, I believe.
 39 And he worshipped him. Jesus said, For judgment am I come into the world, that they who see not may see ; and
 40 that they who see may become blind. And some of the pharisees that were with him heard this, and said to him,
 41 Are we blind also ? Jesus said to them, If ye had been

Verse 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.

Verse 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, though he knew the consequence, verse 22, gives him claim to the title of a confessor.

Verse 33. *He could do nothing*—Of this kind ; nothing miraculous.

Verse 34. *Born in sins*—And therefore, they supposed, born blind. *They cast him out*—Of the synagogue ; excommunicated him.

Verse 35. *Having found him*—For he had sought him.

Verse 36. *Who is he, that I may believe*—This implies some degree of faith already. He was ready to receive whatever Jesus said.

Verse 37. *Lord, I believe*—What an excellent spirit was this man of ! of so deep and strong an understanding, (as he had just shown, to the confusion of the pharisees,) and yet of so teachable a temper !

Verse 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.

Verse 41. *If ye had been blind*—Invincibly ignorant : if ye had not had

blind, ye would have had no sin : but now ye say, We see ; therefore your sin remaineth.

CHAP. X. 1 Verily, verily, I say to you, He that entereth not by the door into the sheepfold, but climbeth up some
2 other way, he is a thief and a robber. But he that entereth
3 in by the door is the shepherd of the sheep. To him the
doorkeeper openeth ; and the sheep hear his voice : and he
4 calleth his own sheep by name, and leadeth them out. And
when he hath led forth his own sheep, he goeth before them,
5 and the sheep follow him : for they know his voice. They
will not follow a stranger, but will flee from him : for they

so many means of knowing. *Ye would have had no sin*—Comparatively to what ye have now. *But now ye say*—Ye yourselves acknowledge. *We see ; therefore your sin remaineth*—Without excuse, without remedy.

Verse 1. *He that entereth not by the door*—By Christ. He is the only lawful entrance. *Into the sheepfold*—The church. *He is a thief and a robber*—In God's account. Such were all those teachers to whom our Lord had just been speaking.

Verse 3. *To him the doorkeeper openeth*—Christ is considered as the shepherd, verse 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 pastor enter ; so neither is it unworthy of God the Father, to be styled *the doorkeeper*. See Acts xiv. 27 ; xvi. 14 ; Col. iv. 3 ; Rev. iii. 8. *And the sheep hear his voice*—The circumstances that follow exactly agree with the customs of the ancient 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 ; calleth, advises, directs, each “ by name, and leadeth them out in the paths of righteousness,” beside the waters of comfort.

Verse 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 ?

Verse 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.

6 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 8 come are thieves and robbers : but the sheep did not hear 9 them. I am the door : if any one enter in by me, he shall 10 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 11 abundantly. I am the good shepherd : the good shepherd 12 layeth down his life for the 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 wolf

Verse 6. *They*—The pharisees, to whom our Lord more immediately spake, as appears from the close of the foregoing chapter.

Verse 7. *I am the door*—Christ is both the door, and the shepherd, and all things.

Verse 8. *Whosoever are come*—Independently on me, assuming any part of my character, pretending, like your elders and Rabbis, 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.

Verse 9. *If any one*—As a sheep. *Enter in by me*—Through 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.

Verse 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."

Verse 12. *But the hireling*—It is not the bare receiving hire, which denominates a 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 the 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 a 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,*

13 seizeth them, and scattereth the sheep. The hireling fleeth,
 14 because he is an hireling, and careth not for the sheep. I
 am the good shepherd, and know my *sheep*, and am known
 15 of mine; (As the Father knoweth me, and I know the
 16 Father;) and I lay down my life for the 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
 17 be one flock, *and* one shepherd. Therefore doth my Father
 love me, because I lay down my life, that I may take it
 18 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 to

and scattereth the flock—He seizeth some, and scattereth the rest: the two ways of hurting the flock of Christ.

Verse 13. *The hireling fleeth, because he is an hireling*—Because he loves the hire, not the sheep.

Verse 14. *I know my sheep*—With a tender regard and special care. *And am known of mine*—With an holy confidence and affection.

Verse 15. *As the Father knoweth me, and I know the Father*—With such a knowledge as implies an inexpressible union. *And I lay down my life*—Speaking of the present time; for his whole life was only a going unto death.

Verse 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 the shepherd shall be completed in its season. The shepherd shall bring all into one flock; and the whole flock shall hear the one shepherd.

Verse 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.

Verse 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 of 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.

He chiefly spoke of the Father, before his suffering; of his own glory, after it. Our Lord's receiving this commission, as Mediator, 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.

take it again. This commission have I received of my
 19 Father. There was again a division amongst the Jews
 20 because of these sayings. Many of them said, He hath a
 devil, and is mad; why hear ye him? Others said, These
 21 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,
 23 and it was winter. And Jesus was walking in the temple
 24 in Solomon's portico. Then came the Jews round about
 him, and said to him, How long dost thou keep us in sus-
 25 pense? If thou be the Christ, tell us plainly. Jesus
 answered them, I have told you, yet ye do not believe: the
 works that I do in my Father's name, they testify of me.
 26 But, as I have told you, ye do not believe, because ye are
 27 not of my sheep. My sheep hear my voice, and I know
 28 them, and they follow me: And I give them eternal life;

Verse 21. *These are not the words*—The word in the original takes in actions too.

Verse 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?

Verse 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 towards 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.

Verse 26. *Ye do not believe, because ye are not of 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.

Verses 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."

and they shall never perish, neither shall any pluck them
 29 out of my hand. My Father, who gave *them* me, is greater
 than all; and none shall pluck *them* out of my Father's
 30 hand. I and my Father are one.

31 Then the Jews again took up stones to stone him. Jesus
 32 answered them, Many good works have I showed you from
 my Father; for which of those works do ye stone me?
 33 The Jews answered him, 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
 35 in your law, * I said, Ye are gods? If he call them gods, to
 whom the word of God came; (and the scripture cannot be
 36 broken;) say ye of him, whom God hath sanctified and sent
 into the world, Thou blasphemest; because I said, I am the
 37 Son of God? If I do not the works of my Father, believe
 38 me not. But if I do, though ye believe not me, believe the
 works: that ye may know, and believe, that the Father *is*
 39 in me, and I in him. Therefore they sought again to seize
 him: but he escaped out of their hands.

40 And he went away again beyond Jordan to the place where

* Psalm lxxxii. 6.

Verse 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.

Verse 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.

Verse 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, Christ was God in the highest sense, infinitely superior to that wherein those judges were so called.

Verse 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.

Verse 40. *To the desert place where John baptized*—And gave so honourable a testimony of him.

41 John baptized at first; and there he abode. And many
 came to him, and said, John did no miracle: but all things
 42 that John spake of this man were true. And many believed
 on him there.

CHAP. XI. 1 Now one Lazarus, of Bethany, the town
 2 of Mary and her sister Martha, was sick. (It was *that*
 Mary who anointed the Lord with ointment, and wiped his
 3 feet with her hair, whose brother Lazarus was sick.) There-
 fore *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
 5 may be glorified thereby. Now Jesus loved Martha, and her
 6 sister, and Lazarus. So after he had heard that he was sick,
 7 he abode still two days in the place where he was. Then
 after this he saith to the disciples, Let us go into Judea
 8 again. The disciples say to him, Master, the Jews but now
 9 sought to stone thee; and goest thou thither again? Jesus
 answered, Are there not twelve hours in the day? If any
 man walk in the day, he stumbleth not, because he seeth the

Verse 41. *John did no miracle*—An honour reserved for Him, whose forerunner he was.

Verse 1. *One Lazarus*—It is probable, Lazarus was younger than his sisters. Bethany is named, the town of Mary and Martha, and Lazarus is mentioned after them, verse 5. Ecclesiastical history informs us, that Lazarus was now thirty years old, and that he lived thirty years after Christ's ascension.

Verse 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.

Verse 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.

Verse 7. *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, John x. 39, 40.

Verse 9. *Are there not twelve hours in the day*—The Jews always divided the space from sunrise to sunset, were the days longer or shorter, into twelve parts: so that the hours of their day were all the year the same in number, though 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*

10 light of this world. But if any man walk in the night, he
 11 stumbleth, because the light is not in him. Thus he spake :
 and after that he saith to them, Our friend Lazarus sleepeth ;
 12 but I go to awake him. Then the disciples said, Lord, if
 13 he sleep, he will recover. Jesus spake of his death : but they
 14 thought he had spoken of the natural rest in sleep. Then
 15 said Jesus to them plainly, Lazarus is dead. And I am glad
 for your sake I was not there, that ye may believe ; but let
 16 us 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
 18 in the tomb. Now Bethany was near Jerusalem, about fif-
 19 teen furlongs off: And many of the Jews were come to
 Martha and Mary, to comfort them concerning their brother.
 20 When Martha heard that Jesus was coming, she went and
 21 met him : but Mary sat in the house. Then said Martha
 to Jesus, Lord, if thou hadst been here, my brother had not
 22 died. But I know, even now, that whatsoever thou wilt ask
 23 of God, God will give *it* thee. Jesus saith to her, Thy bro-
 24 ther shall rise again. Martha said to him, I know that he
 25 shall rise again in the resurrection at the last day. Jesus
 said to her, I am the resurrection, and the life: he that
 26 believeth in me, though he die, yet shall he live: And who-
 soever liveth and believeth in me shall not die for ever.
 27 Believest thou this? She saith to him, Yea, Lord: I believe

he seeth the light of this world—And so I see the light of God surround-
 ing me.

Verse 10. *But if a man walk in the night*—If he have not light from
 God; if his providence does no longer protect him.

Verse 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 slow-
 ness of our understanding makes the scripture often descend to our bar-
 barous manner of speaking.

Verse 16. Thomas in Hebrew, as Didymus in Greek, signifies a twin.
With him—With Jesus, whom he supposed the Jews would kill. It seems
 to be the language of despair.

Verse 20. *Mary sat in the house*—Probably not hearing what was said.

Verse 22. *Whatsoever thou wilt ask, God will give it thee*—So that she
 already believed he could raise him from the dead.

Verse 25. *I am the resurrection*—Of the dead. *And the life*—Of the
 living. *He that believeth in me, though he die, yet shall he live*—In life ever-
 lasting.

thou art the Christ, the Son of God, who was to come into
 28 the world. Having said this, she went, and privately called
 Mary her sister, saying, The Master is come, and calleth for
 29 thee. As soon as she heard *it*, she arose quickly, and came
 30 to him. Jesus was not yet come into the town, but was at
 31 the place where Martha had met him. The Jews then who
 were with her in the house, and comforted her, seeing Mary,
 that she arose up quickly and went out, followed her, saying,
 32 She is going to the tomb to weep there. When Mary was
 come where Jesus was, and saw him, she fell at his feet, say-
 ing to him, Lord, if thou hadst been here, my brother had
 33 not died. When Jesus therefore saw her weeping, and the
 Jews weeping who came with her, he groaned deeply, and
 34 troubled himself, And said, Where have ye laid him? They
 35 say to him, Lord, come and see. Jesus wept. Then said
 36 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 caused that this man should not have died?
 38 Jesus again groaning in himself cometh to the tomb. It was
 39 a cave, and a stone lay upon it. 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* four

Verse 32. *She fell at his feet*—This Martha had not done. So she makes amends for her slowness in coming.

Verse 33. *He groaned*—So he restrained his tears : so he stopped them soon after, verse 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.

Verse 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.

Verse 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!

Verse 38. *It was a cave*—So Abraham, Isaac, and Jacob, and their wives, except Rachel, were buried in the grave of Machpelah, Gen. xlix. 29—31. These caves were commonly 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.

Verse 39. *Lord, by this time he stinketh*—Thus did reason and faith struggle together.

- 40 days. Jesus saith to her, Said I not to thee, if thou wouldest
 41 believe, thou shouldest see the glory of God? Then they
 took away the stone *from* where the dead lay. And Jesus
 lifted up his eyes, and said, Father, I thank thee that thou
 42 hast heard me. And I knew that thou hearest me always :
 but I spake this because of the people who stand by, that
 43 they may believe that thou hast sent me. And having spoken
 44 thus, he cried with a loud voice, Lazarus, come forth. And
 he that had been dead came forth, bound hand and foot with
 graveclothes ; and his face was wrapped about with a napkin.
 Jesus saith to them, Loose him, and let him go.
- 45 Many therefore of the Jews who were come to Mary, and
 had seen the things which Jesus had done, believed on him.
 46 But some of them went to the pharisees, and told them what
 47 things Jesus had done. Then the chief priests and elders
 assembled a council, and said, What do we ? for this man
 48 doeth many miracles. If we let him thus alone, all men
 will believe on him : and the Romans will come and subvert

Verse 40. *Said I not*—It appears by this, that Christ had said more to Martha than is before recorded.

Verse 41. *Jesus lifted up his eyes*—Not as if he applied to his Father for assistance : there is not the least show 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 showing forth thy praise.

Verse 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.

Verse 44. *And he came forth, bound hand and foot with graveclothes*—Which were wrapped round each hand and each foot. *And his face was wrapped 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.

Verse 45. *Many believed on him*—And so the Son of God was glorified, according to what our Lord had said, verse 4.

Verse 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, though one rose from the dead ! ”

Verse 47. *What do we*—What ? Believe. Yea, but death yields to the power of Christ sooner than infidelity.

Verse 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.

49 both our place and nation. And one of them, Caiaphas, being the high priest that year, said to them, Ye know
 50 nothing, Nor consider it is expedient for us, that one man should die for the people, and that the whole nation perish
 51 not. He spake not this of himself: but being high priest that year, he prophesied, that Jesus should die for the
 52 nation; And not for that nation only, but that he might also gather into one all the children of God that were scat-
 53 tered 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 wilderness, to a city called Ephraim, and there continued with his disciples.
 55 And the passover of the Jews was nigh: and many went up
 56 to Jerusalem, to purify themselves. Then sought they for Jesus, and said one to another, standing in the temple,
 57 What think ye, 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 show *it*, that they might apprehend him.

CHAP. XII. 1 Then Jesus six days before the passover came to Bethany, where Lazarus was who had been dead,

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.

Verse 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.

Verse 50. *It is expedient, that one man should die for the people*—So God overruled 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.

Verse 52. *That he might gather into one church all the children of God that were scattered abroad*—Through all ages and nations.

Verse 55. *Many went up, to purify themselves*—That they might remove all hinderances to their eating the passover.

Verse 1. *Six days before the passover*—Namely, on the sabbath; that which was called by the Jews "the great sabbath." This whole week

2 whom he had raised from the dead. There they made him
 a supper; and Martha served: but Lazarus was one of them
 3 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
 4 filled with the odour of the ointment. But one of his disci-
 ples, Judas Iscariot, who was about to betray him, saith,
 5 Why was not this ointment sold for three hundred pence,
 6 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,
 7 and bare what was put therein. Then Jesus said, Let her
 8 alone: against the day 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
 10 Lazarus, whom he had raised from the dead. But the
 11 chief priests consulted, how to kill Lazarus 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, having heard that Jesus was coming to Jerusalem,
 13 † Took branches of palm trees, and went out to meet him,
 and cried, Hosanna: blessed in the name of the Lord is he

* Matt. xxi. 8; Mark xi. 8; Luke xix. 36. † Psalm cxviii. 26.

was anciently termed, "The great and holy week." *Jesus came*—From Ephraim, John xi. 54.

Verse 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.

Verse 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.

Verse 7. *Against the day of my burial*—Which now draws nigh.

Verse 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.

Verse 12. *The next day*—On Sunday. *Who were come to the feast*—So that this multitude consisted chiefly of Galileans, not men of Jerusalem.

14 that cometh, the King of Israel. And Jesus, having found
 15 a young ass, rode thereon; as is written, * Fear not, daughter
 of Zion: behold, thy King cometh, sitting on an ass's
 16 colt. These things his disciples understood not at first:
 but when Jesus had been glorified, then they remembered,
 that these things were written of him, and *that* they had
 17 done these things to him. And the multitude 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 went to meet him, because they heard he had
 19 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
 21 there were certain Greeks: These came to Philip of Beth-
 saida in Galilee, and asked him, saying, Sir, we desire to
 22 see Jesus. Philip cometh and telleth Andrew: and again
 23 Andrew and Philip tell Jesus. And Jesus answered them,

* Zech. ix. 9.

Verse 15. *Fear not*—For his meekness forbids fear, as well as the end of his coming.

Verse 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, though 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.

Verse 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.

Verse 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.

Verse 20. *Certain Greeks*—A prelude of the gentile church. That these were circumcised, does not appear: but they *came up* on purpose to *worship* the God of Israel.

Verse 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 spake 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.

Verse 23. *The hour is come, that the Son of Man should be glorified*—

- saying, The hour is come, that the Son of Man should be
 24 glorified. Verily, verily, I say unto you, Unless a grain
 of wheat that falleth into the ground die, it remaineth
 25 alone : but if it die, it bringeth forth much fruit. * He that
 loveth his life shall lose it ; and he that hateth his life in
 26 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
 28 hour. Father, glorify thy name. Then a voice came from
 heaven, I have both glorified, and I will glorify *it* again.
- 29 The multitude who stood, and heard *it*, said it thundered :
 30 others said, An angel spake to him. Jesus answered and

* Matt. x. 39.

With the Father, and in the sight of every creature. But he must suffer first.

Verse 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.

Verse 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 preserve it*.

Verse 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*.

Verse 27. *Now is my soul troubled*—He had various foretastes of his passion. *And what shall I say*—Not, What shall I choose ? For his heart was fixed in choosing 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 through his mind in one moment. But human language could not so express it.

Verse 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 through it.

Verse 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.

- said, This voice came not because of me, but for your sakes.
- 31 Now is the judgment of this world: now shall the prince
 32 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, signify-
 33 ing what death he should die.) The multitude answered him,
 34 We have heard * out of the law that the Christ abideth
 for ever: and how sayest thou, The Son of Man must be
 35 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
 36 walketh in darkness knoweth not whither he goeth. While
 ye have the light, believe in the light, that ye may become
 children of light. These things spake Jesus, and retiring
 concealed himself from them.
- 37 But though he had done so many miracles before them,
 38 yet they believed not on him: So that the word of the pro-
 phet Isaiah was fulfilled, which he said, † Lord, who hath
 believed our report? and to whom hath the arm of the Lord
 39 been revealed? Therefore they could not believe, according

* Psalm cx. 4.

† Isaiah liii. 1.

Verse 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 the 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.

Verse 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.

Verse 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*—Is he the Christ?

Verse 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.

Verse 36. *The children of light*—The children of God; wise, holy, happy.

Verse 37. *Though he had done so many miracles before them*—So that they could not but see them.

Verse 38. *The arm of the Lord*—The power of God, manifested by Christ, in his preaching, miracles, and work of redemption.

Verse 39. *Therefore now they could not believe*—That is, by the just

- 40 to what Isaiah said again, * He hath blinded their eyes, and hardened their heart; that they might not see with *their* eyes, and understand with their heart, and be converted,
- 41 that I might heal them. These things said Isaiah, when
- 42 he saw his glory, and spake 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
- 43 out of the synagogue: For they loved the praise of man more than the praise of God.
- 44 Jesus said with a loud voice, He that believeth on me,
- 45 believeth not on me, but on him that sent me. And he that
- 46 seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me may not continue
- 47 in darkness. If any man hear my words, and believe not, I judge him not: for I am not come to judge the world, but
- 48 to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word which I
- 49 have spoken, that 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, and how I should
- 50 speak. And I know that his commandment is life everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

* Isaiah vi. 10; Matt. xiii. 14; Acts xxviii. 26.

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.

Verse 41. *When he saw his glory*—Christ's, Isaiah vi. 1, &c. And it is there expressly said to be the glory of the Lord, Jehovah, the supreme God.

Verse 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 public 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.

Verse 45. *And he that seeth me*—By the eye of faith.

Verse 47. *I judge him not*—Not now. *For I am not now come to judge 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.

Verse 50. *His commandment*—Kept. *Is life everlasting*—That is, the way to it, and the beginning of it.

CHAP. XIII. 1 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, 2 loved them to the end. And while they were at supper, the devil having now put it into the heart of Judas Iscariot, *the* 3 *son* of Simon, to betray him ; Jesus knowing the Father had given all things into his hands, and that he was come forth 4 from God, and going to God ; Riseth from supper, and layeth 5 aside his garments ; and taking a towel girded himself. After that, he poured water into the basin, and began to wash the feet of the disciples, and to wipe *them* with the towel where- 6 with he was girded. Then cometh he to Simon Peter, who 7 saith to him, Lord, dost thou wash my feet ? Jesus answered and said to him, What I do thou knowest not now ; but thou 8 shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, 9 thou hast no part with me. Simon Peter saith to him, Lord, 10 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. 11 For he knew who would betray him ; therefore he said, Ye are not all clean.

Verse 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.

Verse 2. *Having now*—Probably now first.

Verse 3. *Jesus knowing*—Though conscious of his own greatness, thus humbled himself.

Verse 4. *Layeth aside his garments*—That part of them which would have hindered him.

Verse 5. *Into the basin*—A large vessel was usually placed for this very purpose, wherever the Jews supped.

Verse 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*.

Verse 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.

Verse 9. *Lord, not my feet only*—How fain would man be wiser than God ! Yet this was well meant, though ignorant earnestness.

Verse 10. And so ye, having been already cleansed, need only to *wash your feet*—That is, to walk holy and undefiled.

- 12 So after he had washed their feet, and taken his garments,
 13 sitting down again he said to them, Know ye what I have
 done to you? Ye call me Master and Lord: and ye say
 14 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.
 15 For I have given you an example, that ye also may do as I
 16 have done to you. Verily, verily, I say unto you, The ser-
 vant is not greater than his lord; neither he that is sent
 17 greater than he that sent him. If ye know these things,
 18 happy are ye if ye do them. I speak 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,
 20 ye may believe that I am *he*. † Verily, verily, I say unto
 you, He that receiveth whomsoever I send receiveth me; and
 he that receiveth me receiveth him that sent me.
- 21 Jesus having said this was troubled in spirit, and testified,
 and said, Verily, verily, I say unto you, One of you will
 22 betray me. Then the disciples looked one on another, doubt-
 23 ing of whom he spake. Now there was lying in the bosom

* Psalm xli. 9. † Matt. x. 40.

Verse 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 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.

Verse 16. *The servant is not greater than his lord*—Nor therefore ought to think much of either doing or suffering the same things.

Verse 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.

Verse 20. And I put my own honour upon you my ambassadors.

Verse 21. *One of you*—The speaking thus indefinitely at first was profitable to them all.

Verse 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

24 of Jesus one of the disciples, whom Jesus loved. Simon
 Peter therefore beckoneth to him, to ask who it was of whom
 25 he spake. He then, leaning on the breast of Jesus, saith to
 26 him, Lord, who is it? Jesus answered, It is he to whom I
 shall give the sop when I have dipped it. And having
 dipped the sop, he giveth it to Judas Iscariot, *the son of*
 27 Simon. And after the sop then Satan entered into him.
 28 Then said Jesus to him, What thou doest, do quickly. Now
 29 none at the table knew why he said this to him. But some
 thought, as Judas had the purse, that Jesus had said to him,
 Buy what we have need of against the feast; or, Give some-
 30 thing 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
 32 glorified by him. If God be glorified by him, God will also
 33 glorify him with himself, 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 go, ye cannot

* John vii. 34.

expressly naming himself. Perhaps our Lord now gave him the first proof of his peculiar love, by disclosing this secret to him.

Verse 24. *Simon Peter*—Behind Jesus, who lay between them.

Verse 25. *Leaning*—Down, and so asking him privately.

Verse 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.

Verse 27. *What thou doest, 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 showing Judas that he could not be hid, and expressing his own readiness to suffer.

Verse 28. *None knew why he said this*—Save John and Judas.

Verse 30. *He went out*—To the chief priests. But he returned afterward, and was with them when they ate the passover, Matt. xxvi. 20; though not at the Lord's supper.

Verse 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.

Verse 33. *Ye cannot come*—Not yet; being not yet ripe for it.

34 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
 35 also love one another. By this shall all men know that ye
 36 are my disciples, if ye have love to one another. Simon Peter
 saith to him, Lord, whither goest thou ? Jesus answered
 him, Whither I go, thou canst not follow me now ; but thou
 37 wilt follow me hereafter. Peter saith to him, Lord, why
 cannot I follow thee now ? I will lay down my life for thy
 38 sake. Jesus answered him, Wilt thou lay down thy life for
 my sake ? Verily, verily, I say to thee, The cock shall not
 have crowed, till thou hast denied me thrice.

CHAP. XIV. 1 Let not your heart be troubled: believe
 2 in God, believe also in me. In my Father's house are many
 mansions: if not, I would have told you. I go to prepare
 3 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,
 4 ye may be also. And whither I go ye know, and the way
 5 ye know. Thomas saith to him, Lord, we know not whither
 6 thou goest ; and how can we know the way ? Jesus saith,

Verse 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*.

Verse 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 notions he had of Christ's kingdom. *Thou canst not follow me now*—But Peter would not believe him. And he did follow him, John xviii. 15; but it was "afar off," and not without great loss.

Verse 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, at the time mentioned here; secondly, at that mentioned by St. Luke; lastly, at that recorded by St. Matthew and Mark.

Verse 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, John xvi. 30; and then our Lord prays and departs.

Verse 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.

Verse 4. *The way*—Of faith, holiness, sufferings.

Verse 5. *Thomas saith*—Taking him in a gross sense.

Verse 6. To the question concerning the way, he answers, *I am the way*;

I am the way, and the truth, and the life : no man cometh
 7 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, show
 9 us the Father, 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 Father ; and how sayest
 10 thou, Show 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
 11 in me, he doeth the works. Believe me because I *am* in the
 Father, and the Father in me : but if not, believe me for the
 12 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 Father.
 13 And whatsoever ye shall ask in my name, I will do it, that
 14 the Father may be glorified through the Son. If ye shall
 ask anything in my name, I will do *it*.
 15 If ye love me, keep my commandments. And I will ask
 the Father, and he will give you another Comforter, to remain
 16 with you for ever ; *Even* the Spirit of truth ; whom the world

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, verses 7—17 ; the third, verse 18, &c.

Verse 7. *Ye have known*—Ye have begun to know him.

Verse 10. *I am in the Father*. *The words that I speak*, &c.—That is, I am one with the Father in essence, in speaking, and in acting.

Verse 11. *Believe me*—On my own word. *Because I am*—God. *The works*—This respects not merely the miracles themselves, but his sovereign, God-like way of performing them.

Verse 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 spake with various tongues. But the converting one sinner is a greater work than all these. *Because I go to my Father*—To send you the Holy Ghost.

Verse 15. *If ye love me, keep my commandments*—Immediately after faith he exhorts to love and good works.

Verse 16. *And I will ask the Father*—The twenty-first verse shows 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.

- cannot receive, because it seeth him not, neither knoweth
 17 him; but ye know him; for he remaineth with you, and
 18 shall be in you. I will not leave you orphans: I come to
 19 you. Yet a little while, and the world seeth me no more;
 20 but ye see me: because I live, ye shall live also. At that
 day ye shall know that I am in my Father, and you in me,
 21 and I in you. He that hath my commandments, 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 art about to manifest thyself to us, and not to the
 23 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

Verse 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.

Verse 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.

Verse 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.

Verse 20. *At that day*—When ye see me after my resurrection; but more eminently at the day of pentecost.

Verse 21. *He that hath my commandments*—Written in his heart. *I will manifest myself to him*—More abundantly.

Verse 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.

26 with you. But 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 remembrance, whatsoever I
 27 have said to you. Peace I will leave with you, my peace I will give unto you ; not as the world giveth, give I unto you.
 28 Let 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 rejoiced, because I go to the
 29 Father : for the Father is greater than me. And now I have told you before it cometh to pass, that, when it is
 30 come to pass, ye may believe. Hereafter I shall not talk much with you ; for the prince of this world is coming, but
 31 he hath nothing 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.

Verse 26. *In my name*—For my sake, in my room, and as my agent. *He will teach you all things*—Necessary for you to know. Here is a clear promise to the apostles and their successors in the faith, that the Holy Ghost will teach them all that truth which is needful for their salvation.

Verse 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 through the most turbulent scenes of life, when all is quiet and harmonious within ! Thou hast made peace through the blood of thy cross : may we give all diligence to preserve the inestimable gift inviolate, till it issue in everlasting peace !

Verse 28. *God the Father is greater than me*—As he was man. As God, neither is greater or less than the other.

Verse 29. *I have told you*—Of my going and return.

Verse 30. *The prince of this world is coming*—To make his grand assault. *But he hath nothing in me*—No right, no claim, or power. There is no guilt in me to give him power over me ; no corruption to take part with his temptation.

Verse 31. *But*—I suffer him thus to assault me, 1. Because it is the Father's commission to me, John 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 chap. xiii. 31, was done and said on Thursday, without the city. But what follows in the fifteenth, sixteenth, and seventeenth chapters was said in the city, on the very evening of the passover, just before he went over the brook Cedron.

CHAP. XV. 1 I am the true vine, and my Father is
 2 the husbandman. Every branch in me that beareth not
 fruit, he taketh it away : and every one that beareth fruit, he
 3 purifieth it, that it may bear more fruit. Now ye are clean
 4 through 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 the vine ; so neither *can* ye, unless ye
 5 abide in me. I am the vine, ye *are* the branches : He that
 abideth in me, and I in him, he beareth much fruit : but
 6 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
 gather, and cast them into the fire, and they are burned.
 7 If ye abide in me, and my words abide in you, ye shall ask
 8 whatsoever ye will, and it shall be done for you. Hereby is
 my Father glorified, that ye bear much fruit : so shall ye be
 9 my disciples. As the Father hath loved me, so have I also
 10 loved you : abide ye in my love. If ye keep my command-

Verse 1. *I am the true vine*—So “ the true bread,” John vi. 32 ; that is, the most excellent.

Verse 2. *Every one that beareth fruit, he purifieth*—“ By obeying the truth,” 1 Peter 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.

Verse 3. *Ye are clean*—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.

Verse 4. *Abide in me*—Ye who are now pure by living faith producing all holiness ; by which alone ye can be in me.

Verse 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.

Verse 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.

Verse 7. *If ye abide in me, ye shall ask*—Prayers themselves are a fruit of faith, and they produce more fruit.

Verse 8. *So shall ye be my disciples*—Worthy of the name. To be a disciple of Christ is both the foundation and height of Christianity.

Verse 9. *Abide ye in my love*—Keep your place in my affection. See that ye do not forfeit that invaluable blessing. How needless a caution, if it were impossible for them not to abide therein !

Verse 10. *If ye keep my commandments, ye shall abide in my love*—On

- ments, ye shall abide in my love ; even as I have kept my
 11 Father's commandments, and abide in his love. I have
 spoken these things to you, that my joy might remain in
 12 you, and your joy might be full. This is my command-
 ment, That ye love one another, as I have loved you.
 13 No one hath greater love than this, that a man lay down his
 14 life for his friends. Ye are my friends, if ye do whatsoever
 15 I command you. I no longer call you servants ; for the
 servant knoweth not what his lord doeth : but I have called
 you friends : for all things that I have heard from my
 16 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 what-
 soever ye shall ask of the Father in my name, he may give
 17 it you. This I command you, that ye love one another.
 18 If the world hate you, ye know it hated me before *it*
 19 *hated* you. 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 the world hateth you.
 20 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

* John xiii. 16 ; Matt. x. 24 ; Luke vi. 40.

these terms, and no other, ye shall remain the objects of my special affection.

Verse 11. *That my joy might remain in you*—The same joy which I feel in loving the Father, and keeping his commandments.

Verse 12. *Your joy will be full, if ye so love one another.*

Verse 13. *Greater love*—To his friends. He here speaks of them only.

Verse 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 ?

Verse 15. *All things*—Which might be of service to you.

Verse 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.

Verse 19. *Because ye are not of the world, therefore the world hateth you*—Because your maxims, tempers, actions are quite opposite to theirs.

21 will keep yours also. But all these things will they do to you for my name's sake, because they know not him that
 22 sent me. If I had not come and spoken to them, they had not had sin: but now they have no excuse for their sin.
 23 He that hateth me hateth my Father also. If I had not
 24 done among them the works which no other did, they had not had sin: but now have they seen *them*, and yet hated
 25 both me and my Father. So that the word which is written in their law is fulfilled, * They hated me without a cause.
 26 But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth, who proceedeth from
 27 the Father, he shall testify of me: Ye also testify, because ye have been with me from the beginning.

CHAP. XVI. 1 I have told you these things, that ye
 2 may not be offended. They will put you out of the synagogues: yea, the time cometh, that whosoever killeth you

* Psalm lxi. 4.

For the very same reason must the world in all ages hate those who are not of the world.

Verse 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 this cause” hate and persecute those that do.

Verse 22. *They had not had sin*—Not in this respect.

Verse 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.

Verse 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 Peter 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.

Verse 2. *The time cometh, that whosoever killeth you, will think he doeth 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.

3 will think he doeth 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
 5 things at the beginning, because I was with you. But now
 I go to him that sent me; and none of you asketh me,
 6 Whither goest thou? But because I have told you these
 7 things, 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; but if I depart, I will
 8 send him to you. And he coming will convince the world
 9 of sin, and of righteousness, and of judgment: Of sin,
 10 because they believe not on me; Of righteousness, because
 11 I go to my 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

Verse 3. *They have not known the Father nor me*—This is the true root of persecution in all its forms.

Verse 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.

Verse 5. *None of you asketh me*—Now, when it is most seasonable. Peter did ask this before, John xiii. 36.

Verse 7. *It is expedient for you*—In respect of the Comforter, verse 7, &c., and of me, verse 16, &c., and of the Father, verse 23, &c.

Verse 8. *He*—Observe his twofold office; toward the world, verse 8, &c., toward believers, verse 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.

Verse 9. *Of sin*—Particularly of unbelief, which is the confluence of all sins, and binds them all down upon us.

Verse 10. *Of righteousness, because I go to my Father*—Which the Spirit will testify, though ye do not then see me. But I could not go to him if I were not righteous.

Verse 11. *The prince of this world is judged*—And in consequence, therefore, 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.

Verse 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.

- 13 them now. 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, he will speak; and
- 14 he will show you the things which are to come. He will
- 15 glorify me: for he will take of mine, and show *it* you. All things that the Father hath are mine: therefore I said, He
- 16 will take of mine, and show *it* you. A little while, and ye shall not see me: and again, a little while, and ye shall see
- 17 me, because I go to the Father. Then *some* of his disciples said to each other, What is this that he saith to us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?
- 18 They said therefore, What is this that he saith, A little
- 19 while? we understand not what he saith. 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: and again, a little while, and ye shall see me.
- 20 Verily, verily, I say unto you, Ye will weep and lament; but the world will rejoice: ye will be sorrowful, but your
- 21 sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she hath brought forth the child, she no longer remembereth the anguish, for joy that a man is born into the world.
- 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh

Verse 13. *When he is come*—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. *All the truth*—All evangelical truth.

Verse 15. *All things that the Father hath are mine*—Could any creature say this?

Verse 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.

Verse 19. *Jesus said to them*—Preventing their question.

Verse 20. *Ye will weep and lament*—When ye see me dead. *But your sorrow will be turned into joy*—When ye see me risen.

Verse 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 through sin, or ignorance, or vehement temptation, or bodily disorder.

- 23 from you. And in that day ye shall not question me about any thing. Verily, verily, I say unto you, Whatsoever ye
 24 shall ask the Father in my name, he will give you. Hitherto ye have asked nothing in my name: ask, and ye shall
 25 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 show you
 26 plainly of the Father. At that day ye shall ask in my name: and I say not to you, that I will pray the Father for you:
 27 For the Father himself loveth you, because ye have loved me, and have believed that I came forth from God. I
 28 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,
 30 and speakest no parable. Now we are sure thou knowest all things, and needest not that any should question thee:
 31 by this we believe that thou camest forth from God. Jesus answered, Ye do now believe. *But*, lo, the hour is coming,
 32 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;
 33 for the Father 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.

Verse 23. *Ye shall not question me about anything*—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, John xiv. 13, “I will do it,” where the discourse was of glorifying the Father through the Son. Here, speaking of the love of the Father to believers, he saith, *He will give it*.

Verse 24. *Hitherto ye have asked nothing in my name*—For they had asked him directly for all they wanted.

Verse 26. *At that day ye shall ask*—For true knowledge begets prayer. *And I say not, that I will pray*—This in nowise 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.

Verse 30. *Thou knowest all things*—Even our hearts. Although 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 twenty-seventh verse, implying, We believe in God; we believe also in thee.

CHAP. XVII. 1 These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; 2 glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he may give 3 eternal life to all whom thou hast given him. And this is life eternal, to know thee the only true God, and Jesus 4 Christ, whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to 5 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

Verse 1. In this chapter our Lord prays, 1. For himself, verses 1—5; 2. For the apostles, verses 6—19; and again, verses 24—26; 3. For all believers, verses 20—23; and, 4. For the world, verses 21—23. In this prayer he comprises all he had said from chapter xiii. 31, and seals, as it were, all he had hitherto done, beholding all 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 rhapsody, but the whole is closely and exactly connected.

Verse 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 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.

Verse 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.”

Verse 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, no more than the Father is excluded from being Lord, 1 Cor. viii. 6; 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.

Verse 4. *I have finished the work*—Thus have I glorified thee, laying the foundation of thy kingdom on earth.

Verse 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.

Verse 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 verse 12. *They were thine*—By creation,

7 given me out of the world : Thine they were, and thou hast given them me ; and they have kept thy word. Now they know, that all things whatsoever thou hast given me are
 8 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
 9 that thou hast sent me. I pray for them : I pray not for the world, but for them whom thou hast given me ; for they
 10 are thine. And all things that are mine are thine, and that
 11 are thine are mine ; and I am glorified by them. And I am no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thy name them whom thou hast given me, that they may be one, as we *are*.
 12 While I was with them in the world, I kept them through thy name : those whom thou hast given me I have guarded, and none of them is lost, but the son of perdition ; * that

* Psalm cix. 8.

and by descent from Abraham. *And thou hast given them me*—By giving them faith in what I have spoken. So verse 9.

Verse 7. *Now they know that all things*—Which I have done and spoken. *Are of thee*—And, consequently, right and true.

Verse 8. *They have received them*—By faith.

Verse 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 twenty-first and twenty-third 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, verses 6—19, proves that he did not pray for “them also which shall believe through their word,” verse 20.

Verse 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 mere 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.

Verse 11. *Keep them through 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, though not equality.

Verse 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 unchange-

13 the scripture might be fulfilled. And now I am coming to thee ; and I speak these things in the world, that they may
 14 have my joy fulfilled in them. I have given them thy word ; and the world hath hated them, because they are not
 15 of the world, even as I am not of the world. I do not pray that thou wouldest take them out of the world, but that thou
 16 wouldest keep them from the evil one. They are not of the
 17 world, as I am not of the world. Sanctify them through the
 18 truth : thy word is truth. As thou hast sent me into the
 19 world, I also have sent them into the world. And for their
 sakes I sanctify myself, that they also may be sanctified
 through the truth.

20 Neither pray I for these alone, but for them also who
 21 will believe on me through their word ; That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou
 22 hast sent me. And the glory which thou hast given me I have given them ; that they may be one, as we are one :
 23 I in them, and thou in me, that they may be perfected in one ; and that the 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,

able ! *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,” Ephes. ii. 3, signify persons justly obnoxious to death, hell, wrath.

Verse 13. *In the world*—That is, before I leave the world. *My joy*—The joy I feel at going to the Father.

Verse 15. *That thou wouldest take them out of the world*—Not yet. *But that thou wouldest keep them from the evil one*—Who reigns therein.

Verse 17. *Sanctify*—Consecrate them, by the anointing of thy Spirit, to their office, and perfect them in holiness by means of thy word.

Verse 19. *I sanctify myself*—I devote myself, as a victim, to be sacrificed.

Verse 20. *For them who will believe*—In all ages.

Verse 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.

Verse 22. *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 !

Verse 24. Here he returns to the apostles. *I will*—He asks as having

be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the
 25 foundation of the world. Righteous Father, though 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.

CHAP. XVIII. 1 * Jesus having spoken these words went forth with his disciples over the brook Kedron, where was a garden, into which he entered, and his disciples.
 2 † 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, cometh thither with lanterns and
 4 torches and arms. Then Jesus, knowing all things that were coming upon him, going forth said to them, Whom seek ye ?
 5 They answered him, Jesus of Nazareth. Jesus saith to them, I am *he*. And Judas also, who betrayed him, stood
 6 with them. As soon as he said to them, I am *he*, they went

* Matt. xxvi. 30 ; Mark xiv. 26 ; Luke xxii. 39. † Matt. xxvi. 47 ; Mark xiv. 43 ; Luke xxii. 47.

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.

Verse 25. *Righteous Father*—The admission of believers to God through Christ flows even from the justice of God.

Verse 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.

Verse 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. Kedron was (as the name signifies) a dark, shady valley, on the east side of Jerusalem, between the city and the mount of Olives ; through which a little brook ran, which 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 Absalom.

Verse 3. *A troop of soldiers*—A cohort of Roman foot

Verse 6. *As soon as he said, I am he, they went backward, and fell to the*

7 backward, and fell to the ground. He asked them again,
 8 Whom seek ye? And they said, Jesus of Nazareth. Jesus
 answered, I have told you, I am *he*: if therefore ye seek
 9 me, let these go: That the * saying might be fulfilled,
 which he had spoken, Of them whom thou hast given me
 10 I have lost none. Then Simon Peter having a sword drew
 it, and smote the high priest's servant, and cut off his right
 11 ear. The servant's name was 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 officers of the
 13 Jews took Jesus, and bound him, And led him away to
 Annas first; for he was father in law to Caiaphas, who was
 14 high priest that year. Caiaphas was he, who had counselled
 the Jews, that it was expedient one man should die for the
 15 people. Now Simon Peter followed Jesus, and another dis-
 ciple: 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
 17 her that kept the door, and brought in Peter. Then saith

* John xvii. 12. † Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54.

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 through the providence of God, not the indulgence of Jesus, that they received no farther damage.

Verse 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.

Verse 10. *Then Simon Peter*—No other evangelist names him: nor could they safely. But St. John, writing after his death, might do it without any such inconvenience.

Verse 13. Annas had been high priest before his son in law, Caiaphas. And though 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 anything remarkable which passed at the house of Annas; for which reason, his being carried thither is omitted by the other evangelists.

Verse 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.

the maid, who kept the door, to Peter, Art not thou also *one* of
 18 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,
 19 and warmed himself. Then the high priest asked Jesus
 20 of his disciples, and of his doctrine. Jesus answered him,
 I spake openly to the world; I was continually teaching in
 the synagogue, and in the temple, whither all the Jews
 21 resort; and in secret have I said nothing. Why askest thou
 me? Ask them that heard me, what I said to them: behold,
 22 they know what I said. When he had said thus, one of the
 officers who stood by gave Jesus a blow, saying, Answerest
 23 thou the high priest so? Jesus answered, If I have spoken
 evil, bear witness of the evil: but if well, why smitest thou
 24 me? Now Annas had sent him bound to Caiaphas the high
 priest.

25 And Simon Peter was standing and warming himself.
 They said to him, Art not thou also one of his disciples?
 26 He denied, and said, I am not. One of the servants of the
 high priest, being kinsman to him whose ear Peter had cut
 27 off, saith, Did not I see thee in the garden with him? Peter
 denied again: and immediately the cock crew.

28 * Then they lead 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
 29 the passover. Pilate therefore went out to them, and said,
 30 What accusation do ye bring against this man? They
 answered and said to him, If he were not a malefactor, we
 31 should not have delivered him to thee. Then said Pilate to
 them, Take ye him, and judge him according to your law.

* Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1.

Verse 20. *I spake openly*—As to the manner. *Continually*—As to the time. *In the synagogue and temple*—As to the place. *In secret have I said nothing*—No point of doctrine which I have not taught in public.

Verse 21. *Why askest thou me*—Whom thou wilt not believe.

Verse 22. *Answerest thou the high priest so*—With so little reverence.

Verse 24. *Now Annas had sent him to Caiaphas*—As is implied, verse 15. *Bound*—Being still bound, verse 12.

Verse 28. *They went not into the palace themselves, lest they should be defiled*—By going into a house which was not purged from leaven, Deut. xvi. 4.

Verse 31. *It is not lawful for us to put any man to death*—The power of

The Jews said to him, It is not lawful for us to put any man
 32 to death : So the * saying of Jesus was fulfilled, which he
 33 spake, signifying what death he should die. Then Pilate
 returned into the palace, and called Jesus, and said to him,
 34 Art thou the King of the Jews? Jesus answered him, Say-
 est thou this of thyself, or did others tell it thee of me?
 35 Pilate answered, Am I a Jew? Thy own nation, even the
 chief priests, have delivered thee to me : what hast thou done?
 36 Jesus answered, My kingdom is not of this world : if my king-
 dom 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. Every one that is of the
 38 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 to you the king of the Jews? Then
 40 cried they all again, saying, Not this man, but Barabbas.
 Now Barabbas was a robber.

* John iii. 14.

inflicting capital punishment had been taken from them that very year. So "the sceptre was departed from Judah," and transferred to the Romans.

Verse 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.

Verse 36. *My kingdom is not of this world*—Is not an external, but a spiritual, kingdom. *That I might not be delivered to the Jews*—Which Pilate had already attempted to do, verse 31; and afterwards actually did, John xix. 16.

Verse 37. *Thou sayest*—The truth. *To this end was I born*—Speaking of his human origin : his divine was above Pilate's comprehension. 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.

Verse 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.

CHAP. XIX. 1 * Then Pilate therefore took Jesus,
 2 and scourged *him*. And the soldiers having platted a
 3 crown of thorns put *it* on his head, and put on him a
 4 purple robe, And said, Hail, King of the Jews! and they
 5 smote him on the cheeks. Pilate went out again, and
 6 saith to them, Lo, I bring him forth to you that ye may
 7 know I find no fault in him. Then Jesus came forth, wear-
 8 ing the crown of thorns, and the purple robe. And he saith
 9 to them, Behold the man! But when the chief priests and
 10 the officers saw him, they cried out, saying, Crucify, crucify
 11 him. Pilate saith to them, Take ye him, and crucify *him* :
 12 for I find no fault in him. The Jews answered him, We
 13 have a law, and by our law he ought to die, because he made
 14 himself the Son of God. When Pilate heard that saying, he
 15 was the more afraid; And returned into the palace, and saith
 16 to Jesus, Whence art thou? But Jesus gave him no answer.
 17 Then Pilate saith to him, Speakest thou not to me? knowest
 18 thou not that I have power to crucify thee, and have power
 19 to release thee? Jesus answered, Thou couldest have no
 20 power over me, unless it were given thee from above: there-
 21 fore he that delivered me to thee hath the greater sin. Upon
 22 this Pilate sought to release him: but the Jews cried out,
 23 saying, If thou release this man, thou art not a friend to
 24 Cæsar: whosoever maketh himself a king, speaketh against
 25 Cæsar. Pilate, hearing this saying, brought Jesus forth, and
 26 sat on the judgment-seat in a place called the Pavement, but

* Matt. xxvii. 26; Mark xv. 15.

Verse 7. *By our law he ought to die, because he made himself the Son of God*—Which they understood in the highest sense, and therefore accounted blasphemy.

Verse 8. *He was the more afraid*—He seems to have been afraid before of shedding innocent blood.

Verse 9. *Whence art thou*—That is, Whose son art thou?

Verse 11. *Thou couldest 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 blamable than thou.

Verse 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.

- 14 in Hebrew, Gabbatha, (It was the preparation of the passover, and about the third hour,) and saith to the Jews,
 15 Behold your King! But they cried out, Away *with him*, away *with him*, crucify him. Pilate saith to them, Shall I crucify your King? The chief priests answered, We have
 16 no King but Cæsar. Then delivered he him to them to be crucified.
- 17 * And they took Jesus and led him away. And he bearing his cross went forth to the place called *the place* of a
 18 skull, which is called in Hebrew, Golgotha: Where they crucified him, and two others with 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
 21 Hebrew, and Greek, and Latin. Then said the chief priests to Pilate, Write not, The King of the Jews; but that he said,
 22 I am the King of the Jews. Pilate answered, What I have
 23 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
 24 was without seam, woven from the top throughout They

* Matt. xxvii. 31; Mark xv. 20; Luke xxiii. 25.

Verse 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.

Verse 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.

Verse 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.

Verse 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.

Verse 22. *What I have written I have written*—That shall stand.

Verse 23. *The vesture*—The upper garment.

Verse 24. *They parted my garments among them*—No circumstance of

- 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 garments 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 sister, Mary *the wife* of Cleopas, and Mary Mag-
- 26 dalene. Jesus therefore seeing his mother, and the disciple standing by, whom he loved, saith to his mother, Woman,
- 27 behold thy son ! Then saith he to the disciple, Behold thy mother ! And from that hour the disciple took her to his own home.
- 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
- 29 Now there was set a vessel full of vinegar : and filling a sponge with † vinegar, and putting it on a *stalk of hyssop*,
- 30 they put it to his mouth. When Jesus had taken the vinegar, he said, It is finished : and bowing the head, he delivered up *his* spirit.
- 31 Now because it was the preparation, lest the bodies should remain upon the cross on the sabbath, (for that sabbath was

* Psalm xxii. 18.

† Psalm lxix. 21.

David's life bore any resemblance to this, or to several other passages in the twenty-second Psalm. So that in this scripture, as in some others, the prophet seems to have been thrown into a preternatural ecstasy, wherein, personating the Messiah, he spoke barely what the Spirit dictated, without any regard to himself.

Verse 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.

Verse 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.

Verse 29. *A stalk of hyssop*—Which in those countries grows exceeding large and strong.

Verse 30. *It is finished*—My suffering ; the purchase of man's redemption. *He delivered up his spirit*—To God, Matt. xxvii. 50.

Verse 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

a great day,) the Jews besought Pilate that their legs might
 32 be broken, and they might be taken away. Then came the
 soldiers, and brake the legs of the first, and of the other who
 33 was crucified with him. But coming to Jesus, when they
 34 saw he was dead already, they brake not his legs: But one
 of the soldiers pierced his side with a spear, and forthwith
 35 there came out blood and water. And he that saw hath tes-
 tified *it*, and his testimony is true: and he knoweth that he
 36 saith true, that ye also may believe. For these things were
 37 done, that the scripture might be fulfilled, * A 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 disci-
 ple 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 therefore, and took the body of Jesus.
 39 And Nicodemus also came, (who at first had come to Jesus
 by night,) bringing a mixture of myrrh and aloes, about an
 40 hundred pounds. So they took the body of Jesus, and
 wrapped it in linen clothes with the spices, as the manner

* Exod. xii. 46. † Zech. xii. 10.

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.

Verse 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
 shows both the truth and greatness of the miracle and mystery.

Verse 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*.

Verse 36. *A bone of it shall not be broken*—This was originally spoken
 of the paschal lamb, an eminent type of Christ.

Verse 37. *They shall look on him whom they have pierced*—He was *pierced*
 by the soldier's spear. They who have occasioned his sufferings by their
 sins (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,
 Rev. i. 7.

Verses 38, 39. *Joseph of Arimathea asked Pilate. And Nicodemus also
 came*—Acknowledging Christ, when even his chosen disciples forsook
 him. In that extremity Joseph was no longer afraid, Nicodemus no
 longer ashamed.

41 of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new
 42 sepulchre, in which no man had ever been laid. There therefore they laid Jesus because of the preparation day of the Jews; for the sepulchre was nigh.

CHAP. XX. 1 * 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 sepulchre.
 2 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
 3 know not where they have laid him. Then Peter went out,
 4 and the other disciple, and came to the sepulchre. They both ran together: but the other disciple outran Peter, and
 5 came first to the sepulchre. And stooping down, he seeth
 6 the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre,
 7 and seeth the linen clothes lie, And the napkin, that had been about his head, not lying with the linen clothes, but
 8 folded up in a place by itself. Then the other disciple, who came first to the sepulchre, went in, and he saw, and believed.
 9 For as yet they knew not the scripture, that he must rise
 10 again from the dead. Then the disciples went home again.
 11 † But Mary stood without at the sepulchre weeping: and

* Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1. † Mark xvi. 9.

Verse 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.

Verse 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 drawing to an end; so that they had no time to carry him far.

Verse 3. *Peter went out*—Of the city.

Verses 6, 7. *Peter seeth the linen clothes lie, and the napkin folded up*—The angels, who ministered to him when he rose, undoubtedly folded up the napkin and linen clothes.

Verse 8. *He saw*—That the body was not there. *And believed*—That they had taken it away, as Mary said.

Verse 9. *For as yet*—They had no thought of his rising again.

Verse 10. *They went home*—Not seeing what they could do farther.

Verse 11. *But Mary stood*—With more constancy.

- 12 as she wept, she stooped down into the sepulchre, And seeth
 two angels in white sitting, where the body of Jesus had
 13 laid, one at the head, and one at the feet. And they say to
 her, Woman, why weepest thou? She saith to them, They
 have taken away my Lord, and I know not where they have
 14 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, Woman, why weepest thou? whom seekest
 thou? She, supposing him to be the gardener, saith to him,
 Sir, if thou hast borne him hence, tell me where thou hast
 16 laid him, and I will take him away. Jesus saith to her,
 Mary. She turning saith to him, Rabboni; that is, Master.
 17 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,
 18 and your God. Mary Magdalene cometh and telleth 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
 20 saith to them, Peace be unto you. And having said this,
 he showed them his hands and his side. Then were the
 21 disciples glad, when they saw the Lord. Then said Jesus

* Mark xvi. 14; Luke xxiv. 36.

Verse 16. *Jesus saith to her, Mary*—With his usual voice and accent.

Verse 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 everywhere abound in the evangelical writings, show 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 shows 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, through him, in such a kind as a creature is capable of.

- to them again, Peace *be* unto you : as the Father hath sent
 22 me, even so send I you. And having said this, he breathed
 on *them*, and saith to them, Receive ye the Holy Ghost.
 23 Whose soever sins ye remit, they are remitted to them ; and
 whose soever sins ye retain, they are retained.
 24 But Thomas called Didymus, one of the twelve, was not
 25 with them 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 place of the nails, and thrust my hand into
 his side, I will not believe.
 26 And after eight days his disciples were again within, and
 Thomas with them : Jesus cometh, the doors being shut,
 27 and stood in the midst, and said, Peace *be* unto you. Then
 said he to Thomas, Reach hither thy finger, and behold my
 hands ; and reach hither thy hand, and thrust it into my
 28 side : and be not faithless, but believing. And Thomas

Verse 21. *Peace be unto you*—This is the 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.

Verse 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.

Verse 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 into, a Christian congregation.

Verse 26. *After eight days*—On the next Sunday.

Verse 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 Godhead ; and that more explicitly than any other had yet done. And all this he did without thrusting his hand into his side.

- 29 answered 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 disciples, which are not written in this book :
- 31 But these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing, ye may have life through his name.

CHAP. XXI. 1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias ; he
 2 manifested *himself* thus. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his
 3 disciples. Simon Peter saith to them, I go a fishing. They say to him, We also go with thee. They went out, and
 4 entered into the vessel ; but caught nothing that night. When the morning was come, Jesus stood on the shore ; but the
 5 disciples knew not that it was Jesus. Then Jesus saith to them, Children, have ye any meat ? They answered him,
 6 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 multitude of fishes.
 7 Then the disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter, hearing that it was the Lord, girt

Verse 30 *Jesus wrought many miracles, which are not written in this book*—Of St. John ; nor indeed of the other evangelists.

Verse 31. *But these things are written that ye may believe*—That ye may be confirmed in believing. Faith cometh sometimes by reading ; though ordinarily by hearing.

Verse 2. *There were together*—At home, in one house.

Verse 4. *They knew not that it was Jesus*—Probably their eyes were holden.

Verse 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.”

Verse 7. *Peter girt on his upper coat, (for he was stripped 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 through fire and water.

- on his upper coat, (for he was stripped,) and threw himself
 8 into the sea. And the other disciples came in the vessel,
 (for they were not far from land, about two hundred cubits.)
 9 drawing the net *full* of fishes. When they came to land,
 they see a fire of coals there, and fish laid thereon, and
 10 bread. Jesus saith to them, Bring of the fishes which ye
 11 have taken now. Simon Peter went on board, and drew the
 net to land, full of great fishes, an hundred and fifty and
 three: and though there were so many, the net was not
 12 broken. Jesus saith to them, Come ye *and* dine. And
 none of the disciples presumed to ask him, Who art thou?
 13 knowing that it was the Lord. Jesus then cometh, and
 14 taketh bread, and giveth to them, and fish likewise. This
 was the third time that Jesus showed 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; thou knowest that I love thee.
 16 He saith to him, Feed my lambs. He saith to him again
 the second time, Simon, *son* of Jonah, lovest thou me?
 He saith to him, Yea, Lord; thou knowest that I love thee.
 17 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, Feed
 18 my sheep. Verily, verily, I say unto thee, When thou

Verse 12. *Come ye and dine*—Our Lord needed not food. *And none presumed*—To ask a needless question.

Verse 14. *The third time*—That he appeared to so many of the apostles together.

Verse 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 confessed. *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 learned by sad experience, that Jesus knew his heart. *My lambs*—The weakest and tenderest of the flock.

Verse 17. *Because he said the third time*—As if he did not believe him.

Verse 18. *When thou art old*—He lived about thirty-six years after this.

- wast young, thou didst gird thyself, and walk whither thou wouldest; but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and carry thee
- 19 whither thou wouldest not. This he said, signifying by what death he should glorify God. And having said this, he saith
- 20 to him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee?
- 21 Peter seeing him saith to Jesus, Lord, and what shall this
- 22 man do? Jesus saith to him, If I will that he tarry till I
- 23 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 testified of these things, and wrote

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.

Verse 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*—Showing hereby likewise what death he should die.

Verse 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 addressed to his beloved Master, and it was enough that he understood it.

Verse 22. *If I will that he tarry*—Without dying. *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.

Verse 23. *The brethren*—That is, the Christians. Our Lord himself taught them that appellation, John 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.

Verse 24. *This is the disciple who testified*—Being still alive after he had wrote. *And we know that his testimony is true*—The church added

25 these things: and we know that his testimony is true. And there are also 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.

these words to St. John's Gospel, as Tertius did those to St. Paul's Epistle to the Romans, xvi. 22.

Verse 25. *If they were to be written particularly*—Every fact, and all the circumstances of it. *I suppose*—This expression, which softens the hyperbole, shows that St. John wrote this verse.

NOTES

ON

THE ACTS OF THE APOSTLES.

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 show 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 shown the Christian doctrine, and the method of applying it to Jews, heathens, and believers; that is, to those who are to be converted, and those who are converted: the hinderances 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.
2. Transactions with the Jews, in Jerusalem, in all Judea, and in Samaria, C. iii—ix.
3. Transactions at Cesarea, and the reception of the gentiles, C. x., xi.
4. The first course of Barnabas and Paul among the gentiles, C. xiii., xiv.
5. The embassy to, and council at, Jerusalem, concerning the liberty of the gentiles, C. xv
6. The second course of St. Paul, C. xvi—xix.
7. His third, as far as Rome, C. xix—xxviii.

THE ACTS.

CHAPTER I. 1 THE former treatise have I composed,
2 O Theophilus, of all things which Jesus began both to do
3 and to teach, Until the day he was taken up, after having
4 through the Holy Ghost given commandment to the apostles
5 whom he had chosen: To whom also he presented himself
6 alive after his passion, by many infallible proofs, being seen
7 by them forty days, and speaking of the things pertaining to
8 the kingdom of God: And, having assembled *them* together,
9 he commanded them not to depart from Jerusalem, but to
10 wait for the promise of the Father, which, *saith he*, ye have
11 heard from me. For John indeed baptized with water; but
12 ye shall be baptized with the Holy Ghost not many days
13 hence. And when they were come together, they asked him,
14 saying, Lord, dost thou at this time restore the kingdom to

Verse 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.

Verse 2. *After having given commandment*—In the third verse St. Luke expresses in general terms what Christ said to his apostles during those “forty days.” But in the fourth 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.

Verse 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.

Verse 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.

Verse 5. *Ye shall be baptized with the Holy Ghost*—And so are all true believers, to the end of the world. But the extraordinary gifts of the Holy Ghost also are here promised.

Verse 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 this kingdom would come.

- 7 Israel? But he said to them, It is not for you to know the times or the seasons, which the Father hath put in his own
 8 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 uttermost
 9 part of the earth. And having spoken these things, while they beheld, he was taken up; and a cloud received him
 10 from their sight. And while they were steadfastly looking up to heaven as he went up, behold, two men in white
 11 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 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 Zelotes, and Jude *the*
 14 *brother* of James tarried. These all continued with one accord 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 hun-

* Matt. x. 2; Mark iii. 14; Luke vi. 13.

Verse 7. *The times or the seasons*—*Times*, in the language of the 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.

Verse 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.

Verse 12. *A sabbath day's journey*—The Jews generally fix this to two thousand cubits, which is not a mile.

Verse 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 the offices of religion.

Verse 14. *His brethren*—His near kinsmen, who, for some time, did not believe; it seems, not till near his death.

Verse 15. *The number of persons together*—Who were together in the upper room. *Were an hundred and twenty*—But he had undoubtedly many

16 dred and twenty,) said, Men, brethren, this * scripture must
 needs have been fulfilled, which the Holy Ghost spake
 before by the mouth of David, concerning Judas, who was
 17 guide to them that apprehended Jesus. For he was num-
 18 bered with us, and had obtained part of this ministry. Now
 this man purchased a field with the reward of iniquity; and
 falling down on his face, he burst asunder in the middle, and
 19 all his bowels gushed out. And it was known to all that
 dwell at Jerusalem; so that that field is called in their own
 20 tongue, Akeldama, that is, The field of blood. For it is
 written in the book of Psalms, † Let his habitation be deso-
 late, and let no man dwell therein: and ‡ his bishopric let
 21 another take. Wherefore of these men who have been with
 us all the time that the Lord Jesus was going in and out
 22 over us, Beginning from the baptism of John, till the day he
 was taken up from us, one must be a witness with us of his
 23 resurrection. And they appointed two, Joseph called Barsa-
 24 bas, who was surnamed Justus, and Matthias. And they
 prayed, and said, Thou, Lord, who knowest the hearts of all,
 25 show which of these two thou hast chosen, To take part of
 this ministry and apostleship, from which Judas by trans-
 26 gression fell, to go to his own place. And they gave forth

* Psalm xli. 9.

† Psalm lxix. 25.

‡ Psalm cix. 8.

more in other places; of whom more than five hundred saw him at once after his resurrection, 1 Cor. xv. 6.

Verse 18. *This man purchased a field with the reward of iniquity*—That is, a field was purchased with the reward of his iniquity; though very possibly Judas might design the purchase. *And falling down on his face*—It seems the rope broke before, or as, he died.

Verse 19. *In their own tongue*—This expression, *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.

Verse 20. *His bishopric*—That is, his apostleship.

Verse 21. *All the time that the Lord Jesus was going in and out*—That is, conversing familiarly. *Over us*—As our Master.

Verse 22. *To be a witness with us of his resurrection*—And of the circumstances which preceded and followed it.

Verse 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.

Verse 25. *Fell*—By his *transgression*—Sometime before his death. To

their lots ; and the lot fell upon Matthias ; and he was numbered with the eleven apostles.

CHAP. II. 1 And when the day of pentecost was come,
 2 they were all with one accord in one place. And suddenly
 there came a sound from heaven as of a rushing violent wind,
 3 and it filled all the house where they were sitting. And
 there appeared to them distinct tongues as of fire, and it sat
 4 upon each of them. And they were all filled with the Holy
 Ghost, and began to speak with other tongues, as the Spirit
 5 gave them utterance. And there were dwelling in Jerusalem
 6 Jews, devout men, out of every nation under heaven. And
 when this was noised abroad, the multitude came together,
 and were confounded, because every man heard them speaking
 7 in his own language. And they were amazed and marvelled,

go to his own place—That which his crimes had deserved, and which he had chosen for himself, far from the other apostles, in the region of death.

Verse 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.

Verse 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*.

Verse 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.

Verse 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 that the whole world should in due time praise God in their various 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.

Verse 5. *And there were dwelling in Jerusalem Jews*—Gathered from all parts, by the peculiar providence of God.

Verse 6. *The multitude came together and were confounded*—The motions of their minds were swift and various.

- saying one to another, Behold, are not all these who are
 8 speaking Galileans? And how hear we every one, in our
 9 own native language, Parthians, and Medes, and Elamites,
 and dwellers in Mesopotamia, and Judea, and Cappadocia,
 10 Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the
 parts of Afric about Cyrene, and Roman sojourners, (Jews
 11 and proselytes,) Cretans and Arabians, we hear them speaking
 12 in our tongues the wonderful works of God? And they were
 all amazed, and were in doubt, saying one to another, What
 13 can this mean? But others mocking, said, They are full of
 sweet wine.
- 14 Then Peter, standing up with the eleven, lifted up his
 voice, and said to them, Men of Judea, and all ye that dwell
 at Jerusalem, be this known to you, and hearken to my
 15 words; These are not drunken, as ye suppose, for it is *but*

Verse 9. *Judea*—The dialect of which greatly differed from that of Galilee. *Asia*—The country strictly so called.

Verse 10. *Roman sojourners*—Born at Rome, but now living at Jerusalem. These seem to have come to Jerusalem after those who are above mentioned. All of them were partly Jews by birth, and partly proselytes.

Verse 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.

Verse 12. *They were all amazed*—All the devout men.

Verse 13. *But others mocking*—The world begins with mocking, thence proceeds to cavilling, Acts iv. 7; to threats, verse 17; to imprisoning, Acts v. 18; to blows, verse 40; to slaughter, Acts vii. 58. These mockers appear to have been some of the natives of Judea, and inhabitants of Jerusalem, (who understood only the dialect of the 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 mere natural causes: and many times as impudently and unskilfully as in the present case.

Verse 14. *Then Peter standing up*—All the gestures, all the words, of Peter show the utmost sobriety. *Lifted up his voice*—With cheerfulness and boldness. *And said to them*—This discourse has three parts, each of which, verses 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.

Verse 15. *It is but the third hour of the day*—That is, nine in the

16 the third hour of the day. But this is that which was spoken
 17 by the prophet Joel: * And it shall come to pass in the last
 days, saith God, I will pour out of my Spirit upon all flesh :
 and your sons and your daughters shall prophesy, and your
 young men shall see visions, and your old men shall dream
 18 dreams : And in those days I will pour out of my Spirit
 upon my servants and upon my handmaids ; and they shall
 19 prophesy : And I will show prodigies in heaven above, and

* Joel ii. 28.

morning. And on the solemn festivals the Jews rarely ate or drank any thing till noon.

Verse 16. *But this is that which was spoken by the prophet*—But there is another and better way of accounting for this.

Verse 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 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.

Verse 18. *And upon my servants*—On those who are literally in a state of servitude.

Verse 19. *And I will show 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, verse 20. *On earth*—Described in this verse. Such signs were those mentioned, verse 22, before the passion of Christ ; which are so mentioned as to include 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 hence ;” the admonition of Jesus, the son of Ananus, crying for seven years together, “ Woe, woe, woe ;” 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, through 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*.

signs on earth beneath ; blood, and fire, and vapour of smoke :
 20 The sun shall be turned into darkness, and the moon into
 blood, before the day of the Lord, the great and illustrious
 21 day, come : But it shall come to pass, that whosoever shall
 22 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 miracles and wonders and signs, which
 God wrought by him in the midst of you, as yourselves also
 23 know : Him, being delivered by the determinate counsel and
 foreknowledge of God, ye have taken, and by wicked hands
 24 have crucified and slain : Whom God hath raised up, having
 loosed the pains of death : as it was not possible that he
 25 should be held under it. For David speaketh concerning
 him, * I have seen the Lord always before my face, for he
 26 is on my right hand, that I may not be moved. Therefore
 my heart is glad, and my tongue exulteth ; yea, and my
 27 flesh shall rest in hope : For thou wilt not leave my soul in
 hades, neither wilt thou suffer thy Holy One to see corrup-

* Psalm xvi. 8.

Verse 20. *The moon shall be turned into blood*—A bloody colour. *Before the day of the Lord*—Eminently, the last day ; though not excluding any other day or season, wherein the Lord shall manifest his glory, in taking vengeance of his adversaries.

Verse 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.

Verse 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.

Verse 24. *Having loosed the pains of death*—The word properly means, the pains of a woman in travail. *As it was not possible that he should be held under it*—Because the scripture must needs be fulfilled.

Verse 27. *Thou wilt not leave my soul in hades*—The invisible world. But it does not appear that ever our Lord went into hell. His soul, when it was separated from the body, did not go thither, but to paradise, Luke xxiii. 43. The meaning is, Thou wilt not leave my soul in its separate state ; not suffer my body to be corrupted.

28 tion. Thou hast made known to me the ways of life ; thou
 29 wilt fill me with 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 is among us to
 30 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
 resurrection of Christ, that his soul was not left in hades,
 32 neither did his flesh see corruption. This Jesus God hath
 33 raised up, whereof 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 hath shed
 34 forth this, which ye now see and hear. For David is not
 ascended into the heavens : but he saith himself, † The Lord
 35 said to my Lord, Sit thou on my right hand, Until I make
 36 thine enemies thy footstool. Therefore let all the house of
 Israel know assuredly, that God hath made this Jesus, whom
 ye crucified, both Lord and Christ.

* Psalm lxxxix. 4, &c.

† Psalm cx. 1.

Verse 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.

Verse 29. *The patriarch*—A more-honourable title than king.

Verse 32. *He foreseeing this spake of the resurrection of Christ*—St. Peter argues thus : It is 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.

Verse 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.

Verse 34. *Sit thou on my right hand*—In this and the following verse is an allusion to two ancient 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 entire victory and triumph over them.

Verse 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.

Verse 36. *Lord*—Jesus after his exaltation is constantly meant by this

- 37 And hearing *this*, they were pierced to the heart, and said
 to Peter and the rest of the apostles, Brethren, what shall
 38 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 off, whomsoever the Lord our God shall call.
 40 And with many other words did he testify and exhort, saying,
 41 Save yourselves from this perverse generation. Then they,
 gladly receiving his word, were baptized: and there were
 added *to them* that day about three thousand souls.
 42 And they continued steadfast in the teaching of the apos-
 tles, and the fellowship, and the breaking of bread, and the
 43 prayers. And fear came upon every soul: and many won-

word in the New Testament; unless sometimes where it occurs in a text quoted from the Old Testament.

Verse 37. *They said to the apostles, Brethren*—They did not style them so before.

Verse 38. *Repent*—And hereby 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 proved. See Acts xxvi. 20. *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.

Verse 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.

Verse 41. *And there were added*—To the hundred and twenty.

Verse 42. *And they continued steadfast*—So their daily church communion consisted in these four particulars: Hearing the word: 2. Having all things common: 3. Receiving the Lord's supper: 4. Prayer.

Ye different sects, who all declare,
 Lo, here is Christ, and Christ is there;
 Your stronger proofs divinely give,
 And show me where the Christians live!

Verse 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.

44 ders and signs were wrought by the apostles. And all that
 45 believed were together, and had all things common ; And
 sold their possessions and goods, and divided them to all, as
 46 any one had need. And continuing daily with one accord
 in the temple, and breaking the bread at home, they partook
 47 of their food with gladness and singleness of heart, Praising
 God, and having favour with all the people. And the Lord
 added daily to the church those who were saved.

CHAP. III. 1 Now Peter and John went up together
 2 into the temple at the hour of prayer, the ninth hour. And
 a certain man lame from his mother's womb was carried,

Verse 45. *And sold their possessions*—Their lands and houses. *And goods*—Their movables. *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 through 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 measure of love should continue. I see no proof of this.

Verse 46. *Continuing daily—breaking the bread*—In the Lord's supper, as did many churches for some ages. *They partook of their food with gladness and singleness of heart*—They carried the same happy and holy temper through all their common actions ; eating and working with the same spirit wherewith they prayed and received the Lord's supper.

Verse 47. *The Lord added daily such as were saved*—From their sins ; from the guilt and power of them.

Verse 1. *The ninth hour*—The Jews divided the time from sunrise to sunset into twelve hours ; which were, consequently, 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 sunrise and noon ; which, if the sun rose at five, (the earliest hour of its rising in that climate,) was half an hour after eight ; if at seven, (the latest hour of its rising 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.

Verse 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 Israel. It was thirty cubits high, and fifteen broad, and made of Corinthian brass,

- whom they laid daily at the gate of the temple called Beautiful, to ask alms of them that were entering into the temple ; Who seeing Peter and John about to go into the temple asked an alms. And Peter, looking steadfastly upon him with John, said, Look on us. And he gave heed to them, expecting to receive something of them. Then said Peter, Silver and gold have I none ; but what I have I give thee : In the name of Jesus Christ of Nazareth rise up and walk.
- 7 And taking him by the right hand he lifted *him* up : and immediately his feet and ankle bones were strengthened.
- 8 And leaping up he stood, and walked, and went with them into the temple, walking, and leaping, and praising God.
- 9 And all the people saw him walking and praising God.
- 10 And they knew him that this was he who had sat 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 in the portico that is called Solomon's, greatly wondering. And Peter seeing *it* answered the people, Ye men of Israel, why marvel ye at this ? or why do ye fix your eyes on us, as if by our own power or piety we had made
- 13 this man to walk ? The God of Abraham, and Isaac, and Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and renounced him in the presence
- 14 of Pilate, when he was determined to release *him*. But ye renounced the Holy One and the Just, and desired a murderer to be granted you ; And killed the Prince of life,

more pompous in its workmanship and splendour than those that were covered with silver and gold.

Verse 6. *Then said Peter, Silver and gold have I none*—How unlike his supposed successor ! Can the bishop of Rome either say or do the same ?

Verse 12. *Peter answered the people*—Who were running together, and inquiring into the circumstances of the fact.

Verse 13. *The God of our fathers*—This was wisely introduced in the beginning of his discourse, that it might appear they taught no new religion, inconsistent with that of Moses, 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.

Verse 14. *Ye renounced the Holy One*—Whom God had marked out as such. *And the Just One*—Even in the judgment of Pilate.

whom God hath raised from the dead ; whereof we are
 16 witnesses. And his name through faith in his name hath
 strengthened this man. whom ye see and know : yea, the
 faith which is by him hath given him this perfect soundness
 17 in the presence of you all. And now, brethren, I know that
 18 through ignorance ye did *it*, as did also your rulers. But
 God hath thus fulfilled the things which he foretold by the
 mouth of all the prophets, that his Christ should suffer.
 19 Repent ye therefore, and be converted, that your sins may
 be blotted out, that the times of refreshing may come from
 20 the presence of the Lord ; And he may send to you Jesus
 21 Christ, who was before appointed : Whom heaven must
 receive till the times of the restitution of all things, which God
 22 hath spoken by the mouth of his holy prophets. For Moses
 truly said to the fathers, * The Lord your God shall raise

* Deut. xviii. 15.

Verse 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.

Verse 17. *And now, brethren*—A word full of courtesy and compassion. *I know*—He speaks to their heart. *That through ignorance ye did it*—Which lessened, though it could not take away, the guilt. *As did also your rulers*—The prejudice lying from the authority of the 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.

Verse 18. *But God*—Who was not ignorant, permitted this which he had foretold to bring good out of it.

Verse 19. *Be converted*—Be turned from sin and Satan, unto God. See Acts xxvi. 20. But 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 ye repent or no.

Verse 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.

Verse 21. *Till the times of the restitution of all things*—The apostle here comprises 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 are the apostolic 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.

Verse 22. *The Lord shall raise you up a prophet like unto me*—And that, in many particulars. Moses instituted the Jewish church : Christ insti-

you up a prophet of your brethren, like unto me ; him shall
 23 ye hear in all things whatsoever he shall say to you. And
 it shall come to pass, that every soul, who will not hear that
 24 prophet, shall be destroyed from among the people. Yea,
 and all the prophets from Samuel and them that followed,
 25 whosoever have spoken, have also foretold 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 seed
 26 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.

CHAP. IV. 1 And as they were speaking to the people,
 the priests, and the captain of the temple, and the sadducees
 2 came upon them, Being grieved that they taught the people,

* Gen. xii. 3.

tuted 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 though he
 was like Moses, yet was he infinitely superior to him in person, as well
 as in office.

Verse 23. *Every soul, who will not hear 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.

Verse 24. *These days*—The days of the Messiah.

Verse 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.

Verse 26. *To bless you, by turning you from your iniquities*—Which is
 the great gospel blessing.

Verse 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 testi-
 mony 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.

Verse 2. *The priests being grieved*—That the name of Jesus was
 preached to the people. Especially they were offended at the doctrine

and preached through Jesus the resurrection from the dead.
 3 And they laid hands on them, and put them in hold till the
 4 next day : for it was now evening. But many of them who
 had heard the word believed ; and the number of the men
 5 was about five thousand. And on the morrow were gathered
 together at Jerusalem their rulers, and elders, and scribes.
 6 And Annas the high priest, and Caiaphas, and John, and
 Alexander, and as many as were of the kindred of the high
 7 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
 9 of the people, and elders of Israel, If we are examined this
 day of the benefit done to the impotent man, by what means
 10 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,
 11 by him doth this man stand before you whole. * This is

* Psalm cxviii. 22.

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 sedition and disorder. *The sadducees*—Being displeased at the overturning all their doctrines ; particularly with regard to the resurrection.

Verse 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 !

Verse 5. *Rulers, and elders, and scribes*—Who were eminent for power, for wisdom, and for learning.

Verse 6. *Annas*—Who had been *the high priest*. *And Caiaphas*—Who was so then.

Verse 7. *By what name*—By what authority. *Have ye done this*—They seem to speak ambiguously on purpose.

Verse 8. *Then Peter, filled with the Holy Ghost*—That moment. God moves his instruments, not when they please, but just when he sees it needful. *Ye rulers*—He gives them the honour due to their office.

Verse 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 though 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.

the stone which was set at nought by you builders, which is
 12 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 under-
 standing that they were illiterate and uneducated men, they
 marvelled ; and took knowledge of them, that they had been
 14 with Jesus. And beholding the man who had been healed
 15 standing with them, they had nothing to say against *it*. But
 having ordered them to go out of the council, they conferred
 16 among themselves, Saying, What shall we do to these men?
 for that indeed a signal miracle hath been wrought by them
is manifest to all that dwell at Jerusalem ; and we cannot
 17 deny *it*. Yet that it spread no farther among the people,
 let us severely threaten them, that they speak no more to
 18 any man in this name. And having called them, they charged
 19 them not to speak at all nor teach in the name of Jesus. But
 Peter and John answering said to them, Whether it be just
 in the sight of God to obey you rather than God, judge ye.
 20 For we cannot but speak the things which we have seen and

Verse 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 nobler 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.

Verse 13. *Illiterate and uneducated men*—Even by such men (though not by such only) hath God in all ages caused his word to be preached before the world.

Verse 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 nothing. They have a greater than you to flee to.

Verse 18. *They charged them not to speak*—Privately. *Nor teach*—Publicly.

Verse 19. *Whether it be just to obey you rather than God, judge ye*—Was it not by the same Spirit, that Socrates, when they were condemning him to death for teaching the people, 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.”

- 21 heard. 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
 22 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.
- 24 And having 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
 25 saidst by the mouth of thy servant David, * Why did the
 26 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.
- 27 For of a truth, both Herod and Pontius Pilate, with the gentiles and the people of Israel, were gathered together against
 28 thy holy child Jesus, whom thou hast anointed, To do whatsoever thy hand and thy counsel before determined to be
 29 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 through the name of thy holy child Jesus.
- 31 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,

* Psalm ii. 1.

Verse 21. *They all glorified God*—So much wiser were the people than those who were over them!

Verse 24. The sense is, Lord, thou hast all power. And thy word is fulfilled. Men do rage against thee; but it is in vain.

Verse 27. *Whom thou hast anointed*—To be King of Israel.

Verse 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.

Verse 30. *Thou stretchest forth thy hand*—Exertest thy power.

Verse 31. *They were all filled*—Afresh. *And spake the word with boldness*—So their petition was granted.

Verse 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

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
 33 common. And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great power: and great
 34 grace was upon them all: For neither was there any one among them that wanted: for whosoever were possessors of houses or lands sold them, and brought the prices of the things that were
 35 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 interpreted, A son of consolation,) a Levite, a Cyprian
 37 by birth, Having an estate, sold *it*, and brought the money, and laid it at the feet of the apostles.

CHAP. V. 1 But a certain man named Ananias, with
 2 Sapphira his wife, sold a possession, And kept back *part* of

a necessary consequence of that union of heart. *Said that ought of the things which he had was his own*—It is 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*.

Verse 33. *And great grace*—A large measure of the inward power of the Holy Ghost. *Was upon them all*—Directing all their thoughts, words, and actions.

Verse 34. *For neither was there any one among them that wanted*—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 degree of grace, could not but, in like circumstances, 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.

Verse 35. *And distribution was made*—At first, by the apostles themselves; afterwards by them whom they appointed.

Verse 36. *A son of consolation*—Not only on account of his so largely assisting the poor with his fortune, but also of those peculiar gifts of the Spirit, whereby he was so well qualified, both to comfort and to exhort.

Verse 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.

Verse 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.

Verse 2. *And bringing a certain part*—As if it had been the whole; perhaps, saying it was so.

the price, his wife also being privy 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 Ghost, and to keep back part of the price of the land? While it remained, 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 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 things. And the young men rising up, wound him up, and, carrying him out, buried him. And it was about the space of three hours after, when 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 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 husband are at the door, and shall carry thee out. And

Verse 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.

Verse 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 Godhead of the Holy Ghost evidently appears; since lying to him, verse 3, is lying to God.

Verse 5. *And Ananias fell down and expired*—And this severity was not only just, considering that complication of vainglory, 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 entrusted; 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.

Verse 7. *About the space of three hours*—How precious a space! The woman had a longer time for repentance.

Verse 8. *If ye sold the land for so much*—Naming the sum.

immediately she fell at his feet and expired : and the young men coming in found her dead, and carrying *her* out, buried
 11 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
 13 one accord in Solomon's portico. And none of the rest durst join themselves to them : but the people magnified them.
 14 And the more were multitudes, both of men and women,
 15 believing, added to the Lord.) So that they brought out the sick along the streets, and laid *them* on beds and couches, that even the shadow of Peter coming by might
 16 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 the sect of the sadducees,) were filled with zeal,
 18 And laid their hands on the apostles, and put them into the
 19 common prison. But an angel of the Lord opened the
 20 prison doors by night, and leading them out said, Go, stand
 21 and speak in the temple the words of this life. 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 Israel, and sent to the prison to have them
 22 brought. But when the officers came, they found them not

Verse 11. *The church*—This is the first time it is mentioned. And here is a native specimen of a New Testament church ; which is, a company of men, 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.

Verse 12. *And they were all*—All the believers. *None of the rest*—No formalists or hypocrites. *Durst join themselves*—In an outward show only, like Ananias and Sapphira.

Verse 14. But so much the more were true believers *added*, because unbelievers kept at a distance.

Verse 17. *The high priest and the sect of the sadducees*—A goodly company for the priest ! He and these deniers of any angel or resurrection *were filled with zeal*—Angry, bitter, persecuting zeal.

Verse 20. *The words of this*—That is, these words of life ; words which show the way to life everlasting.

23 in the prison ; and returning they said, Truly we found the prison shut with all safety, and the keepers standing before the doors ; but having opened *them*, we found no man within.

24 When the captain of the temple and the chief priests heard these things, they doubted of them what this should be.

25 Then came one and told them, Behold, the men whom ye put in prison are standing in the temple, and teaching the

26 people. Then the captain going with the officers brought them, not with violence ; for they feared the people, lest

27 they should be stoned. And having brought them, they set *them* before the council : and the high priest asked them,

28 Did not we strictly command you not to teach in this name ? and, lo, ye have filled Jerusalem with your doctrine, and

29 would bring the blood of this man upon us. Then Peter and the *other* apostles answering said, We ought to obey

30 God rather than men. The God of our fathers hath raised

31 up Jesus, whom ye slew, hanging *him* on a tree. 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

Verse 23. *We found the prison shut*—The angel probably had shut the doors again.

Verse 24. *They doubted what this should be*—They were even at their wit's end. The world in persecuting the children of God entangle themselves in numberless difficulties.

Verse 28. *Did we not 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.

Verse 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, Acts 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.

Verse 30. *Hath raised up Jesus*—Of the seed of David, according to the promises made to our fathers.

Verse 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. Hence some infer, that repentance and faith are as mere gifts as remission of sins. Not so : for man co-operates in the former, but not in the latter. God alone forgives sins.

Verse 32. *And also the Holy Ghost*—A much greater witness.

are witnesses of these things, and also the Holy Ghost, whom
 33 God hath given to them that obey him. When they heard
 this, they were cut *to the heart*, and took counsel to slay
 34 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 men out a little space; And said
 to them, Ye men of Israel, take heed to yourselves what ye
 36 are about to do 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 scattered, and
 37 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 also perished; and all who had hearkened
 38 unto him were dispersed. And now I say to you, Refrain
 from these men, and let them alone: for if this counsel or
 39 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
 40 found even 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 of Jesus, and dis-
 41 missed them. And they departed from the presence of
 the council, rejoicing that they were counted worthy to
 42 suffer shame for his name. And they ceased not to teach

Verse 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 Sadducees. *Rising up in the council*—So God can raise defenders of his servants whensoever and wheresoever he pleases.

Verse 36. *Before these days*—He prudently mentions the facts first, and then makes the inference.

Verse 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.

Verse 41. *Rejoicing to suffer shame*—This is a sure mark of the truth; joy in affliction, such as is true, deep, pure.

and preach Jesus Christ daily, in the temple, and from house to house.

CHAP. VI. 1 Now in these days, the disciples multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the
2 daily ministrations. Then the twelve calling the multitude of the disciples together said, It is not right that we should
3 leave the word of God, and serve tables. Therefore, brethren, look out from among you seven men of good report, full of the Holy Ghost and wisdom, whom we will set over this business.

Verse 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 those 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?

Verse 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. But 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.

Verse 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

4 But we will constantly attend to prayer, and to the ministry of
 5 the word. And the saying pleased the whole multitude : and
 they chose Stephen, a man full of faith, and of the Holy Ghost,
 and Philip, and Prochorus, and Nicanor, and Timon, and
 6 Parmenas, and Nicholas a proselyte of Antioch : Whom they
 set before the apostles ; and having prayed, they laid their
 7 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 grace and power, did great wonders
 9 and miracles among the people. But there arose certain
 of the synagogue, which is called *that* of the Libertines, and
 Cyrenians, and Alexandrians, and of them of Cilicia and
 10 Asia, disputing with Stephen. And they were not able to
 withstand the wisdom and the spirit by which he spake.
 11 Then they suborned men, who said, We have heard him
 speaking blasphemous words against Moses, and against God.
 12 And they stirred up the people, and the elders, and the
 scribes, and coming upon *him* dragged him away, and
 13 brought *him* to the council, and set up false witnesses, who
 said, This man ceaseth not to speak against the holy place,
 14 and the law : For we have heard him say, that this Jesus

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.

Verse 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 ambassador for Christ.

Verse 5. *And they chose*—It seems seven Hellenists, as their names show. *And Nicholas a proselyte*—To whom the proselytes would the more readily apply.

Verse 7. *And the word of God grew*—The hinderances being removed.

Verse 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 Gamaliel presided over it. *Libertines*—So they were styled whose fathers were once slaves, and afterwards made free. This was the case of many Jews who had been taken captive by the Romans.

Verse 14. *We have heard him say*—So they might. But yet the consequence they drew would not follow.

of Nazareth will destroy this place, and change the rites
15 which Moses delivered us. And all that were sitting in the
council, looking steadfastly on him, saw his face as the face
of an angel.

CHAP. VII. 1 Then said the high priest, Are these
things so? And he said, Men, brethren, and fathers.
2 hearken: The God of glory appeared to our father Abra-
ham, * being in Mesopotamia, before he dwelt in Haran.

* Gen. xii. 1.

Verse 15. *As the face of an angel*—Covered with supernatural lustre. They reckoned his preaching of Jesus to be the Christ was destroying 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.

Verse 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 he 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, verse 2; the calling of Moses, verse 34, &c.; the dignity of the law, verses 8, 38, 44; the holiness of *this place*, verses 7, 45, 47. And indeed the law is more ancient than the temple; the promise more ancient than the law. For God showed himself the God of Abraham, Isaac, Jacob, and their children freely, verses 2, &c., 9, &c., 17, &c., 32, 34, 45; and they showed faith and obedience to God, verses 4, 20, &c., 23; particularly by their regard for the law, verse 8; and the promised land, verse 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, verses 2, 9, 33, 44. And that our fathers and their posterity were not tied down to this land, their various sojournings, verses 4, &c., 14, 29, 44, and exile, verse 43, show. But you and your fathers have always been evil, verse 9; have withstood Moses, verses 25, &c., 39, &c.; have despised the land, verse 39; forsaken God, verses 40, &c.; superstitiously honoured the temple, verse 48; resisted God and his Spirit, verse 50; killed the prophets, and the Messiah

3 And said to him, Come out of thy country, and from thy
 4 kindred, and come into a land which I will show 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
 5 into this land, wherein ye now dwell. 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 enslave
 7 them, and treat *them* evil, four hundred years. And the
 nation to whom they shall be in bondage will I judge, said
 God : and after that they shall come forth, and serve me in
 8 this place. † And he gave him the covenant of circumcision :
 and so he begat Isaac, and circumcised him the eighth day ;
 9 and Isaac, Jacob ; and Jacob, the twelve patriarchs. ‡ And
 the patriarchs, moved with envy, sold Joseph into Egypt :
 10 but God was with him, And delivered him out of all his

* Gen. xv. 13. † Gen. xvii. 10. ‡ Gen. xxxvii. 28.

himself, verse 51 ; and kept not the law for which ye contend, verse 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 though he does not advance so many regular propositions contradictory to those of his adversaries, yet he 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 Mosaic law, the punishment of that rebellious people, and, above all, touching Jesus of Nazareth, the true Messiah, had not his discourse been interrupted by the clamours of the multitude, stopping their ears, and rushing upon him. *Men, brethren, and fathers*—All who are here present, whether ye are my equals in years, or of more advanced age. The word which in this and in many other places is rendered *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.

Verse 3. *Which I will show thee*—Abraham knew not where he went.

Verse 4. *After his father was dead*—While Terah lived, Abraham lived partly with him, partly in Canaan ; but after he died, altogether in Canaan.

Verse 5. *No, not to set his foot on*—For the field mentioned, verse 16, he did not receive by a divine donation, but bought it ; even thereby showing that he was a stranger in the land.

Verse 7. *They shall serve me*—Not the Egyptians.

Verse 8. *And so he begat Isaac*—After the covenant was given, of which circumcision was the seal.

Verse 9. *But God was with him*—Though he was not in this land.

afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he appointed him governor
 11 over Egypt and all his house. Now there came a famine over all the land of Egypt and Canaan, and great affliction:
 12 and our fathers found no sustenance. But Jacob hearing
 13 there was corn in Egypt sent our fathers first. And the second *time* Joseph was made known to his brethren; and
 14 Joseph's kindred was made known to Pharaoh. Then Joseph sending called thither his father Jacob and all his kindred,
 15 seventy-five souls. So Jacob went down into Egypt, and
 16 died, he, and our fathers, And were carried over to Shechem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Hamor *the father* of Shechem.
 17 * And when the time of the promise which God had sworn to Abraham drew near, the people increased and multiplied
 18 in Egypt, Till another king arose, who had not known
 19 Joseph. He dealing subtilly with our kindred evil entreated

* Exod. i. 7.

Verse 12. *Sent our fathers first*—Without Benjamin.

Verse 14. *Seventy-five souls*—So the seventy interpreters, (whom St. Stephen follows,) one son and a grandson of Manasseh, and three children of Ephraim, being added to the seventy persons, mentioned Gen. xlv. 27.

Verse 16. *And were carried over to Shechem*—It seems that St. Stephen, rapidly running over so many circumstances of history, has not 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, descendants) of Hamor the father of Shechem, in the sepulchre that Abraham bought for a sum of money.

Verse 18. *Another king*—Probably of another family.

Verse 19. *Exposed*—Cast out to perish by hunger or wild beasts.

our fathers, by causing their *male* infants to be exposed, that
 20 they might not live. * In which time Moses was born, and
 was exceeding beautiful, who was nursed three months in his
 21 father's house: And when he was exposed, Pharaoh's daughter
 22 took him up, and brought him up for her own son. And
 Moses was educated in all the wisdom of the Egyptians, and
 23 was mighty in words and in deeds. But when he was full
 forty years old, it came into his heart to visit his brethren
 24 the children of Israel. And seeing one wronged, he defended
 and avenged him that was oppressed, smiting the Egyptian:
 25 For he supposed his brethren would have understood that
 God would deliver them by his hand; but they understood
 26 *it* not. And the next day he showed himself to them, as
 they were quarrelling, and would have persuaded them to
 27 peace, saying, Men, ye are brethren; why do ye wrong one
 another? But he that wronged his neighbour thrust him
 away, saying, Who appointed thee a prince and a judge over
 28 us? Wilt thou kill me, as thou didst the Egyptian yester-
 29 day? And Moses fled at that saying, and was a sojourner
 30 in the land of Midian where he begat two sons. † And forty
 years being expired, the angel of the Lord appeared to him
 31 in the wilderness in a flame of fire in a bush. And Moses
 seeing *it* wondered at the sight: but as he drew near to
 32 behold it, the voice of the Lord came to him, *I am* the God
 of thy fathers, the God of Abraham, and the God of Isaac,

* Exod. ii. 2.

† Exod. iii. 2.

Verse 20. *In which time*—A sad, but a seasonable time.

Verse 21. *Pharaoh's daughter took him up*—By which means, being designed for a kingdom, he had all those advantages of education which he could not have had if he had not been exposed.

Verse 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, though not of a ready utterance.

Verse 23. *It came into his heart*—Probably by an impulse from God.

Verse 24. *Seeing one wronged*—Probably by one of the task-masters.

Verse 25. *They understood it not*—Such was their stupidity and sloth: which made him afterwards unwilling to go to them.

Verse 26. *He showed himself*—Of his own accord, unexpectedly.

Verse 27. *Who appointed thee*—"Under the pretence of the want of a call by man, the instruments of God are often rejected."

Verse 30. *The angel*—The Son of God; as appears from his styling himself Jehovah. *In a flame of fire*—Signifying the majesty of God then present.

- and the God of Jacob. And Moses trembled, and durst not
 33 behold. Then said the Lord to him, Loose the shoes from
 thy feet: for the place where thou standest is holy ground.
 34 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 will send thee into Egypt.
 35 This Moses whom they refused, saying, Who appointed 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 in
 36 the bush. He brought them out, doing wonders and signs in
 the land of Egypt, and in the Red sea, and in the wilder-
 ness 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
 38 a prophet like me; him 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: who
 39 received the living oracles to give to us: ‡ Whom our fathers

* Deut. xviii. 15. † Exod. xix. 3. ‡ Exod. xxxii. 1.

Verse 33. *Then said the Lord, Loose thy shoes*—An ancient token of reverence. *For the place is holy ground*—The holiness of places depends on the peculiar presence of God there.

Verse 35. *This Moses whom they refused*—Namely, forty years before. Probably, not they, but 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. *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 High over all the earth,” Psalm 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.

Verse 37. *The Lord will raise you up a prophet*—St. Stephen here shows that there is no opposition between Moses and Christ.

Verse 38. *This is he*—Moses. *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,” Hebrews iv. 12; enlightening the eyes, rejoicing the heart, converting the soul, raising the dead.

- would not obey, but thrust *him* from them, and in their
 40 hearts turned 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 what is become of him.
 41 And they made a calf in those days, and offered sacrifice to
 42 the idol, and rejoiced in the works of their hands. 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,
 43 O house of Israel ? Yea, ye took up the shrine of Moloch,
 and the star of your god Remphan, figures which ye made to
 worship them : and I will carry you away beyond Babylon.
 44 Our fathers had the tabernacle of the testimony in the
 wilderness, as he had appointed, who spake to Moses, to

* Amos v 25.

Verse 40. *Make us gods to go before us*—Back into Egypt.

Verse 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.

Verse 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, chap. v. 25, &c., consists of two parts ; of which the former confirms verse 41, of the sin of the people ; the latter, the beginning of verse 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.

Verse 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 worshipped 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.

Verse 44. *Our fathers had the tabernacle of the 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, on the mount.

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 46 from the face of our fathers, till the days of David; Who found favour in the sight of God, and petitioned to find an 47 habitation for the God of Jacob. But Solomon built him 48 an house. Yet the Most High dwelleth not in temples 49 made with hands; as saith 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 stiffnecked 51 and uncircumcised in heart and ears, ye always resist the 52 Holy Ghost: as your fathers, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them that foretold the coming of the Just One; of whom ye 53 have now been the betrayers and murderers: Who have received the law by the administration of angels, and have 54 not kept it. And hearing these things they were cut to the

* Josh. iii. 14.

† Isaiah lxvi. 1.

Verse 45. *Which our fathers having received*—From their ancestors. *Brought into the possession of the gentiles*—Into the land which the gentiles possessed 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.

Verse 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.

Verse 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.

Verse 49. *What is the place of my rest*—Have I need to rest?

Verse 51. *Ye stiffnecked*—Not bowing the neck to God's yoke. *And uncircumcised in heart*—So they showed themselves, verse 54. *And ears*—As they showed, verse 57. So far were they from receiving the word of God into their hearts, that they would not hear it even 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 had shown at large.

Verse 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; Psalm lxxviii. 17.

55 heart, and gnashed *their* teeth upon him. But he, being full of the Holy Ghost, looking steadfastly up to heaven, saw the glory of God, and Jesus standing on the right hand of God,
 56 And said, Behold, I see the heavens opened, and the Son
 57 of Man standing on the right hand of God. 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
 59 feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying, Lord Jesus, receive my
 60 spirit. And kneeling down he cried 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.

CHAP. VIII. 1 And at that time there arose a great persecution against the church which was in Jerusalem;

Verse 55. *But he, looking steadfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious representation, God miraculously operating on his imagination, as on Ezekiel's, when he "sat in his house at Babylon," and saw Jerusalem, and seemed to himself "transported thither," Ezek. viii. 1—4. And probably other martyrs, when called to suffer the last extremity, have had extraordinary assistance of some similar kind.

Verse 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.

Verse 57. *They rushed upon him*—Before any sentence passed.

Verse 58. *And the witnesses laid down their clothes at the feet of a young man, whose name was Saul*—O Saul, couldest 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."

Verse 59. *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit*—This is 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 worshipped the Father on the cross.

Verse 1. *At that time there was a great persecution against the church*—Their adversaries, having tasted blood, were the more eager. *And they*

and they were all dispersed through the countries of Judea
 2 and Samaria, except the apostles. And devout men buried
 3 Stephen, and made great lamentation over him. But Saul
 made havock of the church, entering into every house, and
 4 haling men and women committed *them* to prison. There-
 fore, they that were dispersed went everywhere preaching
 the word.

5 And Philip coming down to a city of Samaria preached
 6 Christ to them. And the people with one accord gave heed
 to the things which Philip spoke, hearing and seeing the
 7 miracles which he did. For unclean spirits, crying with a
 loud voice, came out of many that had them: and many
 8 sick of the palsy and lame were healed. And there was
 9 great joy in that city. But a certain man, named Simon,
 had been before in the city using magic, and astonishing
 10 the Samaritans, saying that he was some great one: To
 whom they all gave heed, from the least to the greatest,
 11 saying, This man is the great power of God. They gave
 heed to him, because he had a long time astonished them
 12 with witchcraft. But when they believed Philip preaching
 the things of the kingdom of God, and the name of Jesus
 13 Christ, they were baptized, both men and women. And
 Simon himself believed also: and being baptized he conti-
 nued with Philip, and was astonished, beholding the signs

were all dispersed—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, though in the most danger, stayed with the flock.

Verse 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.

Verse 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.

Verse 4. *Therefore they that were dispersed went everywhere*—These very words are re-assumed, after, as it were, a long parenthesis, Acts xi. 19, and the thread of the story continued.

Verse 5. *Stephen*—Being taken away, Philip, his next colleague, (not the apostle,) rises in his place.

Verse 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.

Verse 12. *But when they believed*—What Philip preached, they then saw and felt the real power of God, and submitted thereto.

Verse 13. *And Simon believed*—That is, was convinced of the truth.

14 and mighty miracles which were done. And the apostles
 who were at Jerusalem, hearing that Samaria had received
 15 the word of God, sent to them Peter and John: Who,
 being come down, prayed for them, that they might receive
 16 the Holy Ghost: For as yet he was fallen upon none
 of them: only they had been baptized in the name of the
 17 Lord Jesus. Then they laid hands on them, and they
 18 received the Holy Ghost. And Simon, seeing that through
 laying on of the hands of the apostles the Holy Ghost was
 19 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
 21 gift of God with money. Thou hast neither part nor lot
 in this matter: for thy heart is not right in the sight of God.
 22 Repent therefore of this thy wickedness, and pray God,
 if perhaps the thought of thy heart may be forgiven thee.
 23 For I see thou art in the gall of bitterness, and the bond
 24 of iniquity. And Simon answering said, Pray ye to the

Verse 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.

Verse 15. *The Holy Ghost*—In his miraculous gifts, or his sanctifying graces? Probably in both.

Verse 18. *Simon offered them money*—And hence the procuring any ministerial function or ecclesiastical benefice by money is termed *simony*.

Verse 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; although 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; though 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.

Verse 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.

Lord for me, that none of these things which ye have
 25 spoken may come upon me. They then, having testified
 and spoken the word of the Lord, returned toward Jeru-
 salem, and preached the gospel in many villages of the
 Samaritans.

26 And an angel of the Lord spake to Philip, saying, Arise,
 and go toward the south by the way leading down from
 27 Jerusalem to Gaza, which 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 all
 28 her treasure, and had come to Jerusalem to worship, Was
 returning, and sitting in his chariot read the prophet Isaiah.
 29 Then the Spirit said to Philip, Go near, and join thyself to
 30 this chariot. And Philip running to him heard him read
 the prophet Isaiah, and said, Understandest thou what thou
 31 readest? And he said, How can I, unless some one guide
 me? And he desired Philip to come up and sit with him.
 32 The portion of scripture which he was reading was this,
 * He was led as a sheep to the slaughter; and like a lamb
 33 dumb before his shearer, so he opened not his mouth: In

* Isaiah liii. 7.

Verse 26. *The way which is desert*—There were two ways from Jeru-
 salem to Gaza; one desert, the other through a more populous country.

Verse 27. *An eunuch*—Chief officers were anciently called eunuchs,
 though not always literally such; because such used to be chief minis-
 ters in the eastern courts. *Candace, queen of the Ethiopians*—So all the
 queens of Ethiopia were called.

Verse 28. *Sitting in his chariot, he read the prophet Isaiah*—God meeteth
 those that remember him in his ways. It is good to read, hear, seek
 information, even in a journey. Why should we not redeem all our
 time?

Verse 30. *And Philip running to him said, Understandest thou what
 thou readest*—He did not begin about the weather, news, or the like. In
 speaking for God, we may frequently come to the point at once, without
 circumlocution.

Verse 31. *He desired Philip to come up, and sit with him*—Such was his
 modesty and thirst after instruction.

Verse 32. *The portion of scripture*—By reading that very chapter, the
 fifty-third of Isaiah, many Jews, yea, and atheists, have been converted.
 Some of them history records. God knoweth them all.

Verse 33. *In his humiliation his judgment was taken away*—That is,
 When he was a man, he had no justice shown him. To take away a
 person's judgment, is a proverbial phrase for oppressing him. *And who*

his humiliation his judgment was taken away : and who shall declare his generation ? for his life is taken from the
 34 earth. And the eunuch answering Philip said, I pray thee, of whom speaketh the prophet this ? of himself, or of some
 35 other man ? Then Philip opening his mouth, and begin-
 36 ning from this scripture, 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 to be
 37 baptized ? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe
 38 that Jesus is the Son of God. And he commanded the chariot to stop : and they both went down into the water,
 39 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
 40 more : and he went on his way rejoicing. But Philip was found at Azotus : and passing through he preached in all the cities, till he came to Cesarea.

CHAP. IX. 1 But * Saul, still breathing threatening and slaughter against the disciples of the Lord, going to the
 2 high priest, desired of him letters to Damascus to the synagogues, that if he found any of this way, he might bring

* Acts xxii. 3, &c. ; xxvi. 9, &c.

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 ?

Verse 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.

Verse 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 anything concerning it.

Verse 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.

Verse 40. *But Philip was found at Azotus*—Probably none saw him from his leaving the eunuch till he was there.

Verse 2. *Bound*—By the connivance, if not authority, of the governor, under Aretas the king. See verses 14, 24.

3 both men and women bound to Jerusalem. And as he jour-
 4 neyed, he drew near Damascus: and suddenly there shone
 5 about him a light from heaven: And falling to the earth, he
 6 heard a voice saying to him, Saul, Saul, why persecutest thou
 7 me? And he said, Who art thou, Lord? And the Lord
 8 said, I am Jesus whom thou persecutest: *it is* hard for thee
 9 to kick against the goads. And he trembling and astonished
 10 said, Lord, what wilt thou have me to do? And the Lord
 11 *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 the 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, Ananias. And he said, Behold, I *am here*, Lord.
 And the Lord *said* to him, Arise, go into the street called

Verse 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 “breathe 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.

Verse 4. *He heard a voice*—Severe, yet full of grace.

Verse 5. *To kick against the goads*—Is a Syriac proverb, expressing an attempt that brings nothing but pain.

Verse 6. *It shall be told thee*—So God himself sends Saul to be taught by a man, as the angel does Cornelius, Acts x. 5. Admirable condescension, that the Lord deals with us by men like ourselves.

Verse 7. *The men stood*—Having risen before Saul; for they also fell to the ground, Acts xxvi. 14. It is probable they all journeyed on foot. *Hearing the noise*—But not an articulate voice. And seeing the light, but not Jesus himself, Acts xxvi. 13, &c.

Verse 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.

Verse 11. *Behold, he is praying*—He was shown thus to Ananias.

Straight, and inquire in the house of Judas for *one* named
 12 Saul, of Tarsus : for, behold, he is praying ; And he hath
 seen in a vision a man named Ananias, coming in, and put-
 13 ting his hand on him, that he may recover his sight. But
 Ananias answered, Lord, I have heard by many of this man,
 14 how much evil he hath done to thy saints at Jerusalem : And
 here also he hath authority from the chief priests to bind all
 15 that call on thy name. But the Lord said unto him, Go : for
 he is a chosen vessel to me, to bear my name before nations,
 16 and kings, and the children of Israel : For I will show him
 17 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 mayest recover thy sight, and be filled with the Holy
 18 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
 21 he is the Son of 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 this intent, that he
 22 might bring them bound to the chief priests ? But Saul
 increased the more in strength, and confounded the Jews
 who dwelt at Damascus, proving that this is the Christ.
 23 And when many days were fulfilled, the Jews consulted toge-
 24 ther to kill him : But their lying in wait was known by Saul.

Verse 12 *A man called Ananias*—His name also was revealed to Saul.

Verse 13. *But he answered*—How natural is it to reason against God !

Verse 14. *All that call on thy name*—That is, all Christians.

Verse 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.

Verse 16. *For I*—Do thou as thou art commanded. I will take care of the rest. *Will show him*—In fact, through the whole course of his ministry. *How great things he must suffer*—So far will he be now from persecuting others.

Verse 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 a dignity he was called.

Verse 24. *They guarded the gates day and night*—That is, the governor did, at their request, 2 Cor. xi. 32.

- 25 And they guarded the gates day and night to kill him. Then the disciples taking him by night let *him* down the wall in
 26 a basket. And coming to Jerusalem he endeavoured to join himself to the disciples: but they were all afraid of him, not
 27 believing 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
 28 name of Jesus. And he was with them coming in and going
 29 out at Jerusalem. And preaching boldly in the name of the Lord Jesus, he spake and disputed with the Hellenists: but
 30 they attempted to kill him. *Which* the brethren knowing brought him down to Cesarea, and sent him forth to Tarsus.
 31 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
 33 to the saints that dwelt at Lydda. And he found there a certain man named Eneas, who had kept his bed eight years,
 34 being ill of a palsy. And Peter said to him, Eneas, Jesus Christ healeth thee: arise and make thy bed. And he arose
 35 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

Verse 26. *And coming to Jerusalem*—Three years after, Gal. i. 18. These three years St. Paul passes over, Acts xxii. 17, likewise.

Verse 27. *To the apostles*—Peter and James, Galatians 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.

Verse 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.

Verse 35. *Lydda* was a large town, one day's journey from Jerusalem. It stood in the plain or valley of Sharon, which extended from Cesarea to Joppa, and was noted for its fruitfulness.

Verse 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.

37 of good works and almsdeeds which she did. And in those days she was sick, and died: whom having washed, they laid
 38 in an upper chamber. And Lydda being near Joppa, the disciples hearing Peter was there sent to him two men,
 39 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 showing the coats and garments which
 40 Dorcas had made, while she was with them. But Peter having put them all out kneeled down and prayed; and
 41 turning to the body said, Tabitha, arise. And she opened her eyes: and seeing Peter sat up. And giving her his hand he lifted her up, and having called the saints and
 42 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.

CHAP. X. 1 And there was a certain man in Cesarea named Cornelius, a centurion of that called the Italian

Verse 38. *The disciples sent to him*—Probably none of those at Joppa had the gift of miracles. Nor is it certain that they expected a miracle from him.

Verse 39. *While she was with them*—That is, before she died.

Verse 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 surprise 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. Yet to herself it was matter of resignation, not joy, to be called back to these scenes of vanity. 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 a providence had recalled her for a season.

Verse 1. *And there was a certain man*—The first fruits of the gentiles. *In Cesarea*—Where Philip had been before, Acts 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 through 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.

2 band, A devout *man*, and fearing God with all his house,
 who gave much alms to the people, and prayed to God
 3 alway. He saw plainly in a vision about the ninth hour
 of the day an angel of God coming in to him, and saying to
 4 him, Cornelius. And looking steadfastly on him, and being
 affrighted, he said, What is it, Sir? And he said to him,
 Thy prayers and thine alms are come up for a memorial
 5 before God. And now send men to Joppa, and call hither
 6 Simon, who is surnamed Peter : He lodgeth with one Simon
 7 a tanner, whose house is by the sea. And when the angel
 who spake to him was departed, he called two of his house-
 hold servants, and a devout soldier of them that waited on
 8 him continually ; And having declared all things to them,
 9 he sent them to Joppa. On the morrow, as they journeyed,
 and drew nigh to the city, Peter went up on the housetop
 10 to pray about the sixth hour : And he became very hungry,
 and would have eaten : but while they made ready, he fell
 11 into a trance, And saw heaven opened, and a certain vessel,
 like a great sheet tied at the four corners, descending, and
 12 let down on the earth : Wherein were all four-footed crea-
 tures, and creeping things of the earth, and fowls of the air.
 13 And a voice came to him, Rise, Peter ; kill, and eat. But

Verse 2. *Who gave much alms to the people*—That is, to the Jews, many of whom were at that time extremely poor.

Verse 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.

Verse 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, in the Christian sense, 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 ; though, in strictness, what is not exactly according to the divine rule must stand in need of divine favour and indulgence.

Verse 8. *A devout soldier*—How many such attendants have our modern officers? A devout soldier would now be looked upon as little better than a deserter from his colours.

Verse 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.

Verse 11. *Tied at the corners*—Not all in one knot ; but each fastened, as it were, up to heaven.

14 Peter said, In nowise, Lord; for I have never eaten any
 15 thing common or unclean. And the voice *came* to him
 again the second time, What God hath purified, call not
 16 thou common. This was done thrice: and the vessel was
 17 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,
 19 surnamed Peter, lodged there. While Peter was musing
 on the vision, the Spirit said to him, Behold, men seek thee.
 20 Arise therefore, and go down, and go with them, doubting
 21 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 a 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 to hear words from thee.
 23 And he invited them in, and lodged *them*. And the next
 day rising up he 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,

Verse 14. *But Peter said, In nowise, 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, Acts xi. 2, &c.

Verse 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, Acts xv. 9.

Verse 16. *This was done thrice*—To make the deeper impression.

Verse 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.

Verse 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.

Verse 24. *Cornelius was waiting for them*—Not engaging himself in any secular business during that solemn time, but being altogether intent on this one thing.

25 having called together his kinsmen and near friends. And
 as Peter was coming in, Cornelius met him, and falling
 26 down at his feet worshipped *him*. But Peter raised him
 27 up, saying, Arise; I myself also am a man. And as he
 talked with him, he went in, and found many come together.
 28 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
 29 showed me to call no man common or unclean. Therefore
 being sent for, I came without gainsaying: 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 my house, and, behold, a man stood
 31 before me in bright clothing, And said, Cornelius, thy prayer
 32 is heard, and thine alms are remembered before God. Send
 therefore to Joppa, and call hither Simon, who is surnamed
 Peter; he lodgeth in the house of Simon a tanner by the
 33 sea: 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 present before God, to hear all
 things that are commanded thee by God.
 34 Then Peter opening *his* mouth said, I perceive of a truth
 35 that God is not a respecter of persons: But in every nation

Verse 26. *I myself am a man*—And not God, who alone ought to be worshipped, Matt. iv. 10.

Verse 28. *But God hath showed me*—He speaks sparingly to them of his former doubt, and his late vision.

Verse 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.

Verse 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.

Verse 31. *Thy prayer is heard*—Doubtless he had been praying for instruction how to worship God in the most acceptable manner.

Verse 33. *Now therefore we are all present before God*—The language of every truly Christian congregation.

Verse 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.

Verse 35. *But in every nation he that feareth him, and worketh righte-*

he that feareth him, and worketh righteousness, is accepted
 36 by him. *This is the word which he sent to the children*
of Israel, preaching the glad tidings of peace through Jesus
 37 *Christ: (he is Lord of all:)* Ye know the word which was
 published through all Judea, beginning from Galilee, after
 38 the baptism which John preached; How God anointed
 Jesus of Nazareth with the Holy Ghost and with power:
 who went about doing good, and healing all that were
 39 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, and in Jerusalem; whom yet they slew, having
 40 hanged *him* on a tree: Him God raised up the third day,
 41 and showed him openly: Not to all the people, but to wit-
 nesses chosen before of God, *even to us, who did eat and*

ousness—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*—Through Christ, though he knows him not. 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.

Verse 36. *This is the word which God sent*—When he sent his Son into the world. *Preaching*—Proclaiming by him. *Peace*—between God and man, whether Jew or gentile, by the God-Man. He is Lord of both; yea, Lord of and over all.

Verse 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.

Verse 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,” Acts vi. 3; Barnabas was “full of the Holy Ghost and faith,” xi. 24; the disciples were “filled with joy and with the Holy Ghost,” 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.

Verse 41. *Not now to all the people*—As before his death. *To us who*

- 42 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 by God the Judge of the living and the
 43 dead. To him give all the prophets witness, that every one who believeth in him receiveth forgiveness of sins through his name.
- 44 While Peter was yet speaking these words, the Holy
 45 Ghost fell on all 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 was poured
 46 out on the gentiles also. For they heard them speaking
 47 with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, even as we?
 48 And he commanded them to be baptized in the name of the Lord. Then they prayed him to tarry certain days.

did eat and drink with him—That is, conversed familiarly and continually with him in the time of his ministry.

Verse 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 entirely their happiness depended on a timely and humble subjection to Him who was to be their final Judge.

Verse 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. *Receiveth remission of sins*—Though he had not before either feared God, or worked righteousness.

Verse 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.

Verse 45. *The believers of the circumcision*—The believing Jews.

Verse 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?*

Verse 48. *In the name of the Lord*—Which implies the Father who anointed him, and the Spirit with which he was anointed, to his office.

CHAP. XI. 1 Now the apostles and brethren who were
 2 of God. And when Peter was come up to Jerusalem, they
 3 of the circumcision debated with him, Saying, Thou wentest
 4 in to men uncircumcised, and didst eat with them. Then
 Peter beginning laid *all things* before them in order, saying,
 5 I 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 heaven by the four corners; and it came
 6 even to me: On which, looking steadfastly, I observed, and
 saw fourfooted creatures of the earth, and creeping things, and
 7 fowls of the air. And I heard a voice saying to me, Rise,
 8 Peter, kill and eat. But I said, In no wise, Lord: for
 nothing common or unclean hath ever entered into my
 9 mouth. And the voice from heaven answered me again,
 10 What God hath purified, call not thou common. This was
 done thrice: and all were drawn up again into heaven.
 11 And, behold, immediately three men stood at the house
 12 where I was, sent from Cesarea to me. And the Spirit bade
 me go with them, doubting nothing. These six brethren
 also went with me, and we entered into the man's house.
 13 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 hither Simon, surnamed Peter; Who shall tell thee words,
 15 whereby thou and all thy family may be saved. And as I
 began to speak, the Holy Ghost fell on them, even as on us
 16 at the beginning. Then I remembered the word of the

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; though doubtless the apostle administered the ordinance in that very form which Christ himself had prescribed.

Verse 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.

Verse 5. *Being in a trance*—Which suspends the use of the outward senses.

Verse 14. *Saved*—With the full Christian salvation, in this world and the world to come.

- 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, when we believed
 on the Lord Jesus Christ ; who was I that could withstand
 18 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 dispersed by the distress which
 arose about Stephen, travelled as far as Phenicia, and
 Cyprus, and Antioch, speaking the word to none but
 20 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

Verse 17. *To us when we 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 shows 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 !

Verse 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.

Verse 19. *They who had been dispersed*—St. Luke here resumes the thread of his narration, in the very words wherewith he broke it off, Acts viii. 4. *As far as Phenicia* to the north, *Cyprus* to the west, and *Antioch* to the east.

Verse 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 the preaching the gospel to the idolatrous gentiles. All those to whom it had been preached before did at least worship one God, the God of Israel.

Verse 21. *And the hand of the Lord*—That is, the power of his Spirit.

- with them ; and a great number believed, and turned to the
 22 Lord. And tidings of these things came to the ears of the
 church that was in Jerusalem : and they sent forth Barna-
 23 bas, to go as far as Antioch. Who coming and seeing the
 grace of God was glad, and exhorted *them* all to cleave
 24 unto the Lord with full purpose of heart. For he was a
 good man, and full of the Holy Ghost and faith : and a
 25 considerable multitude was added to the Lord. Then went
 he to Tarsus, to seek Saul : and having found him, he
 26 brought him to Antioch. And a whole year they assembled
 themselves with the church, and taught a considerable mul-
 titude. And the disciples were first called Christians at
 Antioch.
- 27 In those days prophets came from Jerusalem to Antioch.
 28 And one of them, named Agabus, rising up, signified by
 the Spirit that there would be a great famine through all
 the world ; which also came to pass under Claudius Cæsar.
 29 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.

CHAP. XII. 1 About that time Herod the king stretched forth his hands to afflict certain of the church.

Verse 26. *And the disciples were first called Christians at Antioch*—Here it was that they first received this standing appellation. They were before termed Nazarenes and Galileans.

Verse 28. *Agabus rising up*—In the congregation. *All the world*—The world generally signifies all the Roman empire. And so it is doubtless to be taken here.

Verse 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.

Verse 30. *Sending it to the elders*—Who gave it to the deacons to be distributed by them as every one had need.

Verse 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

- 2 And he slew James the brother of John with the sword.
 3 And perceiving it pleased the Jews, he proceeded to take Peter also. (Then were the days of unleavened bread.)
 4 Whom having apprehended, he put him in prison, delivering him to four quaternions of soldiers to keep him; intending to bring him forth to the people after the passover.
 5 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 guards before the door were keeping
 7 the prison. And, behold, an angel 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 thy garment about thee, and
 9 follow me. And going out he followed him; and he knew not that it was real which was done by the angel; but
 10 thought he saw a vision. When they had passed through

tetrarchy of his uncle Philip, to which he afterward added the territories of Antipas. Claudius made him also king of Judea, and added thereto the dominions of Lysanias.

Verse 2. *James the brother of John*—So one of the brothers went to God the first, the other the last, of the apostles.

Verse 3. *Then were the days of unleavened bread*—At which the Jews came together from all parts.

Verse 4. *Four quaternions*—Sixteen men, who watched by turns, day and night.

Verse 5. *Continual prayer was made for him*—Yet when their prayer was answered they could scarce believe it, verse 15. But why had they not prayed for St. James also? Because he was put to death as soon as apprehended.

Verse 6. *Peter was sleeping*—Easy and void of fear. *Between two soldiers*—Sufficiently secured, to human appearance.

Verse 7. *His chains*—With which his right arm was bound to one of the soldiers, and his left arm to the other.

Verse 8. *Gird thyself*—Probably he had put off his girdle, sandals, and upper garment before he lay down to sleep.

Verse 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 through 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.

- 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 one street ; and
- 11 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 the expectation of the people of the Jews.
- 12 And having considered, he went to the house of Mary the mother of John, surnamed Mark, where many were gathered
- 13 together praying. And as he knocked at the door of the
- 14 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* that Peter stood before the gate. And they said to her, Thou art mad. But she constantly affirmed
- 16 it was so. Then they said, It is his angel. But Peter continued knocking : and opening *the door*, they saw him, and
- 17 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, Show these things to James, and to the brethren. And going out, he went to
- 18 another place. Now when it was day, there was no small
- 19 stir among the soldiers, what was become of Peter. And Herod having sought for him, and not found *him*, examined

Verse 11. *Now I know of a truth*—That this is not a vision, verse 9.

Verse 12. *And having considered*—What was best to be done. *Many were gathered together*—At midnight.

Verse 13. *The gate*—At some distance from the house. *To hearken*—If any knocked.

Verse 14. *And knowing Peter's voice*—Bidding her open the door.

Verse 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.

Verse 17. *Beckoning to them*—Many of whom, being amazed, were talking together. *And he said, Show 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 that province, and of the church in Jerusalem in particular. *He went into another place*—Where he might be better concealed, till the storm was over.

Verse 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*

- the keepers, and commanded *them* to be put to death. And
 20 going down from Judea to Cesarea, 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
 22 sitting on his throne, made an oration to them. And
 the people shouted, *It is the voice of a god*, and not of a
 23 man. And immediately an angel of the Lord smote him,
 because he gave not glory to God : and being eaten by
 24 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.

—With shame for not having brought forth Peter, according to his promise.

Verse 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.

Verse 21. *And on a set day*—Which was solemnized yearly, in honour of Claudius Cæsar. *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.

Verse 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 glory to God*—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*.

Verse 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.

CHAP. XIII. 1 Now there were in the church that was at Antioch prophets and teachers; Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen, who had 2 been brought up with Herod the tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said, Separate me Barnabas and Saul for the work 3 to which I have called them. Then having fasted and prayed, and laid their hands on them, they sent *them* away. 4 So being sent forth by the Holy Ghost, they went down to 5 Seleucia; and from thence sailed to Cyprus. And being at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John for *their* attendant. 6 And having gone through the whole isle as far as Paphos, they found a certain magician, a false prophet, a Jew, whose 7 name *was* Bar-jesus: Who was with the proconsul, 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, 9 seeking to turn away the proconsul from the faith. Then Saul, (who *is* also called Paul,) filled with the Holy Ghost,

Verse 1. *Manaen, who had been brought up with Herod*—His foster brother, now freed from the temptations of a court.

Verse 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 inducting him to the province for which our Lord had appointed him from the beginning, and which was now revealed to the 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.

Verse 3. *Then having fasted*—Again. Thus they did also, Acts xiv. 23.

Verse 5. *In the synagogues*—Using all opportunities that offered.

Verse 6. *Paphos* was on the western, *Salamis* on the eastern, part of the island.

Verse 7. *The proconsul*—The Roman governor of Cyprus. *A prudent man*—And therefore not overswayed by Elymas, but desirous to inquire farther.

Verse 9. *Then Saul, who is also called Paul*—It is not improbable that, coming now among the Romans, they would naturally adapt his name to their own language; and so called him Paul, instead of Saul. Perhaps the family of the proconsul might be the first who addressed 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.

- 10 fixing his eyes upon him, Said, O full of all guile and all mischief, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
- 11 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 fell upon him; and going
- 12 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
- 14 returned to Jerusalem. And departing from Perga, they came to Antioch in Pisidia, and going into the synagogue
- 15 on the sabbath day they sat down. And after the reading of the Law and the Prophets the chief of the synagogue sent to them, saying, Brethren, if ye have any word of exhortation to the people, speak. Then Paul standing, and waving his hand, said, Ye men of Israel, and ye that fear God,
- 17 hearken. * The God of this people chose our fathers, and

* Isaiah i. 2.

Verse 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 laboured 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.

Verse 11. *And immediately a mist, or dimness within, and darkness without, fell upon him.*

Verse 12. *Being astonished at the doctrine of the Lord*—Confirmed by such a miracle.

Verse 13. *John withdrawing from them returned*—Tired with the fatigue, or shrinking from danger.

Verse 14. *Antioch in Pisidia*—Different from the Antioch mentioned verse 1.

Verse 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.

Verse 16. *Ye that fear God*—Whether proselytes or heathens.

Verse 17. *The God*—By such a commemoration of God's favours to

- raised the people while sojourning in the land of Egypt,
 18 and brought them out of it with an uplifted arm. * And
 he suffered their manners in the wilderness about the space
 19 of forty years. And having destroyed seven nations in the
 land of Canaan, he divided their land to them by lot, about
 20 four hundred and fifty years. And after that he gave *them*
 21 judges, until Samuel the prophet. And afterward they
 desired a king: and God gave them Saul the son of Kish,
 22 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 Jesse, a man after mine own heart, who will do
 all my will.
 23 Of this man's seed hath God according to *his* promise
 24 raised unto Israel a Saviour, Jesus: John having first
 preached before his coming the baptism of repentance to all

* Deut. i. 31.

† 1 Sam. xvi. 12, 13.

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, verse 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.

Verse 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.

Verse 21. *He gave them Saul forty years*—Including the time wherein Samuel judged Israel.

Verse 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.

Verse 24. *John having first preached*—He mentions this as a thing already known to them. And so, doubtless, it was: for it gave so loud

- 25 the people of Israel. * And as John was fulfilling his course, he said, Who think ye that I am? I am not *he*. But, behold, one cometh after me, the shoes of whose feet I am not worthy to loose.
- 26 Men, brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of this
- 27 salvation sent. For they that dwell at Jerusalem, and their rulers, neither knowing him, nor the sayings of the prophets, which are read every sabbath day, have fulfilled *them* in
- 28 condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he might be put to
- 29 death. And when they had fulfilled all things that were written of him, taking *him* down from the tree, they laid
- 30 *him* in a sepulchre. But God raised him from the dead :
- 31 And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the people.
- 32 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 was written also in the

* Luke iii. 16.

an alarm to the whole Jewish nation, as could not but be heard in foreign countries ; at least, as remote as Pisidia.

Verse 25. *His course*—His work was quickly finished, and might therefore well be termed a *course* or race.

Verse 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.

Verse 29. *They fulfilled all things that were written of him*—So far could they go, but no farther.

Verse 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.

Verse 33. *Thou art my Son, this day have I begotten thee*—It is true, he was the Son of God 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.

second psalm, * Thou art my Son, this day have I begotten
 34 thee. And because he raised him up from the dead, no more
 to return to corruption, he spake thus, † I will give you the
 35 sure mercies of David. Wherefore he saith also in another
psalm, ‡ Thou wilt not suffer thy Holy One to see corrup-
 36 tion. Now David, having served the will of God in his gene-
 ration, fell asleep, and was added to his fathers, and saw
 37 corruption: But he whom God raised did not see corruption.
 38 Be it known unto you therefore, men *and* brethren, that
 through this man is preached to you the forgiveness of sins:
 39 And by him every one that believeth is justified from all
 things, from which ye could not be justified by the law of
 40 Moses. Beware therefore, lest that come upon you, which
 41 is spoken in the prophets; || Behold, ye despisers, and won-
 der, and perish: for I work a work in your days, a work which

* Psalm ii. 7. † Isaiah lv. 3. ‡ Psalm xvi. 10. || Hab. i. 5.

Verse 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.

Verse 35. *He saith*—David in the name of the Messiah.

Verse 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 all ages. *Served the will of God*—Why art thou here, thou who art yet in the world? Is it not, that thou also mayest *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.

Verse 39. *Every one that believeth is justified from all things*—Has the actual forgiveness of all his sins, at the very time of his believing. *From which 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.

Verse 40. *Beware*—A weighty and seasonable admonition. No reproof is as yet added to it.

Verse 41. *I work a work which ye will in nowise 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.

ye will in nowise believe, though a man declare it unto you.

42 And when the Jews were going out of the synagogue, the gentiles besought *them* that these words might be spoken on 43 the sabbath between. And when the congregation was broken up, many of the Jews and religious proselytes 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 45 together to hear the word of God. But the Jews, seeing the multitudes, were filled with zeal, and spake against the things 46 spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas speaking boldly said, It was necessary that the word of God should be spoken to you first : but seeing ye thrust it from you, and judge yourselves unworthy 47 of eternal life, 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 be for salvation to the ends 48 of the earth. And the gentiles hearing *it* were glad, and glorified the word of the Lord : and as many as were ordained

* Isaiah xlix. 6.

Verse 42. *When the Jews were going 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.

Verse 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.

Verse 46. *Then Paul and Barnabas speaking boldly said*—Those who hinder others must be publicly reprov'd. *It was necessary*—Though ye are not worthy. He shows 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 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.

Verse 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.

Verse 48. *As many as were ordained to eternal life*—St. Luke does not

49 to eternal life believed. And the word of the Lord was
 50 published through all that country. But the Jews stirred
 up the devout, honourable women, and the chief men of
 the city, and raised a persecution against Paul and Barna-
 51 bas, and cast them out of their coasts. And they shook off
 52 the dust of their feet against them, and went to Iconium.
 And the disciples were filled with joy, and with the Holy
 Ghost.

CHAP. XIV. 1 And in Iconium they went together
 into the synagogue of the Jews, and so spake, that a great
 2 multitude both of the Jews and Greeks believed. 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, and granted signs and wonders to be
 4 done by their hands. But the multitude of the city was
 divided: and part held with the Jews, and part with the
 5 apostles. And when there was an assault both of the gen-
 tiles, and Jews with their rulers, to use *them* despitely,
 6 and to stone them, Being aware *of it* they fled to Lystra
 and Derbe, cities of Lycaonia, and the country round about:
 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

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 power to believe. It is as if he had said, They believed, "whose hearts the Lord opened;" as he expresses it in a clearly parallel 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.

Verse 1. *They so spake*—Persecution having increased their strength.

9 never walked: This man heard Paul speaking: who fixing his eyes upon him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. 10 And he leaped and walked. But the multitude, seeing what Paul had done, lifted up their voice, saying in the Lycaonian language, The gods are come down to us, in the likeness 12 of men. And they called Barnabas, Jupiter; and Paul, 13 Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought bulls and garlands to the gates, and with the multitude would have 14 sacrificed. But when the apostles, Barnabas and Paul, heard *it*, they rent their clothes, and sprang in among the people, 15 crying out, and saying, Men, 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 the heaven and the earth, the sea, and all things that are 16 therein; Who in times past suffered all nations to walk in 17 their own ways. Yet he left not himself without witness,

Verse 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.

Verse 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 Jews 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.

Verse 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.

Verse 14. *They sprang in among the people, crying out*—As in a fire or other sudden and great danger.

Verse 15. *To turn from these vanities*—From worshipping any but the true God. He does not deign to call them gods. *Unto the living God*—Not like these dead idols. *Who made the heaven and the earth, the sea*—Each of which they supposed to have its own gods.

Verse 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.

Verse 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,

in that he did good, giving rain from heaven, and fruitful
18 seasons, filling your hearts with food and gladness. And
with these sayings scarce restrained they the multitude from
sacrificing to them.

19 But there came thither Jews from Antioch and Iconium,
who persuaded the multitude, and having stoned Paul
dragged *him* out of the city, supposing he had been dead.

20 But as the disciples stood round about him he rose and
went into the city: and the next day he departed with

21 Barnabas to Derbe. And having preached the gospel to
that city, and made many disciples, they returned to Lystra,

22 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 king-

23 dom of God. And when they had ordained them presbyters in
every church, and had prayed with fasting, they commended

24 them to the Lord, on whom they had believed. And having
25 passed through Pisidia, they came to Pamphylia, And

having spoken the word in Perga, they went down to
26 Attalia: And thence sailed back to Antioch, from whence
they had been recommended to the grace of God for the

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.*

Verse 19. *Who persuaded the multitude*—Moved with equal ease either to adore or murder him.

Verse 20. *But as the disciples stood round*—Probably after sunset. The enraged multitude would scarce have suffered it in the daytime. *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; especially considering the manner wherein the Jewish malefactors were stoned. The witnesses first threw as large a stone as they could lift, with all possible violence, upon his head, which alone was sufficient to dash the skull in pieces. All the people then joined, as long as any motion or token of life remained.

Verse 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.

Verse 25. Perga and Attalia were cities of Pamphylia.

Verse 26. *Recommended to the grace, or favour, of God for the work which they had fulfilled*—This shows the nature and design of that laying on of hands which was mentioned, Acts xiii. 3.

27 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
 28 the gentiles. And they abode there a long time with the disciples.

CHAP. XV. 1 But certain men coming down from Judea taught the brethren, Except ye be circumcised after
 2 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
 3 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 the gentiles: and
 4 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
 5 had done with 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 them to keep the
 6 law of Moses. And the apostles and elders came together to consider of this matter.

Verse 1. *Coming down from Judea*—Perhaps to supply what they thought Paul and Barnabas had omitted.

Verse 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.

Verse 4. *They were received*—That is, solemnly welcomed.

Verse 5. *But certain Pharisees*—For even believers are apt to retain their former turn of mind, and prejudices derived therefrom. *The law of Moses*—The whole law, both moral and ritual.

- 7 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 them witness, giving the Holy Ghost to them
 9 also, even as to us ; And put no difference between us and
 10 them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke on the neck of the disciples,
 11 which neither our fathers nor we were able to bear ? But we believe that through the grace of the Lord Jesus, we shall be saved, even as they.
- 12 Then all the multitude kept silence, and hearkened to Barnabas and Paul, declaring what miracles and wonders
 13 God had wrought by them among the gentiles. And when they held their peace, James answered, saying, Brethren,
 14 hearken to me : Simon hath declared how God at first visited
 15 the gentiles, to take out of them a people for his name. And

Verse 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.

Verse 8. *God bare them witness*—That he had accepted them, by giving them the Holy Ghost.

Verse 9. *Purifying*—This word is repeated from chap. x. 15. *Their hearts*—The heart is the proper seat of purity. *By faith*—Without concerning themselves with the Mosaic law.

Verse 10. *Now therefore*—Seeing these things are so. *Why tempt ye God*—Why do ye provoke him to anger, by putting so heavy a yoke on their neck ?

Verse 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.

Verse 12. *Miracles and wonders*—By which also what St. Peter had said was confirmed.

Verse 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.

Verse 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.

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: I will build again the ruins thereof, and
 17 will set it up: That the residue of men may seek the Lord, and all the gentiles, on whom my name is called, saith the
 18 Lord, who doeth these things. Known unto God are all his
 19 works from eternity. Wherefore I judge, 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,
 21 and fornication, and things strangled, and blood. For Moses

* Amos ix. 11.

Verse 16. *After this*—After the Jewish dispensation expires. *I will build again the fallen tabernacle of David*—By raising from his seed the Christ, who shall build on the ruins of his fallen tabernacle a spiritual and eternal kingdom.

Verse 17. *The gentiles on whom my name is called*—That is, who are called by my name; who are my people.

Verse 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.

It is observable, he does not speak of God's works in the natural world, (which had been nothing to his present purpose,) but of his dealing 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 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.

Verse 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.

Verse 21. Perhaps the connexion is, To the Jews we need write nothing on these heads. For they hear the law continually.

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 the brethren: Writing thus by their hand; The apostles and elders and the brethren salute the brethren who are of the gentiles in Antioch 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 25 keep the law: whom we commanded not: It seemed good to us, being assembled with one accord, to send to you 26 chosen men with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus 27 Christ. We have sent therefore Judas and Silas, who will 28 also tell *you* the same things by mouth. For it seemed good to the Holy Ghost and to us, that no further burden 29 be laid upon you than these necessary things; To abstain

Verse 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.

Verse 23. *Writing thus and sending it by their hand*—The whole conduct of this affair plainly shows 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's, 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, verse 2, or in the address of the messengers concerning it, verse 4, or in the letter which was written in answer.

Verse 24. *Forasmuch as, &c.*—The simplicity, weightiness, and conciseness of this letter are highly observable.

Verse 26. *Men that have hazarded their lives*—This is spoken of Paul and Barnabas.

Verse 27. *Who will tell you the same things*—Which we have written.

Verse 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.

Verse 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

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
31 assembled the multitude, they delivered the epistle: *Which*
32 having read, they rejoiced for the consolation. And Judas
and Silas, being themselves also prophets, exhorted and con-
33 firmed the brethren with many words. And after they had
tarried a space, they were dismissed with peace by the
34 brethren to the apostles. But it seemed good to Silas to
35 remain there. Paul also and Barnabas abode in Antioch,
teaching and preaching, with many others also, the word of
the Lord.

36 And after certain days Paul said to Barnabas, Let us go again
and visit the brethren in every city where we have preached

eat flesh, he absolutely forbad 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 anathemas! 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.

Verse 35. *Paul and Barnabas abode in Antioch*—And it was during this time that Peter came down from Jerusalem, and that St. Paul withstood him to the face for separating himself from the gentiles, Gal. ii. 11, &c.

Verse 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 inquiry in every ecclesiastical visitation? Reader, how dost thou do?

37 the word of the Lord, *and see* how they do. And Barnabas
 38 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
 39 them to the work. And there was a sharp contention, so
 that they parted from each other; and Barnabas taking
 40 Mark with him sailed away to Cyprus; But Paul having
 chose Silas departed, being recommended by the brethren to
 41 the grace of God. And he went through Syria and Cilicia,
 XVI. 1 confirming the churches. And he came down to Derbe
 and Lystra: And, behold, a certain disciple was there,
 named Timotheus, the son of a certain Jewess that believed;
 2 but his father *was* a Greek: Who was well reported of by
 3 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
 4 knew his father, that he was a Greek. And as they went
 through the cities, they gave them the decrees, which were

Verse 37. *Barnabas counselled to take John*—His kinsman.

Verse 38. *But Paul thought it 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.

Verse 39. *And there was a sharp contention*—Literally, a paroxysm, or fit of a fever. But 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 sailed away to Cyprus*—Forsaking the work in which he was engaged, he went away to his own country.

Verse 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; Philemon 24; 2 Tim. iv. 11.

Verse 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.

made by the apostles and elders that were at Jerusalem, to
5 keep. And the churches were established in the faith, and
increased in number daily.

6 And having gone through Phrygia and the region of Gala-
tia, being forbid by the Holy Ghost to preach the word in
7 Asia, Coming to Mysia, they attempted to go to Bithynia:
8 but the Spirit suffered them not. And passing by Mysia
9 they came down to Troas. And a vision appeared to Paul
by night; A man of Macedonia stood and entreated him,
10 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
11 to preach the gospel to them. Sailing therefore from Troas,
we ran with a straight course to Samothracia, and the next
12 day to Neapolis; And from thence to Philippi, which is the
first city of that part of Macedonia, *and* a colony.

Verse 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 by an inward dictate. *To speak as yet in the proconsular Asia*, the time for it not being come.

Verse 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.

Verse 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 the country, and representing the inhabitants of it. *Help us*—Against Satan, ignorance, and sin.

Verse 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 show the like amiable modesty.

Verse 11. *We ran with a straight course*—Which increased their confidence that God had called them.

Verse 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.

- 13 And we abode in that city certain days. And on the sabbath we went out of the gate by a river side, where prayer was wont to be made; and sitting down we spake to the
- 14 women who were come together. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, heard: whose heart the Lord opened to
- 15 attend to the things which were spoken by Paul. And when she was baptized, and her family, she entreated *us*, saying, Since ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.
- 16 And as we were going to prayer a certain damsel possessed by a spirit of divination met us, who brought her masters
- 17 much gain by divining: She following after Paul and us cried out, saying, These men are servants of the most high
- 18 God, who declare to you the 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 come out of her. And he came out the same
- 19 hour. But when her masters saw that the hope of their gain was gone, laying hold of Paul and Silas they dragged *them*

Verse 13. *We went out of the gate*—The Jews usually held their religious assemblies (either by choice or constraint) at a distance from the heathens. *By a 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.

Verse 14. *A worshipper 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.

Verse 15. *She was baptized and her family*—Who can believe, that in so many families 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 entreated 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.

Verse 17. *These men are*—A great truth; but St. Paul did not need, nor would accept of, such testimony.

Verse 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.

20 into the marketplace to the magistrates, And having brought
 them to the pretors they said, These men, being Jews,
 21 exceedingly trouble our city, And teach customs, which it is
 not lawful for us, being Romans, to receive, neither to
 22 observe. And the multitude rose up together against them :
 and the pretors tearing off their garments commanded to
 23 beat *them* with rods. And when they had laid many stripes
 upon them, they cast *them* into prison, charging the jailor
 24 to keep them safely : Who, having received such a charge,
 thrust them into the inner prison, and secured their feet in
 25 the stocks. But at midnight Paul and Silas, having prayed,
 26 sung an hymn to God : and the prisoners heard them. And
 suddenly there was a great earthquake, so that the founda-
 tions of the prison were shaken : and immediately all the
 doors were opened, and every one's bands were loosed.
 27 And the jailor awaking out of his sleep, and seeing the doors
 of the prison opened, drew his sword, and was going to kill
 28 himself, supposing the prisoners were fled. But Paul cried
 with a loud voice, saying, Do thyself no harm : for we are
 29 all here. Then he called for lights, and sprang in, and

Verse 20. *Being Jews*—A nation peculiarly despised by the Romans.

Verse 21. *And teach customs which it is not lawful 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.

Verse 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.

Verse 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.

Verse 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.

Verse 28. *But Paul cried*—As they were then all 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.

- 30 trembling fell down before Paul and Silas, 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
 32 saved, and thy household. And they spake the word of the
 33 Lord to him, and to all 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 household.
 34 And having brought them up into his house he set a table before them, and rejoiced, believing in God with his whole family.
 35 And when it was day the pretors sent the serjeant, saying,
 36 Let those men go. And the jailor told Paul, The magistrates have sent to let you go : now therefore depart, and go
 37 in peace. But Paul said to them, They have beaten us publicly 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 afraid, when they heard that they were Romans.
 39 And they came and comforted them ; and conducting *them*
 40 out requested that they would depart from the city. And

Verse 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.

Verse 31. *Thou shalt be saved, and thy household*—If ye believe. They did so, and were saved.

Verse 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.

Verse 34. *He set a table before them, and rejoiced*—Faith makes a man joyful, prudent, liberal.

Verse 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 !

Verse 37. *They have beaten us publicly, being Romans*—St. Paul does not always plead this privilege. But in a country where they were entire 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.

Verse 40. *When they had seen the brethren, they comforted them 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.

CHAP. XVII. 1 And having journeyed through Amphipolis and Apollonia they came to Thessalonica, where there
 2 was a synagogue of the Jews. And Paul, according to his custom, went in to them, and three sabbath days discoursed
 3 with them from the scriptures, Opening *them* and evincing that Christ ought to suffer, and to rise from the dead; and that this is the Christ, *even Jesus*, whom I declare unto you.
 4 And some of them believed, and were joined to Paul and Silas; and a great number of the devout Greeks, and not a
 5 few of the principal women. But the Jews who believed not, filled with zeal, taking to them some of the mean and profligate

departed—Though many circumstances now invited their stay, yet they 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.

Verse 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, Acts xx. 5, 6. After this he constantly uses it to the end of the history. Amphipolis and Apollonia were cities of Macedonia.

Verse 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.

Verse 4. *Of the chief women not a few*—Our Freethinkers 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.

- gate fellows, and making a mob, set all the city in an uproar, and assaulting the house of Jason sought to bring them out
 6 to the people. 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 upside down are come
 7 hither also; Whom Jason hath privately received; and all these men act contrary to the decrees of Cæsar, saying that
 8 there is another king, *one* Jesus. And they alarmed the multitude and the rulers of the city, when they heard these
 9 things. However, having taken security of Jason and of the rest, they let them go,
 10 But the brethren immediately sent away Paul and Silas by night to Berea: who coming *thither* went into the syna-
 11 gogue 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 were
 12 so. Therefore many of them believed; and of the Grecian women of considerable rank, and of the men, not a few.
 13 But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea also, they came
 14 thither likewise, and stirred up the multitude. 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 provoked within him, seeing the city wholly given to
 17 idolatry. He therefore discoursed in the synagogue to the Jews, and the devout persons, and in the marketplace daily
 18 to those whom he met with. Then some of the Epicurean

Verse 11. *These were more ingenuous*—Or generous. 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.

Verse 12. *Many of them*—Of the Jews. *And of the Grecian women*—Who were followed by their husbands.

Verse 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.

Verse 18. *Some of the Epicurean and Stoic philosophers*—The Epicureans entirely denied a providence, and held the world to be the effect of mere

and Stoic philosophers encountered him. And some said, What would this babbler say? others, He seemeth to be a proclaimer of strange gods: because he preached to them 19 Jesus, and the resurrection. And they took him, and brought him to the Areopagus, saying, May we know what this new 20 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 sojourning there spent their time in nothing else, but telling or hearing some new thing.)
22 Then Paul standing in the midst of the Areopagus said,

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. It is 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 babbler say*—Such is the language of natural reason, full of, and satisfied with, itself. Yet even here St. Paul had some fruit; though nowhere 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 twenty-third 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.

Verse 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.

Verse 21. *And the strangers sojourning there*—And catching the distemper of them. *Some new thing*—The Greek word signifies some *newer* thing. New things quickly grew cheap, and they wanted those that were newer still.

Verse 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.

Ye men of Athens, I perceive that ye are greatly addicted
 23 to the worship of invisible powers. For as I passed along,
 and beheld the objects of your worship, I found an altar on
 which was inscribed, **TO THE UNKNOWN GOD.**
 Him therefore whom ye worship without knowing him, I
 24 proclaim unto you. God who made the world and all things
 therein, being the Lord of heaven and earth, dwelleth not in
 25 temples made with hands; Neither is he served by men's
 hands, as though he needed anything, he himself giving to
 26 all life, and breath, and all things; And he hath made
 of one blood the whole nation of men to dwell on all the face
 of the earth, having determined the times before appointed,
 27 and the bounds of their habitation; That they might seek
 God, if haply they might feel after him, and find him,

I perceive—With what clearness and freedom does he speak! Paul against Athens.

Verse 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.

Verse 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.

Verse 25. *Neither is he served as though he needed anything*—Or person, the Greek word equally takes in both. *To all*—That live and breathe. *Life*—In him we live. *And breath*—In him we move. By breathing, life is continued. I breathe this moment; the next is not in my power. *And all things*—For in him we are. So exactly do the parts of this discourse answer each other.

Verse 26. *He hath made of one blood the whole nation of men*—By this expression the apostle showed them, in the most unaffected manner, that though he was a Jew, he was not enslaved 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, showing the highest wisdom of the disposer, superior to all human counsels. *And the bounds of their habitation*—By mountains, seas, rivers, and the like.

Verse 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 that low knowledge of God.

28 though he be not far from every one of us: For in him we live, and move, and have our being; as certain likewise of your own poets have said, For we are also his offspring.
 29 Being then the offspring of God, we ought not to think the Godhead is like gold, or silver, or stone, graven by art and
 30 contrivance of man. The times of ignorance, indeed, God overlooked; but he now commandeth all men everywhere to
 31 repent: Because he hath appointed a day, in which he will

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 afar off.

Verse 28. *In him*—Not in ourselves. *We live, and move, and have our being*—This denotes his necessary, intimate, and most efficacious 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.

Verse 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.

Verse 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 everywhere 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?

Verse 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

judge the world righteously by the man whom he hath ordained; *whereof* he hath given assurance to all *men*, in
 32 that he hath raised him from the dead. And when they
 heard of the resurrection from the dead, some mocked: but
 33 others said, We will hear thee again concerning this. So
 34 Paul departed from among them. Howbeit some clave to
 him, and believed: among whom *was* even Dionysius the
 Areopagite, and a woman named Damaris, and others with
 them.

CHAP. XVIII. 1 After these things Paul departing from
 2 Athens came to Corinth. And finding a certain Jew named
 Aquila, born in Pontus, lately come from Italy, with Priscilla
 his wife, (because Claudius had commanded all the
 3 Jews to depart from Rome,) he went to them. And as he
 was of the same trade, he abode with them, and wrought:
 4 for they were tentmakers by trade. And he discoursed in
 the synagogue every sabbath, and persuaded the Jews and
 Greeks.

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.

Verse 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.

Verse 33. *So Paul departed*—Leaving his hearers divided in their judgment.

Verse 34. *Among whom was even Dionysius the Areopagite*—One of the judges of that court; on whom some spurious writings have been fathered in later ages, by those who were fond of high-sounding nonsense.

Verse 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.

Verse 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.

Verse 3. *They were tentmakers 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.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews
 6 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
 7 pure: from henceforth I will go 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
 9 Corinthians hearing believed, and were baptized. Then the Lord said to Paul by a vision, in the night, Fear
 10 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
 11 have much people in this city. And he continued there a year and six months, teaching the word of God among them.

Verse 5. *And when Silas and Timotheus were come from Macedonia*—Silas seems to have stayed a considerable time at Berea; but Timotheus had come to the apostle while he was at Athens, and been sent by him to comfort and confirm the church at Thessalonica, 1 Thess. iii. 1—5. But now at length both Silas and Timotheus came to the apostle at Corinth. *Paul was pressed in spirit*—The more, probably, from what Silas and Timotheus 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.

Verse 6. *He shook his raiment*—To signify, he would from that time refrain from 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.

Verse 7. *He went into the house of one named Justus*—A gentile, and preached there; though probably he still lodged with Aquila.

Verse 8. *And many hearing*—The conversation of Crispus, and the preaching of Paul.

Verses 9, 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.

Verse 11. *He continued there a year and six 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.

- 12 But when Gallio was proconsul of Achaia, the Jews
 made an assault with one consent upon Paul, and brought
 13 him to the judgment-seat, Saying, This *fellow* persuadeth
 14 men to worship God contrary to the law. 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,
 15 reason 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* ;
 16 for I will be no judge of these matters. And he drove
 17 them away from the judgment-seat. 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 ; having shaved his head at Cenchrea :
 19 for he had a vow. And he came to Ephesus, and left them
 there : but he himself going into the synagogue reasoned
 20 with the Jews. But though they entreated *him* to tarry
 21 longer with them, he consented not ; But took his leave
 of them, saying, I must by all means keep the approaching

Verse 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 easiness of his behaviour. Yet one thing he lacked ! But he knew it not, and had no concern about it.

Verse 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 singularity, among a thousand others, in the Christian religion, that human reason, curious as it is in all other things, abhors to inquire into it.

Verse 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.

Verse 18. *Paul 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, Acts xxi. 24 ; Num. vi. 18. *At Cenchrea*—A sea-port town, at a small distance from Corinth.

Verse 21. *I must by all means keep the feast at Jerusalem*—This was not

feast at Jerusalem : but I will return to you again, if God
 22 will. And he set sail from Ephesus. And landing at
 Cesarea he went up, and saluted the church, and went down
 23 to Antioch. And having spent some time *there*, he departed,
 and went through 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 man, mighty in the scriptures, came to Ephesus.
 25 This man had been instructed in the way of the Lord ; and
 being fervent in spirit, he spake and taught diligently the
 26 things of Jesus, knowing only the baptism of John. And he
 spake boldly in the synagogue : and Aquila and Priscilla
 hearing him took him to their house, and explained to him
 27 the way of God more perfectly. And when he was desirous
 to go over to Achaia, the brethren wrote, exhorting the dis-
 ciples to receive him : who, being come thither, greatly

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, Acts xix. 1.

Verse 22. *And landing at Cesarea 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.

Verse 23. *He went over the country of Galatia and Phrygia*—It is supposed, spending about four years therein, including the time he stayed at Ephesus.

Verse 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 fervour of spirit.

Verse 25. *This man had been instructed*—Though 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.

Verse 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*.

Verse 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 peculiar gift which he

28 helped through grace them that had believed. For he earnestly debated with the Jews in public, showing by the scriptures that Jesus was the Christ.

CHAP. XIX. 1 Now while Apollos was at Corinth, Paul having passed through the 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 Holy Ghost. He said to them, Into what then were ye baptized? And they said, Into John's baptism. 4 And Paul said, John baptized with the baptism of repentance, telling the people to believe on him that was to 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 7 with tongues, and prophesied. And they were in all about 8 twelve men. And going into the synagogue he spake boldly for three months, discoursing and persuading the things concerning the kingdom of God. But when some were hardened

had received. And he was better able to convince the Jews than to convert the heathens.

Verse 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.

Verse 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.

Verse 3. *Into what were ye baptized*—Into what dispensation? to the sealing of what doctrine? *Into John's baptism*—We were baptized by John, and believe what he taught.

Verse 4. *John baptized*—That is, the whole baptism and preaching of John pointed at Christ. After this John is mentioned no more in the New Testament. Here he gives way to Christ altogether.

Verse 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.

Verse 9. *The way*—The Christian way of worshipping God. *He departed*—Leaving them their synagogue to themselves. *Discoursing daily*—Not

and believed not, but spake reproachfully of the way before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of one Tyrannus.

10 And this was done for the space of two years ; so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord.

11 And God wrought special miracles by the hands of Paul :

12 So that handkerchiefs or aprons were carried from his body to the sick, and the diseases departed from them, and the

13 evil spirits came out of them. And some of the vagabond Jews, exorcists, undertook to name the name of the Lord Jesus over those who had evil spirits, saying, We adjure

14 you by Jesus whom Paul preacheth. And there were seven

15 sons of one Sceva, a Jewish chief priest, who did this. But the evil spirit answering said, Jesus I know, and Paul I

16 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

17 house naked and wounded. And this was known to all both Jews and Greeks dwelling at Ephesus ; and fear fell on them

18 all, and the name of the Lord Jesus was magnified. And

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.

Verse 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, Acts xvi. 6 ; but now the time was come.

Verse 11. *Special miracles*—Wrought in a very uncommon manner.

Verse 12. *Evil spirits*—Who also occasioned many of those diseases which yet might appear to be purely natural.

Verse 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 divine 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.

Verse 17. *And the name of the Lord Jesus was magnified*—So that even the malice of the devil wrought for the furtherance of the gospel.

Verse 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.

many of those who believed came, confessing, and openly
 19 declaring their deeds. Many also of those who had practised
 curious arts, bringing their books together, burned them
 before all men: and they computed the value of them, and
 20 found it fifty 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 I have been there, I must see Rome also.

22 And having sent two of those who ministered to him, Timothy
 and Erastus, to Macedonia, he himself stayed in Asia
 23 for a season. And about that time there arose no small
 24 tumult concerning the way. For a man named Demetrius,
 a silversmith, who made silver shrines of Diana, procured no
 25 small gain to the artificers; Whom having gathered together
 with the workmen employed in such things, he said, Sirs, ye
 26 know that our maintenance arises from this occupation. But

Verse 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, it is no wonder the books which taught them should bear a great price. *Bringing their books together*—As it were by common consent. *Burned 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.

Verse 20. *So powerfully did the word of God grow*—In extent. *And prevail*—In power and efficacy.

Verse 21. *After these things were ended*—Paul sought not to rest, but pressed on as if he had yet done nothing. He is already possessed of Ephesus and Asia. He purposes for Macedonia and Achaia. He has his eye upon Jerusalem; then upon Rome; afterwards on Spain, Romans xv. 24. No Cæsar, 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.

Verse 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 silversmiths.

Verse 25. *The workmen*—Employed by him and them.

Verse 26. *Saying, that they are not gods, which are made with hands*—This manifestly shows 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.

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 hands : So that there is danger not only that this our craft should come into disgrace ; but also that the temple of the great goddess Diana should be despised, and her majesty destroyed, whom all Asia and the world worshippeth.

27 And hearing *this*, they were filled with rage, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion : and they rushed with one accord into the theatre, dragging with them Caius and Aristarchus, men of Macedonia, Paul's fellow-travellers. And when Paul would have gone in to the people, the disciples would not suffer him. And some also of the principal officers of Asia, being his friends, sent to him, and desired that he would not venture himself into the theatre. Some therefore cried one thing, and some another : for the assembly was confused ; and the greater 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

Verse 27. *There is danger, not only that this our craft, trade, should come into disgrace, but also that the temple of the great goddess Diana should be despised*—No wonder a discourse should make so deep an impression, which was edged both by interest and superstition. *The great goddess* was one of the standing titles of Diana. *Her majesty destroyed*—Miserable majesty, which was capable of being thus destroyed ! *Whom all Asia and the world*—That is, the Roman empire. *Worshippeth*—Although under a great variety of titles and characters. But the multitude of those that err does not turn error into truth.

Verse 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 Caius 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.

Verse 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.

Verse 31. *The principal officers of Asia*—The Asian priests who presided over the public games, which they were then celebrating in honour of Diana.

Verse 32. *The greater part did not know for what they were come together*—Which is commonly the case in such assemblies.

Verse 33. *And they thrust forward*—Namely the artificers and workmen. *Alexander*—Probably some well-known Christian whom they saw in the

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,
 35 Great *is* Diana of the 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
 worshipper of the great Diana, and of the *image* which fell
 36 down from Jupiter? Seeing then these things cannot be
 37 denied, ye ought to be quiet, and to do nothing rashly. For
 ye have brought these men, who are neither robbers of temples,
 38 nor blasphemers of your goddess. If then Demetrius and
 the artificers that are with him have a charge against any one,
 the courts are held, and there are proconsuls; let them implead
 39 one another. But if ye inquire anything concerning other
 40 matters, it shall be determined in a lawful assembly. And
 indeed we are in danger to be questioned for sedition, con-
 cerning this day; there being no cause whereby we can
 41 account for this concourse. And having said these things, he
 dismissed the assembly.

CHAP. XX. 1 And after the tumult was ceased, Paul hav-
 ing called the disciples to him, and exhorted *them*, departed to

crowd. *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.

Verse 34. *But when they knew that he was a Jew*—And consequently an
 enemy to their worship of images.

Verse 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 hea-
 ven. 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.

Verse 37. *Nor blasphemers of your goddess*—They simply declared the
 One God, and the vanity of idols in general.

Verse 38. *There are proconsuls*—One in every province. There was
 one at Ephesus.

Verse 39. *In a lawful assembly*—In such a regular assembly as has
 authority to judge of religious and political affairs.

Verse 40. *This concourse*—He wisely calls it by an inoffensive name.

Verse 1. *After the tumult was ceased*—So Demetrius gained nothing.
 Paul remained there till all was quiet.

2 go into Macedonia. And having gone through those parts, and exhorted them with much discourse, he came into
 3 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 through Macedonia. And there accompanied him to Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Caius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before stayed for us at Troas. And
 6 we set sail from Philippi after the days of unleavened bread, and came to them at Troas in five days; where we abode
 7 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
 9 room where they were assembled. And a certain young man, named Eutychus, sitting in the window, fell into a deep sleep: and as Paul still continued his discourse, being overpowered with sleep, he fell down from the third story,
 10 and was taken up dead. And Paul went down, and fell on him; and taking *him* in his arms, said, Be not troubled;
 11 for his life is in him. And going up again, and having broken bread, he conversed long with them, even till break of day,
 12 and so departed. And they brought the young man alive,

Verse 2. *He came into Greece*—That part of it which lay between Macedonia and Achaia.

Verse 3. *An ambush being laid for him*—In his way to the ship.

Verse 4. *To Asia*—There some of them left him: but Trophimus went with him to Jerusalem, Acts xxi. 29; Aristarchus, even to Rome, xxvii. 2.

Verse 6. *We set sail*—St. Luke was now with St. Paul again, as we learn from his manner of expressing himself.

Verse 7. *To break bread*—That is, to celebrate the Lord's supper. *Continued his discourse*—Through uncommon fervour of spirit.

Verse 8. *There were many lamps in the room where they were assembled*—To prevent any possible scandal.

Verse 9. *In the window*—Doubtless kept open, to prevent heat both from the lamps and the number of people.

Verse 10. *Paul fell on him*—It is observable, our Lord never used this gesture: but Elijah and Elisha did, as well as Paul. *His life is in him*—He is alive again.

Verse 11. *So departed*—Without taking any rest at all.

Verse 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

- 13 and were not a little comforted. But we going before into the ship sailed to Assos, where we were to take up Paul :
 14 for so he had appointed, being himself to go on foot. And when he met us at Assos, we took him up, and came to
 15 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 to
 16 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
 18 the elders of 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 the first day I came into Asia,
 19 Serving the Lord with all humility, and with tears, and

were, to dream awake, have slept the sleep of eternal death, and fallen to rise no more !

Verse 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.

Verse 14. *Mitylene*—Was a city and port of the isle Lesbos, about seven miles distant from the Asiatic coast.

Verse 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.

Verse 17. *Sending to Ephesus, he called the elders of the church*—These are called bishops in the twenty-eighth 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.

Verse 18. *Ye know*—Happy is he who can thus appeal to the conscience of his hearers.

Verse 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, verse 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, verse 24. The same person may be “sorrowful, yet always rejoicing.”

trials which befel me through the ambushes of the Jews :
 20 *And* that I have withheld nothing which was profitable, but
 have preached to you, and taught you publicly, and from
 21 house to house, Testifying both to Jews and Greeks repentance
 towards God, and faith in the Lord Jesus Christ.
 22 And now, being bound by the Spirit, I go to Jerusalem,
 23 not knowing the things that shall befel me there : Save that
 the Holy Ghost testifieth to me in every city, saying that
 24 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 Jesus, to testify the gospel of the
 25 grace of God. And now I know that ye all among whom I
 have conversed, proclaiming the kingdom of God, shall see
 26 my face no more. Wherefore I take you to record this day,
 27 that I *am* pure from the blood of all *men*. For I have not
 28 shunned to declare unto you all the counsel of God. Take
 heed therefore to yourselves, and to the whole flock, in
 which the Holy Ghost hath made you overseers, to feed the
 church of God, which he hath purchased with his own

Verse 20. *I have preached*—Publicly. *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 !

Verse 21. *Repentance toward God*—The very first motion of the soul toward God is a kind of repentance.

Verse 22. *Bound by the Spirit*—Strongly impelled by him.

Verse 23. *Save that*—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.

Verse 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.

Verse 25. *Ye shall see my face no more*—He wisely inserts this, that what follows might make the deeper impression.

Verse 27. *For I have not shunned*—Otherwise, if any had perished, their blood would have been on his head.

Verse 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

29 blood. For I know this, that after my departure grievous
 30 wolves will enter in among you, not sparing the flock. Yea,
 from among yourselves men will arise, speaking perverse
 31 things, to draw 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
 33 you an inheritance among all them that are sanctified. I have
 34 coveted no man's silver, or gold, or apparel. Yea, you
 yourselves know, that these hands have ministered to my
 35 necessities, and to them that were with me. I have showed

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.

Verse 29. *Grievous wolves*—From without; namely, false apostles. They had not yet broke in on the church at Ephesus.

Verse 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.

Verse 31. *I ceased not to warn every one, night and day*—This was watching indeed! Who copies after this example?

Verse 32. *The word of his grace*—It is the grand channel of it, to believers as well as unbelievers. *Who is able to build you up*—To confirm and increase your faith, love, holiness. God can thus build us up, without any instrument. 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 all them that are sanctified*—And so made meet for it. A large number of these Paul doubtless knew, and remembered before God.

Verse 33. *I have coveted*—Here the apostle begins the other branch of his farewell discourse, like old Samuel, 1 Sam. xii. 3, taking his leave of the children of Israel.

Verse 34. *These hands*—Callous, as you see, with labour. Who is he that envies such a bishop or archbishop as this?

Verse 35. *I have showed 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 weak*—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.

you all things, that thus labouring ye ought to help the weak, and to remember the word of the Lord Jesus, that he
 36 himself said, It is happier to give than to receive. And
 having said these things, he kneeled down, and prayed with
 37 them all. And they all wept sore, 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.

CHAP. XXI. 1 And when we were torn away from
 them, and had set sail, we ran with a straight course to
 Coos, and the next day to Rhodes, and thence to Patara :
 2 And finding a ship passing over to Phenicia, we went
 3 aboard, 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 to unload her
 4 burden. And finding disciples, we tarried there seven days :
 who told Paul by the Spirit, not to go up to Jerusalem.
 5 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 kneeling down on the sea
 6 shore we prayed. And having embraced each other, we took

Verse 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.

Verse 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 !

Verse 1. *And when we were torn away from them*—Not without doing violence both to ourselves and them.

Verse 3. *We landed at Tyre*—That there should be Christians there was foretold Psalm lxxxvii. 4. What we read in that Psalm of the Philistines and Ethiopians also may be compared with Acts viii. 40 ; xxvii. 4.

Verse 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 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.

- 7 ship, and they returned home. And having finished *our*
 voyage, we came from Tyre to Ptolemais, and saluting the
 8 brethren, we abode with them one day. And the next day
 we departed, and came to Cesarea: and entering into the
 house of Philip the evangelist, who was *one* of the seven,
 9 we abode with him. And he had four daughters, virgins,
 10 who were prophetesses. And as we tarried many days, a
 certain prophet, named Agabus, came down from Judea.
 11 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
 12 is, and deliver *him* into the hands of the gentiles. And
 when we heard these things, both we, and they of the place,
 13 besought 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 Jeru-

Verse 7. *Having finished our voyage*—From Macedonia, Acts xx. 6. *We came to Ptolemais*—A celebrated city on the sea coast, anciently called Accos. It is now, like many other once noble cities, only an heap of ruins.

Verse 8. *We came to Cesarea*—So called from a stately temple which Herod the Great dedicated there to Augustus Cæsar. 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, Acts viii. 5, 26, 40. It is 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.

Verse 10. *A certain prophet came*—The nearer the event was, the more express were the predictions which prepared Paul for it.

Verse 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, Acts xxiii. 33.

Verse 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 had the force of a command. They did not know this.

Verse 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.

- 14 salem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
- 15 And after these days we took up our carriages, and went
16 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
18 received us gladly. And the next day Paul went in with us
19 to James; and all the elders were present. And having saluted them, he gave them a particular account of those things which God had done among the gentiles by his
20 ministry. And having heard *it*, they glorified God, and said to him, Thou seest, brother, how many thousands of believing Jews there are; and they are all zealous for the law:
21 But they have been informed concerning thee, that thou teachest the Jews who are among the gentiles to apostatize

Verse 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.

Verse 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, Acts xxiv. 17.

Verse 16. *And 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.

Verse 18. *Paul went in with us*—That it might appear, we are all of one mind. *To James*—Commonly called the Lord's brother; the only apostle then presiding over the churches in Judea.

Verse 20. *They are all zealous for the law*—For the whole Mosaic dispensation. How astonishing is this! Did none of the apostles, beside St. Paul, know that this dispensation was now abolished? And if they did both know and testify this, how came their hearers not to believe them?

Verse 21. *They have been informed concerning thee, that thou teachest the Jews not to circumcise their children, nor to walk after the customs*—Of the Mosaic 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, Acts 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 know this! or, that if they did, they did not openly testify it, at all hazards, to every Jewish convert in Jerusalem!

from Moses, telling them not to circumcise *their* children,
 22 nor to walk after the customs. What is it therefore? the
 multitude must needs come together: for they will hear
 23 that thou art come. Therefore do this that we say to thee:
 there are with us four men who have a vow on them;
 24 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
 25 the law. As touching the gentiles that believe, we have
 written and determined that they should observe no such
 thing, save only that they keep themselves from what is
 offered to idols, and from blood, and from what is strangled,
 26 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
 27 the offering should be offered for every one of them. And
 when the seven days were about to be accomplished, the Jews

Verse 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.

Verse 23. *Therefore*—To obviate their prejudice against thee. *Do this that we say to thee*—Doubtless they meant this advice well: but could Paul follow it in godly sincerity? Was not the yielding so far to the judgment of others, too great a deference to be paid to any mere men?

Verse 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 Mosaic law; neither need any of you. Yea, Peter 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,” Acts xi. 3, which the law utterly forbids.

Verse 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 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, Num. vi. 13.

Verse 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.

that were from Asia, seeing him in the temple, stirred up all
 28 the multitude, 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
 29 this holy place. (For they had before seen Trophimus the
 Ephesian with him in the city, whom they supposed Paul
 30 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.

31 And as they went about to kill him, word came to the tri-
 bune of the cohort, that all Jerusalem was in an uproar.
 32 Who immediately took soldiers and centurions, and ran down
 to them: and when they saw the tribune and the soldiers,
 33 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.

Verse 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.

Verse 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.

Verse 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.

Verse 33. *Then the tribune*—Having made his way through the multitude. *Came near and took him*—And how many great ends of Providence 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, Acts xxii. 22; yea, and that in those places, to which otherwise he could have had no access, verse 40. *And commanded him to be bound with two chains*—Taking it for granted, he was some notorious

34 But some among the multitude cried out one thing, some another : and when he could not know the certainty for the
 35 tumult, he commanded him to be carried into the castle. But when he came upon the stairs, he was borne of the soldiers,
 36 through the violence of the multitude. For the throng
 37 of people followed after, crying, Away with him. And as Paul was about to be brought into the castle, he said to the
 38 tribune, May I speak to thee? Who said, Canst thou speak
 39 Greek? Art not thou that Egyptian, who before these days madest an uproar, and leddest out four thousand murderers
 40 into the wilderness? But Paul said, I am a man who am a Jew of Tarsus, in Cilicia, a citizen of no mean city : and, I
 40 beseech thee, give me leave to speak to the people. And when he had given him leave, Paul standing on the stairs waved
his hand to the people. And a great silence being made, he
 XXII. 1 spake to them in the Hebrew tongue, saying, Brethren,
 2 and fathers, hear ye now my defence unto you. (And when they heard that he addressed them in the Hebrew tongue,
 3 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

offender. And thus the prophecy of Agabus was fulfilled, though by the hands of a Roman.

Verse 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 porticoes joined, to each of which there were stairs descending from it.

Verse 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.

Verse 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.

Verse 40. *In the Hebrew tongue*—That dialect of it which was then commonly spoken at Jerusalem.

Verse 1. *Hear ye now my defence*—Which they could not hear before for the tumult.

Verse 3. *I am verily*—This defence answers all that is objected, Acts xxi. 28. As there, so here also, mention is made of the person of Paul, verse 3 ; of the people and the law, verses 3, 5, 12 ; of the temple, verse 17 ; of teaching all men, verses 15—17, 21 ; and of the truth of his doctrine,

feet of Gamaliel, accurately instructed in the law of our fathers, and was zealous toward God, as ye are all this day.
 4 And I persecuted this way to death, binding and deliver-
 5 ing into prisons both men and women. 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
 6 Damascus, to bring them who were there bound to Jerusa-
 6 lem, to be punished. But as I journeyed, and drew near to
 Damascus, about noon suddenly there shone from heaven a
 7 great light round about me. And I fell to the ground, and
 heard a voice saying to me, Saul, Saul, why persecutest thou
 8 me? And I answered, Who art thou, Lord? And he said
 to me, I am Jesus of Nazareth, whom thou persecutest.
 9 And they that were with me saw the light, and were terrified;
 10 but they did not hear the voice of him 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
 11 of 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

verse 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 wise and merciful purposes, in the defence and propagation of Christianity.

Verse 4. *And I persecuted this way*—With the same zeal that you do now. *Binding both men and women*—How much better was his condition now he was bound himself?

Verse 5. *The high priest is my witness*—Is able to testify. *The brethren*—Jews: so this title was not peculiar to the Christians.

Verse 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.

Verse 9. *They did not hear the voice*—Distinctly; but only a confused noise.

them that were with me, I came into Damascus. And one
 12 Ananias, a devout man according to the law, well reported
 13 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
 15 that Just One, and hear the voice of his mouth. For thou
 shalt be his witness to all men of what thou hast seen and
 16 heard. And now why tarriest thou? arise, and be baptized,
 and wash away thy sins, calling on the name of the Lord.
 17 And when I was returned to Jerusalem, and was praying in
 18 the temple, I was in a trance; And saw him saying to me,
 Make haste, and depart quickly out of Jerusalem: for they
 19 will not receive thy testimony concerning me. And I said,
 Lord, they know that I imprisoned, and beat in every syna-
 20 gogue, them that believed on thee: And when the blood
 of thy martyr Stephen was shed, I also was standing by,
 and consenting, and kept the garments of them that slew
 21 him. But he said to me, Depart: for I will send thee far
 off to the gentiles.

Verse 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.

Verse 16. *Be baptized, and wash away thy sins*—Baptism, administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means.

Verse 17. *When I was returned to Jerusalem*—From Damascus. *And was praying in the temple*—Whereby he shows 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.

Verse 18. *And I saw him*—Jesus. *Saying to me, Depart quickly out of Jerusalem*—Because of the snares laid for thee; and in order to preach where they will hear.

Verse 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, it is impossible for any to resist such evidence. But experience makes him wiser, and shows that wilful unbelief is proof against all truth and reason.

Verse 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 sins. He confesses them, and is humbled for them, all the days of his life.

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
 23 it is not fit that he should live. And as they cried out, and
 24 rent their garments, and cast 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 know for
 25 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 lawful for you to scourge a Roman, even
 26 uncondemned? The centurion hearing *it* went and told the tribune, saying, Consider what thou art about to do: for
 27 this man is a Roman. Then the tribune came, and said to
 28 him, Tell me, art thou a Roman? He said, Yea. And the tribune answered, I purchased this freedom with a great
 29 sum of money. 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 *his* bonds, and commanded the chief priests and all the council

Verse 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.

Verse 23. *They rent their garments*—In token of indignation and horror at this pretended blasphemy. *And cast dust into the air*—Through vehemence of rage, which they knew not how to vent.

Verse 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.

Verse 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.

Verse 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, 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.

to come, and bringing Paul down set him before them.
 XXIII. 1 And Paul earnestly beholding the council said,
 Brethren, I have lived in all good conscience before God
 2 till this day. And Ananias the high priest commanded them
 3 that stood by to smite him on the mouth. Then said Paul
 to him, God is about to smite thee, thou whited wall: for
 sittest thou to judge me according to the law, and com-
 4 mandest me to be smitten contrary to the law? But they
 5 that stood by said, Revilest thou God's high priest? Then
 said Paul, I was not aware, brethren, that it was the high
 priest: for it is written, * Thou shalt not revile the ruler
 6 of thy people. But Paul perceiving that the one part were
 sadducees, and the other pharisees, cried out in the council,
 Brethren, I am a pharisee, the son of a pharisee: for the

* Exod. xxii. 28.

Verse 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. *Before God*—Whatever men may think or say of me.

Verse 3. *Then said Paul*—Being carried away by a sudden and 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.

Verse 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 shows the situation of mind he was then in, partly with regard to the bystanders, 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.

- hope of the resurrection of the dead am I called in question.
- 7 And when he had said this, there arose a contention between the pharisees and the sadducees : and the multitude was
- 8 divided. For the sadducees say there is no resurrection, neither angel nor spirit : but the pharisees confess both.
- 9 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
- 10 not fight 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 pluck him 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 Jerusalem, so thou must testify at
- 12 Rome also. And when it was day, some of the Jews entering into a conspiracy bound themselves by a curse, saying

Verse 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 ; although not formally or explicitly.

Verse 8. *The pharisees confess both*—Both the resurrection, and the existence of angels and separate spirits.

Verse 9. *And the scribes of the pharisees' side arising*—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.

Verse 11. *And the night following, the Lord Jesus*—What Paul had before purposed in spirit, Acts xix. 21, God now in due time confirms. Another declaration to the same effect is made by an angel of God, chap. xxvii. 23 ; and from the twenty-third 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 was 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 hinderances 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.

Verse 12. *Some of the Jews bound themselves*—Such execrable vows

that they would neither eat nor drink till they had killed
 13 Paul. And they were more than forty who had made this
 14 confederacy. And they came to the chief priests and elders,
 and said, We have bound ourselves by a solemn curse, not
 15 to taste anything till we 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
 know the things concerning him: and we, before he come
 16 near, are ready to kill him. But Paul's sister's son, hearing
 of *their* lying in wait, came, and entering into the castle told
 17 Paul. And Paul calling to him one of the centurions said,
 Conduct this young man to the tribune: for he hath some-
 18 thing to tell him. So he took and brought him to the tri-
 bune, and said, Paul the prisoner, calling me to him, desired
 me to bring this young man to thee, who hath something to
 19 tell thee. And the tribune taking him by the hand, and
 going aside privately, asked, What is it that thou hast to
 20 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 inquire something concerning him more accurately.
 21 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
 22 are they ready, expecting a promise from thee. So the tri-
 bune dismissed the young man, having charged *him*, Tell
 23 no man, that thou hast discovered these things to me. And
 having called to him two of the centurions he said, Prepare
 two hundred soldiers to go to Cesarea, and seventy horse-
 men, and two hundred spearmen, by the third hour of the
 24 night; And provide beasts, to set Paul upon, and conduct

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 Rabbis.

Verse 15. *Now therefore ye*—Which they never scrupled at all, as not doubting but they were “doing God service.”

Verse 17. *And Paul*—Though he had an express promise of it from Christ, was not to neglect any proper means of safety.

Verse 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.

Verse 24. *Provide beasts*—If a change should be necessary. *To set Paul on*—So we read of his riding once; but not by choice.

25 *him* safe to Felix the governor. And he wrote a letter after
 this manner: Claudius Lysias to the most excellent governor
 26 Felix, greeting. As this man was seized by the Jews, and
 27 about to be killed by them, I came with the soldiery, and
 28 rescued him, having learned that he was a Roman. And
 desiring to know the crime of which they accused him, I
 29 brought him before their council: Whom I found to be
 accused concerning questions of their law, but to be charged
 30 with nothing worthy of death or of bonds. And when it was
 shown 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. Farewell.

31 The soldiers therefore taking Paul, as it was commanded
 32 them, brought *him* by night to Antipatris. On the morrow
 they returned to the castle, leaving the horsemen to go with
 33 him: Who entering into Cesarea, and delivering the letter
 34 to the governor, presented Paul also before him. And hav-
 ing read *it*, he asked of what province he was. And being
 35 informed that he was of Cilicia; I will give thee, said he,
 a thorough hearing, when thy accusers also are come. And
 he commanded him to be kept in Herod's palace.

XXIV. 1 And after five days Ananias the high priest came
 down with the elders, and a certain orator *named* Tertullus,
 2 who appeared before the governor against Paul. And he
 being called, Tertullus began to accuse *him*, saying, Seeing

Verse 27. *Having learned that he was a Roman*—True; but not before
 he rescued him. Here he uses art.

Verse 31. *The soldiers brought him by night to Antipatris*—But not the
 same night they set out; for Antipatris was about 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.

Verse 35. *In Herod's palace*—This was a palace and a court, built by
 Herod the Great. Probably some tower belonging to it might be used
 for a kind of state prison.

Verse 1. *Ananias*—Who would spare no trouble on the occasion. *With*
 several of *the elders*—Members of the sanhedrim.

Verse 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.

we enjoy great peace through thee, and that very worthy deeds are done to this nation by thy prudence always, and
 3 in all places, We accept *it*, most excellent Felix, with all
 4 thankfulness. But, that I may not trouble thee farther, I
 5 beseech thee of thy clemency to 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
 6 a ringleader of the sect of the Nazarenes: Who hath also
 attempted to profane the temple: whom we seized, and
 7 would have judged according to our law. But Lysias the
 tribune coming upon us, with great violence took him away
 8 out of our hands, Commanding his accusers to come to
 thee: whereby thou mayest thyself, on examination, take
 9 knowledge of 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, I cheerfully answer for myself:
 11 As thou mayest know, that it is but twelve days since I went
 12 up to worship at Jerusalem. And they neither found me

Verse 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?

Verse 10. *Knowing for several years thou hast been a judge over 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 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's charge; sedition, heresy, and profanation 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, verse 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, verses 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, verses 14—16. And as for profaning the temple, he observes that he 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.

disputing with any man in the temple, nor making an insurrection among the multitude, either in the synagogues, or in
 13 the city : Nor can they prove the things whereof they now
 14 accuse me. But this 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 Law and in the
 15 Prophets : Having hope in God, that there shall be a resur-
 rection of the dead, both of the just and of the unjust, which
 16 they themselves also expect. And for this cause do I also
 exercise myself to have always a conscience void of offence
 17 toward God, and toward men. Now after several years I
 18 came to bring alms to my nation, and offerings. Where-
 upon certain Jews from Asia found me purifying in the
 19 temple, neither with multitude, nor with tumult. Who
 ought to have been present before thee, and to accuse *me*,
 20 if they had anything against me. Or let these themselves
 say, what crime they found in me, when I stood before the
 21 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,

* Acts xxiii. 6.

Verse 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 seventeenth. *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.

Verse 15. *Both of the just and of the unjust*—In a public court this was peculiarly proper to be observed.

Verse 16. *For this cause*—With a view to this. *I also exercise myself*—As well as they.

Verse 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.

Verse 21. *Unless they think me blamable for this one word*—Which, nevertheless, was the real truth.

Verse 22. *After I have been more accurately informed*—Which he after-

saying, After I have been more accurately informed concerning this way, when Lysias the tribune cometh down, I
 23 will take full cognizance of your affair. And he commanded the centurion to keep him, and let *him* have liberty, and to hinder none of his friends from ministering to him.

24 And after some days, Felix coming, with Drusilla his wife, who was a Jewess, sent for Paul, and heard him con-
 25 cerning the faith in Christ. And as he reasoned concerning justice, temperance, and the judgment to come, Felix being terrified answered, Go thy way for this time ; when I have
 26 a convenient season, I will afterwards call for thee. And he

wards was. And he doubtless (as well as Festus and Agrippa) transmitted a full account of these things to Rome.

Verse 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.

Verse 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 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.

Verse 25. *And as he reasoned of justice, temperance, and the 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 expiation 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 !

Verse 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

hoped also that money would have been given him by Paul ; therefore he sent for him the oftener, and discoursed with
 27 him. But after two years Felix was succeeded by Portius Festus : and Felix, desiring to gratify the Jews, left Paul bound.

CHAP. XXV. 1 Now when Festus was come into the province, after three days he went up from Cesarea to Jeru-
 2 salem. 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
 4 Jerusalem, lying in wait to kill him by the way. But Festus answered, that Paul was kept at Cesarea, and that
 5 he himself would depart *thither* shortly. Therefore, let those of you, said he, who are able, go down with me, and
 6 accuse the 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
 7 judgment seat he commanded Paul to be brought. And

of so able a minister ; and waiting for this, unhappy Felix fell short of the treasure of the gospel.

Verse 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.

Verse 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.

Verse 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 !

Verse 5. *Let those of you who are able*—Who are best able to undertake the journey, and to manage the cause. *If there be any wickedness in him*—So he does not pass sentence before he hears the cause.

Verse 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.

Verse 7. *Bringing many accusations*—When many accusations are heaped together, frequently not one of them is true.

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 prove. While he answered for himself, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended at all. But Festus, desiring 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 Cæsar's judgment seat, where I ought to be judged: I have done no wrong to the 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 give me up to them. I appeal to Cæsar. Then Festus, having conferred with the council, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou go.

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 prisoner by Felix: About whom, when I was at Jerusalem, the chief priests and elders of the Jews appeared before *me*, desiring judgment

Verse 8. *While he answered*—To a general charge, a general answer was sufficient.

Verse 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.

Verse 11. *I am standing at Cæsar's judgment seat*—For all the courts of the Roman governors were held in the name of the emperor, and by commission from him. *No man can give me up*—He expresses it modestly: the meaning is, Thou canst not. *I appeal to Cæsar*—Which any Roman citizen might do, before sentence was passed.

Verse 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.

Verse 13. *Agrippa*—The son of Herod Agrippa, Acts 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.

Verse 15. *Desiring judgment against him*—As upon a previous conviction, which they falsely pretended.

16 against him. To whom I answered, It is not the custom of the Romans to give up any man, till he that is accused have the accusers face to face, and have liberty to make his
 17 defence touching the crime laid to his charge. When therefore they were come hither, I without any delay sat on the judgment seat the next day, and commanded the man to be
 18 brought forth. Against whom when the accusers stood up, they brought no accusation of such things as I supposed :
 19 But had certain questions against him relating to their own religious worship, and about one Jesus that was dead, whom
 20 Paul affirmed to be alive. And as I doubted of such manner of questions, I asked if he would go to Jerusalem, and
 21 there be judged concerning these matters. But Paul appealing to be kept for the hearing of Augustus, I commanded him to be kept till I could send him to Cæsar.
 22 Then Agrippa said to Festus, I would also hear the man myself. And he said, To-morrow thou shalt hear him.
 23 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 com-
 24 mand 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
 25 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.

Verse 16. *It is not the custom of the Romans*—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.

Verse 18. *Such things as I supposed*—From their passion and vehemence.

Verse 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.

Verse 23. *With the tribunes and principal men of the city*—The chief officers both military and civil.

- 26 Of whom I have nothing certain to write to *my* lord. Wherefore I have brought him before you, and especially before thee, O king Agrippa, that, after examination taken, I may
- 27 have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not to signify also the crimes *alleged* against him.

CHAP. XXVI. 1 Then Agrippa said to Paul, It is permitted thee to speak for thyself. And Paul stretching
 2 forth his hand made his defence : I think myself happy, king Agrippa, that I am this day to make my defence before thee concerning all those things whereof I am accused by the
 3 Jews : 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 among my own nation at Jerusalem, all the
 5 Jews know ; Who knew me from the first, if they would testify, that I lived a pharisee after the strictest sect of our religion. And now I stand in judgment for the hope of the

Verse 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 his hearers. *Answered for himself*—Not only refuting the accusations of the Jews, but enlarging upon the faith of the gospel.

Verse 2. *King Agrippa*—There is a peculiar force in thus addressing a person by name : Agrippa felt this.

Verse 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, Acts 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.

Verse 4. *From my youth, which was from the beginning*—That is, which was from the beginning of my youth.

Verse 5. *If they would testify*—But they would not ; for they well knew what weight his former life must add to his present testimony.

Verse 6. *And now*—This and the two following verses are in a kind of parenthesis, and show that what the pharisees rightly taught concerning

7 promise made by God to our fathers : To which our twelve tribes, worshipping continually night and day, hope to attain. Concerning which hope, king Agrippa, I am accused 8 by the Jews. What! is it judged by you an incredible 9 thing that God should raise the dead? I indeed thought myself, that I ought to do many things contrary to the name 10 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 11 gave my vote against *them*. And frequently punishing them in all the synagogues, I compelled *them* to blaspheme ; and being exceedingly mad against them, I persecuted *them* 12 even to foreign cities. * Whereupon as I was going to Damascus with authority and commission from the chief 13 priests, At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round me

* Acts ix. 2.

the resurrection, Paul likewise asserted at this day. The ninth 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.

Verse 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, James i. 1 ; 1 Peter i. 1. *Worshipping continually night and day*—That is, this is what they aim at in all their public and private worship.

Verse 8. *Is it judged by you an incredible thing*—It was by Festus, Acts xxv. 19 ; to whom Paul answers, as if he had heard him discourse.

Verse 9. *I thought*—When I was a pharisee. *That I ought to do many things*—Which he now enumerates.

Verse 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.

Verse 11. *I compelled them*—That is, some of them. *To blaspheme*—This is the most dreadful of all ! Repent, ye enemies of the gospel. If Spira, who was compelled, suffered so terribly, what will become of those who compel, like Saul, but do not repent like him ?

Verse 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?"

14 and them that journeyed with me. 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 is*
 15 hard for thee to kick against the goads. And I said, Who art thou, Lord? And he said, I am Jesus whom thou per-
 16 secutest. But rise and stand upon thy feet: for I have appeared to thee for this purpose, to ordain thee a minister and a witness both of the things which thou hast seen, and
 17 of those things in which I will appear to thee; Delivering thee from the people, and the gentiles, to whom I now send
 18 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
 19 an inheritance among them that are sanctified. 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 declared, that they should repent and turn to God, doing
 21 works worthy of repentance. For these things the Jews

Verse 14. *In the Hebrew tongue*—St. Paul was not now speaking in Hebrew. When he was, Acts xxii. 7, he did not add, *In the Hebrew tongue*. Christ used this tongue both on earth and from heaven.

Verse 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.

Verse 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* wherein 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.

Verse 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.

Verse 20. *I declared*—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.

Verse 21. *For these things*—The apostle now applies all that he had said.

seizing me in the temple attempted to kill me with their
 22 own hands. But having obtained help from God, I continue
 till this day, testifying both to small and great, saying
 nothing but what both the prophets and Moses have declared
 23 should be: That the Christ having suffered, and being the
 first who rose from the dead, should show light to the peo-
 24 ple, and to the gentiles. And as he was thus making his
 defence, Festus said with a loud voice, Paul, thou art
 25 beside thyself; much learning doth make thee mad. But
 he said, I am not mad, most excellent Festus; but utter
 26 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
 27 this was not done in a corner. King Agrippa, believest
 28 thou the prophets? I know that thou believest. Then

Verse 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, verse 17.

Verse 24. *Festus said, Paul, thou art beside thyself*—To talk of men's rising from the dead; and of a Jew's enlightening 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 ardour which animated the apostle for a mere start of learned frenzy.

Verse 25. *I am not mad, most excellent Festus*—The style properly belonging to a Roman proprætor. 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 refuted 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.

Verse 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 probably one circumstance which Festus accounted madness.

Verse 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.

Verse 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian*—See here, Festus altogether an heathen, Paul altogether a

- Agrippa said unto Paul, Almost thou persuadest me to be
 29 a Christian. And Paul said, I would to God, that not only
 thóu, but likewise all that hear me, were this day both
 almost, and altogether such as I am, except these bonds.
 30 And as he said this, the king rose up, and the governor,
 31 and Bernice, and they that sat with them : And as they
 were going away, they spake one to another, saying, This
 32 man doeth nothing worthy of death or of bonds. And Agrippa
 said unto Festus, This man might have been set at liberty,
 if he had not appealed unto Cæsar.

CHAP. XXVII. 1 And when it was determined to sail
 into Italy, they delivered Paul, and certain other prisoners,
 2 to a centurion named Julius, 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 Macedonian
 of Thessalonica, being with us. And the next day we
 3 reached Sidon. And Julius treating Paul courteously per-

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.

Verse 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.

Verse 30. *And as he said this the king rose up*—An unspeakably precious moment to Agrippa. Whether he duly improved it or no, we shall see in that day.

Verse 31. *This man doeth 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.

Verse 1. *As soon as it was determined to sail*—As being a shorter and less expensive passage to Rome.

Verse 2. *Adramyttium* was a sea-port of Mysia. Aristarchus and Luke went with Paul by choice, not being ashamed of his bonds.

Verse 3. *Julius treating Paul courteously*—Perhaps he had heard him make his defence.

4 mitted *him* to go to *his* friends to take refreshment. And
 5 setting sail from thence we sailed under Cyprus, because
 6 the winds were contrary. And having sailed through the
 7 sea of Cilicia and Pamphylia, we came to Myra, *a city*
 8 of Lycia. And the centurion finding a ship of Alexandria
 9 there, bound for Italy, put us on board of it. And when
 10 we had sailed slowly many days, and were scarce come over
 11 against Cnidus, the wind not suffering us, we sailed under
 12 Crete, over against Salmone; And passing it with difficulty,
 13 we came to a certain place called the Fair Havens; near
 14 which was the city Lasea. And as much time was spent,
 and sailing was now dangerous, because the fast was already
 15 past, Paul exhorted *them*, Saying to them, Sirs, I perceive
 that this voyage will be with injury and much damage, not
 only to 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 were spoken by Paul.
 16 And as the haven was not convenient to winter 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, looking to the south west and north west.
 17 And as the south wind blew gently, supposing they had
 obtained their purpose, they weighed anchor, and sailed on
 18 close by Crete. But not long after, there arose against it a

Verse 4. *We sailed under Cyprus*—Leaving it on the left hand.

Verse 7. *Cnidus* was a cape and city of Caria.

Verse 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.

Verse 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 the 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.

Verse 10. *Saying to them*—To the centurion and other officers.

Verse 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.

Verse 12. *Which is an haven*—Having a double opening, one to the south west, the other to the north west.

Verse 14. *There arose against it*—The south wind. *A tempestuous wind*,

- 15 tempestuous wind, named Euroclydon. And the ship being
 caught, and not able to bear up against the wind, we let *her*
 16 drive. And running under a certain island called Clauda,
 17 we were hardly able to get masters of the boat: Which
 having taken up they used helps, undergirding the ship;
 and, fearing lest they should fall into the quicksands, they
 18 struck sail, and so were driven. And as we were in an
 exceeding great storm, the next day they lightened the ship.
 19 And the third day we cast out with our own hands the
 20 tackling of the ship. And as neither sun nor stars appeared
 for many days, and no small tempest lay on *us*, all hope
 of our being saved was now taken away.
- 21 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* have avoided this injury
 22 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
 24 God whose I am, and whom I serve, Saying, Fear not,

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 Levanters, and blow in all directions from the north east to the south east.

Verse 16. *We were hardly able to get masters of the boat*—To prevent its being staved.

Verse 18. *They lightened the ship*—Casting the heavy goods into the sea.

Verse 19. *We cast out the tackling of the ship*—Cutting away even those masts that were not absolutely necessary.

Verse 20. *Neither sun nor stars appeared for many days*—Which they could the less spare before the compass was found out.

Verse 21. *This loss*—Which is before your eyes.

Verse 23. *The God whose I am, and whom I serve*—How short a compendium of religion! yet how full! comprehending both faith, hope, and love!

Verse 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; (so it frequently happens,) 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 neces-

Paul; thou must be presented before Cæsar: and, lo,
 25 God hath given thee all them that sail with thee. Wherefore,
 sirs, take courage: for I trust in God, that it shall be even
 26 as it hath been spoken to me. But we must be cast on a
 27 certain island. And when the fourteenth night was come, as
 we were driven up and down in the Adriatic sea, about mid-
 night the sailors suspected that they drew nigh some land;
 28 and sounding they found twenty fathoms: and having gone
 a little farther, sounding again, they found fifteen fathoms.
 29 And fearing lest we should fall upon rough places, they cast
 30 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
 31 were going to carry out anchors out of the foreship, Paul said
 to the centurion and the soldiers, Unless these abide in the
 32 ship, ye cannot be saved. Then the soldiers cut off the
 33 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 fast-

sity. *All the souls*—Not only all the prisoners, as Julius afterwards did, verse 43. Ask for souls; they shall be given thee; yea, more than thou hopest for. *That sail with thee*—So that Paul, in the sight of God, was the master and pilot of the ship.

Verse 27. *The fourteenth night*—Since they left Crete, verses 18, 19. *In the Adriatic sea*—So the ancients called all that part of the Mediterranean which lay south of Italy.

Verse 30. *The sailors were attempting to flee out of the ship*—Supposing the boat would go more safely over the shallows.

Verse 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 doing 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.

Verse 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.

34 ing, having taken nothing. Therefore I exhort you to take
 food: for this is for your preservation: for there shall not an
 35 hair fall from the head of any of you. And having spoken
 thus, he took bread, and gave thanks to God before them all,
 36 and having broken *it*, he began to eat. Then were they all
 37 encouraged, and they also took meat. And we were in the
 38 ship in all two hundred and seventy-six souls. And when
 they were satisfied with food, they lightened the ship, casting
 39 out the wheat into the sea. And when it was day, they did
 not know the land: but they observed a certain creek having
 a shore, into which they were minded, if possible, to thrust
 40 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 the stay-sail to the wind, they made for the shore.
 41 But falling into a place where two seas met, they ran the
 ship aground; and the forepart sticking fast remained
 immovable, but the hinder part was broken by the force
 42 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 to get away to land.
 44 And the rest, some on boards, and some on *broken pieces*

Much less let us censure that as madness, which may be the beginning of true wisdom.

Verse 34. *This is for your preservation*—That ye may be the better able to swim to shore.

Verse 36. *Then were they all encouraged*—By his example, as well as words.

Verse 38. *Casting out the wheat*—So firmly did they now depend on what St. Paul had said.

Verse 39. *They did not know the land*—Which they saw near them; *having a level shore*.

Verse 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.

Verse 41. *A place where two seas met*—Probably by reason of a sand-bank running parallel with the shore.

Verse 42. *The counsel*—Cruel, unjust, ungrateful.

Verse 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

of the ship. And so it came to pass, that they all escaped safe to land.

- CHAP. XXVIII. 1 And being escaped, we then knew
 2 that the island was called Melita. And the barbarians showed us uncommon kindness: for having kindled a fire, they brought us all to *it*, because of the present rain, and
 3 because of the cold. Now as Paul was gathering a bundle of sticks, and laying them on the fire, a viper coming from
 4 the heat fastened 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 suffered to live.
 5 But having shaken off the venomous animal into the fire, he

deliverance; and are, long ere this, lodged with him in a more peaceful harbour than Malta, or than earth could afford.

Verse 1. *Melita*, or Malta, 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 feet 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.

Verse 2. *And the barbarians*—So the Romans and Greeks termed all nations but their own. But surely the generosity shown 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.

Verse 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.”

Verse 5. *Having shaken off the venomous animal, he suffered 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

- 6 suffered no harm. However they expected that he would have swollen, or suddenly fallen down dead : but after having waited a considerable time, seeing no mischief befall him, they changed their minds, and said 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, 8 entertained us courteously 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 on him and healed 9 him. And when this was done, the rest also in the island, 10 who had disorders, came, and were healed : Who likewise honoured us with many honours ; and when we departed, put on board such things as were necessary.
- 11 And after three months we sailed in a ship of Alexandria, which had wintered in the island, whose sign was Castor and 12 Pollux. And arriving at Syracuse, we tarried *there* three 13 days. Whence coasting round, we came to Rhegium : and the south wind rising after one day, we came the next to 14 Puteoli : Where finding brethren, we were entreated to tarry 15 with them seven days : and so we went toward Rome. And the brethren having heard of us came out thence to meet

fixed by the wisdom of God, as an eternal memorial of what he once wrought there.

Verse 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 Lystra,—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.

Verse 7. *The chief man of the island*—In wealth, if not in power also. *Three days*—The first three days of our stay on the island.

Verse 11. *Whose sign was*—It was the custom of the ancients 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.

Verse 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.

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 were come to Rome the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with the soldier that kept him.
- 17 And after three days he 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 Jerusalem into the hands of the Romans;
- 18 Who, having examined me, were willing to have released *me*,
- 19 because there was no cause of death in me. But when the Jews opposed *it*, I was constrained to appeal to Cæsar; not
- 20 that I had anything to accuse my nation of. For this cause therefore have I entreated to see and speak with you; for *it is* on account of the hope of Israel *that* I am bound with
- 21 this chain. And they said to him, We have neither received letters from Judea concerning thee, nor hath any of the brethren coming hither related or spoke any evil of thee.
- 22 But we desire to hear of thee what thou thinkest: for concerning this sect, we know that it is everywhere spoken against.

Verse 16. *With the soldier*—To whom he was chained, as the Roman custom was.

Verse 17. *And after three days*—Given to rest and prayer. *Paul called the chief of the Jews together*—He always sought 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.

Verse 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.

Verse 20. *The hope of Israel*—What Israel hopes for, namely, the Messiah, and the resurrection.

Verse 21. *We have neither received letters concerning thee*—There must have been a peculiar providence in this. *Nor hath any of the brethren*—The Jews. *Related*—Professedly, in a set discourse. *Or spoke*—Occasionally, in conversation. *Any evil of thee*—How must the bridle then have been in their mouth!

Verse 22. *This sect we know is everywhere spoken against*—This is no proof at all of a bad cause, but a very probable mark of a good one.

23 And having appointed him a day, many came to him at his lodging; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and the prophets, from morning till
 24 evening. And some believed the things that were 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 Holy Ghost by the prophet Isaiah to your
 26 fathers, saying, * Go to this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see
 27 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,
 28 and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent
 29 to the gentiles, and they will hear. And when he had said

* Isaiah vi. 9, &c.; Matt. xiii. 14; John xii. 40.

Verse 23. *To whom he expounded, testifying the kingdom of God, 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.

Verse 24. *And some believed the things that were spoken*—With the heart, as well as understanding.

Verse 25. *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

Verse 26. *Hearing ye shall hear*—That is, ye shall most surely hear. *And shall not understand*—The words manifestly denote a judicial blindness, consequent upon a wilful and obstinate resistance of the truth. First they would not, afterwards they could not, believe.

Verse 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.

Verse 29. *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

these things, the Jews departed, having great debating with each other.

30 And he continued two whole years in his own hired
31 house, and received 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.

of St. Paul among the gentiles. How far eastward the other apostles had carried it in the same time, history does not inform us.

Verse 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.

END OF THE FIRST VOLUME.

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