



HANDBOUND  
AT THE



UNIVERSITY OF  
TORONTO









H I S T O R Y  
O F  
C H R I S T.

FOR THE  
USE OF THE UNLEARNED:

WITH  
SHORT EXPLANATORY NOTES,

AND  
PRACTICAL REFLECTIONS.

HUMBLY RECOMMENDED TO  
PARENTS, AND TEACHERS OF YOUTH IN SCHOOLS.

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By WILLIAM DALRYMPLE, D. D.

ONE OF THE MINISTERS OF AYR.

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*And this is Life Eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent; J. xvii. 3.*

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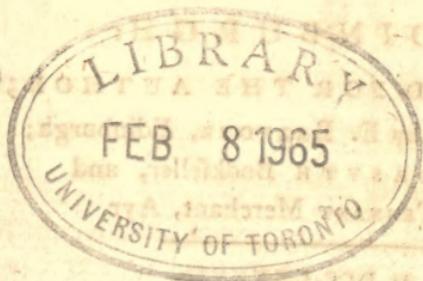
H I S T O R Y  
O F  
C H R I S T I A N I T Y  
FOR THE  
COMMON PEOPLE

In the Gospels, we see God as it were face to face ; we seem to converse with him as a man with his friend ; and we behold his perfections as vividly represented in the person of Jesus Christ as the limited capacity of human nature admits ;—  
*Dr Newcome.*

Would it not better serve the original intentions of the gospel, to represent it to the world, as nearly as possible, in that artless and divine simplicity, in which it was delivered by the Blessed Author, than as a laboured theory of speculative truths, curiously distinguished and arranged according to the rules of human art ;—*Dr William Craig's Sermons.*

The poor had the gospel preached unto them at first, as well as the rich ; and the poor are to be saved as well as the rich ; and, therefore the one can understand what is required of him by Christ as well as the other ;—*Dr Asbley Sykes.*

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TO THE

I N H A B I T A N T S

OF THE

TOWN AND PARISH OF AYR.

*My Friends,*

HAVING been born and brought up among some of you who yet *remain*, and many more of ours who *have fallen asleep*, and, *notwithstanding*, had the honour of an unanimous Call to minister to so large a Congregation, it knit my soul to them then, and ever since, under a bond of gratitude peculiarly strong.

For nighest to forty years past, a good and gracious God has judged proper to enable me for the discharge of common parochial duties, with apparent general acceptance; which I speak to the praise of his unmerited love.

At a time of life when an approach of dissolution may be soon expected, it is natural for the warmth which I owe to an obliging People,

to

to look beyond them to their Posterity, and, if possible, to serve both Parents and Offspring in absence.

The present age is distinguished for various improvements; and they who have wealth, with the advantage of learning, which is yet a greater gift of Heaven, do almost every day find new proofs of these, from elegant and useful compositions.

Only the Poor are apt to be overlooked in such times: And, perhaps, people who are put nearest upon a level with their own understandings may, under God, become the fittest instruments of their spiritual service.

Be this as it will, one devoted in heart to consult their good, has long thought of such an expedient; and, after attempts made again and again, laid them aside, under diffidence, till some better hand should find more resolution.

Happening, however, to be in close agreeable converse with a gentleman of the neighbourhood, and at his own table, upon the subject of youth; and how they, with the lower orders of mankind, might be best trained up to religious and moral sentiments; the benevolent wishes of that late worthy friend \* did make so deep an impression,

\* Richard Oswald, Esq; of Auchincruie.

impression, as, from that day forward, not to forsake me, till the Performance now inscribed to you was brought on to what it presently is.

After the utmost pains which a laborious charge would suffer, and frequent reviews of the contents, I still dread censure from critics of eminence. But, if they are mild as they are intelligent, they must discern the subject, notwithstanding various good helps, to have difficulties considerable; and, in place of imitating those who would destroy, and not substitute what is more beneficial, they will be led to improve upon an obscure person's method, or to invent one more aiding to the Public themselves: In either of which, may the Lord himself be their director and support.

He *who knows all things*, it is my humble hope, will bear witness in another day, that, for the sake of doing some little good to a beloved People, this measure, which has been the fruit of reflexions more than can be numbered, is now made as complete as the Author by himself can.

Besides the very respectable authorities in the title-page, and it pleases me much to think they are of widely different views as to some things, though all must bow to that which is divine, I  
 have

have yet to subjoin another of high rank in the English Church, whose abilities and exertions for our common interest entitles him to warm regard; I mean Dr Richard Hurds, at present Bishop of Litchfield and Coventry, and late Preacher of Lincoln's-Inn.

His words are, vol. 3. in a sermon of great excellence upon John, ch. vii. ver. 47. 'Other  
' speakers have thought it enough to convince  
' their hearers by cogent arguments; to excite  
' their passions by lively images; to touch the  
' the general springs of humanity, or practise  
' upon general foibles and prejudices of the party  
' addressed; but Jesus had the singular art to  
' convince without reasoning, and to persuade  
' without rhetoric. Few and simple words from  
' that mouth attained their end with ease: They  
' struck the soul with more than all the effect of  
' that eloquence which hath been compared to  
' lightning: They needed no help from tropes  
' and figures, from acquired knowledge of human  
' nature, or from the information of others,  
' but went directly to the heart, by their own  
' proper and irresistible virtue.' And again, in  
that same rich comprehensive Discourse, 'If  
' men would take their ideas of this Divine  
' Teacher immediately from his own doctrines,  
and

‘ and not as they are misrepresented, or at best  
 ‘ imperfectly represented, by the glosses of o-  
 ‘ thers, they would come of themselves to this  
 ‘ important conclusion, (that is of the text, *never*  
 ‘ *man spake like this man*):’ He adds, ‘ If they  
 ‘ would make the gospel their serious study, and  
 ‘ not their casual amusement, they would want  
 ‘ no monitor to let them into the merits and use  
 ‘ of it. They would more than see, they would  
 ‘ feel the spirit with which Jesus spake; and  
 ‘ they would readily offer to him, not their bar-  
 ‘ ren applause, but their sincere obedience.’

I will not withhold the pleasure I likewise  
 find from my worthy colleague, Dr William  
 M’Gill, his having carried on at the same time,  
 and without either of our designs being made  
 known to one another, a similar good work,  
 founded upon the most important branch of our  
 sacred gospel-history, the Sufferings and Death  
 of Christ considered, by way of practical essay;  
 which there is little doubt, from its piously con-  
 descending manner, the simple elegance of its  
 composition, exactness of method, and whole  
 tendency to excite and cherish the best affec-  
 tions, will prove universally acceptable.

He will pardon me, after perusing the whole  
 in manuscript, to have cast in this mite of tri-  
 bute

bute without his knowledge ; less could not be said, and more might have been liable to misconstruction, besides doing hurt where modesty wishes to be spared. If in any particular we may seem to differ, they will not be such as affect either Love or Duty ; and, upon lesser points, all have right to judge for themselves. With that free spirit of inquisition we have hitherto drawn, and will continue, by the favour of Almighty God, undivided in heart, till, in his own most perfect light, we see light which cannot be mistaken. My trust and hope in the Divine mercy is, that you may yet long continue to enjoy and value his sacred ministrations, and to set a special mark of regard, as you now do, upon the unremitting accuracy with which the truths of scripture are explained and applied by lectures.

Should either of our labours for the public eye meet with acceptance, and be treated with candour, the few leisure moments we have had, will therein receive one part of their wished for return. To forgiving love we look, that involuntary failings be not laid to our charge. A merciful God, whose we are, and whom we serve, requires the willing mind, and no more than it is able to perform, without noise and disturbance.





*Lano*  
**ISRAEL,**  
*places only*  
*mentioned in the*  
*scriptures*

**THE MEDITERRANEAN**

*Galilee*  
*Samaria*  
*Jerusalem*  
*Bethleem*  
**DEA**

*Desert*

**IDUMEA**

**SYRIA**

**ABILENE**

**GALILEE**

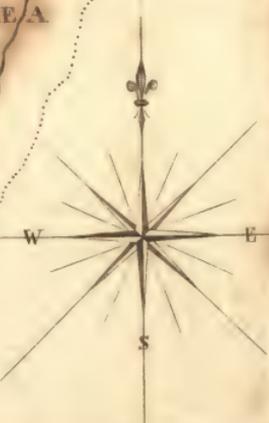
**TRACHONITIS**

**DECAPOLIS**  
 Capernaum  
 Bethsaida  
 Chorazin  
 Dalmanutha  
 Magadan  
 Gerasa

**SAMARIA**

**ITUREA**

**PEREA**



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disturbance. His grace will be implored, under the meekness of wisdom ; and in His name who is Truth, Life and Love. Should such a spirit prevail, success may be expected, and not otherwise.

While your eldest servant in the Lord has opportunity given him to pray, the Flock of his heart will find, in the end, how much they have been there ; and with how great ardour he now subscribes himself,

Your affectionate and obedient servant,

WILLIAM DALRYMPLE.



## P R E F A C E.

**T**HE pious and learned Dr B. Porteous, Bishop of Chester, recommends to parents, 'as a chief mean of reforming the nation, that, while they are anxious to embellish the manners, and improve the understandings of their children, they would pay a little more attention than they have hitherto done to the cultivation of their hearts; and that, in place of being left to pick up for themselves, as well as they can, from casual information, or a few superficial unconnected instructions, the doctrine of revealed religion; this do make a fundamental part of their education: That they be taught it systematically and methodically; and that the first rudiments of it be instilled as early, and as carefully, into their minds, as those of every other science: That its evidence and doctrines be gradually explained to them in the several seminaries of learning through which they successively pass, in proportion as their judgments ripen, and their understandings unfold themselves. Thus would the sense of religion be awakened in their souls, and the happiest consequences result from it.'

In another of his excellent sermons, 'he regrets the time and expence which is more lavishly wasted upon less precious and useful speculations; and urges the teachers of youth to regard this part of their work, as essential to preserve youth from being corrupted by artifices of infidelity in their future commerce with the world, and enable them to become powerful defenders of evangelical truth.'

To give assistance for accomplishing such salutary purposes, is a chief design of the History which follows; and though there may be many bearing the same title, yet in the precise words of our sacred writers themselves, and in our own language, there are none as yet known to me, save that made mention of by the Monthly Reviews of July 1782, of a Robert Willan, M. D. which they recommend, as exhibiting the events of the gospel history in a connected chain, or order of succession; and, by combining the accounts of each Evangelist, to relate in their own words every incident, with all its circumstances at full length.

This laudable and useful work has not yet reached our part of the world; but what is said of it, and by judges abundantly capable, has given a diffident writer upon the same plan not a little courage to hope, that his endeavours may not have been in vain, even if they should be found to come short remarkably of worthy Dr Willan's. Indeed, though the work was nearly finished when the above intelligence was given, a publication so similar might have been withheld, but for the few following considerations; first, that some may be led to inquire after what doth make its appearance at home, who might never have heard of, or been much affected with any general account of a like more distant one: That it furnishes an agreeable opportunity for acknowledging Divine Providence, in the direction of two minds to a plan of usefulness so much the same, without their being known in the least degree to each other: That, if the notes accompanying both publications, are found to harmonize, and along with this the order of time in the main, there must arise from it a mutual confidence as to the justness of the whole: And, finally, that besides a selection of more notes, and some of them interposed, for brevity's sake, in the body of the text, but with an Italic character, there are various practical reflections subjoined,

which

which it may be hoped will please and edify those who read the History of Christ for such good ends.

Upon the whole, Dr Willan has my most hearty thanks for his great and successful pains, in the judgment of men, who, for so long a time, have reviewed with much candour and modesty; and his brother in Scotland will be happy to find some share of approbation, for having executed, like him, what he thought might conduce to promote the best of all knowledge. Be the event what it will, he is satisfied in himself with the large share of time and labour given for rendering this work beneficial. To parents, and teachers of youth in schools, he begs leave to commend what, through the blessing of God, may help them to advance his glory, and the good of souls, in a season of life which needs the utmost attention.

There is now set on foot a scheme for augmenting Schoolmasters salaries in Scotland, which, on various accounts, and well represented by themselves in their *Memorial*, merits the encouragement of every person in power, as a probable, if not necessary mean of rendering their important business serviceable to good principles, moral virtue, and the support of the state. Should it please God to determine their application successfully, from what experience our country has hitherto had of their great care, even while under manifold disadvantages by want, every reasonable hope may be indulged, that such relief will add to their pious industry. Be this as it may, their trust is most momentous; and parents, without them, will find their own best diligence to be often ineffectual; a louder demand than which cannot be made upon their gratitude and interest at once to succour them. Even the most those teachers have to look for, is little to the anxiety and labour of their occupation. But a thankful return, an approving smile from superiors, and a suitable gift at times, according

ding to circumstances, and visible signs of desire for advancing the spiritual good of their children, along with the necessary grounds of their improvement in the arts of civil life, are unquestionably due to them.

Whilst they accept the arduous task, their conscience will bear them witness that they should discharge it to the utmost of their power; and he who rewards a cup of cold water given to a child-disciple, in the name of a disciple, will not forget their much more important work, and labour of love, in his proper time. Animated with this chief prospect, we have our eyes to you, ye prime pillars of both church and state, for exerting your earnest endeavours to subserve that holy employment pointed out by the amiable Right Reverend, in his Sermons before cited. I tremble for our country, if your station and office meets not with an adequate respect: And respect is but too often restricted to mere external circumstances. May yours, in time, be raised far above contempt.

One thing will ever ensure esteem and love from the properest judges; if they see the young people under you become distinct in their apprehensions of pure gospel truths, and zeal for imitating the virtues of their blessed Lord; no other set of men have a like opportunity to disseminate these essential means of present and future happiness. Our work, as ministers, is lost upon great numbers, whom you either do not, or cannot prepare for solemn and public teaching; whereas they whom you impress, never fail of making a similar good use of more enlarged instruction, by catechetical diets, and discourses from the pulpit.

To be your assistant, I thought of this work; and applied much of my leisure hours for rendering a part of the school employment, in one of its most material branches, both easy and pleasant. The earliest hint was taken from the method of educating my own family, and a trial, in some few cases,  
with

with the children of others. It appears probable, to say the least, that success will attend upon you, if, as the pupils read a chapter, or section of one, distinctly over, their minds are assisted with your solicitous care to mark the import of the embodied and marginal notes, and if, afterwards, you mildly examine them.

To people of your profession and knowledge there is no need of saying more. I will honestly confess, that, without the use of helps, this small work, such as it is, could never have been brought forward; and to make mention of the books indebted to, might seem to savour of ostentation. Besides, after good Dr Doddridge's example, and from the modest excellent Mr Rollin, I would also say, that, if the things themselves are good, it signifies very little whose they are. Having, however, mentioned that example, I am pleased to own, that when this performance was brought to its very last stage, his useful *Harmony*, and the *Life of Christ* by Dr Newcome, the present learned and candid Bishop of Waterford, were read over with great attention; and to each of them I owe considerably.

The scripture student who has been at greatest pains, will be readiest to make some favourable allowance. He will not condemn in whole, what has failings in his judgment; and perhaps not a few. Younger students, after all, may get hints, both critical and practical, which may assist in carrying on their religious views. One thing should be adverted to as a difficulty in this little work, which was not always soon, or effectually to be overcome, that the compiled history in the precise words of the Evangelists themselves, are designed to read separate, when any one chooses, from those interposed, and marked by Italic characters, in order to distinguish what is *Divine* from what is fallible; what is *certain* from what is only probable, or, it may be, even doubtful; and yet the entire

the narrative be rendered to a young person a good deal more easy to be understood. And here I do most earnestly desire, that they distinguish between the two, and shew quite a different regard to the one and to the other.

Paraphrases of a larger kind have often been attempted by others; and many of them have unquestionably great merit. At the same time, what a learned writer of our own country has expressed with becoming freedom, and which might not so well have suited a person less known to the world for judgment and accuracy, will represent my particular sense as well as his. Dr George Campbell, Principal of the Marischal College, Aberdeen, vol. 2. pag. 297. of his *Philosophy of Rhetoric*, says, "that, in common, the verbosity of paraphrasts tends to obscure, rather than to enlighten the text; that the very best of them are chargeable with enervating Divine sentiments; and that, far from exhibiting faithfully what they would illustrate, they are at pains to make the word of God a mean of propagating their own peculiar opinions. Hence their explications are not only dull and insipid, but often dangerous." "And all paraphrases," says the accurate and learned Dr Newcome, "will be found greatly to enervate the force of the original."

The method taken in what follows is not *verbose*; and, if it does not *enlighten*, will not, I trust, *tend to obscure*. My own fears, indeed, are, that the *Divine narrative* may, at times, be rather enervated by certain of the interposed words, though without designing any such thing; but, where this may be urged, an ingenuous person needs only to overlook them, and have quite a complete sense, or a more *nervous* representation in the text-words of the several Evangelists put together.

If the young and illiterate find the knowledge of Jesus Christ made easy to them, and parents, with teachers in schools, obtain some little assistance for spending a part of  
their

their time with pleasure and profit of the purest sort, I have my aim. Upon Lord's days evenings, one may feel, but not easily express, the joy of devoting an hour or two to such employment. The burden of mere memorial exercise, which renders so many young people averse to meet with their parish-teachers, or more immediate parents, for what goes under the name of catechising, would, in this way, be entirely avoided: And if, from the trial of some years, in the cases of both children and servants, one may be allowed to speak, his avowment would be, that the very youngest of each will find a real want, and heartily regret it, when they lose an expected occasion.

Thus may the goodness of a design apologize for authorship, in which ambition, and the prospect of lucre from our present world, can scarce, if at all, be gratified. Here, perhaps, as much as in most other cases, one must satisfy themselves with being obscurely useful. The type and paper, to accommodate schools, are both of the cheapest kinds; and where people of scanty incomes cannot purchase, if the work meets with acceptance, a little charity from the rich may provide for them.

No human system has been purposely opposed; as no human system has been allowed to dictate. If errors, notwithstanding, have insinuated themselves, they must be those of the head, and not of the heart: And who, in our imperfect state, may plead exemption from these? *Here we see darkly, as through a glass*; but charity, in giving judgment, will cover a multitude of involuntary mistakes, and even sins. They who are able to see these most clearly, will be the readiest to excuse, as they will know best the difficulty of avoiding them: And let him who is infallible pass the first malignant censure.

Should another improve upon the published ideas of Doctor Willan, and what Heaven has directed to since, after his  
 c plan;

plan; or should some new mode of answering still better for the benefit of youth be conceived, in a matter so essential, the prayer of the faints will be thus far agreeably heard, and, waiting for a return of that kind, the labours of ingenuity and love ought to have their unmolested course.

Before I conclude, it should be noticed, that the evangelist Matthew's words, in the text, are marked with M. Mark's with m. Luke's with L. and John's with J. The references to notes are by figures 1. 2. 3. 4. &c. The reflections by alphabetical Roman letters, a. b. c. &c. These it was in the original design to have joined, likewise, to every section, and at the foot of each; but, finding that this would enlarge the volume too much, and mar a principal use of it with young people at schools, the publication of them in a separate small volume was deemed more eligible. In this way the former may be purchased without the latter; and such as are willing and able for both, may have the one lying open before them while they peruse the other. And, for certain, this would be highly advantageous, if we only suppose that the reflections are natural and just, which, as before God, was close in the Author's view. His own best judgment may misgive him; but, for people advancing into active life, he conceives this to be a most material part of his work. They are little more than sentences the far greater number of them; and, if they should seem prolix to any, it was what he strove carefully to avoid; and must be excused from his zeal for the maintenance of good principles, dispositions, and conduct. And that so much the rather, when it is considered, as pious Doctor Doddridge says, "how daily experience must convince all who believe and read the gospels seriously, that, as a thousand charms discover themselves in the works of nature, when attentively viewed with glasses, which had escaped the naked eye, so our admiration of the holy scriptures will rise in proportion

portion to the accuracy with which they are studied." Likea  
 wise, in the words of good Bishop Newcome, " that the plain  
 and concise gospels are full of deep and curious matter, not  
 to be exhausted by the industry and attention of ages."

The manifold and wise observes already communicated to  
 the world by those two excellent authors, have enabled me  
 to suggest some others, illustrative of our blessed Lord's man-  
 ner as a divine instructor, and of the excellence of his moral  
 character. They were also of use to correct some mistakes ;  
 and did furnish not a few admirable critical hints, when to  
 myself it appeared that my work was nearly over. If they  
 have helped to enrich the performance, they have increased a  
 timidity, upon the whole, which nothing but an ardent desire  
 to do some little thing for the poorer part of mankind, and  
 the young of all ranks, could well get the better of. Though  
 words both explicative and practical were chosen of the plain-  
 est nature, yet they require to be read at leisure ; and so, by  
 the blessing of God, what has been unfolded in short hints,  
 will forcibly impress from this very circumstance. A teacher  
 of schools, or a parent, may with readiness enlarge upon  
 them.

Annexed to this volume are some few citations from early  
 Christian writers, and the year of our Lord adjoined in which  
 they wrote ; whence it will become obvious how great respect  
 was paid to the Apostolical writings from the beginning ; and,  
 of course, how credible the gospel history is. With the same  
 view, there is added a select number of Jewish and heathen  
 testimonies, and three from sceptics of this same century.  
 Would instructors be at a little pains, such a concise aid might  
 be of some service against an infidel disorder, that threatens  
 mischief and ruin to great multitudes.

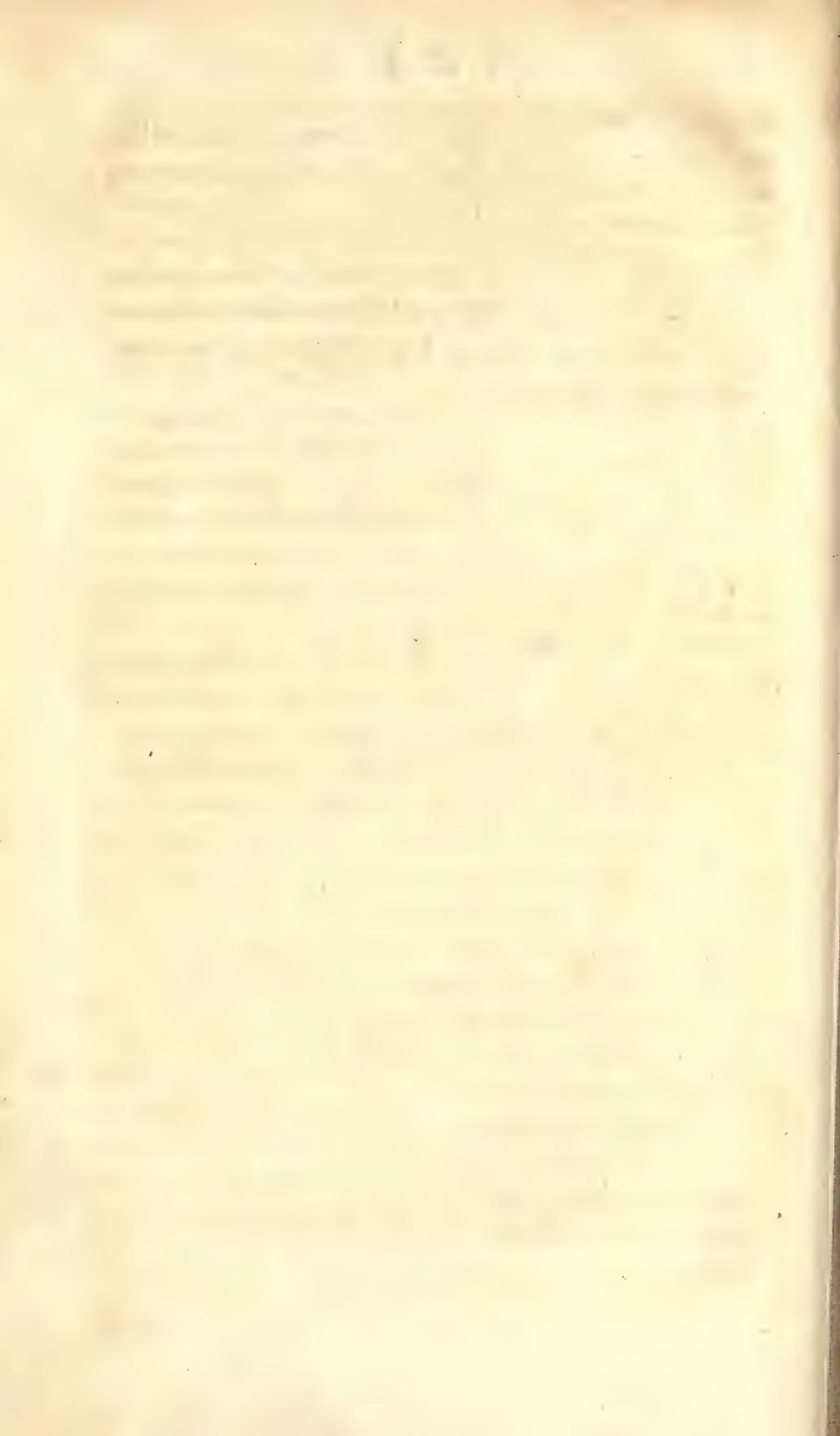
It has been said, that the narration is a compound text of  
 the four Evangelists, which, if chosen, may be read alone ;  
 and

and the notes interposed will, for the most part, be enough to lead to the sense. Where that was insufficient, or understood to be so, the notes subjoined give more light; and the order of time, though not to be depended upon always, is chosen from a comparative view of our best harmonists, both ancient and modern. I will fairly own, indeed, that Sebastian Le Roux, his Order or Concord, printed at Paris 1699, and written in Latin, has much of my good opinion. He discovers, upon the whole, a pure mind, with a highly benevolent heart; and having attached himself for many years to that work alone, from the best of all principles, we may hope that his errors, if any such be, are not hazardous. Yet, like himself, he owns, with the candidly inquisitive of every age, that there is often uncertainty where we would wish to be clear; and that it is neither possible nor important always to determine the exact series. Very few have maintained a different position from the bulk of Christian interpreters, that each of the evangelical writers have paid little or no regard to strict order, but have joined circumstances together, which, though at different times, did happen in the same place; and, likewise, did combine others on account of their similarity. Narratives and doctrines, too, they did sometimes separate, when, in strict propriety, they should have been interspersed. Upon all which, it may be agreeable to some to hear the sentiments of famous St Chrysostom. His words are: "If there had been an equal agreement about every thing in time, place, and expression, few would have believed them. The agreement would have been ascribed to human contrivance, and because they had concerted matters before hand. But the difference in lesser things, which is observable in them, prevents all suspicion of this kind, and is a proof of their sincerity: But, in important things, there is no difference between them. They all relate the same doctrine, that Jesus was made  
man,

man, that he wrought miracles, that he was crucified, buried, and rose again, and that he will come again to judgment; and that he delivered salutary precepts, and did not promulgate a law contrary to the old. About these things there is a full agreement: But, if all do not relate the same miracles, or with the same circumstances, a difference about these, and such like things, needs not cause any uneasiness; yea, it establisheth the truth of their history;" A. D. 398.

Our whole history is divided into 52 chapters, being one for each Lord's day in the year. The lesser sections comprehended under them, are numbered with the subject set down which they contain, and the several gospel writers which treat of them. Thus any of their accounts may be read at pleasure by themselves: Their agreement, and their variations too, are seen by a single glance.

The index subjoined to volume first, shews in what chapter and section every chapter and verse of Matthew, Mark, Luke, and John, may be found. A practical review of the life of Jesus goes before that: After which follows an excellent recapitulation of his character from Dr Newcome.



[A short Account of Saints MATTHEW, MARK, LUKE, and JOHN, abridged from Dr Nathanael Lardner's large and useful Supplement to his Credibility of the Gospel History; a Work which, it were to be wished; Housholders of station, and Students of Divinity, did more generally read.]

## OF ST MATTHEW.

**M**ATTHEW, called also Levi, (M. ix. 9. &c. M. ii. 13. &c. L. v. 27. &c.) was the son of Alpheus, and a native of Galilee. He was, by office, a publican, or tax-gatherer. As he sat at the receipt of custom, by the sea side, in the city of Capernaum, or near it, *Jesus said unto him, follow me; and he arose and followed him.* Thenceforward he became a witness of our blessed Lord's words and works; and was, some little while from the time of his conversion, taken into the number of his apostles. After Christ's ascension, he was at Jerusalem, and partook of the gift of the Holy Ghost, with the other apostles. We have no scripture account of the places out of Judea in which he preached the gospel; but it may be well supposed, that he continued for a time at Jerusalem, bearing testimony to the resurrection; and confirming that and the other doctrines of Christianity with miracles, which God enabled him to perform in the name of Jesus. He is generally allowed, by the ancient church historians, to have died by martyrdom. His Gospel is universally acknowledged to be genuine, and to have an undoubted claim for being numbered among the books of the New Testament. To consider of the time and language in which he wrote his history of our Saviour, may not answer any good end, with the bulk of ordinary readers. These have been largely treated of by many, by Dr Lardner in particular, and with much probable evidence, in his supplement, Vol. i. Chap. 5. We cannot be far wrong to fix the time of writing to one or other of the years of our Lord 63, 64, or 65, in the days of the Emperor Nero. By this time the gos-

pel had been propagated in many Gentile countries; the Jewish war was coming on, and the believers of that nation were ready to seek shelter some where or other abroad. This then was a proper time to write a history of Christ and his miracles. Much sooner it could not be necessary; for, in thirty or forty years, the extraordinary life of Jesus could not be forgotten by his disciples, who had, likewise, so often occasion to hear his doctrine taught from the mouth of his apostles.

## O F S T M A R K.

**M**ARK, called also John, was the son of Mary, (1 Pet. v. 13.; Act. xii. 12. 25.; xiii. 5. 13.; Col. iv. 10.; Act. xv. 36.; 2 Tim. iv. 11.; Philem. 24.; M. xvii. 24.; xvi. 16. M. viii. 29.) a pious woman at Jerusalem, an early believer, in whose house the disciples used to meet, and that in troublesome times. He is thought to have been sister's son to Barnabas; and sometimes did attend Paul and Barnabas, at other times Peter, as their minister. Though there seems once to have been a small difference between Paul and this Evangelist, yet they were afterwards fully reconciled, as appears from the frequent mention of Mark in the several Epistles of Paul, sent from Rome during his confinement there.

From these few and only hints, concerning him in the New Testament, it will be obvious, that he was a person of an excellent temper. The whole accounts of antiquity agree in this, that he accompanied Peter to Rome, and remained with him till he suffered martyrdom, and that there likewise he published his gospel.

He was well qualified, by his so long hearing the apostles, to write; and, without entering into a minute detail of the different arguments, with respect to the time, we may, with a good deal of safety, fix upon one or other of the years of our Lord 64 and 65.

It is very remarkable, as one of the ancients (Chrysostom) says, that, though he was a disciple of Peter, he relates his fall more particularly than any of the rest. Indeed he has omitted many things which were for Peter's honour, and which that humble and good apostle might not be so willing to repeat, as bearing a kind of testimony to himself, whilst his faults are plainly declared.

Mark's gospel is by much the shortest of all the four. Yet there are in it many things peculiar to himself. For which may be seen that judicious and every way excellent writer, Dr N.

Lardner;

Lardner ; (Supplement, Vol. i. Chap. 7.). Now, from these it will be manifest to every thinking person, that he was not an abridger of another author, but well acquainted with the things of which he undertook to write a history. Though short, as the above named writer says, it is a very valuable and masterly performance.

## O F S T L U K E.

**L**UKE appears to have been a close companion of Paul the apostle. He was with him at Jerusalem, and when he was sent prisoner from Cesarea to Rome ; where also he staid with him, during the whole time of his two years imprisonment ; (Act. xvi. 10. &c. ; xvii. 1. &c. ; xx. 1. &c. ; 2 Tim. iv. 11. ; Philem. 24. ; Col. iv. 14.). These are all the New Testament particulars concerning him. The most ancient Christian writers bear full testimony, both to his gospel and to his other subsequent history of the Acts of the Apostles ; and they likewise generally allow, that he was a Jew by birth, or at least by religion. Some have even contended that he was one of Christ's seventy disciples, whose commission he only, of all the Evangelists, hath inserted ; (L. x. 1. &c. ; i. 1. &c.) He says indeed, "*Forasmuch as many have taken in hand to set forth in order, a declaration of those things which are most surely believed among us, even as they delivered them unto us, which, from the beginning, were eye-witnesses and ministers of the word : It seemed good to me also, having had perfect understanding of all things, from the very first, to write unto thee in order, most excellent Theophilus.* But that may import no more than that he was not an *eye-witness himself from the beginning*, or an apostle. He must, however, have had a distinct knowledge of all things concerning the Lord Jesus ; for, to preach the gospel as Paul did, he must have had a knowledge of Christ's life, doctrine, miracles, death, resurrection, and ascension ; and that by immediate revelation. And one who, like Luke, often heard Paul preach, might have composed a gospel, or history of our Saviour, from Paul's sermons, preached in divers places, and to men of all characters.

We can say nothing certain as to the time and manner of Luke's death. His gospel and book of the Acts, which may be considered as two parts of one and the same volume, must have been published in and about the year of our Lord 64. They are both inscribed to Theophilus, an honourable friend, and a good Christian.

Several histories of Christ seem to have been composed before his, and with a good view; but they were defective and inaccurate; which may be insinuated, though modestly, and without censoriousness, when he says, that he *had perfect understanding of all things from the beginning*. These histories are all lost, which, as the learned Beaufobre says, is a pity; for we might have consulted them, and been satisfied with the variety of lights in which our Lord's beautiful and divine character, his excellent doctrines, his shining and numerous miracles, may have been put. Yet the publications by Matthew, Mark, and Luke, so far superior, render their loss very easily supportable.

## O F S T J O H N.

**J**OHN was the son of Zebedee, a fisherman, upon the sea of Galilee, and probably of the town of Bethsaida. His brother James is often mentioned along with him, and for most part first; on which account he is generally reckoned to have been the eldest of the two, and John indeed to have been the youngest of all Christ's disciples.

Though Zebedee was by trade a fisherman, he needs not be considered as very poor in his circumstances; for, first of all, he might, and, next to certain, he had good employment; and, as would seem, from M. i. 20. he was not only master of a boat, or small ship, and nets, but had for managing these, besides his own children, hired servants. Moreover, his wife, the mother of James and John, is more than once spoken of as a person who, amongst others, did minister unto Jesus; that is to say, in the sense of the Evangelist, (L. viii. 3.) did give unto him of her substance. To both which things may be added, that she was one of those who bought sweet spices to embalm the body of Jesus; and that her son John, having had our blessed Lord's mother recommended to his care from the cross, it is said, in the 19th Chapter of that gospel, written by himself, verse 27. *that from that hour he took her unto his own home.*

Whatever was the reason of it, there can be no doubt that there are several things mentioned in all the histories of Christ, written by the four Evangelists, as signs of peculiar favour for John, which were denied to the rest of the apostles. And indeed the very last instance taken notice of cannot but appear, to people of true friendship, as a most agreeable one. The words, *woman behold thy son, son behold thy mother*, were then a clear and full proof to him, that he was a disciple whom Jesus specially loved. And it is also a standing confutation of that hasty sur-

mise against our divine religion, as if it had neither said nor done any thing to commend true freindship, that sweetest cordial of afflicted human Life.

In the book of the Acts (iv. 31.) it is said of Peter and John, that *they were ignorant and unlearned men*; which needs signify no more than that they were neither doctors of the law, nor yet doctors of religion, nor civil magistrates; but men of private station, who had not been educated in the Schools of the Rabbis. It is certain that they were well acquainted with the Scriptures of the Old Testament, and that, like the other devout Jews of their own time, they were in expectation of the appearing of the Messiah, or waited for the consolation of Israel, foretold from thence. Indeed they were under the common prejudice of the country, that this their Messiah was to be a worldly one; and owing to that, the sons of Zebedee expressed an inclination to be among the chief, or greatest in that kingdom; and urged, by means of their mother, *that one should sit on his right hand and the other on his left.*

Our Evangelist might have been one of John Baptist's two disciples, (as is narrated i. 35. 36.) *who stood with him, when looking upon Jesus, he said, behold the Lamb of God.* The call of James and John to attend upon Jesus stately, is narrated by each of the three gospels, written by Matthew, Mark, and Luke; and the second of these (m. iii. 17.) tells us, that our Lord surnamed them *Boanerges*, which is, being interpreted, *sons of thunder*, probably to represent the resolution and courage of their tempers, especially in declaring the great truths of the gospel, rather than to hold out any thing rough and furious about them, as some have most unwarrantably supposed. Indeed James's early martyrdom, and John's long laborious honest services, bid fair, in the language of one of the very best writers I know upon church history, for obtaining their petition in a higher sense than it was at first intended, *of sitting on the right hand and on the left of Christ, in his kingdom.*

From the time they were called by Jesus Christ they stately attended upon him. They heard his discourses, and saw his miracles. They were two of the twelve whom he sent forth upon a commission to preach in the land of Israel, which, it is well observed, was of great use to prepare them for farther and more awful difficulties, in executing their apostolical office.

John was certainly a person of valuable character. He was truly affectionate; though, as sometimes happens to such sort of people, and which, therefore, they ought more anxiously to guard against, apt to warm into hasty resentments. The permission he asked from our blessed Lord, L. ix. 54. that he and his

his Fellow-apostles might command fire to come down from heaven, and consume a whole Samaritan village, that would not receive their Master, because his face was as though he would go unto Jerusalem; this I say was one clear, undoubted, and painful proof of his extreme rashness and violence: Which, by attending to the meek and lowly Jesus afterwards, and by taking properly the rebuke which was now administered unto him, he did most wonderfully correct; for all his writings, it may easily be observed, glow with an uncommon measure of tenderness. And, in my humble opinion, all the peevish and fierce professors of our divine charitable Christian faith, whether from natural constitution, or from long habit, ought to be much in the use of them. The more, if it be understood, as seems probable, that the Apostle John's improvement in sweetness of demeanor and language was a chief cause of his being honoured with the stile of the disciple whom Christ loved.

He had the favour of some very peculiar privileges from the Lord Jesus, while he lived upon earth; which will readily occur to an attentive reader of the gospel history. That mark of regard which was shewed him on the cross, has a certain claim to be ranked among the first. His waiting there, under all the agonies of an unfeigned love, till the sufferings of Jesus were finished, was worthy of the special friendship into which he was taken. After that, it is to be presumed, he saw the dead body laid in the sepulchre; as it is certain that he, with Peter, were among the earliest who went thither again, when Mary Magdalene informed them of the resurrection. He was present also with the rest of the disciples, at different times, when Jesus shewed himself to them; and gave many infallible proofs of his being alive, after his passion.

From all which it appears that the apostle John was well qualified to write our blessed Lord's history; especially as he, in common with the rest of the apostles, partook in the plentiful effusion of the Holy Ghost, upon the next day of Pentecost after his resurrection. The book of the Acts narrates at large that fine, resolute, and successful use which he made of this great heavenly gift.

To conclude his history, in so far as it is known to us, he was banished, as may be seen from Rev. ii. 9. to the Isle of Patmos, for the word of God, and testimony of Jesus Christ; where he was favoured with various divine visions and revelations. This happened in the days of the Roman Emperor Domitian, a great and worthless tyrant; and must have been subsequent to the time in which he wrote the gospel. For, though there be a difference

difference among the learned (1) concerning that point, yet the whole current of ancient ecclesiastical history agrees in declaring that John saw those three gospels which were written by Matthew, Mark, and Luke; and that he approved of them. But judging it might be of service to add other things which they had omitted, both in the way of discourses and wonderful works, he made this supplement soon after.

There is the highest probability that all these things were completed before the destruction of Jerusalem and the temple; about forty years after the death of our Saviour; that is, in or about the years of our Lord 68 and 69. For, *first*, that besides none of them have mentioned this signal vengeance of Heaven against that people, as already past, there are to be met with various circumstances, which seem to intimate the direct contrary. As for example, John, 5th chap. and 2d verse, *now there is at Jerusalem*, not there was, *by the sheep-market, or sheep-gate, a pool, which is called in the Hebrew tongue Bethesda, having five porches*. Then, in the *second* place, and chiefly, the whole immediate view of John's gospel, seems to have been, to assert strongly, that Jesus was the Christ, or Messiah, or Son of God; all synonymous terms: And to persuade the Hebrew people of their instant threatening danger, if they continued to oppose him. That, in so doing, they would die; they would perish in their sins; and that the gospel would, in a great measure, be taken away from them, to enlighten the Gentiles. The instances of these things are very numerous; and they will readily offer themselves to serious and diligent readers.

I will add little more as to John and his history. But the few following particulars may gratify some. That it is universally agreed, among ancient Christian writers, he lived to a great age; and, after he was restored from banishment, did reside for most part at Ephesus, the chief city of Asia. That he died, and was buried there. And that he could not then be less than 90, though some think considerably more.

It may be proper to subjoin, that, besides his history, he wrote three epistles. The first and largest of them has never been disputed. The second and third, though not so soon received by the ancients, are manifestly similar in their sentiments, phrase, and whole manner. The title of the *Elder*, at the beginning of the two last, is very becoming him who was now in years, and who resided in Asia, as superintendant of the whole churches belonging to that country. The apostle Peter (1. Ep. v. 1.) speaks of himself in the very same honourable character. John prefixes

not

(1) See the amiable Thomas More's dissertation.

not his name to any of the three epistles; which is one instance, among several others, of their agreement.

It has been disputed, among the learned, whether they were wrote before, or after the Jewish war. The argument may be seen accurately and mildly managed by Dr N. Lardner in the 3d volume of his supplement to the Credibility of the gospel history, from page 270. who was inclined to the last of these opinions. He fixes the dates with great probability, to the year of our Lord 80; or somewhat later. His frequent use of that tender, affectionate appellation, *little children*; (1. Jo. ii. 1. 12. 18. iv. 4. v. 21.) seems to express not only parental authority, concern, and love, but to import in it an advanced age.

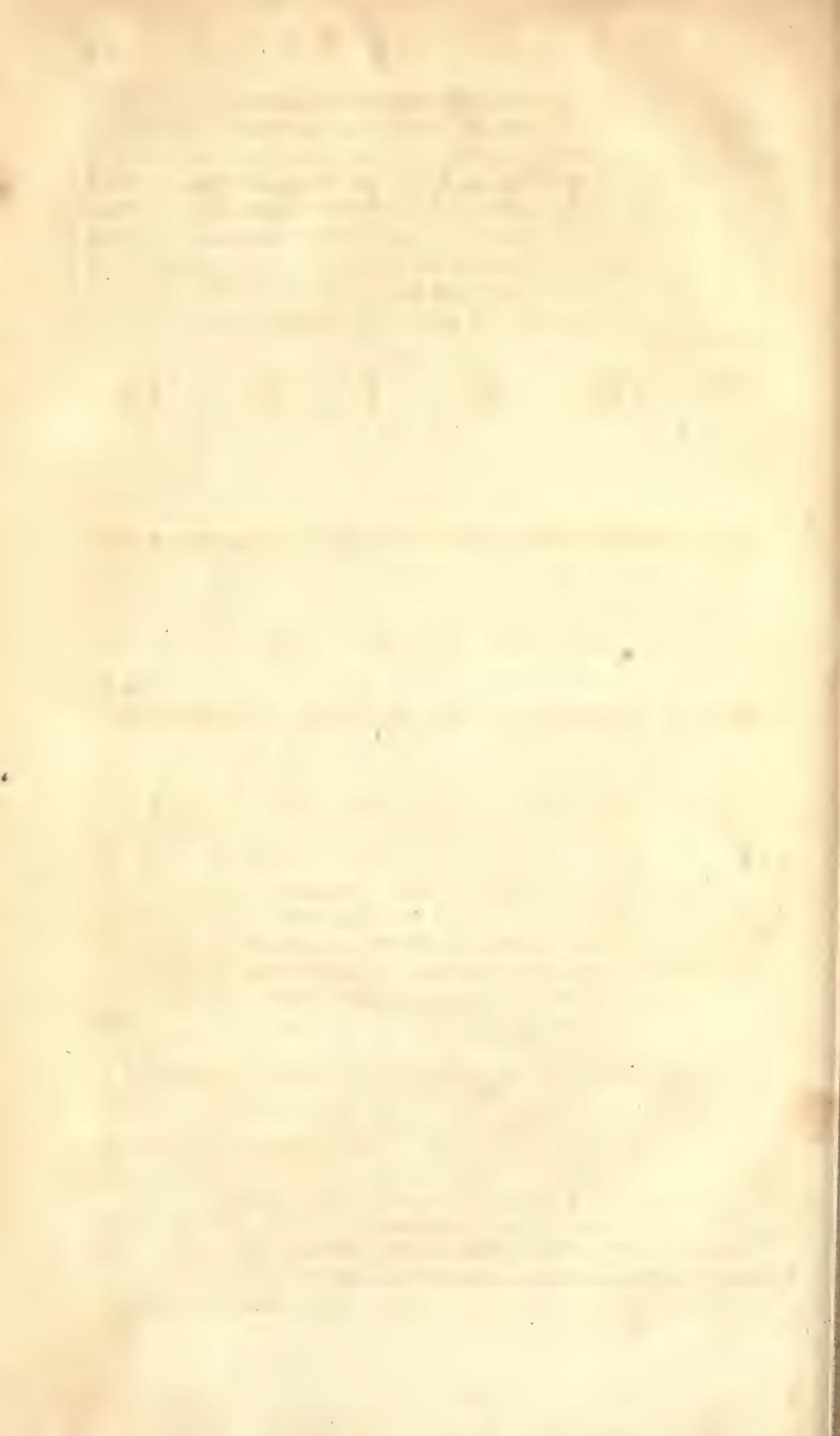
The Christians or churches of Asia, near Ephesus, were probably those to whom the first epistle was sent. Indeed it appears plainly to be a Catholic epistle, not limited to any particular state, either of persons or things. Some would read the inscription of the 2d epistle *to the Lady Electa, or Ecclesia*; others, *to the elect Cyria* (Kyria). The expression in the original is certainly ambiguous, and may be as well rendered, *the Elder writes to the Elect Lady and her children*; signifying her to have been a person of singular eminence, for her virtue. The 2d epistle is thus inscribed, *The Elder to the beloved Gaius*; of which name, two are mentioned in the book of the Acts, xix. 29. xx. 4. and another, 1. Cor. i. 14. Rom. xvi. 23. But St John's Gaius, or Caius, may have been some eminent Christian of Asia, different from them all. He seems, from verse 14th of the epistle, to have lived not far from Ephesus, where John resided. It is certain, that the name was very common, both among Greeks and Romans. Though he to whom John wrote was a private Christian, he seems to have been of good substance, and liberal disposition: One who could be corresponded with more safely and easily than Diotrephes, who probably was bishop of that very church, whereof Gaius was a member; in regard the former shewed an immoderate love of power, and was guilty of arbitrary proceedings in the society over which he then presided, ver. 9. The apostle declares, that he would remind him of his actions, and reprove and admonish him, in order to his amendment. He further adds, that he would come to the place where Caius now dwelt, and speak face to face, ver. 13. and 14. Upon which, good Dr Lardner remarks, I please myself with the supposition, that he did so; and that his journey was not in vain: For that Diotrephes submitted and acquiesced in the advices and admonitions of the apostle. But of this we have no certain assurance; nor does any one else know the contrary.

trary. The two last epistles do not appear to have been written sooner than the first; that is, some time between the years of our Lord 80 and 90.

The book of Revelation is, by the earliest Christians, ascribed to our apostle John; and generally after them in all ages. There are in it many instances of conformity, both in doctrines and style, to his other incontestable writings. For reasons hinted above, the time of writing this book is most properly fixed to the year 95 or 96, after the death of Domitian, who had been his persecutor.

B

T H E





them, to write unto thee 7, in order, most excellent 8 Theophilus, that thou mightest know the certainty<sup>d</sup> of those things, wherein, before baptism, thou hast been 9 instructed after a more general way.

SECT. 2. *Introduction by St John; i. i. &c.*

In the 1 beginning was the 2 Word of divine manifestation, and the<sup>a</sup> Word was originally with God, and the 3 Word was God. The same, I repeat it again, was in the beginning with God. All things were<sup>b</sup> made 4 by him; and without him was not any single thing made that was made. In him was life to the creation; and, among these, the life of chief consequence was 5 the light<sup>c</sup> of knowledge to men. And the light of knowledge shineth in darkness 6 of human error and prejudice; and the darkness comprehended it not. After many such deplorable ages, there was a man 7 sent from God in the character, and with the qualities of a true prophet, whose name was John. The same came for a witness only to bear witness of the immediate approaching

7 See Note 2d; And for the classing of similar things together, though not in precise order of time, compare Act. xi 4.; xviii. 23.

8 Signifies a friend, or lover of God. Comp. for the title of honour and respect Act. xxiii. 26.; xxiv. 3.; xxvi. 5.

9 Hence the name of Catechumens, or newly instructed Christians. Comp. Act. xviii 25.; Rom. ii; 18.

1 Alluding to Gen. i. 1.; Comp. Prov. viii. from Verse 17th to the end; Likewise 1 J. i. 1. This high subject is left very much in the simple grandeur of our sacred author's expressions.

2 By words we declare the secrets of the mind; and thus did Jesus those of the Father.

3 Or, God was the Word; The everlasting conception of the everlasting mind.

4 Comp. Eph. ii. 10. &c.; Col. i. 20.; Heb. i. 1. &c.

5 Knowledge is to men's minds what the sun is to the bodily eyes. Comp. 1 J. v. 11. 12. Both Jews and Gentiles were to have this advantage; see L. ii. 25. &c.; J. viii. 12.; M. iv. 15. 16.

6 Comp. Eph. v. 8. 11.; Rom. xiii. 12. All by the word of God was done which was proper.

7 Before he spake to men more perfectly by his word; see Act. xix. 4. His Testimony to Christ did merit the highest credit. Comp. J. v. 35.

ing divine 8 Light, that all men to whom he appeared, 9 through the testimony of him, might believe. He was not indeed that true Light, but was sent to bear witness, in a most direct manner 10, of that Light. That glorious predicted Sun of righteousness was the 11 true Light, which lighteth every man 12 that cometh into the world. He was in the world teaching, and the world was 13 made by him; and the world, through sad perversion 14, knew him not as they ought. He came unto his own people the Jews, and his own in general <sup>e</sup> received him not. But, as many as affectionately received him, to them gave he 15 power to become the sons and 16 heirs of Almighty <sup>f</sup> God, even to them who stedfastly 17 believe on his 18 name, which were born to these high privileges, not of 19 blood, nor of the 20 flesh, nor of the 21 will of man, but of the 22 truth and spirit of God; and, for that purpose, the word was 23 made flesh like

8 Both Christ and his doctrine are thus styled, as the sun is and what proceeds from him; see J. viii. 12.; ix. 5.; xii. 46.; If. xlix. 6.; Aet. xiii. 47. Comp. J. i. 15. 19.

9 The other prophets predicted, but did not bear witness to Christ, as one seen, heard, and otherwise known.

10 See M. iv. 16.; Rom x. 18.; Col. i. 23.; Tit. ii. 11.; Comp. J v. 35.; iii. 30.

11 Importing likewise singular eminence, as in J. vi. 32. 35.; xv. 1.; L. xvi. 11.; 1 Jo. ii. 8.

12 Or, who coming into the world, by his sacred office, lighteth every man; see verse 15.; J. vi. 14.; x. 36.; xii. 46.; L. i. 78.

13 The means were powerful; see Eph. ii. 10. 15.; iii. 9. 1 Sam. xii. 6. margin; Ps. c. 3.; Heb. iii. 2.; i. 2.; 2 Cor. v. 17.; Col. iii. 10. Gal. vi. 15.

14 See L. xix. 14.; 1 Cor. i. 28.; Col. ii. 8. Great aggravation of their guilt; 1 Th. ii. 15.

15 Or right or privilege.

16 See Rom. viii. 17.; 1 J. iii. 1. 2.

17 And so as to obey; Comp. Jam. ii. 26.; J. v. 24.; vi. 45. &c.; x. 27. &c.; Heb. xiii. 20. 21.; Rev. xxii. 14.; both Jews and Gentiles.

18 Here put for Jesus himself.

19 Or bloods, that is, circumcision and sacrifices.

20 That is by descent.

21 His sole power, or wisdom.

22 See Jam. i. 18.; 1 Pet. i. 23.; J. iii. 1. &c.; Tit. iii. 3. &c.

23 Or was flesh. Comp. J. i. 6.; m. i. 4.; L. i. 5.; xxiv. 19.; Aet. ix. 19.; Heb. ii. 2.; 2 Pet. ii. 1.; M. xi. 26. That is, true and proper man, and in low condition; see Phil. ii. 6. &c. Comp. If. xl. 6.; 1 Pet. i. 24.

like ours, with all its innocent infirmities; and dwelt for 24 some considerable time as in a tabernacle among us, (and we most intimately beheld his 25 glory, the glory as of the 26 only begotten of the Father), full of 27 grace and <sup>s</sup> truth. John, whom many of you do so justly honour, bare public and solemn witness of him, and cried with suitable earnestness, saying, this 28 was he of whom I formerly spake to you in these terms, he that cometh after me, in respect of time, is, on all accounts, most righteously preferred 29 before me.

SECT. 3. And, agreeable to the Baptist's words, of his rich overflowing fullness, have all we who sincerely follow him received; and 1 grace for grace. For the <sup>a</sup> law 2 and shadow of good things to come<sup>b</sup> was given by Moses<sup>c</sup>; but grace 3 and truth came by Jesus Christ, whom we celebrate. No man hath seen 4 God, by a complete knowledge of his will and purposes, at any time; the only begotten Son which is, and ever has been, in the 5 bosom of the Father, he hath both certainly and perfectly<sup>d</sup> declared him, with his whole mind and will concerning the moral conduct and behaviour of men.

## SECT.

24 Alluding to God's dwelling in the tabernacle of old, and to signify that he went about continually in the way of his office.

25 In his words, miracles, resurrection, &c. Comp. 1 J. i. 1.; 2 Pet. i. 16.; M. iii. 16. 17.; J. ii. 11.; xi. 4.; xii. 28. 29

26 Chief, and well beloved; see Heb. i. 3. 6. Comp. J. xv. 24.

27 Or gracious truth; see ver. 17.; Rom. iii. 24. &c.; viii. 15.; Heb. x. 1. &c. Hebrew manner for true and substantial, such as eternal life, remission of sins, freedom from the law of Moses, the blessing of a lively and charitable faith, effusion of the Holy Spirit, uniting Jews and Gentiles into one church.

28 Put for, *is he*, as in verse 27. 30. more largely illustrated from verse 19.

29 More excellent, or my chief; see M. iii. 11.; m. i. 7. L. iii. 16.; J. i. 27.; iii. 28. 29.

1 Both abundance and variety, rich and accumulated; seems to imply the sufficiency of that revelation which Jesus, in his Father's name, proclaimed to the world. That which was but a late shadow of grace we have received perfection in the room of. Comp. ver. 17. L. xxiv. 47.; 2 Cor. iii. 6. Rom. vi. 23.

2 See Heb. ix. 27.; Col. ii. 17.

3 Or true grace; see Rom. vi. 14. Both were mediators.

4 Consider well, M. xi. 27.; Rom. xi. 34.; M. xiii. 35.

5 As his chief intimate and object of affection. Comp. Deut. xiii. 6.; L. xvi. 22.; J. xiii. 19. 23.; 2 Sam. xii. 3.

SECT. 4. *The Genealogy of Jesus Christ, according to St Matthew ; Chap. i. Verse 1. &c.*

M. The 1 book of the 2 generation of Jesus Christ *may be thus set forth.* The <sup>a</sup> son 3 of David, *and likewise* the son 4 of Abraham. Abraham 5 begat Isaac ; and Isaac begat Jacob ; and Jacob begat 6 Judas and 7 his brethren ; and Judas begat Phares and 8 Zara of <sup>b</sup> Thamar ; and Phares begat Esrom ; and Esrom begat Aram ; and Aram begat Aminadab ; and Aminadab begat Naasson ; and Naasson begat Salmon ; and Salmon begat Booz of 9 Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse ; and Jesse begat David, 10 the King ; and David the King begat Solomon of her that had been the wife of Urias ; and Solomon begat 11 Roboam ; and Roboam begat Abia ; and Abia begat Afa ; and Afa begat 12 Josaphat ; and Josaphat begat Joram ; and Joram begat 13 Ozias ; and Ozias begat Joatham ; and Joatham begat Achaz ; and Achaz begat Ezekias ; and Ezekias begat Menaffes ; and  
Manaffes

1 So the Jews did term even their shortest writings. Comp. If. l. 1. ; Jer. xxxii. 12. ; M. x. 4. ; Est. ix. 25. &c. ; If. xxxvii. 14. ; xxxix. 1.

2 Or pedigree

3 Second King of the Jewish nation, and principal author of the book of Psalms ; see 1 Sam. xvi. 6. &c. Christ was his descendant, and also successor in government ; Rom. i. 3. 4. Act. xiii.

33.

4 The head of the faithful, Rom. iv. 16. 17. To him Christ was principally foretold ; comp. Gen. xii. 3. ; Gal. iii. 16. The Jews were very nice in their genealogies, on account of promises made to special tribes and families ; and to prevent the transferences of land from one to another ; see 1 Tim. i. 4. ; Tit. iii. 9.

5 Or was the father of.

6 From whose tribe Messiah was to spring ; Gen. xlix. 10.

7 Heads of the twelve tribes, styled often patriarchs.

8 Twins. The mothers practices, like those of others, mentioned verse 5. 6. being unjustifiable, there was need of a special attestation to their children. Upon the authority of the Old Testament, they were allowed to be genuine by the Jews.

9 Of low life, and probably flagitious, to obviate Jewish prejudice against Mary, who, though low, was very good.

10 By way of eminence.

11 Or Rehoboam, see 1 Chr. iii. 10.

12 Or Jehosaphat ; see 1 Chr. iii. 10.

13 Called also Azarias ; see 2 K. xv. 1. &c. ; 2 Chr. xxvi. 1. margin.

Manasses begat Amon; and Amon begat Jofias; and Jofias 14 begat Jechonias and his brethren, about the time they were carried 15 away to Babylon, *as captives*. And, after they were brought to 16 Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim: and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph, the *espoused* husband of Mary, of whom 17 was born <sup>c</sup> Jesus, who, *amongst his followers*, is called 18 Christ. So all the *recorded* generations, *in this table* from Abraham to David, are 19 fourteen generations; and from David, until the carrying away into Babylon, are fourteen generations; and from the carrying away into Babylon unto Christ, are <sup>d</sup> fourteen generations.

SECT. 5. *The Genealogy, according to St Luke; Chap. iii. from Verse 23.*

L. Jesus, (as was <sup>a</sup> supposed), the son of Joseph, which was the son of Heli 1; which was the son of Matthat; which was the son of Levi; which was the son of Melchi; which was the

14 Some read Josiah begat Jakim, and Jakim begat Jechonias.

15 The Jews were made captive by Nebuchadnezzar the great, associate with his father in the kingdom of Assyria and Babylon; see 2 Chr. xxxvi. 6. &c.

16 Once the capital of the Babylonish empire, whereof there are now scarce any remains.

17 Therefore sure evidence of his being real man, as the prophets foretold; comp. M. i. 21.

18 Or anointed, and signifying him to be prophet, priest, and king.

19 To accommodate this division, some names are left out, which every Jew, at that time, and for himself, could easily supply. Hence one material cause of difference between St Matthew's account and Luke's. The former studied brevity and easy remembrance.

1 To reconcile the two genealogists, Matthew and Luke, it may be observed that different names were given, as appears from the Old Testament, to many of the persons mentioned, particularly to Jechonias and his sons. Above all, when Joseph, by one Evangelist, is said to be the son of Jacob, and by another to be the son of Heli, the two might have been brothers-german; and the

the son of Janna; which was the son of Joseph; which was the son of Mattathias; which was the son of Amos; which was the son of Naum; which was the son of Esli; which was the son of Nagge; which was the son of Maath; which was the son of Mattathias; which was the son of Semei; which was the son of Joseph; which was the son of Juda; which was the son of Joanna; which was the son of Rhesa; which was the son of Zorobabel; which was the son of Salathiel; which was the son of Neri; which was the son of Melchi; which was the son of Addi; which was the son of Ccfam; which was the son of Elmodam; which was the son of Er; which was the son of Jose; which was the son of Eliezer; which was the son of Jorim; which was the son of Matthat; which was the son of Levi; which was the son of Simeon; which was the son of Juda; which was the son of Joseph; which was the son of Jonan; which was the son of Eliakim; which was the son of Melea; which was the son of Menan; which was the son of Mattatha; which was the son of Nathan; which was the son of David; which was the son of Jesse; which was the son of Obed; which was the son of Booz; which was the son of Salmon; which was the son of Naasson; which was the son of Aminadab; which was the son of Aran; which was the son of Esrom; which was the son of Phares; which was the son of Juda; which was the son of Jacob; which was the son of Haac; which was the son of Abraham; which was the son of Thara; which was the son of Nachor; which was the son of Saruch; which was the son of Ragau; which was the son of Phalec; which was the son of Heber; which was the son of Sala; which was the son of Cainan; which was the son of Arphaxad; which was the son of Sem; which was the son of Noe; which was the son of Lamech; which was the son of Mathufala; which was the son of Enoch; which was the son of Jared; which was the son of Maleleel; which was the son of Cainan; which

C

was

widow of him who died earliest, if without children, married to the surviving brother, according to Deut. xxv. 5, 6. Or Heli, for shortness sake, may have been put for Heliachim, which, among the Hebrews, was the same as Joachim, who was the father of Mary; and Jesus was termed the son of Joseph only on account of his wife. Thus Matthew deduces the genealogy through Joseph, Jesus's supposed father, and Luke through Mary, by one method of reconciliation. By the other, both follow out the line of Joseph: They were nearly related, even before espousals, and each of the same lineage of David.

was the son of Enos; which was the son of Seth; which was the son of Adam; which was the 2 son of God.

C H A P. II.

SECT. 6. *The Conception of John*; L i. Ch. from Ver. 5.

L. **T**HERE was <sup>1</sup> in the days of Herod, the King of Judea, a certain priest, named Zacharias, of the 2 course of Abia; and his wife was *one* of the daughters of <sup>3</sup> Aaron; and her name was Elizabeth. And they were <sup>2</sup> both *e-minently* righteous <sup>4</sup> before God, walking in all the <sup>5</sup> commandments and ordinances of the Lord <sup>6</sup> blameless *to every human view*. And they had *as yet* no <sup>b</sup> child, <sup>7</sup> *nor any reason to expect such blessing*, because that Elizabeth was barren; and they both

<sup>2</sup> By immediate creation.

<sup>1</sup> That is, when he reigned; comp. M. ii. 1. A foreigner from Idumea, and who, without title, was advanced, by his interest at Rome, to the Jewish throne. These things, though well known in the days of St Luke, he wisely foresaw might soon be forgotten; and, therefore, begins higher than either St Matthew or Mark; comp. M. xi. 11.; Gen. xlix. 10.

<sup>2</sup> See the history of these divisions, 1 Chr. xxiv. 1. &c.; comp. Ex. xxviii. 1. Num. i. 49. 50.; iii. 9.; Neh. xii. 1. &c. Different sets of the same course were changed on the Sabbath; 2 K. xi. 5. 6.; 2 Chr. xxiii. 8. Denominated from the chief of the course, or class; 1 Chr. xxiii. 6.; xxiv. 5. &c.

<sup>3</sup> Both greatly in commendation of John. She was in the honourable line of the high priesthood family.

<sup>4</sup> That is, sincere; Rom. ii. 29; comp. Act. viii. 21.; M. vi. 1. &c.

<sup>5</sup> Moral and ritual; comp. Eph. ii. 15.; Rev. xix. 8.

<sup>6</sup> Comp. Phil. iii. 6. Human infirmities they certainly must have had.

<sup>7</sup> Comp. Ex. xxiii. 26.; Lev. xxvi. 9.; Deut. vii. 14.; xxviii. 11. By the malicious world this might be constructed as a punishment for secret sins.

both were 8 now well stricken in years. And it came to pass, that, while he executed at *Jerusalem* the priests office 9 before God, in the order of his course, according to the custom of the priests office, his lot for the 10 time, was to burn 11 incense when he went unto *that part of* the Temple of the Lord *where the golden altar was*. And the whole multitude of the 12 *Jewish* people were 13 praying in the adjoining court, without, at the time <sup>c</sup> of incense. And, *while thus devoutly employed*, there appeared unto him, of a sudden, in human form, an Angel of the Lord, standing on the 14 right side of the altar of incense, before which he was then ministering. And, when Zacharias saw him, he was troubled at so sudden and strange a vision, and 15 great fear fell upon him. But the Angel, in sweet consoling <sup>d</sup> manner, said unto him, fear not *thus any longer*, Zacharias; for thy 16 prayer, in behalf of the people, is <sup>e</sup> heard; and, to be a clear evidence of it, thy wife Elizabeth shall forthwith bear thee 17 a son; and thou shalt call his name 18 John. And thou shalt have <sup>f</sup> joy and gladness in thy declining age; and many others shall rejoice with thee at his birth. For he shall be <sup>g</sup> great by 19 spiritual gifts in the sight of the Lord, and, like the ancient Nazarites, shall neither drink wine, nor strong intoxicating 20 drink  
of

8 Hence the miracle so much the greater. His piety would not suffer him, as many Jews did, to take another wife while she lived.

9 In the holy temple he had, as it were, his peculiar residence; comp. 2 Sam. vi. 2.; 1 Chr. xiii. 6.; Pl. xcix. 1.

10 Comp. 1 Chr. xxiv. 28.

11 See Ex. xxx. 6. &c.; xl. 5. 26. One of the most honourable of daily ministrations.

12 See 2 Chr. xxiii. 6.

13 Hence are prayers compared to incense; Rev. v. 8.; viii. 3. Pl. cxli. 2. Thus did the pious declare their concurrence with the interceding priest.

14 A good omen. Thither could no evil spirit come.

15 Comp. Jud. xiii. 21. &c.

16 Or praying.

17 This now much more than he had any thought of; see verse 18.

18 Importing acceptance with God, and plenteousness of heavenly grace. Or a favour from God; the same with Johannan

19 See M. xi. 11.; J. v. 35.

20 He was to answer exactly the description of a true Nazarite, Num. vi. 2. 3.; comp. 1 Sam. i. 11. 15.

of any kind; and he shall be filled with wisdom and piety by the Holy <sup>21</sup> Ghost, even from his <sup>n</sup> mother's <sup>22</sup> womb. And, thus trained up for religious work, many of the children of Israel shall be, by his affecting doctrine and example, turn <sup>23</sup> to the service of the Lord their God. And he shall go before him who is to act with a superior authority still in the spirit and <sup>24</sup> power of Elias, to turn the hearts of the fathers <sup>25</sup> to the children in pure and pleasant concord, and the <sup>26</sup> disobedient of all ranks to the wisdom and holiness <sup>k</sup> of the just, to make ready, by these means, a people prepared for <sup>27</sup> receiving the Lord, in his illustrious Christ. And Zacharias, now strengthened in mind <sup>l</sup> by so mild an aspect and voice, said unto the Angel, whereby shall I know the certainty of this extraordinary thing? for I am an old <sup>28</sup> man, and my wife well stricken in years <sup>m</sup> likewise. And the Angel answering, said unto him, I am <sup>29</sup> Gabriel that stand <sup>o</sup> ministering in the presence of God; and am sent by a peculiar favour, to speak unto thee as I have now done, and to shew thee these glad tidings. And, by way of sign, behold thou shalt be henceforth <sup>n</sup> dumb, and not able to <sup>30</sup> speak articulately, until

<sup>21</sup> Or Spirit: That is, with power and wisdom far above the common.

<sup>22</sup> From his earliest years of reason; comp. Lev. x. 9.; Gal. i. 5.; Jer. i. 5. Not literally to be understood, unless so far as he was part of his mother, when she was inspired, verse 41. This phrase, among the Hebrews, denoted very early life; see Job xxxi. 18.; Ps. lviii. 3.; lxxi. 5. 6.; Is. xlviii. 8.

<sup>23</sup> Comp. M. xx. 28.

<sup>24</sup> Or powerful spirit like his; agreeable to Mal. iv. 5. They were like, by zeal for God and strictness of morals.

<sup>25</sup> Or the meaning may be, making the posterity of pious Abraham, Isaac, and Jacob, like what themselves were; comp. J. xiv. 10. 20.; xvii. 11. 21. The Jewish sects, at this time, were full of enmity to each other; comp. M. ix. 36. Though some did hold out, yet the means of agreement were most suitable.

<sup>26</sup> Or unbelieving

<sup>27</sup> Or embracing his heavenly doctrine.

<sup>28</sup> His distrust appears to have been greater than he expressed in words; comp. Gen. xv. 8.; Jud. 6. 17.

<sup>29</sup> Signifying virtue, or power of God; com. Rom. i. 16.; 1 Cor. i. 24. The same who foretold the coming of Messiah; Dan. viii. 16.; ix. 21. 24. Or, I who stand in the presence of God am Gabriel, and am, &c.

<sup>30</sup> And deaf; see verse 62. He might, and should have known

til the day that these things shall be performed; because thou believest not *with more readiness* my words, which yet shall be fulfilled in their season. And the people waited in the adjoining outer court 31 for Zacharias, 32 to dismiss them with his blessing, and marvelled that he tarried so long in the temple 33 beyond the usual time. And, when he came out, he could not speak unto them; and they soon perceived, from his symptoms of great consternation, that he had seen a 34 vision in the temple; for he beckoned unto them, and 35 remained speechless.

SECT. 7. L. i. 23. &c. And it came to pass, that as soon as the ordinary days of his ministration week were accomplished, 1 he departed to his own house. And quickly after those days, his wife Elizabeth conceived, and hid herself in the country five months, saying with a devout spirit, thus hath the <sup>a</sup> Lord dealt miraculously with me, in the days wherein he looked on me his unworthy handmaid, to take <sup>b</sup> away my reproach of barrenness 2 among men.

### *The Conception of Christ; L. i. 26. &c.*

SECT. 8. L. And in the sixth month from Elizabeth's conception, the same angel Gabriel was sent again from God, unto a small inconsiderable city of Galilee, named (1.) Nazareth; to a virgin

known that in Israel the most illustrious persons had been raised up from parents who had long been barren, such as Isaac, Jacob, Samson, Samuel, &c.; comp. Jud. xiii. 2. &c.

31 See verse 10.

32 Comp. Num. vi. 23. &c.; Lev. ix. 22.

33 This might happen partly from converse with the angel, and partly from amazement and fear.

34 Comp. L. xxiv. 23.; Act. xxvi. 19.; 2 Cor. xii. 1.

35 A circumstance wisely ordered to awaken greater and more general expectation.

1 Under all his bodily deficiencies, he would still officiate, or at least attend.

2 Among the Jews reckoned one of the greatest temporal evils, and token of divine rejection.

1 A despised village; see J. i. 46.; comp. M. i. 23. Christ became its ornament.

virgin 2 of<sup>a</sup> excellent virtue 3, espoused to a man whose name was Joseph 4, a descendant of the royal house of David; and the virgin's name was Mary. And the angel came 5 in into her<sup>b</sup> apartment, and said<sup>c</sup>, Hail, 6 thou that art highly favoured; the Lord is with thee: blessed 7 art thou among women. And when at first she 8 saw him, she was troubled at his appearance, and 9 saying; and cast in her mind what manner of salutation this should turn out to be. And the angel perceiving her distress, mildly said unto her<sup>d</sup>, fear not 10, Mary: for I am sent from Heaven to inform thee, that thou hast 11 found signal favour<sup>e</sup> with God. And behold, what is equally new and certain, thou shalt, from this very time, conceive in thy womb, and bring forth a son at the proper season, and shalt call his name Jesus 12. He shall be great in heavenly gifts, and shall be 13 called by way of eminence the 14 Son of the Highest; and the Lord God shall give 15 unto him, as Prince 16 Messiah, the throne of his father 17 David. And he shall reign over the house 18 of Jacob

2 Though not of high rank or opulence.

3 Mutually engaged, but not come together, or contracted.

4 Of very ordinary station likewise. Admirably ordered to conceal for a time the supernatural conception, and to make him an early and sure witness of it; see M. i. 19. &c.

5 Most likely when she was at her devotions.

6 More largely explained verse 30. Or, O favourite!

7 Or, blessed be thou, like Jud. v. 24.; Ruth iii. 10.

8 Hebraism, denoting any of the bodily senses.

9 Or discourse.

10 An evidence of her being well known to him, like J. xx. 16.

11 Or obtained, as in Gen. vi. 8.; xviii. 3.; xxxix. 4.; Est. ii. 15.; Act. vii. 46. The message I bring you is joyful and great, and all of grace.

12 Signifying Saviour; see M. i. 21. Notes. And pointing as it were to ll. vii. 14.; comp. If i. 26.; Jer. iii. 17.; xxxiii. 16.; Zech. viii. 3.; If. ix. 6.

13 Or really be; a Hebraism, like M. v. 9.; 1 J. iii. 1. &c. M. xvi. 16.; comp. L. xxiv. 19.

14 See verse 35. Num. xxiv. 16.; Deut. xxxii. 8.; xviii. 18.

15 Nor fraud nor violence should be made use of.

16 See Pf. cxxxii. 11.; If. ix. 7.; Am. ix. 11. To be understood spiritually, M. xxviii. 18.

17 See M. i. 1. Notes.

18 Comprehending the whole twelve Tribes; see Am. ix. 11.; 1 K. xii. 19. All like him who truly believe, whether Gentiles by nature, or Jews. See If. xiv. 1.; xlv. 5.; 2 Sam. vii. 12. &c.

Jacob for ever; and of his 19 kingdom there shall be no<sup>f</sup> end. Then said Mary to the angel *in modest admiration*, 20 how shall this be, seeing *as yet* I know not a<sup>g</sup> man? And the angel answered, and<sup>h</sup> *mildly* said unto her, the 21 Holy Ghost shall come upon thee; and the power of the 22 Highest 23 shall overshadow thee: Therefore also that holy 24 thing which shall *hereafter* be born of thee, shall be 25 called the Son of God. And behold, *to confirm the truth of this declaration*, thy cousin Elizabeth, she hath also, *after an extraordinary manner* 26, conceived a son in her old age: And this is *now* the sixth month of pregnancy with her, who of late was 27 called barren<sup>i</sup>. For with God nothing 28 *which his wisdom and goodness doth determine* shall be impossible. And Mary, *acquiescing with humble trust and desire* 29, said, behold the handmaid of the Lord, be it<sup>i</sup> unto me according to thy word. And *upon this* the angel of the Lord departed from her.

### Mary

Pf. ii. 7. &c. lxxii. 5. 17.; Rom. xi. 17.; Eph. ii. 15.; Gal. vi. 16.

19 See Dan. ii. 44.; vii. 13. 14. 27.; Eph. i. 20. &c.; Jer. xxx. 9.; Ezek. xxxiv. 23. &c. xxxvii. 24. &c. Hof. iii. 5. No change either of governor or laws, like what happens in earthly kingdoms.

20 She doubts not, but inquires, that she might know how to conduct herself.

21 Or Spirit, like breath from men; see J. xx. 22.

22 A larger explication; comp. L. xxiv. 49.; Act. i. 5.; ii. 4.; x. 38.; Rom. xv. 13.; 1 Cor. ii. 4.; Eph. iii. 16. 1 Th. i. 5. The manner neither yet is nor was a proper subject of discussion. There are mysteries intellectual as well as moral. Doubts and anxieties recompense an over curious search.

23 Figurative, and alluding to verse 34.; comp. Ruth iii. 9.; Gen. i. 2.

24 Alluding probably to Dan. ix. 24.

25 See Notes, verse 32

26 The last miracle was to be the greatest, as was to be the last production; comp. Gen. xviii. 12. 13.; Gal. iv. 23. 29. A less miracle prepares for a greater. Both together rouse attention, inspire veneration.

27 Or really was so. At this time her true state could not be concealed.

28 In either case there was implied no contradiction, such as destroys itself; comp. 2 Tim. ii. 13.; Heb. vi. 18.

29 Comp. 1 Sam. iii. 6.

*Mary visits Elizabeth*; L. i. 39. &c. Sect. 9. L.

And Mary 1, *from an ardent desire to have her faith confirmed*, arose in those days, and went up into the hill country with <sup>a</sup> haste, into a city of 2 Juda; and entered into the house of *her kinsman* Zacharias, and *affectionately* saluted Elizabeth, *giving her joy*<sup>b</sup>, *at the same time, of her now obvious pregnancy*. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe, *as exulting* 3, leaped in her womb: And Elizabeth was filled with *a large measure of* the Holy Ghost: And she spake out *in transport* with a<sup>c</sup> loud voice, and said 4, *blessed art thou among all women, even the greatest and most worthy of them*; and blessed is the *sacred* 5 fruit of thy<sup>d</sup> womb. And whence<sup>e</sup> is this *high honour done to me*, that the mother of my 6 Lord should come to *visit* me? For lo, as soon as the voice of thy salutation sounded in my ears, the babe *with unusual sprightliness* leaped in my womb, *as* 7 for joy. And blessed is she that *so readily* believed the *heavenly* 8 messenger; for, *incredible as his words may seem*, there shall be a *sure and compleat* performance<sup>f</sup> of those things which were told her from *the angel of* the Lord.

SECT. 10. L. And Mary, *full of divine and grateful spirit*, said, my *whole* 1 soul doth magnify 2 the Lord, and my spirit

1 Likewise to congratulate her cousin.

2 Probably Hebron, the capital, and distant from Jerusalem upwards of 40 miles.

3 Alludes to the manner of young frisking animals; see ver. 44. Prelude to J. iii. 29.

4 Repeating the Angel's words to Mary, as a farther evidence that each of them spake from God. More is bestowed a great deal than what the angel did promise; comp. verse 48. L. xi. 27.

5 Fulfilling Deut. xxviii. 4. in its largest and best sense.

6 After the example of David, Ps. cx. 1.; and acknowledging the prophecy.

7 Metaphorical certainly, and an apposite preface of J. iii. 29. 30.; comp. Gen. xxv. 22. 23. Ears and womb make an elegant antithesis.

8 Such knowledge only could be obtained by a divine revelation, and would therefore mutually confirm the faith of both.

1 Alluding often and justly to the deliverance from Egypt, when the Jews were taught to sing, as in Ex. xv. 1. &c.

2 The same with praise, extol, celebrate; see Ps. xxxv. 9.; 1 Sam. ii. 1.

rit hath affectionately rejoiced in <sup>a</sup> God my Saviour. For he hath regarded <sup>b</sup>, with amazing condescension, the low <sup>3</sup> estate of his handmaiden: For behold, from henceforth all generations of mankind shall call me <sup>4</sup> blessed. For he that is mighty in <sup>5</sup> power beyond thought, hath done to me, a poor virgin, great things, and holy <sup>6</sup> is his name. And his mercy <sup>7</sup> also is on them that fear <sup>c</sup> him, from generation to generation. He hath often before shewed strength with his irresistible <sup>8</sup> arm; he hath scattered the proud <sup>9</sup>, of their <sup>d</sup> wealth and prosperity, in the vain imagination of their hearts. He hath put down even the mighty, who were <sup>e</sup> insolent, from their high <sup>10</sup> seats of loftiness and dignity; and exalted them in their room who were of low degree. He hath filled the <sup>11</sup> hungry with abundance of good things; and the luxurious rich <sup>12</sup> he hath sent from their abused possessions empty away. He hath even now holpen, as with the care of a parent, his <sup>13</sup> servant <sup>14</sup> Israel <sup>f</sup>, in effectual remembrance of his essential <sup>15</sup> mercy, as he spake from thence by gracious promise, to our patriarchal fathers, to Abraham in particular, and to his <sup>16</sup> seed <sup>g</sup> for ever. And Mary abode with her cousin Elizabeth in much holy communication, and friendly attendance about three <sup>17</sup> months; and <sup>h</sup> returned, for greater privacy and decency's sake, to her own house.

## D

## The

- 3 Allusion to 1 Sam. i. 11.  
 4 Or happy.  
 5 Comp. Pf. lxxi. 19.; cxxvi. 2.; Deut. x. 21.  
 6 He cannot be suspected of unfaithfulness to his promises.  
 7 Comp. Pf. ciii. 17.; cxi. 9. He is, and ever will continue to be, the hope and confidence of his people.  
 8 Displayed valour, or done marvellously; Pf. cxviii. 15. 16. Arm, where strength of man lies.  
 9 Comp. Syr. x. 15.; Pf. xxxiii. 10.; 1 Pet. v. 5.; Jam. iv. 6.; Pf. lxxxix. 10. So he will ever continue to do.  
 10 Or thrones.  
 11 Similar to 1 Sam. ii. 5. 8.; comp. Pf. xxxiv. 11.  
 12 Comp. L. xx. 10. 11.; Job. xxii. 9.; M. v. 3. 4.  
 13 Or child; comp. Ex. xv. 13.; Pf. xcvi. 3.; Mic. vii. 20.  
 14 Especially the sincere part of them, like him; comp. verse 68. 72.; If. xli. 9. 10.  
 15 Comp. verse 72.; 2 Chr. vi. 42.  
 16 See how the covenant runs, Gen. xvii. 7. 19.; xii. 3.; xv. 5.; xviii. 18.; xxii. 18.; xxvi. 4.; xxviii. 14.; Pf. cxxxii. 2.; and comp. Rom. xi. 29. All largely made out by the Messiah.  
 17 Till Elizabeth's full time came.

SECT. 11. *The Birth and Circumcision of John ;*  
 I.. i. 57. &c.

Now Elizabeth's full time came, that she should be delivered ; and she brought forth a son, *as the angel of the Lord* <sup>1</sup> *had said.* And her neighbours and her cousins heard how the Lord had shewed great *and unexpected* mercy upon her ; and they <sup>2</sup> *cordially* <sup>3</sup> rejoiced with her.

SECT. 12. L. And it came to pass, that on the <sup>1</sup> eighth day, they came <sup>2</sup> *by invitation* to circumcise the child *according to law* ; and they *would have* called him Zacharias, after the name of his father. And his mother answered, and said, not so, *my friends*, but he shall be called <sup>3</sup> John. And they said unto her, there is none of thy kindred, *either by birth or marriage*, that is called by this name. And, *to decide the matter*, they made <sup>4</sup> signs to his father, how he would have him called. And he, *by a return of like nature*, asked for a <sup>5</sup> writing table, and wrote *thereon*, saying, *by divine appointment*, his name is John. And they marvelled all *at this agreement of theirs*. And his mouth was opened immediately *for utterance*, and *the ligature of his tongue* loosed, and he spake *as formerly*, and praised God *for his free, rich, and numerous benefits*. And a *solemn* <sup>6</sup> *fear from what should here-*  
*after.*

<sup>1</sup> Comp. Gen. xix. 19.

<sup>2</sup> In proportion to their late concern on account of her barrenness.

<sup>1</sup> As appointed by law ; Gen. xvii. 12 ; Lev. xii. 3.

<sup>2</sup> To the rite of solemn initiation witnesses were highly proper.

<sup>3</sup> That is, God favourable. The name she might know either from the husband, or by her late divine inspiration. Giving names was a sign of dominion ; comp. Gen. ii. 10. ; xli. 45. ; Dan. i. 7. Sometimes given from love ; and to excite imitation. And often from what happened at the time ; see Gen. iv. 1. 26. ; xxi. 6. ; xxxv. 18. ; 1 Sam. i. 20. This, as now at baptism, was an incidental circumstance which custom had added.

<sup>4</sup> Hence he is understood by many to have been both deaf and dumb ; and yet, in such kind of controversy, the signs might be easier than speech. Perhaps the reading may be, *so they asked his father, and he made signs for a little book, &c.*

<sup>5</sup> Or tablet.

<sup>6</sup> Which is akin to amazement. Inseparable from a series of new and singular circumstances.

after come to pass, came on all that dwelt round about them. And all these 7 sayings were *distinctly* noised abroad throughout all the hill-country of Judea. And all they, of *wise and serious disposition*, that had heard them, 8 laid them up in their hearts to be *seriously reflected upon*, saying <sup>a</sup>, what manner of child shall this 9 turn out to be <sup>b</sup>? And the 10 hand of the Lord was *visibly* with him.

SECT. 13. L. i. 67. &c. And his father Zacharias was filled with *the influences* of the Holy Ghost, and prophesied *by words of rapturous praise*, saying 1, Blessed be the Lord God 2 of Israel, for, *with rich mercy*, he hath *now* visited *in distress* 3, and redeemed his *chosen* people, and hath raised up an 4 horn of *much desired* salvation 5 for us, in the house of his *faithful* servant 6 David, as he spake *in promise* by the mouth of his 7 holy prophets, which have been since the world began 8 *to have those eminent instructors*, that we should be saved 9 from *the power* of our *most*

7 Or things.

8 Comp. L. xxi. 14.; Prov. xxiv. 32.; Hag. ii. 18.; Ezek. xl. 4.; Dan. x. 12.

9 Comp. Act. xii. 18.

10 This singular assistance and direction, like 2 Sam. xiv. 19.; comp. Ezek. i. 3.; iii. 22.; xl. 1.

1 See verse 64.; Pf. xli. 13.; lxxii. 18.; cvi. 48.

2 Comp. Gen. xlix. 2.; Ex. iii. 6.

3 This work was at present happily begun; see verse 54.; and comp. Gen. xxi. 1.; l. 24.; Pf. viii. 5.; lxxv. 9.; lxxx. 14. Nothing could frustrate the farther execution; see Pf. cxi. 9. Caused a redemption, or deliverance; alluding to that of Israel from Egypt, which, though great, was only a faint image of this.

4 Denoting power, as in Deut. xxxiii. 17.; Pf. xlv. 5.; Ezek. xxix. 21. Chiefly such is royal. Dan. vii. 7. 8. 24.; viii. 21.; Zech. i. 18. 19. The allusions in both may be to Pf. xviii. 2.; cxxxii. 17.; xviii. 24. Taken from creatures whose ornament and defence this is; see 1 Sam. ii. 10.; 2 Sam. xxii. 3.

5 See Am. ix. 11.

6 Comp. Pf. lxxviii. 70. &c.; 1 Sam. xiii. 14.; 1 K. xv. 11.; 2 K. xviii. 3.; xxii. 2.

7 Much like Act. iii. 21. &c.; comp. Pf. lxxxv. 6. &c. The generality of prophesies refer to this great event; see Act. x. 43.

8 Comp. Gen. vi. 4.; Pf. xxv. 6.

9 Larger Explication of verse 68. 69.; and probably alluding to Is. ii. 2. 11.; Mic. iv. 1.; Dan. ii. 1. &c.; vii. 1. &c. As yet Zacharias

*most formidable spiritual enemies,* <sup>a</sup> and from the hand of all that hate <sup>b</sup> us. To perform, *with faithfulness,* the mercy which he <sup>10</sup> promised to our fathers; and *so* to remember *effectually* his holy Covenant, *according* <sup>11</sup> to the tenor of that oath likewise, which he *solemnly* sware to Abraham, <sup>c</sup> that he would grant unto us, that we, *through divine protection,* being delivered <sup>12</sup> out of the hands of our *worst* enemies, might serve him without *slavish* <sup>13</sup> fear, in a way of *true* <sup>14</sup> holiness and righteousness, as before him <sup>d</sup>, all the days of our life. And thou, *my dear child* <sup>15</sup> John, shalt have the honour to be called, *in truth,* the illustrious prophet of the highest; for thou *art he who* shalt go before the face of the Lord's <sup>16</sup> Christ, to give notice of his approach, and to prepare his ways, to give *cheering* knowledge of *eternal* <sup>e</sup> salvation <sup>17</sup> unto his *Jewish* people <sup>18</sup> first, by the assured remission of their *acknowledged and forsaken* sins, *however great,* through the *most* tender <sup>19</sup> mercy of our God; whereby the <sup>20</sup> day-spring from on high hath visited us, to give *the light* <sup>21</sup> of a heavenly world, and of the way thither, to them also that sit in in *midst of* miserable

Zacharias himself might not understand his own words; See 1 Pet. i. 10. 11.

<sup>10</sup> See J. viii. 56.; Heb. vi. 12.

<sup>11</sup> Or even the oath, &c. See Gen. xxii. 16. 17. Such were only added to divine immutable decrees; Heb. vi. 17.; Rom. ix. 6.; xi. 11. 25 29.

<sup>12</sup> Such Times of general peace and goodness will come; If. xi. 1. &c.

<sup>13</sup> Sincere, strict, and cheerful; comp. Rom. viii. 16.; Heb. ii. 15.

<sup>14</sup> Comp. Rom. ii. 28. &c.; Eph. iv. 23.; Heb. ix. 10.; J. iv. 23.; L. i. 6.; and last note.

<sup>15</sup> Elegant address, as to one who understood; comp. 2 Sam. i. 21.; Josh. x. 12.

<sup>16</sup> Agreeable to the angel's words, verse 17. taken from Mal. iii. 1. Reflect on. verse 43.; M. xi. 29.; J. v. 22. 23. &c.

<sup>17</sup> Or saving knowledge; see verse 69. Herein consists the preparation, verse 76.

<sup>18</sup> Comp. Acl. iii. 26; M. iii. 1.; L. iii. 3.; m. i. 4.

<sup>19</sup> Or bowels of mercy, the greatest and most certain; see Col. iii. 12.; Ph. ii. 1.; M. ix. 36.; comp. Eph. i. 5. &c.; ii. 4. 7.; Tit. iii. 4. 5.; Jer. xxxi. 18. &c.

<sup>20</sup> The salutary light foretold, If. ix. 1. 2.; xi. 1. Or branch, Num. xxiv. 17.; Zech. iii. 8.; Mal. iv. 2.; comp. J. i. 8. 9.

<sup>21</sup> Comp. J. v. 35.; viii. 12.; xii. 35.; Eph. v. 8.; 1 J. i. 7.; Rev. xxi. 24. Accompanied with cheering animating warmth.

*miserable* <sup>f</sup> darkness, and in the *very* <sup>22</sup> shadow of death, to guide our feet *and theirs* <sup>with safety and pleasure</sup> into the way of *sure* <sup>&</sup> *and endless* peace. And the child grew *up to manhood*, and waxed <sup>h</sup> strong in spirit <sup>23</sup> of wisdom and zeal, and was in the desarts *from early life* <sup>i</sup>, till the day <sup>24</sup> of his <sup>25</sup> shewing himself publicly by a *divine call*, unto the people of Israel.

## C H A P. III.

SECT. 14. *Joseph suspects Mary*; M. i. 18. &c.

M. **N**OW the *conception and birth* of Jesus, *whose history follows*, was on this extraordinary wife. When, as his mother Mary was <sup>1</sup> espoused to Joseph, *after the Jewish manner*, before they came together, *as man and wife*, she was found, *from obvious appearances about her*, to be with child, *and that miraculously* of the <sup>2</sup> Holy Ghost. Then Joseph, her husband *by late and mutual engagement*, being a <sup>3</sup> just man, and, *at the same time*, not willing, *by any severe* <sup>a</sup> *judicial process*, to make her a public infamous example, was minded, *for securing the honour of his own character*, to put her away <sup>b</sup> *privily* <sup>4</sup> *with a bill of divorcement*. But, while he thought

<sup>22</sup> And eternal condemnation; see J. v. 24.; Rom. viii. 1. &c.

<sup>23</sup> Comp. L. ii. 52.; Jud. xiii. 24. &c.

<sup>24</sup> Or time. Hereby was naturally prevented intimacy with Christ in childhood and youth, which might have been objected to his testimony; J. i. 31.

<sup>25</sup> Or manifestation; see M. iii. 3.; comp. J. i. 31.; L. iii. 1. Most fitting to a preacher of repentance; see M. iii. 1. &c. Such retirement also would contribute to raise a character for mortification and sanctity.

<sup>1</sup> Contracted, or promised in marriage. Hereby her tribe and family could be best determined. It was safest also for her credit and life.

<sup>2</sup> Or power of the highest; L. i. 35.; comp. L. i. 26. &c.

<sup>3</sup> Mild and equal in private life.

<sup>4</sup> Allowed at this time by custom, and for very trifling causes. Some two or more friends were brought as witnesses.

thought under deep concern 5 on these things, behold, for his relief<sup>e</sup>, the Angel of the Lord appeared unto him in a 6 dream, saying, Joseph, thou 7 son of David, fear not any longer to take home unto thee Mary thy intended 8 wife; for thou shalt not suffer from it, since that which is conceived in her is of the Holy<sup>d</sup> Ghost. And, in consequence of his divine operation, she shall bring forth a son, and thou, his supposed father, shalt call his name 9 Jesus, for he shall save his people 10, out of all nations, from 11 the punishment and dominion of<sup>e</sup> their sins. (Now all this was supernaturally done, that it might be fulfilled in the most perfect manner which was spoken of the Lord, by<sup>f</sup> the prophet 12 Esaias, saying, behold a virgin shall be miraculously with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God, by his presence, power, and 13 grace with us). Then Joseph, being raised from sleep, did, without delay, as the Angel of the Lord had bidden him; and took home<sup>u</sup> unto him his wife; and, 14 from pious reverence, knew her not 15 as such, till she had brought forth her 16 first-born son; and he, agreeably to the Angel's direction, called his name Jesus.

## SECT.

5 She was one he much loved, and had till now a great opinion of.

6 Comp. Num. xii. 6.; Joel ii. 8.; Acts ii. 17. Accompanied with indubitable conviction.

7 Or descendant.

8 Comp. Deut. xxii. 24.

9 That is, Saviour. Always used for Joshua by the LXX. or ancient Greek translation of the old Testament. An additional evidence to Joseph. Names divinely imposed often contained in them a prediction.

10 Comp. Acts iii. 26.; Rom. i. 5.; xi. 17.

11 See Acts v. 31.; xiii. 38. &c.; iii. 26.; Tit. ii. 14. &c.

12 Is. vii. 14.

13 See J. ii. 9.; Col. i. 14.; 1 Tim. iii. 16.; J. xiv. 7.; comp. Is. i. 26.; lx. 14.; lxii. 4.; Jer. xxiii. 6. &c. As such he made the word anew; Eph. ii. 10.; Col. i. 18. &c.; 2 Cor. v. 17.

14 Rather, but knew, &c.

15 Not necessarily importing any subsequent knowledge of the kind, more than when we say, such an one received not the medicine till he died; comp. Ps. cx. 1.; 2 Sam. vi. 23.

16 Or most excellent, as in Ps. lxxxix. 27.; Comp. Ex. xiii. 2. 12. 13. Such an expression might be used, though there were no children afterwards.

SECT. 15. *The Birth and Circumcision of Christ;*

L. ii. from Verse 1. M. i. 25.

L. And it came to pass, by a special providence, in those days succeeding to the birth of John, that there went out 1, in solemn proclamation, a decree from 2 Caesar Augustus the Roman Emperor, that all the 3 world under him<sup>a</sup> should be 4 taxed. (And this taxing was the first Roman one made upon the Jewish nation 5, when Cyrenius officiated 6, who afterwards was governour of Syria). And all the inhabitants of Judea went to be taxed every one into his own proper 7 city. And Joseph also went up from Galilee, out of the city of Nazareth 8, where he then lived, into the land of Judea, properly so called, unto the city 9 of David, which is called 10 Bethlehem, (because, though low at present, he was originally

1 Comp. Est. i. 19.; Dan. ii. 12. 13.; ix. 25. This, history informs, was not done through every province at the precise same time. Each family, with their station, office, and estate, were taken down in writing. The tax itself was not levied till afterwards.

2 A man of deep policy.

3 Some by this understand only the land of Judea; comp. Acts xi. 28; L. xxi. 25 or Palestine, called also Canaan, and the promised land, in the Old Testament; a fruitful country then, about 150 miles long and 80 broad, bounded on the north by Mount Libanus, which divides it from Syria; on the east by Mount Hermon, which separates it from Arabia Deserta; on the south by the Mountains of Seir, and the Deserts of Arabia Petraea; and on the west by the Mediterranean Sea.

4 Or enrolled for taxation, both inhabitants and estates. The Roman Empire, at this time, was most extensive, and in perfect tranquillity; comp. M. xxi. 10.; xxvii. 45.; Acts xi. 28.; xxiv. 5.; Rom. i. 8.; Col. i. 6.

5 Some would read *before*, &c.

6 Perhaps by an extraordinary appointment, because Sentius Saturninus, at this time, was the ordinary stated governor; *Tertull.* Another description, with a view to taxing, was made by Cyrenius afterwards; *Josephus.*

7 That of his tribe and family; comp. 1 Sam. x. 20. 21.; 2 Sam. xxiv. 2. A circumstance wisely ordered.

8 Near four days journey.

9 Where he was born and educated, or his ancestors had settled.

10 That is, the house of bread: Encompassed with fine pasture grounds; comp. Mic. v. 2.; M. ii. 1. &c. Once a flourishing city,

ginally of the 11 royal house and lineage<sup>b</sup> of David), to be taxed with 12 Mary, his yet espoused wife, being great with child. And so it was, that, while they were there attending, the days of her pregnancy were accomplished that she should be delivered. And she brought forth her 13 first-born son, and wrapped him in such swaddling clothes as she could bring with her; and, having no other conveniency at the time<sup>c</sup>, laid him in a lowly 14 manger, because there was no sufficient room for 15 them elsewhere in the public inn.

SECT. 16. L. And there were in the same country certain 1 shepherds<sup>a</sup> abiding in the field, keeping watch in their turns against thieves and wild beasts, over their flock by 2 night. And lo! of a sudden, the 3 Angel of the<sup>b</sup> Lord came upon them from above, and the glory 4 of the Lord shone round about them with an amazing lustre; and they were 5 sore afraid at the strange and awful appearance. And the good Angel said unto<sup>c</sup> them, fear not, O ye shepherds: For behold, I bring you good tidings of great unequalled joy, which shall soon be communicated to all people. For unto you 6 of Israel first<sup>d</sup> is born this very day in 7 Bethlehem the

city, now a poor village, about six miles south of Jerusalem, the capital of Judea. Many were the witnesses of this important fact.

11 By the line of Ram, as appears from Ruth's history. The tribes were divided into families; Num. i. 18.; Josh. vii. 17.

12 Not only women but children were taxed. *Ulpian*. Several of the Christian fathers assert that Jesus's name was taken down in the description.

13 See note M. i. 24. &c.

14 Stall, for holding the food of cattle.

15 On account of earlier provided, and richer guests.

1 To be the first witnesses of the greatest belonging to that name; Heb. xiii. 20. Not Herod, or any of the Jewish counsellors.

2 Comp 1 Sam. xvii. 15. The time of the year disputed, and of little consequence. Night watches thought by some rather unfavourable to the common popish belief of Christmas, December 25.

3 Probably Gabriel; L. i. 19.

4 Explicative of the last words, and probably luminous, as L. ix. 29. 31.; 2 Cor. iii. 7.; Ex. xxxiv. 30.; 1 Cor. xv. 41.

5 So what is sudden and unusual, though pleasant in itself, will affect; comp. L. i. 12.; M. xxviii. 4.; Acts ix. 4.; Rev. i. 17.

6 Comp. Acts. iii. 26.; J. x. 16.

7 As foretold Mic. vi. 2.; comp. M. i. 1.

the city of David, a <sup>c</sup> complete 8 Saviour, long and ardently wished for, which is Christ, the anointed 9 Lord of Angels and men. And this shall be a sign unto you, from which he will be easily known, and to all others concerned; ye shall find the Babe there, wrapped in swaddling clothes, lying in a 10 manger. And, suddenly, yet farther to confirm them, there was with the chief leading Angel a multitude of the heavenly 11 host praising God in cheerful and melodious strains, and saying, as with one voice, glory to God <sup>f</sup> for ever, who reigns in the highest 12 heavens; and now is begun on earth 13 peace, overflowing 14 good will towards ignorant, corrupt, and guilty men.

SECT. 17. I. And it came to pass, that soon as the Angels were gone away from them into heaven, the shepherds, in great earnestness, said one to another, come, let us now immediately go even unto Bethlehem, and see <sup>a</sup> for ourselves this amazing thing, which is said to have 1 come to pass, and which the Lord hath so graciously, by his Angel, made known unto us. And they, being full of devotion and zeal <sup>b</sup>, came with haste, and found, as they had heard 2, Mary, and Joseph, and the blessed Babe lying in a manger. And, when they had seen it fully verified, without taking any offence at the signs of their outward <sup>c</sup> poverty, they made known abroad the saying, and evidence which was told them concerning this new born Child.

SECT. 18. And the shepherds returned to their flocks, glorifying and praising God, as they went, for all the things that they  
E had

8 See Is. xix. 20. ; lxii. 11. ; Zech. ix. 9.

9 Comp. Ps. cx. 1.

10 How different this from the account given before of his excellence and usefulness? And yet how well adapted to confirm their faith? comp. 1 Sam. x. 2.

11 Or Army; alluding to their number and order. This was a second proof to the modest shepherds.

12 Here he manifests himself peculiarly; M. vi. 9. 10.

13 Special divine favour with all its blessed fruits; comp. Eph. i. 3. ; Col. i. 3. ; 1 J. i. 2. ; L. iii. 22. ; M. iii. 17. ; xvii. 5. ; Ps. cxlix. 4. ; Is. xlv. 23.

14 Confirms L. ii. 10. ; comp. L. ii. 30. 32.

1 Comp. L. i. 39. ; 2 Pet. iii. 12.

2 The worthy persons would no doubt add to the information of God's chosen witnesses.

had heard and seen at *Bethlehem*, even <sup>a</sup> as it was told unto them by the *heavenly Messenger*.

SECT. 19. And all they that heard it, wondered at *what might be the design and issue of those things which were told them by the plain and credible shepherds, upon so strange a subject*. But *Mary in particular kept all these things close <sup>a</sup> in her memory, and I pondered them with devout attention in her heart*.

SECT. 20. L. And, when eight days <sup>1</sup> from the birth were accomplished for the circumcising of the child, agreeably to *Moses's law*, M. he, the *supposed father, in the hearing of all present*, called his name *Jesus*; L. which was so named of *God* by the 2 Angel, before he was conceived in the womb.

SECT. 21. *Christ is worshipped by the wise Men*; M. ii. i. &c.

Now, when *Jesus* was *thus* born in *Bethlehem* <sup>1</sup> of *Judea*, in the 2 days of *Herod the King*, behold there came *certain wise men <sup>a</sup>* from the east, to <sup>4</sup> *Jerusalem*, saying, *in substance, and among those who could best inform them, where is he that is so lately born to be King <sup>b</sup> of the Jews?* for we have seen his *bright conducting star <sup>5</sup>* in the east, and are *now* come, by that *divine direction*, to worship

<sup>1</sup> Balancing, or diligently weighing them.

<sup>1</sup> See Gen. xvii. 12. ; comp. Gal. iv. 4. Here was early a due respect given to the law.

<sup>2</sup> See M. i. 21.

<sup>1</sup> To distinguish it from another of the same name, in Galilee; comp. J. iv. 54. ; Jos. xix. 15.

<sup>2</sup> Or while he reigned.

<sup>3</sup> Persian magi, philosophers, honourable and rich; comp. Num. xxiv. 17. Moved they might be by the celebrated oracle of the star of Jacob. Between *Bethlehem* and *Mesopotamia* of *Syria* the distance was not great, and camels being there used, this journey is put before the purification of *Mary*.

<sup>4</sup> The capital of *Judea*, whence the fame of *Christ's* birth would become more general.

<sup>5</sup> Both *Perians* and *Chaldeans* were much given to the study of the heavens. This was quite a new star, and otherwise wonderful in its appearance; like a comet, and of singular movement.

worship 6 him *with our best civil respects*. When Herod the King had heard these things, he was troubled 7, *lest what he now held should be for ever lost to himself and family*, and <sup>c</sup> all the inhabitants of Jerusalem 8 with him. And, when he had gathered all the 9 chief priests, and *most intelligent* 10 scribes of the people together *with them*, he demanded of them <sup>d</sup>, where Christ, *agreeably to ancient Jewish prophecies*, should be born? And they said unto him, *with one consent*, in Bethlechem <sup>e</sup> of Judea; for thus it is written by the prophet *Micah* 11, and thou Bethlechem *Ephratah*, in the land of Juda, art not *by any means* the least among cities belonging to the princes 12 of Juda: For, out of thee shall come *forth* a *most illustrious* governour, that shall *wisely and tenderly* <sup>f</sup> rule 13 my people Israel. Then Herod, *becoming more suspicious of danger to himself than ever*, when he had privily called the wise men to an audience <sup>g</sup>, inquired of them diligently *about* what time the new and bright star appeared. And, *having obtained their answer*, he sent them to Bethlechem, and said, *as though he had been a friend to their purpose*, go and search *as diligently as you can* for the young child *whom you have been taught to understand to be destined for supreme rule*, and, when ye have found him, bring me word again *directly*, that I, *in obedience to the will of Heaven*, after your example <sup>h</sup>, may come 14 and worship him *respectfully* also.

When

6 Comp. M. viii. 2.; M i. 4c.; L. v. 12. Thus they would hope to conciliate his affection early.

7 He had made himself remarkably hateful by his wicked deeds, besides being a foreigner. Even a suspense of mind is troublesome.

8 They could not conceive how such an obscure person should answer their exigencies. They might also be apprehensive, from Herod's jealous and cruel temper, of commotions and bloodshed.

9 Or heads of their courses; comp. M. xx. 18. &c.; xxi. 15. &c.; xxvi. 3. &c.; xxiv. 24.; 2 Chr. xxxvi. 14.

10 Of great skill, particularly in the Jewish prophecies; comp. M. xxiii. 1. &c.; L. vii. 30.; Efd. vii. 12. &c. Their chief duty was to preserve the Scriptures pure and uncorrupt, to read and interpret.

11 Ch. v. 2. Not simply cited, but explained. The sense obvious.

12 Same as thousands, in Micah; see Jud. vi. 15. in the margin; comp. Ex. xviii. 25.

13 Gr. feed, guide, or govern. Sweet idea, and becoming a patriot king; comp. Ps. lxxviii. 70. Such a public fact as this could not be denied.

14 Such was his pretence, but his real design was to put the child to death.

When they had heard *this charge from the King*, they departed from Jerusalem <sup>i</sup>, without any suspicion of his evil design; and lo! the star which they saw in the east at first, went before them again, till it came near to the earth, and stood just over the house where the young child was. When they thus saw, and were so clearly directed by the star again, they <sup>15</sup> rejoiced with exceeding great joy. And, when they were come into <sup>16</sup> the house, they saw the young child, with Mary his mother, and fell down on their face, and worshipped him with great reverence <sup>17</sup>. And, as was customary in those countries, when they had opened what did contain their treasures, they <sup>18</sup> presented unto him from thence suitable gifts <sup>k</sup>; gold <sup>19</sup>, and frankincense, and myrrh <sup>l</sup>, all the best produce of their land. And, being warned by an Angel of God, after this, in a dream, that they should not return to Herod, they departed <sup>m</sup> into their own country, another more direct way.

SECT. 22. *Christ is presented in the Temple; M. ii. 13.*

L. ii. 22. &c.

M. And, when they were departed, L. and the forty days of her <sup>1</sup> purification, according to the time prescribed by the law of Moses were accomplished, they brought him from Bethlehem to Jerusalem, to present him there to the Lord, (as it is written in the law of the Lord, every first born male <sup>3</sup> that openeth

<sup>15</sup> Emphatical beyond any thing in our language. Beautiful emblem of H. ix. 3. &c.

<sup>16</sup> By this time they might be better accommodated.

<sup>17</sup> By bodily prostration, after the eastern manner; see L. v. 12.; M. ix. 18.; 1 Chr. xxix. 20

<sup>18</sup> This also was agreeable to the eastern manner; Gen. xliii. 11.; 2 Chr. xxix. 14.

<sup>19</sup> Hereby providing subsistence for Joseph and his family in Egypt. Marvellous care of heaven. This and myrrh native productions of Arabia, and all much valued in Egypt.

<sup>1</sup> Mary's. See Ex. xiii. 2. 12. 13. Most MSS. read *their*, so as to comprehend Jesus, who, from connection with his mother, was ceremonially unclean.

<sup>2</sup> In remembrance of their miraculous preservation in Egypt; see Ex. xiii. 2. 11. &c.; Num. viii. 16. &c.; xviii. 16.

<sup>3</sup> Or be specially devoted to him.

peneth the womb shall be called holy 4 to the Lord), and to 5 offer a sacrifice according to that which is said by *divine ordination* in the law of the Lord, a pair of turtle doves 6, or two young pigeons <sup>a</sup>, for women of low circumstances.

SECT. 23. L. And 1 behold, there was a man in Jerusalem then, whose name was Simeon; and the same man was *singularly* just in all his dealings with the world, and 2 devout <sup>a</sup> towards God, waiting, with many others at the time, for the 3 consolation of Israel; and the 4 Holy Ghost, in *prophetic gifts*, was upon him. And, among other things, it was now revealed unto him, by a *clear and strong influence* of the Holy Ghost, that he should not 5 see death, before he had seen the Lord's 6 Christ. And he came by a *secret motion* of the 7 spirit, into the temple; and, when the 8 parents brought in the child Jesus, to do for him after the *divinely authorised* custom of the law; then took he him with great affection in his arms, and <sup>b</sup> blessed God, and said, under his *sacred impulse*, now <sup>c</sup> lettest thou thy servant depart out of this my frail tabernacle in peace 9, according to thy word of 10 promise. For mine eyes have at length seen the glorious and much desired instrument of thy future and great 11 salvation, which thou hast prepared to make known before the face of all 12 people; a  
*sure*

4 Or give; see Lev. xii. 1. &c.

5 A clear Evidence of their poverty. Such a discovery of their low outward state was expedient.

1 Mark of something strange to follow.

2 Both together comprehend all the parts of goodness, as in L.

i. 75.

3 Reign of the Messiah, styled verse 38. redemption, and L. xix. 11. kingdom of God; comp. m. xv. 43.; II. xlix. 13.; lii. 9.; lxvi. 13.; Jer. xxxi. 13.; Zech. i. 17.

4 Or Spirit of prophecy.

5 Hebraism for dying; comp. Pf. lxxxix. 48.; J. viii. 51.; M. xvi. 28.; m. ix. 1.; L. ix. 27.

6 Anointed, or Messiah.

7 Comp. L. iv. 1.; M. iv. 1.

8 Joseph and Mary; see verse 48.; L. iii. 23.

9 Like Pf. iv. 8.; Gen. xv. 15.; 2 K. xxii. 20.

10 Nothing more is now left me to wish for; so Gen. xlvi. 30.

11 Comp. L. iii. 6.; II. xlvi. 13.; xlix. 6. Hag. ii. 7.

12 Gentiles as well as Jews. This was more than even Peter knew, till Acts x. 11. 14.

*sure infallible* 13 light to lighten the *idolatrous* Gentiles, and the 14 glory of thy *chosen* people <sup>d</sup> Israel. And Joseph and his Mother marvelled at those things which were spoken of him *now and formerly*. And Simeon, *in the pious warmth of his heart* 15, blessed them *both*, and said, *by special direction*, unto Mary his mother, *who, he foresaw, would live during the course of his ministry, and be a witness of his death*, behold this child of thine is set, *by the destination of Heaven* 16, for the *spiritual* <sup>e</sup> fall, and rising again of many *upright* 17 in Israel; and for a sign 18 *to the malice of envy* which shall be spoken against; (yea, *by such cruel indignities, a torturing* 19 sword shall, *as it were*, pierce through thy own soul also), that the thoughts *both good and bad* 20 of many hearts may be <sup>f</sup> revealed.

SECT. 24. L. And there was, *at the same time*, one 1 Anna, a prophetess <sup>a</sup>, the daughter of Phanuel, *an eminent person* of the tribe of Aser; she was of a great age, and had lived with an husband *only seven years from the time of her virginity*: And she was a widow <sup>b</sup> *ever after*, of about fourscore and four years 3 *in whole*; which

13 Or teacher. Taken from Is. xlix. 6.; Pf. xcvi. 2.; comp. J. i. 7. 8. 9.; Rom. ii. 19. *Light*, for a revelation.

14 Taken from Is. xlvi. 13.; being descended from them, having the first offers, Acts iii. 26.; M. x. 5.; and the Gentiles only in and through them; Rom. xi. 11.

15 Comp. L. i. 42.; pronounced them happy, in a near relation to so great a person; and besought the Almighty still to favour them

16 Comp. Ph. i. 17.; 1 Thes. iii. 3.

17 Such are they described, J. v. 24. 25. 29.; comp. Dan. xii. 2.

18 To be marked at, both by wicked speeches and deeds; see Heb. xii. 3.; Lam. iii. 12.; comp. Is. viii. 14.

19 Dart, like Pf. xlii. 10. In this evil work the wicked strove to vie with one another. Eminently fulfilled at the crucifixion.

20 Comp. 1 Tim. ii. 4.; Is. viii. 13. &c.; 1 Pet. ii. 6.

1 Signifies gracious. As now inspired, so might she often have been before.

2 The pious Dr Doddridge, and some others, think that for so long a time; she had lived a widow, but in such doubtful points, all may safely judge for themselves, and hold their own opinion.

3 Similar examples in Ex. xxxviii. 8.; 1 Sam. ii. 22. She preferred continuing a widow for this reason, and to have few or no domestic calls.

which departed <sup>4</sup> not for any long space from the temple, but chose to live close in Jerusalem, where she thus publicly served God <sup>c</sup> with fastings and prayers, a considerable part of the 5 night and day. And she coming in that instant, by a divine impulse, gave <sup>6</sup> thanks likewise unto the Lord, for so great a blessing, and spake of him <sup>7</sup> as Messiah to all them of her acquaintance, that now earnestly looked for redemption <sup>8</sup>, in the large capital of Jerusalem.

**SECT. 25.** *The Flight of Joseph and Mary into Egypt ;*  
M. ii. 13. &c. L. ii. 39. &c.

L. And, when they had thus performed all things according to the law of the Lord ; M. behold, the Angel of the Lord appeareth <sup>a</sup> to Joseph in a dream, with a message from heaven, saying, arise speedily, and take with thee the young child and his mother, and flee directly into <sup>1</sup> Egypt; and be thou abiding there until I bring thee word again: For Herod, more alarmed than ever, will seek to his very utmost the young child, to destroy him, as a rival to his throne. When he arose from sleep, he took the young <sup>b</sup> child, and his mother by night, in obedience to the divine order, and

<sup>4</sup> Almost perpetually ; like Pf. i. 2. ; Josh. i. 8. ; comp. 1 Tim. v. 5. ; Tit. ii. 3. She might sometimes attend those anthems sung in the temple, like Pf. cxxxiv. i. 2. ; comp. Pf. cxix. 62.

<sup>5</sup> Some ; gave her acknowledgements to the Lord Jesus.

<sup>6</sup> Here were two illustrious witnesses.

<sup>7</sup> Or deliverance. 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, says Dr Doddridge excellently well.

<sup>1</sup> A country situated in the north-east part of Africa, about 600 miles in length, from north to south ; and from 100 to 200 miles in breadth : Bounded on the north by the Mediterranean Sea, on the east by the Red Sea, and the isthmus of Suez dividing it from Arabia Petraea, on the south by Abyssinia or upper Ethiopia, on the west by the deserts of Barac and Nubia. Quite out of Herod's jurisdiction, and where many Jews lived, who, no doubt, were able to assist them. The river Nile, which rises in Abyssinia, running the whole length of the country, from south to north, renders it the most fruitful in Africa. Here the children of Israel (the Jews) formerly underwent a long and rigorous servitude.

and departed *as fast as they could* into that part of Egypt, which borders on Judea; and was there <sup>c</sup> until the death of Herod.

SECT. 26. *The Slaughter of the Infants*; M ii. 16. &c.

M. Then Herod, when he saw that he was mocked <sup>1</sup> of the wife men, *as one simple and credulous*, was exceeding wroth; and sent forth *instruments of his horrible vengeance*, and flew <sup>a</sup> all the male children that were in Bethlehem, and, *for greater security*, in all the *neighbouring* <sup>2</sup> coasts thereof, from two <sup>3</sup> years old and under, according to the time which he had diligently inquired, and received *exact information* of *from* the wife men. Then was fulfilled *more than ever* that which was *so remarkably* spoken by <sup>4</sup> Jeremiah the prophet, saying, in *and every where nigh to* <sup>5</sup> Rama was there a *most doleful* voice heard, lamentation and weeping and <sup>b</sup> great mourning <sup>6</sup>, Rachel weeping for her *lost* children, and would not be comforted, because they are <sup>7</sup> not *more to be seen upon earth*.

SECT.

<sup>1</sup> Deluded, played with. For a while he might suspect that the wife men were disappointed of their expectations, and therefore ashamed to return to him; but hearing still new rumours of the Messiah's birth, and possibility of what did happen at the purification, he probably thought himself deceived by them, and became more exasperated than ever. The disappointment of his first scheme added to his rancour and suspicion. Here we have the most public testimony of a cruel foe to Christ's birth, and the memory of it, says one, written in blood and tears.

<sup>2</sup> Or confines.

<sup>3</sup> Since the child might be born some time before the star appeared.

<sup>4</sup> Ch. xxxi. 15.

<sup>5</sup> Comp. Josh. xviii. 11. 25.; Jud. xix. 13. An elegant and familiar figure, to bring up one of the eldest dead of all their mother's weeping, in place of the whole. A town of Benjamin, which lay near to Bethlehem; see the Jewish and Heathen testimonies upon M. ii. 16. Nigh this city Rachel was buried. Jeremiah's words are not quoted as a prophecy, but by way of accommodation.

<sup>6</sup> Distinguished for her maternal affection. Jacob's wife, who died in childbed; see Gen. xxxv. 19.; 1 Sam. x. 2.

<sup>7</sup> Comp. Ps. xxxix. 13.; Job xiv. 10.; Gen. v. 24.

SECT. 27. *The Return from Egypt ; M. ii. 19. &c.*

But, when Herod was 1 dead <sup>a</sup>, behold, an 2 angel of the Lord, agreeably to promise, appeareth, as formerly, in a dream to Joseph in Egypt, saying, arise now, and take the young child and his mother, and go back with them into the land of Israel: For 3 they are dead which sought to destroy 4 the young child's life <sup>b</sup>. And he arose, and immediately took the young child and his mother, and came, as directed, into the land 4 of Israel.

SECT. 28. M. <sup>a</sup> That it might be fulfilled anew, which was spoken of the Lord, on another occasion, by the prophet Hosea 1, saying, out of Egypt have I called my Son.

SECT. 29. M. But, when he drew nigh to the land of Israel, and heard that 1 cruel Archelaus did reign in Judea, in the room of his father Herod, he was <sup>a</sup> afraid to go thither 2 whence he came; notwithstanding being once more warned of Almighty God in a <sup>b</sup> dream, he turned aside into the parts of Galilee 3  
 F which

1 By a just and severe punishment of the Almighty.

2 Comp. M. i. 20. ; ii. 12.

3 Speaking of Herod in the style of kings; and to denote, at the same time, how many murderers he did comprehend in one person.

4 To whose inhabitants Christ behoved to be first known; see M. x. 5. 6. and who, therefore, had no excuse for their unbelief.

1 Ch. xi. i. ; comp. Jer. xxxi. 9. Very different in the application from the original sense; but, in the way of accommodation, very natural, since Christ was the end of the law and the prophets. The people of Israel, as specially chosen and favoured, were like a shadow of Christ, God's chief and only begotten Son.

1 In the very beginning of his reign he massacred 3000 Jews at once in the temple; and, on a complaint against him for his cruelties, was banished by Augustus to Vienna in Gaul; see Joseph. Ant. B. 17. c. 9.

2 To Bethlehem. He knew the son had succeeded to his father's cruelties as well as to his kingdom.

3 A province of Judea, bounded by Mount Libanus on the north, by the river Jordan and the Sea of Galilee on the east, by the river Chison on the south, and by the Mediterranean Sea on the west.

which were under the government of Herod Antipas his 4 brother : And he came, and dwelt, as before, in a little city called 5 Nazareth, that it might be fulfilled which was spoken in effect by many of the prophets, he shall be called 6 a Nazarene <sup>c</sup>.

SECT 30. *Jesus is found in the middle of the Doctors ;*  
L. ii. 40. &c.

L. And the Child grew up, and waxed <sup>a</sup> strong in qualities of the spirit, filled with 1 wisdom far above common; and the 2 grace of God was visibly upon him. Now his pious parents <sup>b</sup> went to Jerusalem every year 3, at the Feast of the 4 Passover. And, when he was 5 twelve years old, they went up <sup>c</sup> to Jerusalem, after the custom of the 6 Feast. And, when they had fulfilled the days of religious attendance which the law ordains, as they returned, the child Jesus being greatly delighted <sup>d</sup> with such sacred solemnities, tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the

4 He was more mild, and not on such terms as to deliver any subject of his to Archelaus.

5 On the confines of Zabulon and Issachar, and subject to Herod the tetrarch, mean and much despised; and so much the more meet for the child's preservation. Yet adds splendor to his public character.

6 Term of reproach even to a proverb; see J. i. 46.; vii. 41. 52. Be treated as mean and despicable. The joint sense of various scriptures is thus referred to, J. vii. 38.; Jam. iv. 5.; comp. Pf. xxii. 6. &c.; lxix. 9.; Is. chapters lii. liii.; Zech. xi. 12. 13.

1 From these increasing gifts and virtues, every one looked for some great and noble thing in him; comp. L. i. 80.

2 Or favour; comp. verse 52.; Jud. xiii. 24. 25.

3 Comp. Ex. xxiii. 14. &c.; xxxiv. 23. &c.; Deut. xvi. 16. &c.; 1 Sam. i. 3. &c. Mary was not bound to this.

4 Termed likewise the feast of unleavened bread; Ex. xii. 3. &c. Commemorative of the Jewish deliverance from Egyptian bondage.

5 A time when the mind becomes sensible of religious impressions.

6 See Deut. xvi. 1. &c. At twelve years of age the Jews reckoned their children fit to take upon them the yoke of the law.

the company of certain 7 devout intimates who had gone before, went with some ease to themselves near a whole day's journey; and towards the close of it, they sought him anxiously among the body of their kinsfolk and acquaintance. And, when they found him not, they turned immediately back again to Jerusalem, seeking him every where on the road, and under deep concern. And it came to pass, that, after 8 three days, they found him in an apartment 9 of the temple 10, sitting in the midst of the Doctors 11 who lectured from the law, both hearing them discourse of divine matters, and asking them 12 pertinent questions, as one most desirous to learn <sup>e</sup>. And all that heard him were astonished at his so early and great understanding in asking; and no less at the prompt judicious answers which were returned by him <sup>f</sup>. And, when they saw him in such a situation, they too were amazed to find him there, and after that public manner employed. And his mother affectionately <sup>g</sup> said unto him, *Oh my Son, why hast thou thus dealt with us? Behold thy father <sup>h</sup> and I have sought thee for most part of three days, from place to place <sup>i</sup>, sorrowing.* And he said unto them, *with yet more justice, how is it that ye sought me under so much uneasiness among relations, and through the streets and lanes of the city? Wist ye not that I must, upon an occasion of this sacred nature, be earnestly taken up about my Father's <sup>k</sup> business in 13 the temple?* And they understood not as yet clearly and fully the 14 saying which he spake unto them: And he went down with them  
from

7 These often divide into parties; comp. Neh. vii. 5. 66.

8 Hebraism for the third day; comp. M. xxvii. 63.; m. viii. 2.

9 Comp. J. x. 23.

10 The modest manner of young learning people; comp. Acts xxii. 3.; L. x. 38. &c. An early and beautiful pattern of sober mindedness.

11 Or Teachers.

12 Most probably from Moses and the prophets.

13 Or in my Father's house. That temple dedicated to my God and Father was naturally and necessarily the place of my resort. His words may likewise reach to future business; comp. 1 Pet. i. 19. 20.; Mal. iii. 1. The wonders, and the prophetick declarations, at his birth, might have led his parents to conclude that he was sent into the world for great religious purposes; and his early piety and wisdom might have confirmed them in this conclusion.

14 There was something more in Christ's words than at first appeared. He might mean that such attendencies hereafter would be most desirable to him.

from thence, and came home to Nazareth, and was most exemplarily subject <sup>1</sup> unto them; but his mother kept all these sayings and occurrences in her heart <sup>15</sup>, to be afterwards seriously thought of. And Jesus increased in remarkable signs of wisdom, and stature well proportioned to his years <sup>m</sup>, and in <sup>16</sup> favour with God and man.

## C H A P. IV.

SECT. 31. *John in the Wilderness, preaches and baptizes*; M. iii. 1. &c.; M. i. 1. &c.; L. iii. 1. &c.

L. **N**OW, in the fifteenth year of the reign of Tiberius <sup>1</sup> Caesar, Pontius Pilate, by his appointment, being governor <sup>2</sup> of Judea, Herod, surnamed Antipas, being <sup>2</sup> Tetrarch of Galilee, and his brother Philip Tetrarch of <sup>3</sup> Iturea, and of the region of <sup>4</sup> Trachonitis, and Lyfania Tetrarch of <sup>5</sup> Abylene. Annas and Caiaphas being the <sup>6</sup> high priests, the word of God, by prophetic inspiration, came <sup>7</sup> unto John the son of Zacharias, to enter upon his <sup>8</sup> ministry in the <sup>9</sup> wilderness. And this is M. the <sup>b</sup> beginning

<sup>15</sup> A mark of great piety and prudence; comp. L. ii. 19.; M. xiii. 16/17.

<sup>16</sup> Taken from 1 Sam. ii. 26. Or acceptance. That of God is invariable, the other common.

<sup>1</sup> Successor to Augustus; L. ii. 1.

<sup>2</sup> One who rules a fourth part; whence that old prediction fulfilled; Gen. xlix. 10.

<sup>3</sup> On the borders of Syria and Arabia.

<sup>4</sup> So styled from its rough and unevenly face.

<sup>5</sup> A fair city of Syria, in the neighbourhood of Judea, where many Jews dwelt, and whose territories reached even to Lebanon and Damascus.

<sup>6</sup> This sacred office being now bought and sold at pleasure, which was contrary to all order; see M. xxvi. 3.; J. xviii. 13.

<sup>7</sup> At that time when the whole nation was notoriously criminal.

<sup>8</sup> Comp. If. xxxviii. 4.; Jer. i. 2. 4.; Ex. iii. 4.; 1 Sam. iii. 10.

<sup>9</sup> See L. i. 80.

ginning of the gospel <sup>10</sup> *history of Jesus Christ the only begotten* <sup>11</sup>  
Son of God <sup>c</sup>.

SECT. 32. M. In those days of *Joseph and Mary's abode at Nazareth*, came, *from the more retired parts of the desert*, John the <sup>1</sup> Baptist L. into the country round about Jordan, baptizing *there*, and M. preaching *with great power* in the wilderness <sup>2</sup> of Judea <sup>a</sup>, M. the baptism of *acknowledged* repentance for the remission <sup>b</sup> of sins; M. and saying, *repent* <sup>3</sup> ye: For the *long expected* kingdom <sup>4</sup> of heaven, *under the Messiah*, is at hand.

SECT. 33. M. For this is he that was spoken of by the prophet <sup>1</sup> Esaias, saying, *with remarkable solemnity*, M. behold, I send my messenger before thy face which shall prepare thy way before thee. The voice <sup>a</sup> of one <sup>2</sup> *will be then heard* crying in the wilderness, prepare ye *with readiness* <sup>3</sup> the way of the Lord *who so graciously*

<sup>10</sup> Importing good news, viz. the remission of sins, kingdom of love, and eternal life

<sup>11</sup> Comp. Pf. ii. 7.; lxxxix. 28. Proper to the Messiah; M. xvi. 16.

<sup>1</sup> Being the first who received the order of baptism from God, to express a change of religious sentiments and practices; M. iii. 6.

<sup>2</sup> To distinguish it from those of Ziph, Maon, Engaddi, Phoran, and Idumea, in the neighbourhood. More remarkable than any of these, and in which lay Enon and Salim, fit places for baptism.

<sup>3</sup> Literally, adopt another mind. A second Greek word for repentance; signifies grief with after care; see M. xxvii. 3. The one proper to go before the other; comp. L. xvii. 3. 4.; 2 Cor. vii. 9.; Acts xxvi. 20. The sure proof of a spiritual kingdom.

<sup>4</sup> Or gospel which prepares for heaven. Like Elijah, restoring the lost power of religion; comp. Dan. ii. 44.; vii. 13. 14. The nature of the gospel kingdom behoved to be opened up by degrees. The Jews, unhappily, were much prepossessed with the idea of a temporal one; comp. Eph. ii. 5. *Kingdom* was a sound most likely to affect them.

<sup>1</sup> See ch. xl. 3. His words were now accomplished in their highest sense. The deliverance from Babylon was but a shadow of this; comp. 2 K. i. 8. This rigour of character served as a shade to place our Lord's amiable qualities in a stronger light; comp. 2 Cor. x. i.; Act. x. 38.; Mal. iv. 2.

<sup>2</sup> Comp. J. i. 23. Of this the outward rite was a pledge.

<sup>3</sup> Such road-dressers before kings were common in ancient times; comp. M. xi. 20.; Mal. iii. 1.

*iously comes*, make his paths <sup>4</sup> straight. L. Every <sup>b</sup> valley shall be filled *up*, and every mountain and hill shall be brought low *before him*; and the crooked *roads* shall be made straight, and the rough <sup>c</sup> ways shall be made smooth; and all flesh, *by an amazing success of faith*, shall clearly see and admire the salvation of God.

SECT. 34. M. And the same John *who brought this favourable message* had his raiment of camel's <sup>1</sup> skin with hair <sup>a</sup>, and a leathern girdle about his loins; and his meat was *dried* <sup>2</sup> locusts, and wild *bee* <sup>3</sup> honey <sup>b</sup> from rocks and trees.

SECT. 35. M. And, *moved by such an* <sup>1</sup> assemblage of rare circumstances <sup>a</sup>, there went out unto him *people* of all ranks belonging to the land of Judea, and they of Jerusalem; M. and all the region round about Jordan <sup>2</sup>, to hear his doctrine; M. and were all baptized <sup>3</sup> of him in the river Jordan <sup>4</sup>, confessing their <sup>b</sup> sins, *in token of future reformation and obedience*.

SECT.

<sup>4</sup> Or smooth. God, by Christ, came to instruct, reconcile.

<sup>1</sup> A kind of mourning garment among the Jews; Zech. xiii. 4. &c.; <sup>2</sup> K. i. 8.; Rev. vi. 12.; xi. 3.

<sup>2</sup> Thus described by Pliny, and praised by Plutarch. Dr Shaw tells us, that when sprinkled with salt, and dried, they taste much like the river cray-fish; Travels, p. 258.

<sup>3</sup> Such as the wilderness did afford; Lev. xi. 22.; Jud. xiv. 8. <sup>1</sup> Sam. xiv. 25.; Pf. lxxxii. 16. Plain fare.

<sup>1</sup> His appearance as a prophet, his birth, and extraordinary character.

<sup>2</sup> A river in Judea, or Palestine, rising in Mount Libanus, in the north; runs south, quite through the country, a course of about 150 miles, forming two lakes; the first, small in summer, called the Sea of Galilee, the lake of Tiberias, and sometimes the lake of Genezareth, being about twelve miles long and eight broad; the other called the Dead or Salt Sea (where the cities of Sodom and Gomorrah are supposed to have stood) is about seventy miles long and sixteen broad; the ordinary channel of the river Jordan is not above twenty yards broad at present, and discharges itself into what is called the Dead Sea.

<sup>3</sup> Probably by plunging, or pouring a large quantity of water upon them.

<sup>4</sup> Or renouncing; See Acts xxiii. 8. The one a fit emblem of the other, but not now binding upon any particular order of men.

SECT. 36. M. But, when he saw, among the approaching multitudes, many of the Pharisees <sup>1</sup> and Sadducees <sup>2</sup> come, without an upright design, to receive his baptism; he bravely said unto them <sup>b</sup>, O ye generation of *pestive* <sup>2</sup> vipers, who hath warned you, of such opposite and pernicious principles, to flee, as you now affect to do, by a humble concern for past wickedness, from the wrath to come? Bring forth, therefore <sup>c</sup>, if you would be consistent <sup>3</sup>, fruits of righteousness hereafter meet for justifying <sup>d</sup> true repentance. And think not any longer for excusing from what is so indispensable, to say within yourselves, we have Abraham, the friend of God <sup>e</sup>, to our father, and there can be no fear of his <sup>4</sup> posterity; for I solemnly say unto you, that God is able of these very <sup>5</sup> stones, rather than save such in their sins, to raise up children for maintaining the honour of pure and undefiled religion unto holy <sup>f</sup> Abraham. And now also, bear and lay this to heart before it be too late, the ax of divine <sup>g</sup> vengeance is, in effect, laid unto the <sup>6</sup> root of the trees: Therefore, in all time coming, every tree that bringeth not forth good and acceptable fruit of holiness, is to be hewn down instantly, and cast into the <sup>7</sup> fire.

L. And many, upon that awful certification of the more candid people asked <sup>1</sup> him, under great concern of mind, saying <sup>2</sup>, what shall we do then, to avoid this wrath of God; and to become partakers of true and endless happiness? He answereth, and saith unto them, trust no longer in mere ceremonial performances, but he of you that

<sup>1</sup> Two principal Jewish sects, and greatest enemies to religion; hypocrites and infidels; comp. M. v. 20.; xxiii. 13. &c.; Acts xxiii. 8.

<sup>2</sup> They were maliciously and cruelly wicked. John used this form of address as a prophet, who had authority from above, and he began with it in a way suited to the austerity of his character.

<sup>3</sup> Or works; verse 10.; comp. Rom. i. 18.; ii. 5. 8.; iv. 15. v. 9.; xiii. 5.; 1 Th. i. 10.; M. iii. 10. 12.

<sup>4</sup> A common, wild, and ruinous Jewish maxim. Probably perverting Jer. xxxi. 36.; and unmindful of Deut. xxxii. 19. &c.

<sup>5</sup> Alluding, it may be, to the conversion of the heathen, so often foretold by Christ afterwards, in his parables and otherwise.

<sup>6</sup> That which is very sure and very near, is often, in scripture language, spoken of as already done; comp. J. xvii. 24.; iii. 18.; Eph. ii. 6.; Heb. xii. 22. 23.

<sup>7</sup> This seems absolutely inconsistent with all hope of future restoration to the wicked.

<sup>1</sup> Comp. L. vii. 29. 30.; M. xxi. 25.

<sup>2</sup> Comp. Act. ii. 37. A sure sign of their becoming curable.

that hath two <sup>a</sup> coats, let him, as both justice and charity require, impart to him that hath none; and he that hath meat in plenty, let him do likewise. Then came also certain of the 3 Publicans to be baptized, whose common practice it was to levy tribute with rigour, and said unto him, under a strong conviction of their guilt, Master, what shall we do, to evince the sincerity of our repentance? And he said unto them, exact no more hereafter from subjects to government than what is appointed you <sup>b</sup> by superior civil authority. And the 4 soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, see that ye do <sup>5</sup> unnecessary and terrifying <sup>c</sup> violence to no man; neither, with such sordid and selfish views, do ye accuse <sup>d</sup> any falsely, and be content with your <sup>6</sup> legal wages <sup>e</sup> of meat, drink, and clothing.

SECT. 37. *The Testimony given to Christ by John;*  
M. iii. 11. &c.; M. i. 8.; I. iii. 19. &c.; J. i. 19. &c.

L. And, as the people were in 1 great expectation, and all men mused 2 with much sollicitude in their hearts of John, whether he were the Christ, or not; J. the principal Jews, to whom this was known, sent some most respectable of the 3 priests and Levites from their chief court in <sup>a</sup> Jerusalem, to ask him, saying, who art thou that assumest such high powers to thyself, and drawest such multitudes of people after thee? And he, with the utmost freedom, confessed 4, and

3 Tax-gatherers for the Romans. In every state such officers cannot be wanted. They are often more forward to obey the commands of worldly princes than of almighty God.

4 Probably the Roman ones. It is clear from Josephus, that many of the Jews did not scruple a military life.

5 Literally, shake them not, as by the collar, and might be proverbial.

6 Comp. Rom. vi. 23.; 1 Cor. ix. 7.

1 Or suspense.

2 Or reasoned.

3 To the Sanhedrim it specially belonged to judge of prophets. whether they were true or false; comp. Ex. ch. xxviii. lxxix. Hence their witnesses became very illustrious; comp. Ex. iii. 13.

4 A strong Hebrew method for removing every exception, like verse 3.; 2 K. xviii. 36.; Job v. 19.; If. xxxviii. 1.; xxxix. 4.; Jer. xlii. 4.; 1 J. i. 5. Negation added to words of affirming.

and denied not, but <sup>5</sup> confessed <sup>b</sup>, in clear direct terms, I am not the <sup>6</sup> expected Christ. And they, being convinced that he was a more than ordinary person, asked him, What then? Art thou Elias <sup>7</sup>, whom in many respects thou dost resemble? And, in like plain terms as before, he saith, I am not Elias <sup>8</sup> personally neither. Art thou therefore that <sup>9</sup> prophet Jeremy, which some others of us do look for? He <sup>10</sup> answered, <sup>c</sup> No. Then said they unto him, yet once more, tell us most directly, who art thou? that we may be able to give an answer, which will be satisfying to them that sent us: What sayest thou of thyself and office? He said, I am the voice of one crying earnestly, as an harbinger ought, in the wilderness, make clear and straight the way of the Lord, as said the prophet <sup>11</sup> Esaias. And they which were sent, were of the strict <sup>d</sup> popular <sup>12</sup> Pharisees. And they, suitably to their commission and character, asked him, and said unto him, with some warmth, why baptizeth thou then, as one having divine authority <sup>e</sup>, if thou be not that Christ, nor Elias, neither that prophet? John answered then, M. and preached, L. saying, after the most direct and positive manner, unto them all, M. I indeed baptize you with water <sup>13</sup> unto the profession of sincere repentance; J. but, at present, there standeth one <sup>f</sup> among you, whom ye, because of his outward lowly form, know not yet: He it is, who, coming <sup>14</sup> soon after me to <sup>15</sup> officiate, is preferred before me, in honour and dignity; for he was before

G

me,

<sup>5</sup> Solemnly protested.

<sup>6</sup> The one he had before expressed by word, light, only begotten; verse 1. 5. 18.

<sup>7</sup> And who was miraculously translated into heaven; see 2 K. ii. 11; Mal. iv. 5.

<sup>8</sup> Comp. M. xvii. 12.

<sup>9</sup> Others understand by this the prophet mentioned by Moses, Deut. xviii. 15. 18.

<sup>10</sup> Comp. M. xvi. 14.; xi. 14.

<sup>11</sup> Ch. xl. 3; comp. M. iii. 3. Like a found I die to be heard no more.

<sup>12</sup> Strict in appearance, but conceited and hypocritical. Tho' they excelled in their knowledge of the law, in reputation for holiness and authority, yet even their good principles were much corrupted by ambition, covetousness, and envy.

<sup>13</sup> This kind of baptism was by no means strange, like that which was to follow; comp. 1 J. iii. 1.

<sup>14</sup> Comp. Pl. cxviii. 26.; Zech. ix. 9.; M. xxi. 5. 9.; xxiii. This was quite in the spirit of their question, though not letter; comp. 1 Cor. x. 2. 20.;

<sup>15</sup> M. iv. 17.

in the

16 me, and is my chief: He is mightier by far to teach the doctrine  
 17 of salvation than I, whose shoes latchet I am not even worthy  
 to M. stoop 18 down and unloose: He shall baptize with a plentiful  
 effusion of the 19 Holy Ghost; and penetrate, as with <sup>s</sup> fire.  
 Whose judicial fan <sup>h</sup> is in his hand, and he will thoroughly purge  
 his floor by winnowing; and gather his pure solid wheat into <sup>i</sup> the  
 garner 20; but L. the light, empty, barren, chaff he will burn with  
 fire 21 unquenchable. And many other things in his exhortation,  
 preached he unto the people. J. These things were done in 22  
 Bethabara, beyond Jordan, where John, towards the close of  
 his ministry 23, was baptizing <sup>k</sup>.

SECT. 38. *Christ is baptized by John; M. iii. 13. &c.;  
 M. i. 9. &c.; L. iii. 21. &c.*

L. Now it came to pass, M. in those days, L. when all ranks  
 of the Jewish people were baptized, M. that Jesus also came  
 from Nazareth of Galilee, M. to the river Jordan unto John  
 to be baptized <sup>i</sup> of him <sup>a</sup>. But, upon application, John earnestly  
 forbad <sup>b</sup> him, saying, I have need, from thy superior excellence and  
 dignity

16 So Beza, Augustin, Chryostom, Theophylact.

17 And also to confirm it by miracles, to forgive sins, and to  
 confer all kinds of virtue.

18 The meanest servile office. Alluding to the custom then of  
 casting off their shoes, or sandals, when they entered into the  
 temple, or houses of the great.

19 Or Spirit. Or with spiritual fire, alluding to Acts i. 5; ii. 1.  
 &c.; comp. J. i. 33. &c. A contrast highly elegant. I am his  
 servant and not his fellow. The day star will soon be hid through  
 the superior lustre of him who is the Sun of Righteousness.

20 Or granary of his kingdom above.

21 Comp. Is. xli. 16.; Jer. xv. 7.

22 Or the house of Passage, about a day's journey from Jerusa-  
 lem, and nigh this river; see J. x. 40.; com. Josh. iii. 16.; Jud.  
 xii. 6.

23 See Acts. xiii. 25. Prior to this he baptized beyond Jordan,  
 and at Enon; comp. J. iii. 23.; x. 40.

<sup>i</sup> Yet not to repentance, for he knew no sin; 2 Cor. v. 21.;  
 but to honour John's mission, and to be a perfect example. Till  
 Christ entered upon his public office, the world were not obliged  
 to conceive of him differently from an ordinary man.

*dignity* 2, to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now, *while I am in the condition of a private person*: For thus it becometh *each of us* to fulfill all <sup>e</sup> righteoufness. Then he suffered him, M. and was baptized of John in Jordan. M. And Jesus, when he was baptized, went up straightway 3 out of the water: And lo! *in answer to L* Jesus praying, M. the heavens were 4 opened unto him *principally*; and he saw the Spirit of God 5, *with all its plenitude of gifts and graces*, descending L. in a *splendid* bodily shape, M. like *as a dove does* 6, and <sup>a</sup> lighting upon him; J. and it abode on 7 him. M. And lo! a voice 8, from *where the heaven did seem to open*, saying, *by way of farther supernatural testimony*, this is my beloved <sup>e</sup> Son, *above every other*, in whom I am well 9 pleased. L. And Jesus himself began *now* to be about 10 thirty years of age.

SECT. 39. *The fasting of Christ, and his Temptations in the Wilderness*; M. iv. 1. &c.; M. i. 12. &c.; L. iv. 1. &c.

L. And Jesus being, *as above set forth*, full of the 1 Holy Ghost, returned from *the plains about Jordan*; M. and immediately

2 His knowledge of Christ, however, was yet little in comparison; J. i. 33. 34.; comp. Ex. iii. 12.

3 Being supernaturally admonished, he did hasten to his inauguration; comp. Pl. vlv. 7.; If. lxi. 1.

4 As in Ezek i. 1.; Acts vii. 56.; Rev. iv. 1.

5 Spiritual things must not only be spoken of in a human manner, but sometimes be represented by natural and visible forms; see Acts ii. 1. &c.

6 A mild mode of descent, to denote the meekness of Christ; see M. x. 16. Probably this was in the form of light, or fire.

7 Pointing out distinctly to whom the voice did belong.

8 In answer to his devout prayers; see L. iii. 21. Such solemnity would excite great attention. An august opening to so great a ministry; comp. J. i. 32.; Acts. xiii. 2.; If. xlii. 1. &c.

9 All the Evangelists agree in sense, though they use not the precise words; comp. M. xii. 18.

10 Or in the currency of that year when he entered upon his public office; comp. Num. iv. 3. 47.; 1 Chr. xxiii. 3.

1 Or a Holy Spirit.

ly the spirit <sup>a</sup> driveth him, by a strong inward impulse, into the most solitary and wild parts of the <sup>b</sup> wilderness 2, M. to be 3 tempted of the Devil. M. And he was there in the wilderness 4 forty days, M. and forty nights, M. tempted of Satan, and was also, during that time, surrounded with the 5 wild beasts; L. and in those days did <sup>c</sup> he eat nothing. M. And, when he had fasted 6 complete forty days and forty nights, as both Moses and Elias had done before, he was 7 afterwards, to a great degree, an 8 hungered.

SECT. 40. And, when the Tempter 1 came to him, under this painful sensation, he said, if thou be the Son of God, as so lately declared, command 2 that these stones may be made into loaves of bread <sup>a</sup>, for thy relief. L. And Jesus answered him, saying, M. it is written 3, in the sacred Volume, man shall not live by 4 bread alone <sup>b</sup>, but by every word 5 of assurance, that proceedeth out of the mouth of God.

## SECT.

2 Mr Maundrel, who travelled through it, assures us, that it is a miserable and horrid place, consisting of high barren mountains, so that it looks as if nature had suffered some violent convulsions there; page 78 The horror of secret suggestions is increased by a natural gloomy place.

3 Understood by some to have passed all in vision.

4 Like Moses, Ex. xxiv. 18. and Elias, 1 K. xix. 8.; a proof of their several missions.

5 More safe than men very often; comp. Dan. vi. 22. Mark of the most wild and uncultivated places. This implies abstinence from drink likewise.

6 To eat at night, after fasting through the day, was common among the Jews.

7 Comp. Ex. xxxiv. 28.; 1 K. xix. 8.

8 Hence his trial and virtue was the more illustrious.

1 Comp. 1 Th. iii. 5.

2 Say but a word. The tempter might urge both his high rank and present great necessity. And, say some, to take off all suspicion of evil, he might then assume the form of an angel of light.

3 Deut. viii. 3.

4 Importing every other kind of food.

5 Or thing which he appoints to be made use of. His will is our life.

SECT. 41. Then the Devil taketh him up into the 1 holy city L. Jerusalem, and set him on a 2 pinnacle of the temple, and said unto him, 3 if thou be the Son of God, cast thyself boldly down from hence, *among the assembling multitudes*. For it is 4 written <sup>a</sup>, he shall give his angels charge over thee, to keep thee safe. And in their hands they shall bear thee up *from every kind and degree of danger*, lest at any time thou dash thy foot, and fall against a stone. And Jesus answering, said unto him, M. it is written 5 again, *on the other hand, to prevent such abuse*, thou shalt not, *by unnecessary hazards*, tempt <sup>b</sup> the Lord thy God.

SECT. 42. M. Again, the Devil, *reserving his most powerful assault to the last*, taketh him up, *for the sake of a wide view*, into an exceeding high 1 mountain *in those parts*, and sheweth him, *by an artful visionary representation* 2, all the magnificent kingdoms of the world; and the 3 glory of *what belonged to them*, L. in a 4 moment of time. And saith unto him, *with egregious impudence and falsehood*, all this extensive power will I give thee, and the glory of *possessing them*; for, that is *now* 5 delivered unto me, as <sup>a</sup> Prince Supreme

1 On account of the worship and temple of God in it, and not the manners of its inhabitants; comp. Is. lii. 1.; M. xxvii. 53.; Dan. ix. 24.; M. v. 35.

2 Wing of the temple properly railed about; comp. Deut. xxii. 8. As the nature and manners of men are different, so are the means of tempting them.

3 Or seeing thou art the Son of God. This will exhibit a shew of wonder to vast multitudes; and it is worthy of thy miraculous gifts. Such the Jews understood Messiah would be; M. xiv. 33.; J. i. 34. 39.; xi. 27.; xx. 31.; Acts viii. 37.

4 Ps. xci. 11.

5 Deut. vi. 16.; comp. Ex. xvii. 2. 7.; Num. xiv. 22.; Ps. lxxviii. 18.; cvi. 14.

1 Heights themselves affect the imagination. A beautiful prospect is also set off by the horror of the place viewed from.

2 If not understood in the way of vision, *all* must be put for very many. St Luke puts this second, whence it appears that he did not confine himself close to the order of time.

3 Comp M. vi. 29. By the pride of life he is here tempted to become an idolater: or it may be to employ his miraculous power upon the side of that hellish interest.

4 Sudden splendor is the most affecting. Slow views of grandeur give time to recollect one's self.

5 This, though it had some foundation, expressed a great deal more

*Supreme*, and to whomsoever I will, I give it. If thou, therefore, M. wilt fall down, and worship me, upon such an easy condition, L. all shall be <sup>b</sup> thine. Then saith Jesus unto him <sup>6</sup>, with becoming indignation <sup>c</sup>, get thee hence <sup>7</sup>, Satan, and let me hear no more of thy blasphemous horrid suggestions; for it is <sup>8</sup> written, as a fundamental precept of the law, thou shalt worship the Lord thy God, and him only <sup>d</sup> shalt thou serve.

SECT. 43. L. And, when the Devil had ended all the above series of temptation, he <sup>1</sup> departed, under the shame of disappointment, from him <sup>a</sup>, for a <sup>2</sup> season. M. And behold, to grace this illustrious triumph, angels of heaven <sup>b</sup> came and ministered to him supplies of food <sup>3</sup>, and other necessities <sup>c</sup>.

SECT. 44. *Another Testimony of John to Christ;*  
J. i. 29. &c.

J. The <sup>1</sup> next day <sup>a</sup> John seeth Jesus coming unto him, as a humble bearer, and saith, while he pointed to him, with all due attention and regard, behold, the Holy <sup>2</sup> Lamb of God which

more than was true. How indirect, false, and cruel, are the common methods of obtaining these? comp. Dan. vii. 21.; Rev. xiii. 3. Satan has his bounds. None who truly understand the nature of God can endure this vile insinuation. His empire is universal, and so ought his worship.

<sup>6</sup> Plainly expressive likewise of authority over him.

<sup>7</sup> Or adversary.

<sup>8</sup> Deut. vi. 13. Here, as formerly, insinuating how Satan had wrested scripture words to perverse ends.

<sup>1</sup> The tempter defeated, did in so far accomplish Gen. iii. 15.; comp. Col. ii. 15. In Christ's baffled adversary, were malice, presumption, and subtlety united.

<sup>2</sup> Till by his wicked emissaries the sufferings and death of Christ were brought about; comp. J. xvi. 2.; xiv. 25.; L. xxii. 53.

<sup>3</sup> Likewise by dispersing the wild beasts. Attended him.

<sup>1</sup> Rather, on a day following, for the first testimony preceded his forty days fast. A like use of the word may be seen Ex. xiii. 14.; comp. margin Deut. vi. 20.; Josh. iv. 6.

<sup>2</sup> Most innocent and dear to him; comp. Num. xxviii. 1. 3.; 1 Pet. i. 18. 19.; If. liii. 7.

which taketh away the sin <sup>3</sup> of the world <sup>b</sup>. This is he of whom I *so lately* said, after me cometh a man, which is *to be* preferred before me; for he was, *in the order of heaven*, before me <sup>4</sup>, and is *my incomparable chief*. And I knew him not *till now*, in this his *high character*; but, *in the general*, that he should be made manifest, *for some grand purpose*, to Israel; therefore am I come baptizing with water *only*. And *thus* John bare record, *before all the people*, saying *also*, I saw the *powerful illuminating* Spirit descending from heaven, like *as a dove* does; and it abode upon him. *Till then* I knew him not <sup>5</sup> *to the full*; but he that sent me to baptize with water, *by way of introduction to what was more divine*, the same, *by an unquestionable revelation*, said unto me, upon whom, *e'er long*, thou shalt see *an illustrious emblem of* the Spirit descending and remaining on him, the same is he which baptizeth *afterwards* with the Holy Ghost. And I *accordingly* saw and bare <sup>6</sup> record *ever since*, that this is *for certain* the <sup>7</sup> Son of God.

## C H A P.

<sup>3</sup> Comp. Lev. xvi. 21.; Eph. i. 7.; Col. i. 14.; Heb. ix. 26. &c.; 1 Pet. ii. 24. From what had formerly happened, numbers no doubt were enflamed with desire to see and hear him.

<sup>4</sup> My work is no other than to act as his servant; comp. J. i. 15. 27.

<sup>5</sup> He knew him in part, even before baptism; com. M. iii. 14. This excludes all respect from relationship, former familiarity, or favour. They lived long at a distance, and were differently employed. His low outward estate did hide his celestial excellence, even from John. There was therefore no preconcerted plan between them, nor other of his kinfolk; see J. vii. 5. Such providence is very remarkable.

<sup>6</sup> Suspect not then in me, hereafter, any thing greater than I deserve. In him, as my chief, all my authority and usefulness is ready to be swallowed up.

<sup>7</sup> The great and wished for Messiah.

## C H A P. V.

SECT. 45. *Christ begins to have Disciples; J. i. 35. &c.*

J. **A** GAIN, the next 1 day after, John stood *in the way of him*: And, looking *earnestly* upon Jesus as he walked *towards him*, he saith <sup>a</sup>, behold the 2 Lamb of God. And the two disciples heard him speak *these high and honourable things*, and they *immediately* followed Jesus. Then Jesus turned, and saw them *intent on following*, and *mildly* <sup>b</sup> saith unto them, what seek ye *by this manner of yours*? They said unto him, *with becoming reverence*, Rabbi, (which is to say, being interpreted *from the* <sup>3</sup> *language then spoken*, Master), *please to inform us*, where dwellest <sup>4</sup> *thou in common*? He saith unto them, come *now* <sup>5</sup>, *without hesitating*, and see <sup>c</sup> *what you wish for*. They came accordingly, and saw where he dwelt, and abode with him *in close converse* that day <sup>d</sup>, and *through much of the night*; for it was about the 6 tenth <sup>e</sup> hour.

SECT. 46. J. One of the two which heard John speak *as above*, and followed him, *whom he witnessed unto*, was Andrew 1, Simon

1 See Note first of last section.

2 See Note second of last section. John's design might be, that they might be induced, by this new testimony, to follow him. Pointing to Jesus with his finger, and thereby, in effect, desiring them to do so. The friendship of the Evangelist John qualified him for more private memoirs than any of the rest.

3 Viz. the Syriac, or Hebrew.

4 This must have happened beyond Jordan; comp. verse 28.

44. Scarce daring, as yet, to move any farther communication with him.

5 Fear not any disadvantage from so late an hour; comp. ver. 39.

6 That is, four afternoon. Having finished their design, they might return to their own business till called, as in M. iv. 18. to be his ordinary constant attendants.

1 He was probably a disciple of John's, though not present at his last testimony.

Simon Peter's brother. He first findeth his own brother Simon, and, *being full of so great good from his late conversation*, saith unto him, *in holy<sup>a</sup> transport*, we have certainly found the promised Messias, which is, being interpreted, the 2 Christ. And he, *for his satisfaction*, brought him likewise to<sup>b</sup> Jesus. And, when Jesus stedfastly beheld him at a small distance, he said, *in testimony to his future office and<sup>c</sup> usefulness*, thou art 3 now designed Simon the son of Jona; but thou shalt hereafter be called Cephas 4 more frequently, which is, by interpretation, a 5 stone.

SECT. 47. J. The day following Peter's solemn destination to sacred office, Jesus would go forth from Judea into 1 Galilee, where he had been brought up; and findeth 2 Philip, and saith unto him<sup>a</sup>, leave all instantly and follow me. Now Philip, thus divinely and efficaciously called, was of 3 Bethsaida, the city of birth and usual residence to 4 Andrew and Peter. Philip soon findeth 5 Nathanael, his pious friend, and in the joy of a true and lively faith<sup>b</sup>, saith unto him, we have happily found him of whom Moses gives a description in the 6 law, and the prophets 7 afterwards, yet more  
H clearly;

2 Or Anointed; see Acts x. 38.

3 Some, art thou Simon, &c.

4 Or Peter.

5 Intimating his knowledge of what he was at heart in the main, firm and upright. He was like a mouth to the rest of the apostles; M. xiv. 28.; xv. 15.; xvi. 16.; xviii. 21.; xix. 27.; xxvi. 33; J. xxi. 7.; comp. Eph. ii. 20.

1 The least thought of province in all Judea, answerable to the low and unlearned persons with whom he chose to begin his church. Here too he was best known, and therefore chose to manifest himself soonest.

2 Often mentioned afterwards among the apostles; M. x. 3.; L. vi. 14.; J. vi. 5.; xii. 21. Before this he might have known many things of Jesus, both from John's testimony, and the reports of the people.

3 Nigh to the lake of Genesareth, and obscure.

4 From them Philip, it is probable, learned much.

5 Proved by some learned men to have been the same with Bartholomew; J. xxi. 2. He seems to have waited anxiously for Christ's appearing, and to have been most attentive to the prophecies concerning him.

6 Deut. xviii. 15.; comp. likewise Num. xxiv. 17.; Gen. xlix. 10.

7 Comp. Is. vii. 14.; xi. 1. &c. Jer. iii. 9. &c.; Dan. vii. 13. &c.; ix. 24.; Mic. v. 2.; Mal. iii. 1. &c.

clearly, did write, should come as Prince Messiah amongst us, Jesus of Nazareth 8, the son of 9 Joseph. And Nathanael, in a surprise, said unto him, can there any such good thing 10, as you now speak of, come out of the mean<sup>c</sup> village of 11 Nazareth? Philip saith unto him, is, from a mistake so common, you suspect my testimony<sup>d</sup>, come in all haste, and see for yourself. Jesus saw Nathanael coming nigh to him, and saith of him, in his hearing, behold an 12 Israelite indeed, in whom is no degree of<sup>e</sup> guile. Nathanael, under new and greater surprise still, saith unto him, Whence, having no personal intimacy, knowest thou me, so as to pronounce thus confidently concerning the state of my heart? Jesus answered, and said, by way of farther evidence of his being a discernor of the thoughts, before that Philip called thee so lately, and when thou wast secretly and devoutly exercising thyself under<sup>f</sup> the fig-tree, I saw and knew thee for what thou art. Nathanael, struck with that reference, and now clearly perceiving him to be more than man, answered, and saith unto him, Rabbi, thou art<sup>g</sup> undoubtedly the 13 Son of God, thou art the King 14 of Israel so long promised, and now so generally expected. Jesus, upon this open and candid acknowledgement, answered, and said unto him, because, of this one miraculous evidence, that I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt<sup>h</sup> see greater things to confirm thy faith and worthy teachable dispositions, than these. And he saith 15 unto him, most immediately, verily, verily, I say unto you, that, low as my present outward form is<sup>i</sup>, hereafter you shall see heaven open its richest treasures of divine power and wisdom, and the

8 Where he had mostly lived; comp. M. ii. 23.; xxvi. 71.; M. i. 24.; x. 47.; xiv. 67.

9 For a time he was better known by this name than that of Mary; his miraculous conception being yet a secret from the world. From so many particulars it would be seen that Philip's knowledge was very certain.

10 This painful doubt sprung from early and common prejudice.

11 Besides being mean, its inhabitants appear to have been infamous; L. iv. 16. 28. &c.; M. xiii. 54. &c.

12 Comp. Gen. xxv. 27.; J. viii. 39.; Rev. iii. 9.

13 A title of the Messiah taken from Ps. ii. 6. 7.

14 Explicative of the *Son of God*; comp. M. xxi. 5.; xxvii. 11. 42.; M. xv. 12.; M. xvi. 16. His notion of that kingdom was gross and temporal.

15 Yet so as to be heard by the rest.

the angels of God *themselves* ascending and descending upon the 16 Son of Man, to *act* as he sees fit to employ 17 them.

SECT. 48. *Christ turneth Water into Wine; J. ii. 1. &c.*

J. And the 1 third day, from *John's testimony and what immediately followed*, there was a 2 marriage in 3 Cana, a town of Galilee; and the mother of Jesus, being an intimate, was 4 there. And both Jesus, through her means, was <sup>a</sup> called, and his 5 four disciples to the marriage. And when, from such an increase of guests, they nearly wanted wine to carry on the entertainment, the mother <sup>b</sup> of Jesus, willing to save confusion to the hospitable bridegroom and his friends, modestly 6 saith unto him, they have now next to no wine at all. Jesus, not approving that he should be directed in the exercise of his miraculous powers, saith unto her, O woman 7, what have I to do with thee, in matters of this <sup>c</sup> sort? Mine

16 Thus, in common, he speaks of himself under a humble name.

17 Comp M. iv. 11.; L. xxii. 43.; M. xxviii. 2.; Acts. i. 10. A shadow of this; see Gen xxviii. 12. Hence they were gradually led to judge of his dignity.

1 See J. i. 43. &c.

2 Or wedding Some have thought that this did happen at the house of Cleophas, whose wife was sister to the mother of our Lord; comp. J. xix. 25.; m. iii. 18.

3 Originally belonging to the tribe of Asher; Josh. xix. 28. Another of the same name—there was in Celosyria; *Josephus* B. xv. c. 5.

4 Probably because of alliance. The following miracle was quite unexpected, either by disciples or guests. There is not the least feature of ostentation in the whole. He begins and ends his public life with marks of filial regard; comp. J. xix. 25. &c.

5 Named in Chap. i.

6 She hints, but doth not prescribe.

7 Some, What is that to me and to thee? Why thus intermeddle? comp. 2 Sam. xvi. 10.; 2 Chr. xxxv. 21; Joel iii. 4.; 2 K. ix. 18. There is no want of mildness in this answer, tho' a just reprehension for blending her own private affections with his sacred office; comp. M. xii. 48. &c.; viii. 21.; Gal. v. 6.; vi. 15. Queens were thus addressed, and, therefore, it was not uncourtly

Mine 8 hour, for public appearance and teaching, is <sup>d</sup> not just yet come. His mother, still trusting to that goodness and power <sup>9</sup> which she knew him to be possessed of, saith <sup>c</sup> secretly unto the servants, whatsoever he saith unto you, do it with due care and speed. And there were set there, nigh to the feasting-room, six <sup>10</sup> water-pots of stone, after the manner of the <sup>11</sup> purifying of the Jews, containing two or three <sup>12</sup> firkins a piece. Jesus saith unto them who served, fill the water-pots anew with water. And, soon as he gave the order, they filled them up to the very brim. And, that done, he saith unto them, draw out some quantity from thence now; and bear unto the <sup>13</sup> governour of the feast. And they, with prompt obedience, bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was brought, (but the servants which drew the water knew the whole matter); the governour of the feast, suspecting some mistake, called to him, the <sup>14</sup> bridegroom, by one of the company, and saith unto him, every man, at the beginning of such an hospitable treat, doth set forth not only good wine, but of the best flavour he possesses,

to

uncourtly or inconsistent with the greatest exactness of behaviour. Hence Mary understood her son, says a late good critic, as consenting to, not rejecting the request she hinted to him. A mild admonition, and for which he assigns a reason, viz. that the spirit of God was his guide, in matters of this nature. It is possible too, that our Lord's mother might be induced by curiosity and vanity to insinuate a wish that he would work a miracle upon that occasion, and his knowledge of the heart enabled him to penetrate any oblique motive. Yet partly in deference to her might the miracle be wrought.

8 Or Time; see Is. ii. 2. &c; J. ii. 13.

9 Some think that, by this time, she might have known of smaller miracles, and in a private way; comp. L. ii. 47. These were lost in the brightness and grandeur of what followed.

10 Or jars, and used for nothing else. Hence the miracle was so much better known.

11 Cleansing and refreshing; comp. M. vii. 3. Therefore not small, nor easily removed out of their place.

12 About nine gallons.

13 Whose it was to direct, and therefore in the best temperature both of body and mind for judging. People, though not intoxicated with drink, may have their taste dulled by it.

14 Thus was the miracle known by degrees to all. Any method more early or formal would have been less decent also.

to cheer his invited guests; and, when men have 15 well drunk, so as to become naturally more indifferent, and less nice of taste, then that which is worse; but thou, contrary to this common prudential rule, hast 16 kept the very good wine until now. This beginning of public miracles<sup>s</sup> did Jesus in Cana of Galilee, and manifested forth by it his glory 17 from above; and his disciples, more firmly than ever, believed on him.

SECT. 49. *Jesus driveth the Buyers and the Sellers out of the Temple; J. ii. 12. &c.*

J. After this, he would no longer be hid, but went down to 1 Capernaum, he and his 2 mother, and his 3 brethren, and his disciples; and they, on account of the approaching feast, continued 4 there not many<sup>a</sup> days. And the Jews 5 Passover was at hand, and Jesus 6 went up to Jerusalem, for the pious celebration thereof; and found in the 7 outer court and adjoining cloysters of the temple, those

15 Or more largely. It is perverse to suppose he means excess here. Every sense could witness to the quick and certain nature of this miracle. The properties of wine were not concealed under an appearance of water.

16 Hence appears how sober they all were. Feasts of this sort do often last for several days; see Gen. xxix. 27. 28.; Jud. xiv. 12. 17. Here was an equivalent for additional charge. The family might be necessitous.

17 Or power. There is no rhetorical gradation in our Lord's miracles. They are also remarkably free from encomium on this subject.

1 The chief city of Galilee, considerable in trade by its situation upon the lake of Genesareth, and proud in vice. Here his mother and kinsfolk might be left.

2 To evince that he neither was unknown, nor of uncertain original.

3 See M. xiii. 55. Or near relations.

4 Hence what he did here so lightly passed over.

5 In remembrance of the manner by which they were freed from Egyptian bondage; see Ex. xii. 3. &c.; Deut. xvi. 16.

6 From a motive of affectionate piety, and by way of example to others.

7 Or court of the Gentiles.

those that sold 8 oxen, and sheep, and 9 doves, and the changers 10 of money 11 sitting: And <sup>b</sup>, being moved with just indignation, when he had made a 12 scourge of small cords, for awing the brute beasts, he, with a visible sign of celestial 13 authority, drove them all out of the temple <sup>c</sup> so audaciously profaned, and the sheep and the oxen which they had brought thither, and also poured out the changers <sup>d</sup> money, and overthrew the tables at which they were sitting; and said unto them that sold those doves which they had cooped up on all sides, take all those things away hence directly: and make not any longer my Father's house an house of public merchandise. And his 14 disciples, when they saw him act with severity so unusual to him, remembered that it was written of David, in the book of 15 Psalms, and now perfectly applicable, the <sup>e</sup> zeal of thine house hath, like an inward fire 16, eaten me up.

SECT. 50. J. Then 1 answered the 2 chief Jews, whose supreme council chamber joined the temple, and said unto him, what  
mira-

8 Necessaries for sacrifices, which distant strangers could not bring with them. They misinterpreted or abused the wise allowance given; Deut. xiv. 24. &c.; and left no sufficient vacancy for gentile converts; comp. Is. lvi. 7. Josephus tells us, that no less than 256,500 victims were offered at one passover; War of the Jews, B. vi. c. 9.

9 Appointed offerings for the poorer sort; see L. ii. 24.

10 Of foreign and large coins for more common Jewish currency, in which were many frauds committed, as there still is.

11 Giving what was set apart for divine worship the appearance of a market place, and taking besides many sinful advantages.

12 Such an alteration in the look and manner of so meek a person must have occasioned surprize. Outward signs to express meaning still common among the easterns. Rushes found on the spot, and which had been used in tying the cattle, would answer this purpose.

13 Like J. xviii. 6.

14 Probably Nathanael, one of the most learned; the plural being here put for the singular.

15 Ps. lxix. 9. 10.

16 Was in his breast as a devouring fire bursting forth irresistibly; comp. M. xii. 33. &c.; L. xi. 39. &c. Abundance of other scriptures are quoted with such a beautiful accommodation. Hath destroyed me, or shall give occasion to my death; see. ver. 19.

1 Hebraism for speaking in general.

2 Comp. M. 21. 15.

*miraculous sign* <sup>a</sup> shewest thou unto us of *supereminent authority* <sup>3</sup>, seeing thou dost *take* these things upon thee without our leave? Jesus, who knew their *insidious purpose*, answered, and said unto them <sup>b</sup>, *such evidence you shall have*; destroy <sup>4</sup> this temple <sup>5</sup>, which is now before you, and, in three days, by the power that is in me, I will raise it up again. Then said the Jews, by way of *ridicule*, forty and six years <sup>6</sup>, after our return from *Babylon*, was this temple in building; and wilt thou *pretend* to rear it up in three days? Thy *boast* is contemptibly *vain*. But he spake of the *more sacred temple* <sup>7</sup> of his body. When, therefore, he was risen from the dead, on the *third day* after his *crucifixion*, his disciples remembered *distinctly*, that he had said this unto them; and they believed the *prophetic* <sup>8</sup> *Scripture* more than ever, and the word which at this time Jesus had said.

SECT. 51. J. Now, though he would not to the utmost gratify the *disingenuous*, yet, when he was at Jerusalem, at the crowded *Jewish Passover*, in the most solemn feast day <sup>a</sup>, many who were present believed in his *I* name, when they saw the various and *shining*

<sup>3</sup> Thus thou dost affect the character of a high reforming prophet.

<sup>4</sup> Dissolve; so 2 Pet. iii. 10.; 1 J. iii. 8. Not words of command but of prophecy and permission. They were in no meet temper, at the time, to be more clearly gratified. Even the apostles then knew not his full meaning.

<sup>5</sup> Probably pointing at the time, though not observed by the Jews, to his own body. He might likewise allude to the divine presence, or glory, which resided in the Jewish temple, and was now far surpassed by what dwelt in him; comp. 1 Cor. iii. 16.; vi. 19.; 2 Cor. vi. 16.; Col. ii. 9.

<sup>6</sup> Comprehending the nine and a half years of Zorobabel, with the large and beautiful additions by Herod to please the Jews; see *Josephus*, B. iii. c. 4.; *Esd.* v. 16. The more to expose Christ, they stretched their term to the utmost.

<sup>7</sup> Comp. Eph. i. 20.; Col. ii. 9.; M. v. 41.; J. xii. 44.; 1 Th. iv. 16. Here the words would be explained by the event, and their intended obscurity subjected them to examination, and impressed them on the memory. A plain reference to his death and resurrection would have been unwise and dangerous, before malignant hearers. He must instantly have preserved his life by miracle.

<sup>8</sup> Such as Ps. xvi. 8. &c.; Illustrated by Acts ii. 25. &c.; xiii. 33. &c.; comp. Ps. ii. 7.; *Is.* lv. 3.; Acts xxvi. 22.; 1 Pet. i. 10. 11. &c.; L. xxiv. 25. 26.

<sup>1</sup> Person or office; See J. i. 12.; xx. 31.; Ps. lxxv. 1. Acts i. 15.; Rev. iii. 4.

ning miracles which he did. But Jesus did not, *however, familiarly*<sup>b</sup> commit himself 2 unto them, because he knew all the *weaknesses incident to men*; and needed not that any should testify to him of *frail fickle*<sup>c</sup> man; for he knew by the 3 *spirit perfectly* what was in every man.

SECT. 52. *Christ's Conversation with Nicodemus*;  
J. iii. 1. &c.

J. Now, during the Passover, there was at Jerusalem a certain 1 man of the 2 Pharisees, named 3 Nicodemus, a 4 ruler of the Jews: The same, *being as yet weak in love, and of course timorous*, came 5 *secretly* to Jesus by<sup>a</sup> night, and said unto him, *with great respect*<sup>b</sup>, Rabbi, we know *many of us, and must allow*, that thou art a teacher come *with signal authority* from Almighty God; for no man can do these *various beneficent* miracles that thou doest, except the 6 *only living and true* God be with him *present and aiding*. Jesus, *with a view to instruct him farther*, answered, and said unto him<sup>c</sup>, *in a most gentle friendly manner*, verily, verily, I say unto thee,

2 Comp. J. ii. i. 2.

3 Comp. M. iii. 16. This was such a knowledge that we cannot suppose Almighty God would suffer those to partake of who are not sent by him.

1 Illustrious Example of J. ii. 32. This interview discloses the situation of men's minds, when Christ began his ministry, and his graceful address to them.

2 Rigid observers of the ritual law, and greatest enemies to the righteousness of faith; comp. M. xxiii. 13. &c. Infamous for ostentation, falsehood, and bigotry.

3 Greek, and importing conqueror of the people, one of the Sanhedrim, or supreme Jewish council; comp. J. vii. 51.; L. xiv. 1.; J. xii. 42. By this time the doctrine and miracles of Christ must have been very powerful; comp. J. vii. 48. 49. Worldly honour and greatness frequently obstruct true faith.

4 This gives lustre to his testimony. The bulk of the rest were selfish, proud, ignorant, and cowardly.

5 Rank might make him blush to be seen in company with so low a person, and so much hated by his wealthy neighbours.

6 Comp. Deut. xiii. 1. &c.; Acts. x. 38.; 2 Cor. v. 19.; J. ix. 30. 33.

thee, except a man be, *as it were*, born <sup>7</sup> again, to other principles and conduct than are now prevalent, he cannot even see <sup>8</sup> the kingdom of God <sup>d</sup> under the *Messiah*. Nicodemus, at a loss to understand his concise figure of speech <sup>e</sup>, saith unto him, how can a grown up man be born when he is old? Can he, thus grown, possibly enter for the second time into his mother's womb; and so be born again? Jesus, taking no offence at his gross misapprehension, answered him as before, in this soft and solemn way, verily, verily, I say unto thee, except a man <sup>f</sup> be born of water <sup>9</sup> in baptism, and of the divine <sup>10</sup> spirit, he cannot enter into the kingdom of God. That which is born of the flesh, could it be ever so often <sup>11</sup>, is still flesh <sup>g</sup>; and that which is born of the holy spirit, is thereby sanctified in <sup>12</sup> spirit. Marvel not, therefore, as though the doctrine you have now heard was strange and incredible, and, because that I said unto thee, ye must be born again; for things of like nature, you experience every day. Thus, the <sup>13</sup> wind, from different quarters, bloweth where it <sup>14</sup> listeth, and thou hearest the <sup>15</sup> sound thereof,

I

thereof,

7 Or from above; see ver. 31.; Gal. iv. 9.; comp. L. xvii. 20. Opposed to ordinary generation, ver. 6.; the same in substance with M. xviii. 3.; J. vi. 44. 45. A metaphor designedly made use of to excite inquiry, and to prepare for fuller discoveries; comp. J. iii. 11.; i. 18. Our Lord replies here, not to his words only, but to his thoughts. His behaviour to the rich was the most distant thing of any from secular views; comp. J. xii. 6.; vi. 64.; M. xiii. 22.; L. xvi. 9. 11.; xii. 20.; xvi. 23.; M. x. 21.; xi. 25. 5.

8 Or, enter into; L. ii. 26.

9 Or spiritual water, like spiritual fire; M. iii. 11.; comp. If. xlv. 3.; Ezek. xxxvi. 25.; 1 J. v. 8.; J. iv. 10. 14. Unless a man be renewed, becoming in reality what the washing with water signifies, and having a good conscience towards God, he cannot, &c.

10 Copiously poured forth on the Son, and accompanying his doctrine. This makes a new spiritual man; Jam. i. 18.

11 Fitted only for natural and animal actions, and so continuing, is unmeet for immortality; Gen. vi. 3.; Gal. v. 17.; Jude 23.; comp. 1 Cor. xv. 21. 22. 50.; J. i. 13.; Rom. viii. 5. &c. Savoureth of nothing better.

12 Lives a spiritual life; see 1 Cor. vi. 17.; Heb. xii. 9. Therefore both more powerful and excellent.

13 Styled also Spirit; Gen. viii. 1.; Ex. xv. 10.; Pf. civ. 30. This, and other things of nature which cannot be seen, produce very extraordinary effects.

14 Will is here assigned to it by a personifying figure; so Rom. iii. 19.; v. 12. 14. 17.; vii. 1. 8. 11.

15 Or voice, figurative likewise. Motions of the wind are exceeding various.

thereof, and how powerful it is; but canst not tell whence 16 it cometh originally, and whether it goeth to terminate: So is every one 17 that is supernaturally born of the <sup>h</sup> spirit.

SECT. 53. J. Nicodemus, *still remaining ignorant, and yet desirous* <sup>a</sup> of information, answered, and said unto him, how can these things be accounted for, and comprehended? Jesus answered, and said unto him, art thou a learned <sup>i</sup> master <sup>b</sup> of Israel, and knowest not these things, *relative to the new birth, which the ancient prophets* <sup>2</sup> *have so often and clearly taught?* Verily, verily, I say unto thee, we <sup>3</sup> speak that we do *certainly and infallibly know from the Father*; and testify just what we have <sup>4</sup> seen; and ye, of greatest renown with the people, receive not our witness, *with true and steadfast faith.* If I have hitherto told you principles so momentous by a familiar comparison of them to <sup>c</sup> earthly things, and ye believe not even these, how shall ye understand and be able to believe, if, without such <sup>5</sup> help, I should tell you of still sublimer heavenly things? And, be assured of it, that this is in my power, for no man hath ever <sup>6</sup> ascended up to heaven, for knowing intimately the secret counsels of the Most High; but he that <sup>d</sup>, in his present low outward state of the human nature, came down from heaven, even the <sup>e</sup> Son of Man, as you see him now, which is in <sup>7</sup> the very fulness of heaven. And, as Moses lifted up the image of a poisoning <sup>8</sup> serpent, to be the cure

16 Similar to which is Eccl. xi. 5.

17 The manner is hid, and the issue likewise into everlasting life; Col. iii. 3.

1 Doctor or teacher.

2 Comp. Is. xxxii. 15.; xlv. 3; Jer. xxxi. 31. 33.; Ezek. xi. 19. 20.; xxxvi. 25. &c.; xxxix. 29.; Zech. xii. 10.

3 Plural for the singular.

4 And may therefore be depended upon; comp. J. i. 18. The strongest evidence of any; comp. Lev. v. 1.

5 Comp. Heb. vi. 1. 2; M. xiii. 35; Ps. ciii. 11.; Is. lv. 9. Why may not he who gave man a natural life give him afterwards one that is more excellent?

6 May express, besides local motion, the result of it by clear knowledge, contemplation of, and delight in celestial things; comp. Deut. xxx. 12.; Rom. x. 6.; Prov. xxx. 4.

7 Or was in, &c.; comp. J. vi. 62.; i. 1. 2.; Ph. iii. 20.; Eph. ii. 6. By the Spirit of God in him without measure, even the fulness of the Godhead bodily, he is, literally, in heaven, every where and at all times.

8 See Num. xxi. 8. 9.

9 cure of threatening death, in the 10 wilderness, to the penitent Israelites, even so, with like efficacy, must the Son of Man, in the form of an atrocious sinner, be first lifted up 11 on the cross, that whosoever obediently believeth in him should not perish, under the guilt of their past sins, but have the sure hope of pardon and 12 eternal life. For God so compassionately loved the 13 world of mankind, that he gave 14 even his 15 only-begotten Son to suffer and die, that whosoever sincerely 16 believeth in him, should not perish, under the sentence of divine justice, but have everlasting life. For God sent not, as might have been expected, this his Son into the 17 world, to condemn the 18 world, but that the whole world of mankind through him might be saved from eternal perdition. He 19, therefore, both now, and in every future age, that believeth on him, is not condemned 20 to suffer; but he that believeth not on him, is condemned by divine justice 20 already, because, in contempt of grace itself, he hath not so believed on the name of the 21 only-begotten Son of God, as to become his disciple. And this, as now so in all time coming, is the chief ground of condemnation to  
utter

9 A glance at his death, like J. xii. 32.; and fitted to rectify the Jewish mistake of a temporal kingdom.

10 A true figure of the world when Christ came, void of all piety and virtue, and full of enormous poisoning sinners. The grand point of the similitude here is in the manner of performing the cure, by believing regards to what was lifted up.

11 See J. viii. 28.; xii. 32.; Rom. viii. 32. Comprehending likewise that of his exaltation; Ph. ii. 7. &c.

12 See If. liii. 9.; M. xv. 28.; xxvi. 54.; M. viii. 31.; L. ix. 22.; xvii. 25.; xxii. 37.; Rom. v. 18.; 1 Cor. xv. 21..

13 Jews and Gentiles; comp. Gen. xii. 3.; J. x. 16.

14 Comp. J. xix. 10. &c.; Rom. v. 8.; viii. 32.; Eph. ii. 4. &c.; 1 J. iv. 9. &c.

15 Nearest and dearest. To perfect his obedience, and to rise again, both in confirmation of his new covenant and to lead men to the obedience of faith.

16 So as to become renewed in the spirit of their minds thereby.

17 Comp. J. xii. 47.; L. ix. 56.

18 See If. xiii. 9.; Hof. v. 10.; viii. 5.; Nah. i. 12. Or punish; 1 Cor. xi. 32; Heb. xiii. 4.

19 Explaining yet farther the causes of salvation and condemnation, and the justice of both.

20 Comp. Gen. ii. 17.; Rom. v. 18.; Deut. xviii. 19.; M. xxv. 33. &c.

21 A teacher of divine truth and goodness the most illustrious, and supported by the richest variety of arguments; comp. J. xv. 22.; Heb. ii. 1. &c.

utter ruin, that the purest <sup>22</sup> Light of heavenly knowledge is <sup>23</sup> come into the world, and, notwithstanding, men love the hideous <sup>h</sup> darkness of error rather than light so captivating, because their past and present deeds are both <sup>i</sup> obstinately evil. For every one that, with consent, doth evil, and perseveres in it, hateth the pure evangelical Light; neither indeed cometh nigh to the Light for instruction, lest his deeds should be severely reprov'd <sup>24</sup> by it. But, on the other hand, he that doth conform himself to the dictates of certain divine truth <sup>25</sup>, cometh, with freedom and pleasure, to the light thereof, that his former purposes and deeds may be made manifest, to the joy of his own mind, that they are wrought in <sup>26</sup> sincere obedience <sup>k</sup> to the will of Almighty God.

SECT. 54. *John's Testimony for Christ to his Disciples;*  
J. iii. 22. &c.

After these things were laid as a suitable foundation for his glorious gospel, came Jesus and his disciples out of Jerusalem into another part of the <sup>1</sup> land of Judea, to edify the church; and there he tarried with them, and baptized by <sup>2</sup> means of his disciples. And John

<sup>22</sup> Comp. Eph. v. 8. 17. 13.; M. iv. 16.; If. ix. 2.; J. viii. 12.; xii. 35.; 1 J. i. 6. 7.; ii. 9.

<sup>23</sup> At present in part, and more fully afterwards by the effusion of the Holy Ghost.

<sup>24</sup> Both by themselves and others; Eph. v. 13.; M. xviii. 15.; L. iii. 19.; xvii. 3.; J. xvi. 8.

<sup>25</sup> Or whose life and practices are according to truth and righteousness, is disposed to receive the light of Christ; comp. Pt. cxxx. 30; If. xxvi. 2.; 1 Pet. i. 22.; 1 J. i. 6.; 2 J. 4. There is really a truth or falsehood in actions as in words. For a beautiful opposition to doing truth; comp. Rev. xxi. 27; xxii. 15.

<sup>26</sup> Likewise in his strength and agreeable to his will, and in close affectionate imitation of him; M. v. 45.; Eph. v. 1.; comp. 1 Cor. vii. 39.; Col. iii. 18. How this did impress the mind of Nicodemus, may be seen, J. vii. 50.; xix. 39.

<sup>1</sup> That part of it which belonged to the tribe of Judah; see J. ii. 23.; iv. 43.; viii. 1.; L. xxi. 21.

<sup>2</sup> See J. iv. 2.; comp. 1 Cor. i. 17. This baptism was not in the name of Jesus, as after his resurrection, but unto his present discipline, or the belief of what he taught.

John also at the time was baptizing in 3 Enon, to repentance, and the belief of one to come 4 as his great superior, near to 5 Salim, because there was much depth of water 6 there: And they came from all quarters, and were baptized by him. For John, though in his territories, was not yet cast into prison 7, by King Herod.

SECT. 55. J. Then there arose a keen disputed question between some of John's disciples, and the Jews, about 1 purifying in baptism; whether his, or that of Christ deserved the preference. And they came unto their master John, and said unto him, with some undue heat, Rabbi, he that was with thee beyond Jordan 2, as a follower, and to whom thou modestly barest witness 3, behold the same baptizeth, as thine equal, and all 4 men, of every denomination, come <sup>a</sup> crowding to him. John, with his usual integrity, answered, and said, a man can receive 5 nothing so high, except it be given him by Almighty God from <sup>b</sup> heaven. Ye yourselves must bear me witness, that I ever said, I am 6 not the expected Christ, but that I am only sent before him 7, as an harbinger. He that hath the bride, in complete right, is the <sup>c</sup> bridegroom; but, as for the intimate friend of the bridegroom, which standeth to serve, and heareth him give out his orders, so far from envying, he rejoiceth

3 Toward the south of Jordan, eight miles from Scythopolis; Hier.

4 Comp. M. iii. 6.

5 Not far from Sychem; Gen. xxxiii. 18.; to distinguish it from another of the same name; Ezek. xlvii. 17. He wisely moved from place to place. Till Christ entered upon public office, John was sole baptizer. The work of Jesus being still more important than John's, he left baptism to his disciples.

6 As the name imports.

7 Comp. M. xxiii. 31. By this time he left a goodly number well prepared for Christ.

1 They appear to have been moved with envy, as Jesus himself had received John's baptism.

2 Comp. J. i. 28.

3 We cannot see what right he has to assume any such power; comp. Heb. v. 4. 5.; Rom. x. 15.

4 Expecting thereby to provoke him, and to have their own grudge acquiesced in. This evil of theirs did the more set forth Christ's glory.

5 Comp. Note 3.; Num. xi. 28.; L. ix. 49.

6 See J. i. 15. Anointed.

7 Comp. M. xi. 10. Our interests are by no means opposite and separate.

rejoiceth greatly because of the 8 bridegroom's voice: This, my chief joy 9, therefore, is now fulfilled. He must daily increase, who hitherto has not been much known, but I, whom at present 10 ye are in danger of over-valuing, must proportionally decrease. He that cometh from heaven above 11, and is stored with every divine gift, is above all other men without exception; he that is of the earth, in comparison, is earthly <sup>d</sup> in his sentiments, and speaketh of the 12 earth: Whereas, he who cometh with such fulness from heaven, is above all prophets whatever. And what he hath 13 so certainly seen and heard, that he publicly testifieth; and I lament to be informed, that no man 14 almost hitherto <sup>e</sup> receiveth 15, as they ought, his divine testimony. He, of those few, that have received his testimony, hath set to his 16 seal, to evidence, that God is true in what he hath revealed by his Son. For he whom God hath sent in such high character, speaketh the words of God 17 clearly and fully; for God giveth not the spirit of wisdom and power by sparing 18 measure unto him <sup>f</sup>, as in the case of former teachers. The Father supereminently loveth the Son 19, and hath given all things necessary for human happiness into his hand 20, to be communicated and used at pleasure. He, therefore, that believeth on the Son, so  
as

8 Comp. Jer. vii. 34; xxxiii. 11; Rev. xviii. 23.

9 Comp. J. xv. 11; xvi. 24; 1 J. i. 4.; 2 J. 12. My office, of course, is nearly at an end, and my testimony, among so great a multitude of followers, allowed to be just.

10 I have now no glory by reason of the glory which excelleth, and it is your duty, who hitherto have been my disciples, to leave me and go to him.

11 Comp. L. i. 35.; Rom. i. 4.; J. iii. 3.

12 Or, what is likewise mean in comparison. The same thought set in a contrasted light, to make it yet more clear and impressive. Because Jesus was invested with a commission from God, fully proved by miracles, to establish his heavenly kingdom; he was superior to John, and all the prophets who appeared under the Mosaic dispensation.

13 Comp. J. i. 11; 18.; viii. 26. 28. 38.; xv. 15.

14 Comp. Is. lix. 4.; lxiv. 7.; Jer. viii. 6.; Mic. vii. 1. 2.

16 A tacit and mild rebuke of his own disciples.

15 Comp. ver. 34.; 1 J. v. 10.; J. vii. 16.; viii. 46. A similitudes from solemn contracts, or the orders of superiors, signed and sealed.

17 Comp. J. vii. 16. 38. Acts ii. 4. 17.; iv. 13.; x. 44.; Tit. iii. 6.

18 See ver. 35.; J. i. 16. M. xi. 27. comp. Num. xi. 17.; 2 K. ii. 9.; M. iii. 16.; m. i. 10.; Joel ii. 28. &c. J. i. 18.; Is. xlii. 1.

19 M. iii. 17.

20 Comp. M. xi. 27.; xiii. 3.; xvii. 2.

as to obey his will, and trust in his promises, hath the 21 sure hope of everlasting life; and he that believeth not 22, from indifference or otherwise, in the doctrines and laws of the same divine Son, shall not see eternal life in the presence of his Father, but the 23 wrath of God, in dismal vengeance<sup>e</sup>, abideth on him.

SECT. 56. *The Imprisonment of John*; M. xiv. 3. &c.;  
M. vi. 17. &c.; L. iii. 19. &c.

But, much about this time, Herod Antipas 1, the Tetrarch, being reprov'd by 2 him, for living with Herodias, his brother Philip's wife, and for all the scandalous evils which Herod had publicly done; added, yet this shocking one above all, that he the said M. Herod himself sent forth certain of his officers, and laid hold on the person of John, and bound him fast with chains, and M. put him in close 3 prison, for Herodias sake, his niece, and his brother Philip's wife; M. for he had, by this time, incestuously 4 married her, in contempt of all laws human and divine. For John had said unto Herod<sup>a</sup>, with a becoming fidelity and courage, it is not lawful for<sup>b</sup> thee to have thy brother's wife in marriage while he liveth. Therefore Herodias also had a furious quarrel against him, and would then have<sup>c</sup> immediately killed him, but she could not compass her end. For Herod, M. when, by her instigation, he would have put him to death, feared<sup>d</sup> his high esteem with the multitude; because they counted him as a 5 prophet of singular eminence: He also, in spite of himself, feared<sup>e</sup> John<sup>o</sup>, knowing, for certain, that  
he

21. See J. i. 12.; Rom. viii. 24. 25.

22. Or is disobedient to.

23. Comp. Rom. i. 18.; J. v. 38; xv. 11.; 1 Jo. ii. 6. 10.; 1 Th. i. 7. &c.; Deut. ix. 23.

1 Son of the great wicked Herod, by Mariamne, daughter of Simon the high priest. Called also Herod by Josephus.

2 John.

3 Yet were his disciples permitted to converse with him; M. xi. 2. 4.; L. vii. 19. &c.

4 See Lev. xviii. 6. 19.; xx. 21.; Deut. xxv. 5.; her spirit breathed out the most cruel revenge. In this instance, the rights of hospitality were grossly violated; in like manner did Jezebel persecute Elias. He would, no doubt, assign political reasons for this; from John's increasing popularity. She hung upon him like an enraged animal; comp. L. xi. 53.

5 One sent by God; see M. xxi. 25. 26.

6 Or revered; comp. Eph. v. 38.; L. xii. 5.; Rev. xi. 18.; xiv. 7.

he was a just man, and an holy, and, *before this last bold freedom of his, attentively* observed him, and when he heard him *preach*, he did many things *for the good of the nation*, and heard him gladly.

## C H A P. VI.

SECT. 57. *Christ departs out of Judea; M. iv. 12. &c.; M. i. 14. &c.; J. iv. 1. &c.*

J. **W**HEN, therefore, the Lord knew *in himself, as well as by the information of others*, M. that John was thus cast into prison, J. and how the 1 chief Pharisees of the Jewish council had likewise heard, that Jesus made and baptized more disciples 2 than even John had done, (though Jesus himself baptized not 3, but empowered some of his disciples to do it), he left Judea 4 for a while<sup>a</sup>; and departed again into Galilee of the Gentiles 5, to carry on what had already there been so well begun both by John and by himself. And, taking a straight road, he must needs go through the country of 6 Samaria.

SECT.

1 Comp. J. ii. 23.; iii. 1.; M. xvii. 12.

2 Who followed him as scholars; and out of which number the twelve were chosen afterwards, M. x. 1. For a time the Jews might blend the two together, as one new sect; since that of Jesus did originate from John's immediately; comp. L. vii. 30

3 Comp. 1 Cor. i. 17.; M. iii. 11. This might be to avoid importunate and premature inquiries about his Messiahship; and likewise to prevent prejudices against the more perfect form of baptism, afterwards to be instituted.

4 Prudently yielding to their hatred and envy. He had besides, sufficiently declared to them his sacred character.

5 See J. iii. 22. &c.; comp. M. 4. 12.; J. i. 44.; ii. 18. &c.; subject to Philip Herod, and very populous. Here pharisaic power and authority was less considerable.

6 See J. iv. 9.; M. x. 5.

SECT. 58. *Christ talketh with a Woman of Samaria ;*  
 J. iv. 5. &c.

J. Then cometh he to a city of 1 Samaria, which is called 2 Sychar, near to the 3 parcel of ground that Jacob gave to his son Joseph. Now Jacob's 4 well was there. Jesus, therefore, being <sup>a</sup> wearied with his long journey, and the heat of the sun, sat thus immediately down on a ledge of the well, expecting soon to have his thirst quenched; and it was about the 5 sixth hour. There cometh, accordingly, a woman of the country of Samaria, to draw 6 water. Jesus, for the sake of introducing some more useful discourse, saith unto her <sup>b</sup>, give me of what thou hast brought up 7 to drink. For his few disciples as yet were gone away into the neighbouring city Sychar, to buy meat. Then saith the woman of Samaria unto him <sup>c</sup>, how is it that thou, being so obviously a Jew 8, from thy dress and manner of speech, askest drink of me which am a woman of Samaria? For the Jews have no 9 familiar dealings with the Samaritans.

SECT. 59. Jesus answered, and said unto her, if thou knewest the great 1 gift of God deposited with me for the benefit of all mankind,

K

1 Where dwelt a people of mixed manners; partly Jewish, partly Pagan. They received Moses's books only; hence the Jews and they bore a cruel and common hatred to each other. More particulars may be collected from 2 K xvii. 6. 24.; 1 Efd. i. 1. &c.; iii. 1. &c.; Neh. chapters iv. vi.; Ecclus. l. 27. &c.

2 The same with ancient Sychem, from the son of Hemor; Gen. xxxiv. 2.; comp. Gen. xii. 6.; xxxiii. 18.; xxxvii. 12.; Josh. xxiv. 32.; 1 K. xii. 25.; situated between mounts Gerizzim and Hebal.

3 Gen. xlviii. 22.

4 Dug by him probably, comp. Gen. xxi. 25.; xxvi. 15. 18.

5 From six of the morning; that is, high noon, or our twelve of clock, when labour must have been doubly painful.

6 Comp. ver. 28.; Gen. xxiv. 15. &c.

7 He offers himself to converse, without being asked. Here he begins to act as a reconciler, comp. Eph. ii. 14.; Col. i. 20.

8 Comp. Jud. xii. 6.; M. 26. 72. This is not agreeable to the prevailing severity of thy countrymen.

9 Rather, no friendly intercourse; for the disciples, at that time, were gone into the town to buy food.

1 Comp. Eph. ii. 8.

kind, and who it is that *now* faith unto thee, give me to drink; thou wouldst *not only have complied with his request, but, by this time, wouldst surely have of asked him much higher favours, and he, regardless of common prejudices, would readily have given thee even* 2 living water <sup>a</sup>. The woman, *perceiving him clearly to be more than common, faith unto him, with much respect, Sir, thou hast nothing visible about thee to draw with, and the water in the* 3 *well is by far too deep for thee to reach unto: From whence then hast thou that living water, of which thou speakest, to communicate? Art thou* 4 *greater, in wisdom and power, than our venerable Father Jacob, which you Jews as well as we have in so high esteem, and which gave us, by his discovery and pains, the present useful well, and drank thereof himself for the very best, and his children, and numerous cattle? Jesus answered, and said unto her* 5, *whosoever drinketh of this water you value so much, shall very soon afterwards thirst again for some new supply; but whosoever* 6, *with firm reliance upon my word, drinketh of the water that I shall give him, shall not thirst for any thing either more or better* 7: But the water that I shall give him, shall be 8 in him a well of water *the most excellent, springing up, with superabounding plenteousness* 9, into everlasting life <sup>b</sup>. The woman, *still overlooking the spiritual sense of his expressions, faith unto him, Sir, if any such secret abideth with you, give me, I pray, some portion of this extraordinary* 10 *water, that I thirst not again, neither* 11 *hereafter be under any necessity to come hither to draw. Jesus, of design to reform her, faith unto her* <sup>c</sup>, *go call thy husband from home, that he, together with thyself, may be benefited; and once more come hither for so good a purpose.* The woman,

2 Spiritual and eminently refreshing. See J. iii. 5.; allusion to Zech. xiv. 8. Denotes great abundance; If xii. 3.; xxxv. 6. 7.; xliv. 3.; lviii. 11.; Jer. ii. 13.; Ezek. xxxvi. 24. &c.; xlvii. 8.; Zech. xiii. 1. &c.

3 The well now shewn as Jacob's, Mr Maundrel tells us, is 35 yards deep.

4 Comp. 1 John iii. 20.

5 Here is an easy and modest insinuation of his superiority even to Jacob.

6 Or by faith in me and my doctrine.

7 In order to final happiness or salvation, see J. vi. 35.; or so as to be in danger from any thing new.

8 Opposed to that of Jacob, or any other without.

9 To the very height of heaven, its origin. A high emphatic phrase.

10 Thought, by some, to have been said in ridicule; but not so probable.

11 She seems therefore to have been of no high rank.

man, *desirous, if possible, to conceal her vicious way of living*, answered, and said 12, I have no husband to call. Jesus said unto her, thou hast, *in some sort*, well said, I have no husband <sup>a</sup>; for thou hast had *already five successive* 13 husbands, and he whom thou now hast is not thy *lawful married* husband: In that saidst thou, *as to the letter indeed*, truly.

SECT. 60. The woman, *observing that he was acquainted with things most secretly transacted, and at a distance*, saith unto him, *with yet more respect than formerly*, Sir 1, I perceive thou art <sup>a</sup>, *without doubt*, a real prophet; and, *therefore*, I presume to question thee <sup>b</sup> upon a point which unhappily divides us. Our 2 most early pious fathers worshipped in this mountain 3 of Gerizzim, by prayers, praises, and sacrifices; and ye Jews say, that, in the temple of Jerusalem, is the only place where men ought solemnly 4 to worship, at the return of high festival days, in particular: *What sayest thou?* Jesus, ever willing to encourage what belongs to the knowledge and practice of true Godliness, saith unto her, woman, believe me, whom thou hast so wisely owned to be a true prophet, the hour 5 cometh <sup>c</sup> instantly, when ye shall neither, in this mountain of Gerizzim only, nor yet at Jerusalem only, worship the great Father Almighty, by numerous, pompous, and burdensome sacrifices. For the present, however, it is proper to tell you, that ye Samaritans worship ye know not well 6 what <sup>d</sup>; whereas we Jews know, from certain Scripture authority, both what we worship, and whom: For the true way of salvation is clearly 7 of the Jews. But, after all, the hour, as before said, instantly cometh, and even 8 now is begun, when  
the

12 She meant to be differently understood, and in so far did falsify.

13 Divorces contrary to the spirit of the law, were now in frequent use; and that by wives, as well as husbands; comp. ver. 29.

1 She might wish to turn his attention off a subject so disagreeable.

2 Comp. Gen. xii. 6. 7.; xxxiii. 18. 20.; Deut. xi. 29.; xii. 13. &c.

3 This was so near Sichem, that a man's voice might be heard from one end to the other; Judg. ix. 7.

4 Comp. Deut. xxxii. 14. 26.

5 Season, or time.

6 Perhaps put for whom; comp. 2 Sam. vii. 2. 13.; 1 K. v. 3.

7 The law and the prophets were owned by them; and the Messiah was to come out from them; see verse 25.

8 Comp. J. v. 25.

the true *acceptable* worshippers shall worship <sup>9</sup> the Father *Almighty*, *not with pompous rites*, but in <sup>e</sup> *pure affectionate* <sup>10</sup> spirit, and in truth *of mind*: For the Father seeketh such *alone* to worship him. <sup>11</sup> God is a <sup>f</sup> spirit *who cannot be seen*, and they that worship him *acceptably*, must worship him, *as I have said* <sup>12</sup>, in *pure spirit* and in truth. The woman saith unto him, I know, *from* <sup>13</sup> *what Moses has said*, that *Messias* <sup>14</sup> cometh, which is called *Christ*; and *will soon appear*: When *once* he is come, he will *undoubtedly* tell us all things <sup>15</sup> *relative to Almighty God*, and *his worship*. Jesus saith unto her, *by way of encouraging a temper so ingenious*, I that now speak unto thee <sup>1</sup> am he *whom you have mentioned*.

SECT. 61. And, upon this, *immediately* came his disciples *back from the city*, and marvelled that he talked, *in a way so familiar and condescending*, with the <sup>1</sup> woman *of such a corrupt nation*: Yet, *their reverence for him was so great*, that no man said *either* <sup>2</sup> unto her *what seekest thou here?* or, *unto him*, why talkest thou with

<sup>9</sup> A part of religion here put for the whole.

<sup>10</sup> Pure spiritual dispositions, instead of the expensive and heavy yokes of bodily rites; comp. J. i. 17.; Col. ii. 17.; Heb. viii. 2. 5.; ix. 24.; x. 1.; 1 Cor. iii. 16.; vi. 19.; Acts xv. 10.

<sup>11</sup> There must be an infinite distance betwixt *Spirit*, as it respects God, and any other: Hence some read, a Spirit is God: No perfect conception can be of him, no image; see Ex. xx. 4.; Deut. iv. 16. &c.; Ef. xl. 18; xlvii. 5. 6.; Acts xvii. 29; comp. Heb. i. 14.; L. xxiii. 46.; Acts vii. 59; Heb. xii. 23. But how much the more any thing is not a subject of sense, the nearer it is to that of a pure spirit. Bodily parts are ascribed to God by way of figure; and after the manner of men.

<sup>12</sup> A worship free from symbolical rites, ceremonies, and sacrifices. That of a holy mind and good affections; comp. J. i. 14. 17; Heb. viii. 2; ix. 24.

<sup>13</sup> See Deut. xviii. 15.; among the less inquisitive Samaritans this was chiefly known by tradition.

<sup>14</sup> Or shall come. Here no such inconveniences did attend an open acknowledgement, as among the Jews; comp. M. xvi. 20; m. viii. 29. 30.; L. xxii. 67. J. x. 24. In effect however, though more delicately, he declared to them the same thing; comp. J. vii. 31. 41.; ix. 22.

<sup>15</sup> Perhaps by this new exercise of faith, she designed to bring forth what follows from the mouth of Christ.

<sup>1</sup> They were full of Pagan mixtures.

<sup>2</sup> Or, what do you look for?

with her, *who is quite unworthy of thee?* The woman, *thus interrupted, and, at the same time, being full of ardour,* then left her <sup>3</sup> water-pot, and *with great speed,* went her <sup>a</sup> way into the neighbouring city; and *saith to the men of her acquaintance in it, come <sup>b</sup> each of you to Jacob's well, see there, and converse, if you will, with a man which hath told me all the most secret things that ever I did in my life <sup>c</sup>:* Is not this the long and much desired Christ? Then they, *of them who were ingenuous,* went out of the city <sup>d</sup>, and came unto him *with haste.*

SECT. 62. J. In the mean while, *that he was free from company,* his disciples, *who knew him to have had a very long fast,* prayed him earnestly, saying, Master, eat of the food we have now bought. But he, *full of much higher matters,* said unto them, I have <sup>a</sup> meat, of a very different and far superior kind, to eat, that ye know not as yet of. Therefore, said the disciples <sup>b</sup>, *aside, one to another,* hath any man, *since we went to the city,* brought him hither ought to eat? *and, if not, how can he yet abstain?* Jesus, *knowing what thus passed,* saith unto them, *more <sup>1</sup> directly than before <sup>c</sup>,* my most delicious meat is to do the will of him that sent me, *by close and earnest teaching;* and to finish, *as fast as possible,* his appointed work, *of saving a perishing world.* Say not ye, *very commonly among yourselves,* there are yet four months from sowing time, and then <sup>2</sup> cometh harvest? *But behold <sup>3</sup>,* I say unto you, lift up even now your eyes to those approaching multitudes <sup>d</sup>, and look on them, *though both a strange, ignorant, and corrupt people, as <sup>4</sup> the fields just ready to be reaped:* For they are, *in some good measure,* white already to the gospel harvest. And he that, *with due pains,* reapeth, *as I do,* receiveth proportionable wages, and gathereth fruit <sup>5</sup> from amongst all sorts of people <sup>e</sup> unto life eternal; that both he that soweth before <sup>6</sup> us, and he that reapeth, *in the manner soon to be exemplified <sup>7</sup>,* may rejoice in heaven together. And herein, *at present,* is that proverbial saying true, one soweth *with*

<sup>3</sup> Or pail.

<sup>1</sup> Comp. M. xiii. 36. &c.; xv. 15.

<sup>2</sup> Comp. Ex. xxiii. 16.

<sup>3</sup> Pointing to them as with his finger, who were now on their way to see, hear, and be converted.

<sup>4</sup> Here was a prelude to willing and numerous conversions from among the heathens.

<sup>5</sup> Anciently labourers were paid in kind often.

<sup>6</sup> Such as the prophets, and John in particular; M. ix. 37.

<sup>7</sup> The Spirit in Christ without measure, and afterwards largely poured out upon the apostles, was to be the principal mean: comp. Acts ii. 1. &c.

*with great care and diligence, and another reapeth with much less of either. I hitherto have sent you to reap that whereon, as sowers of the word, ye have bestowed little or no labour: Other 8 holy men have laboured hard to bring a sinful people to faith and repentance, and ye are already entered into the good effects of their pious and useful labours.*

SECT. 63. J. And many of the Samaritans of that city, Sychar <sup>1</sup>, believed on him <sup>a</sup> in part, for the saying of the woman, which <sup>2</sup> thus testified of Christ, He told me all things that ever I did. So, when she and the Samaritans together were come unto him, they, without taking offence at his mean outward appearance, or the small train of his simple and unlearned disciples, earnestly besought him, that he would tarry somewhat with them, for their spiritual instruction, and accept such entertainment as they were able to afford: and he most readily <sup>3</sup> abode there two days <sup>b</sup>, by way of recompense to their humane, hospitable, and docile dispositions. And many more of those parts believed, because of his own <sup>4</sup> most excellent words; and said unto the woman, now we believe, not because of thy saying only; for we have heard him teach ourselves, and know, from his whole convincing manner, that he <sup>5</sup> is indeed the Christ, the Saviour <sup>c</sup> of the world.

SECT. 64. *Christ cometh into Galilee; M. iv. 12. &c.; M. i. 14. &c.; L. iv. 14. &c.; J. iv. 43. &c.*

J. Now, after two days abode with the ingenuous Samaritans, he departed thence, from regard to justice and natural affection, (for Jesus himself testified, *what he would be an instance of remarkable,*

<sup>8</sup> Along with the prophets and John, himself now, though modestly, seems to be implied.

<sup>1</sup> Here was quick and clear evidence of an immediate harvest.

<sup>2</sup> Though bad in some respects, she might have been well known as an acute person. They saw no visible profit which could redound from her lie; and certain shame and disgrace to herself. As Lord, he might dispense with that future order; M. x. 5.

<sup>3</sup> Just enough for the present, and so as to give least offence; comp. J. viii. 48.

<sup>4</sup> Comp. 1 K. x. 6. 7.

<sup>5</sup> A severe rebuke this, to the unbelief of much more highly favoured Jews.

able, that a prophet I hath no honour in his own <sup>a</sup> country, compared with what he meets with elsewhere), L. and <sup>b</sup> returned in the full power of the 2 spirit M. into many places of Galilee. J. Then, when he was come from these into Nazareth <sup>3</sup> of Galilee, the Galileans, even there, as in the neighbouring villages, for some time hospitably received him; great numbers of them having seen all the wonderful things that he did at Jerusalem, at the Pass-over <sup>4</sup> feast: For they also <sup>5</sup>, as appointed by the law, went unto the celebration of that annual feast.

SECT. 65. *He heals the Nobleman's Son; J. iv. 46. &c.*

So Jesus, encouraged by such ready attendance, came again unto Cana of Galilee, where 1, it was now well known, he had made the <sup>a</sup> water wine. And there was a certain 2 rich Nobleman, whose son was dangerously sick <sup>3</sup> at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he <sup>4</sup>, being moved by the fame of his miracles, went in person unto him <sup>b</sup>, and besought him earnestly, that he would come down, and <sup>5</sup> heal his beloved son; for he was supposed by all to be at the point of death <sup>6</sup>, and could not be carried out. Then Jesus said unto him, and the rest of his hearers, except ye see <sup>c</sup> great signs, and even wonders of them done immediately, and under your own eye, ye will not <sup>7</sup> believe that

I

1 Or respect. There may be exceptions; but, in common, familiarity brings contempt; whereas, persons and things from far are estimated beyond their value; see M. xiii. 55. 56. M. vi. 4.

2 Comp. L. iv. 1.; Acts i. 5. 6. This he did eminently experience in the wilderness.

3 Where he was brought up; and where his own and the poverty of his friends was well known.

4 Comp. J. ii. 13. 23.

5 Ex. xxxiv. 23.

1 Such a miracle having so many witnesses, must soon have been noised abroad.

2 Perhaps the Emperor's deputy in civil matters; and originally a heathen; or one of Herod's courtiers.

3 Possibly this might give occasion to M. viii. 8.

4 Comp. verse 45.

5 Cana was distant from Capernaum, about one day's journey.

6 Comp. L. viii. 42.

7 His faith, though imperfect, was considerable. Many Jewish eye-witnesses

*I have power to perform cures of this sort at a distance.* The Nobleman, *still intent upon his son's extreme hazard, and without answering to so mild a reprehension,* said unto him, Sir, *I pray you be kind enough to come down e'er my child die* 8 *altogether.* Jesus saith unto him, *go thy way* 9 *home in peace; for thy son now liveth in perfect health.* And the man, *though he had never seen, or heard of a parallel case,* believed the word which Jesus had *thus graciously* spoken unto him; and he went his way 10 *under pleasing hopes.* And, as he was going down to *Capernaum,* some of his servants, *who had been astonished at so sudden a recovery,* met him *on the road in great haste, to give the earliest information,* and told him, saying, *Master, thy son, whom all people of the best skill had given over* <sup>d</sup>, *now liveth in perfect health.* Then inquired he of them the *precise hour, of a change so sudden and marvellous as that must have been,* when he began to amend: And they said unto him, *yesterday, just* 11 *at the seventh hour, the fever left him entirely.* So the father knew, that it was at the *very same hour, in the which* Jesus said unto him, *thy son now liveth;* and himself *firmly* <sup>e</sup> believed, and *those of his whole* 12 *house likewise who were of age.* This is again the second *public* miracle that Jesus did, when he was come 13 out of Judea into Galilee.

## SECT.

eye-witnesses there were, who did not believe at all. He might in his own mind, resolve to be determined by the event of this very application. Perhaps something of that sort had more than once been said; and, if so, it would demonstrate his knowledge as well as power.

8 Comp. 2 K. v. 11.; he seems to have no suspicion that the dead could be raised.

9 Hebraism, like M. viii. 13.; L. vii. 15.

10 He might, notwithstanding, have mixtures of doubt from joy; verse 52.

11 Or one afternoon.

12 Comp. Acts xvi. 14. 15. 34.; xviii. 8.; not only as before, that he was a prophet, but the Messiah himself.

13 In Jerusalem he had done many; J. iii. 2. 23.; comp. J. i. 44.; ii. 2.

SECT. 66. *Jesus dwells in Capernaum, and preaches his Gospel openly*; M. iv. 13. &c.; M. i. 14. &c.; L. iv. 15. &c.

M. And, leaving 1 Nazareth, he came<sup>a</sup> to dwell, *for most part*, in Capernaum 2, which is *situated* upon the 3 sea coast, L. a *considerable* city of Galilee, M. in the borders of Zabulon and Nephthalim; that it might be *largely* fulfilled which was spoken by Esaias 4, the prophet, saying, the land of Zabulon, and the land of Nephthalim, by way of the 5 sea 6, beyond Jordan, *called by the general name* Galilee 7 of the Gentiles: The people which sat in *afflicting* 8 darkness, saw *now* a great *restorative* 9 Light; and, to them which sat in the *very* region 10 and shadow of *dismaying* death<sup>b</sup>, Light is *refreshfully* sprung up. From that time began Jesus, *more publicly than ever*, to preach M. the 11 gospel of the kingdom 12 of God<sup>c</sup>; M. and to say, *in substance* 13, re-  
 L pent

1 For the reason hinted; J. iv. 44. and fully verified, after this; M. iv. 28. 29.; L. iv. 16. 29. &c.; comp. M. vi. 1. &c.

2 And not in Jerusalem; because they who have most confidence in their own understanding, are the most incurable. Where vices, from wealth did most abound, there did the Saviour take up his residence. From its largeness, trade, and variety of inhabitants, peculiarly well adapted to his purpose.

3 That of Tiberias, or lake of Genesareth.

4 Ch. ix. 2.; only so much excerpted from the Prophet's words, as answered his purpose.

5 Such part thereof as borders upon the sea; comp. 1 K. ix. 12. 13.

6 Having respect to the situation of things, as set forth Num. xii. Josh. i. 7.

7 Comp. 1 K. ix. 11. Next to them lived those Gentiles, and sometimes within their bounds; whence therefore many of them; comp. M. iv. 18.; J. xxi. 1.; Num. xxxiv. 11.; Deut. iii. 17.; Josh. xiii. 27.

8 Denoting gross ignorance; and vice from thence.

9 A joyful mean of deliverance from both.

10 Country of extreme wickedness; and where *death*, so to speak, did seem to reign; comp. If. xlii. 6. 7. Or of very thick darkness

11 Or glad tidings.

12 Foretold; Dan. vii. 13. &c.; see note M. iii. 1. Described; Rom. xiv. 17.

13 The well known and familiar doctrines of John; and which therefore would prove the more acceptable to those who held that prophet in great veneration.

pent m. and <sup>d</sup> believe the *glad gospel tidings*; M. for the 14 *determined time of admiffion* into the kingdom of heaven <sup>e</sup> is at hand.

SECT. 67. *The calling of four Fishermen*; M. iv. 18. &c.;  
M. i. 16. &c.; L. v. 1. &c.

L. And it came to pass, that, as the people, *in great multitudes*, pressed *close* upon him to hear *how he taught* the Word of God, he stood by the lake of Gennefareth, and saw two 1 ships standing by the 2 lake *side*; but the fishermen were gone out of them, and were washing their nets. M. He saw two brethren *making this preparation to leave off work*, Simon, called Peter, and Andrew his 3 brother, *who had spoken with him before*. L. And, *to avoid the throng*, he entered into one of the ships which was Simon's, and prayed him, that he would thrust *his vessel* out a little from the land: And, *at a proper distance*, he sat down, and taught the people out of the ship. Now, when he had left off speaking to *them*, he said unto Simon, launch out *yet farther* into the deep *water*, and let down your nets for a draught; M. for they were fishers. L. And Simon answering, said unto him 4, Master, we have toiled all night *wherein fishes may be best caught*, and yet have taken nothing: Nevertheless, at thy word 5, *and in dependence upon it*, I will *once more* let down the net *for a new trial*.  
And,

14 Comp. Gal. iv. 4.; Eph. i. 10.

1 Or little vessels.

2 The same with sea of Galilee; m. i. 16.; and sea of Tiberias; J. vi. 1.

3 Comp. J. i. 37. &c. Till now they followed their ordinary business; and were believers. Here it may be observed, that the Evangelists honestly narrate many circumstances which actually disparage their own character; or which prejudice unthinking men against them, or their cause; comp. M. ix. 9.; x. 3.; xvi. 6. &c.; m. iv. 13.; M. xv. 16. 17.; m. vi. 51. 52.; L. ix. 44. 45.; xviii. 32. &c.; m. x. 35.; L. xxiv. 21. &c.

4 A word in the original peculiar to Luke; and denoting the same with a learned Doctor, or Rabbi: One who has an excellency of ministering to others.

5 Or the trust I have in thy word; comp. J. i. 43.; m. x. 24.; 2 Cor. i. 9.; Heb. ii. 13.

And, M. casting a net into the sea, L. they <sup>a</sup> inclosed a great 6 multitude of fishes; and their net *in certain places of it* brake. And they beckoned unto their partners, James and John, which were in the other ship, *at some little distance*, that they should come and help them. And they came, and filled both the ships; so that, *in appearance*, they began to sink. When Simon Peter saw it, he fell down at Jesus knees, *in great amazement*, saying, *with confusion*, depart from me, for I am <sup>7</sup> a very sinful man, and unworthy of so pure <sup>b</sup> a presence, O Lord. For he was astonished, and all that were with him, at the great draught of fishes which they had *thus miraculously* taken; and so was also James and John, the sons of Zebedee, which were partners *in trade* with Simon. And Jesus said unto Simon <sup>c</sup>, fear not *any hurt to thyself and others*; from henceforth thou shalt *no less successfully* catch men <sup>8</sup>, who are next to drowned in worldly cares and prevailing vices <sup>d</sup>, to save them for ever.

SECT. 68. L. And, when they had brought their ships to land, M. he saith unto them <sup>1</sup>, follow me *close henceforth*, and I will make you fishers of men, *to pull them away from the deep plunge of error and wickedness, to the Light of divine truth, and the love of heavenly things*. And they straightway left their nets, and followed him <sup>2</sup> as his attendant disciples <sup>3</sup> ever <sup>a</sup> after. M. And, when they had gone a little further thence, M. he saw other two brethren, James the son of Zebedee, and John, his brother <sup>b</sup>, in a ship with Zebedee, their father <sup>4</sup>, mending their <sup>5</sup> nets; and he called them *to be close witnesses of his doctrine and miracles*. And they immediately left the ship, and M. their father Zebedee in

6 Emblem of yet more amazing power, in turning despisers and murderers of Christ to the obedience of faith; see Act. ii. 41.

7 Comp. 1 K. xvii 18. He might be afraid of some evil too; as in the following cases; Judg. vi. 22.; xiii. 22.

8 Or captivate; comp. 2 Tim. ii. 26. John's testimony did well prepare for new measures of faith; see J. i. 35. &c.

1 That is, to Simon and Andrew.

2 Comp. M. iv. 21. &c.

3 Or, as familiar witnesses of his doings and sayings; and by whom afterwards he was to teach others. His wisdom and gentleness they had first experience of before this. They took no anxious thought about how they should be subsisted hereafter.

4 It was a hopeful circumstance, that they agreed so well with one another, and both with their father.

5 And sign of their not being affluent.

in the ship, with the hired 6 servants, and went after him *with plain confidence and trust* <sup>c</sup>.

SECT. 69. *A man of an unclean spirit healed*; M. i. 21. &c.; L. iv. 31. &c.

M. And they *cheerfully* went from their secular employments into 1 Capernaum <sup>a</sup>; and straightway on the 2 Sabbath day <sup>b</sup>, he entered, as his custom was, into the Synagogue, and taught <sup>c</sup>, by 3 allowance of the Minister. And they were astonished <sup>d</sup> at the sublimity and excellence of his 4 doctrine: For he taught them as one that had the most undoubted manner, and evidence of divine authority <sup>e</sup>, and not as the 5 Scribes. And there was in their Synagogue a man possessed with an unclean 6 spirit, and he, under dread of more severe divine displeasure, cried out 7, L. with a loud voice, M. saying 8, let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come <sup>f</sup> to torment and destroy us before our time? I know thee who thou art; the 9 holy one of God. And Jesus, wisely declining such improper testimony, rebuked him, saying, hold thy peace, and come instantly out of him. And, when the unclean spirit L. had thrown him from his seat, in the  
mids

6 Whose aids were needed besides that of his two sons. An emphatic circumstance.

1 A place of great trade, and of great opulence. Of course, abounding in various ruining vices.

2 Comp. Lev. xxiii. 3.; Act. xv. 21.; xiii. 27.; L. xvi. 31.; xiii. 10.; Act. xiii. 14.; xvii. 2.; xviii. 4. Christ was far from despising this divine institution.

3 Comp. L. iv. 15. &c.; Act. xiii. 15. &c.; 1 Cor. xiv. 30.

4 Or teaching.

5 Stated Jewish teachers. Of right, they only could give what was their own private sense, and that of their fathers. They often dealt in trifles of bodily cleansing, endless genealogies, and the like.

6 Devil, or Demon.

7 Comp. ver. 41.

8 The same as, Ah! what have, &c.? comp. M. viii. 29. Fitted to excite the attention of others.

9 Comp. Heb. i. 5. 9. Of like import with the Son of God and Christ; see M. viii. 29.; J. x. 36.; destined to reign over, and conquer all his and the enemies of his people; comp. L. i. 33.; L. iv. 41.

mids of those present, M. had torn him <sup>10</sup> with convulsions <sup>2</sup>, and cried again with a loud, indignant, and impatient voice, he came out of him; L. and hurt him not <sup>h</sup> any longer. And they were all exceedingly amazed, M. infomuch that, under deep and solemn awe, they questioned among themselves, L. saying, what unheard of thing is this? What new <sup>i</sup> and extraordinary doctrine is this? For, with clear divine authority <sup>11</sup>, and irresistible power, he M. commandeth the unclean spirits, and they do instantly obey him; L. and come out of those who were possessed. M. And immediately his <sup>k</sup> fame, as an authorised heavenly teacher, spread abroad throughout all the region round about Galilee.

SECT. 70. *Peter's mother-in-law is healed; M. viii.*

14. &c.; M. i. 29. &c.; L. iv. 38. &c.

M. And forthwith, when that cure was performed, and they were come out of the Synagogue, they <sup>a</sup> entered into the house <sup>1</sup> of Simon and Andrew, with James and John. M. And, when Jesus was come into Peter's house, he saw his wife's mother laid, and dangerously sick L. with a <sup>2</sup> great fever. M. And anon L. they of the family <sup>b</sup> besought him for a cure to her. M. And, soon as the request was made, he came nigh <sup>3</sup> where she lay, and took her by the hand, and lift her up in the bed, L. and rebuked the fever; M. and <sup>c</sup> immediately the fever left her quite, M. and she arose in as much strength and swiftness as ever, and ministered food and other necessaries unto them whom Jesus had brought thither.

SECT.

<sup>10</sup> Giving full and open evidence of his maliciousness; and how forcibly he was ejected; comp. L. ix. 39.; M. ix. 20.

<sup>11</sup> Comp. M. ix. 25.

<sup>1</sup> The place of their usual residence, while in that city, and probably belonging to his father-in-law; for he had a house at Bethsaida; comp. M. xix. 27.; J. i. 44.

<sup>2</sup> Peculiarly hazardous to old age.

<sup>3</sup> Comp. L. iv. 39. In our Lord, says one, there always appears the confidence of a person armed with omnipotence; comp. M. i. 25.; ix. 25.; M. viii. 26.; M. iv. 39.; i. 41; L. vii. 14.; M. v. 41.; J. xi. 43.

SECT. 71. *Several Sick are cured, and Devils are dispossessed*; M. viii. 16. &c.; M. i. 32. &c.; L. iv. 40. &c.

M. When the even was come, L. the sun setting, all they of Capernaum, and throughout that neighbourhood, that had any sick with divers diseases <sup>a</sup>, brought them unto him, for relief; M. many also that were understood to be possessed with devils; M. and almost <sup>2</sup> all the city was gathered together at the door of his lodging, when it could contain no more; M. and he cast <sup>b</sup> out the spirits with his sovereign <sup>3</sup> word, and healed all that were sick <sup>4</sup>, without exception <sup>c</sup>; L. and he even laid his gracious hands on every <sup>d</sup> one of them, that, in the lowest sense, it might be fulfilled, which, with a nobler spiritual view, was spoken by Esaias <sup>5</sup>, the prophet, saying, himself took our infirmities, and bore away the burden of our <sup>6</sup> sicknesses. M. And cast out many <sup>e</sup> devils M. with his word; L. and they that instant came, crying out with vehemence, and saying, thou art Christ indeed the Son of God, whom none can resist. And he, rebuking <sup>f</sup> them, suffered them not to speak at any more length; for they knew well, and <sup>7</sup> felt him both, to be Christ.

## SECT.

<sup>1</sup> Or fully set, before which the Jewish Sabbath was not ended, and ordinary business was unlawful. The first *Even* began from three afternoon; see Ex. xii. 6.; M. 14. 15. 23.; xxvii. 57.; Lev. xxiii. 32.

<sup>2</sup> Often put for most; M. i. 33.; L. iv. 40.

<sup>3</sup> An emblem of his power to relieve the diseases of their souls with equal ease.

<sup>4</sup> The most vehement, the most incurable by any means. Not loathing, so as to turn away from the very world.

<sup>5</sup> Ch. liii. 4.; comp. J. xx. 15.; 1 Pet. ii. 24.; Heb. ix. 12. Many Jewish disorders were brought on by sin. As he removed bodily infirmities and diseases; so, by the power of his spirit and gospel, would he remove the moral disorders of the mind. This prophet flourished in Judea, in the reigns of Uzziah, Jotham, Achaz, and Hezekiah.

<sup>6</sup> Comp. Rom. xv. 1.; Gal. vi. 2.

<sup>7</sup> Comp. M. xvi. 20.; xii. 23. &c.

SECT. 72. *Jesus goes to Galilee, and preaches in their Cities; M. iv. 23. &c.; M. i. 35. &c.; L. iv. 42. &c.*

L. And, when it was *just break of day*, M. in the morning rising up a great while before *full sun-shine* 1 day, he went out to avoid any like throng for a time; and departed into a solitary place, and there <sup>a</sup> prayed 2 to his Father. And Simon, and they of the same apostolical order that were with him, followed after him. And, when the day was something advanced, and they had found him, they said unto him <sup>b</sup>, *Master*, all men earnestly 3 seek for thee. And he said unto them, let us go <sup>c</sup> into the next 4 towns, that I may preach there also: For therefore came I forth from God. L. And the multitudes of people likewise anxiously sought him, and stayed <sup>d</sup> him, as they were able, that he 5 should not soon depart from them. And he said unto them, I must, by all means, preach the doctrines of the kingdom of God to other cities also: For therefore am I sent 6 from the Father, and sealed with his divine gifts.

SECT.

1 Or light.

2 With solemn thanksgiving for his past success; and deep meditation on what was yet destined for him to go through; comp. M. xiv. 23.; xxvi. 36.; M. vi. 46.; ix. 28. Mark alone mentions this, though an incident which affects the superior excellence of our Lord's character. For similar examples, see M. v. 16.; iii. 21. None of the Evangelists aimed at exhausting the subject of our Lord's power and goodness. Nor yet that of his eloquence and wisdom; comp. L. x. 30. &c.; xv. 11. &c.; xvi. 19. &c.; J. chapters xiv. xv. xvi. xvii.

3 Full of ardor for a temporal kingdom; they seem to have wished, he would now be at pains to increase his popularity, when he so easily might.

4 Where he had been formerly, he had sowed good seed; which would be the better for a while to lie untouched. Including cities and villages; comp. M. i. 38. 39.

5 Such power has instruction under good beneficent example.

6 Comp. L. iv. 43.; J. viii. 47.; xvi. 28.; xviii. 37.

SECT. 73. M. And *thus* Jesus went about all Galilee, accompanied by his apostles, teaching in their 1 Synagogues, and 2 preaching the glad gospel tidings of the kingdom; and healing <sup>a</sup> all manner of sickness, and all manner of disease among the people to whom he came, M. and cast out devils. M. And his fame went out L. into every place of the country round about; and M. throughout all 3 Syria. M. And they brought unto him from thence, as well as from nearer places, all sick people that were taken with divers 4 diseases and torments, and those which were understood to be possessed with malicious 5 devils, and those which were 6 lunatic, and those that had the 7 palsy; and he healed every one of them.

SECT. 74. M. viii. 18. &c.; L. ix. 57. &c.

M. Now, when Jesus saw great multitudes about him, he gave commandment to depart unto the other side <sup>a</sup> of the Lake Genesareth. L. And it came to pass as they went in the way M. a certain 2 Scribe 3 came, in hope of some high place, under so great

1 Small edifices for public worship and instruction, which were numerous in the land of Canaan, and much resorted to by the godly and intelligent.

2 Inviting and alluring the worst of men, upon repentance, to free and everlasting benefits.

3 Another name for Judea, and the neighbouring provinces; comp. M. iv. 25. That which is properly so called, is a fruitful country, bounded by Arabia and Judea on the south; by the Levant sea, on the west; by Natolia and Turcomania, on the north; and by Mesopotamia, on the east.

4 The most stubborn and apparently incurable.

5 Or Demons.

6 Mad, liable to the epilepsy, and otherwise influenced by the moon; comp. M. xvii. 15.; L. ix. 38. &c.

7 Or paralytic. Each of them cases of great misery, and little hope.

1 Not from want of good will, but finding that a longer stay here would be prejudicial.

2 One supposed to be peculiarly well skilled in the law of Moses, and whose office it was to expound it. They were generally much addicted to avarice and ambition; M. xxiii. 1. &c.

3 He seems to have made no doubt that he would soon declare himself a temporal king.

a miracle-worker, and respectfully said unto him <sup>b</sup>, Master, L. I will, with permission, follow thee in close service whithersoever thou goest. And Jesus, knowing his undue motive <sup>4</sup>, said, foxes <sup>c</sup> themselves have holes, and the birds of the air have <sup>5</sup> nests to shelter in, but the Son of <sup>6</sup> Man hath not so much as a place where to lay his <sup>7</sup> head. And he said, M. to another of his <sup>8</sup> disciples; L. follow me instantly as a close attendant and preacher of righteousness: But he M. said unto him, Lord, I will indeed; yet suffer me first to go home, and live for some small space with, and afterwards bury <sup>d</sup> my aged father. L. Jesus said unto him, let the dead <sup>9</sup>, in worldly cares and business <sup>e</sup>, bury their natural dead; but, without further delay M. <sup>f</sup>, follow thou me, L. go from hence, and preach the kingdom of God in my name. And, at a certain time, another also said, Lord, I have purposed in my heart that I will follow thee close; but let me first go for a little to dispose of my secular property, and so bid them farewell which are at home at my <sup>10</sup> house. And Jesus said unto him, no <sup>11</sup> man having once put his hand to the plough, for drawing straight and useful ridges, and, carelessly after that, looking <sup>12</sup> back, is fit for being employed <sup>g</sup> as a minister of the kingdom of God.

## M

## SECT.

4 How gentle is the admonition here given to a rash offer, and from a wrong principle?

5 Tents Gr. comp. M. xiii. 32.; m. iv. 32.; L. xiii. 19.

6 A Hebrew phrase for one of low condition, vilified and persecuted; see Ps. cxliv. 3.; Ezek. ii. 3.; comp. Phil. ii. 7.; Ef. liii. 3.; Dan. vii. 13. Upwards of 70 times used in the New Testament; and always almost by Christ himself. Mark of great modesty; see Jud. xvi. 7. 11.; Ps. lxxxii. 7.

7 Is quite destitute of worldly possessions. Where he ofteneft dwelt, it was only as a guest; comp. M. iv. 13.; xi. 1.

8 Scholars, or ordinary attendants.

9 Comp. Lev. xxi. 1. 10. &c.; Num. vi. 67. A more ancient practice than burning; see 1 Tim. v. 6.; Num. ix. 6. Such a common work requires no special degree of perfection. Some have thought, that this man might expect, from waiting till the death of his Father, the uncomfortable life that our Lord now led would be over, and he would be entering upon his kingdom.

10 Comp. Act. xviii. 21.; 1 K. xix. 20.; L. xiv. 33.

11 Proverbial.

12 Probable allusion to Gen. xix. 26.

SECT. 75. *The Sea and the Winds obey Christ;*  
 M. viii. 23. &c.; M. iv. 35. &c.; L. viii. 22. &c.

M. And the 1 same day when the even was come, M. when he was entered into a ship, his *apostolical* disciples followed him *thither*. L. And he said unto them, let us go over unto the other side of the 2 lake. M. And when, *by this means*, he had sent away the *greater part of the* multitude, they took him even as he *then* was in the ship; L. and, *without any farther provision for their passage*, they launched *directly* forth: M. And there were also *in company* with him *several* other little 3 ships. L. But, as they sailed *over the lake*, he, M. in the 4 hinder part of the ship, L. fell asleep *with fatigue and long watching*. M. And behold there *suddenly* arose a great tempest in the sea, L. and there came down *from the encompassing heights* a continued storm on the lake, M. with a great *weight* of wind. And the 5 waves, *being lifted up thereby, brake upon, and were beat into the* 4 ship, M. insomuch that the ship was covered *on all sides* with the *huge* waves; L. and they were *nearly* filled *with water*, and were in *the utmost* 6 jeopardy. M. And his disciples came to him *in consternation and terror*, and awoke him, saying, *with much surprise and importunity*, M. 7 Master, carest thou not that we perish? M. Lord, save us *e'er* we perish *outright*. And he saith unto them, why are ye *so exceedingly* fearful, O ye of little faith, *in the Father's protection to me and mine*? L. Where is your faith *already gone*? M. 8 How is it, that you have not faith *in more stedfast exercise*? M. Then he arose, L. and, *with a divine majesty*, rebuked the wind, and the raging of the water, and M. said unto the sea, *as a master might to a company of turbulent servants*, peace 8, and be 9 still: And, *at this authoritative word*, the wind ceased, M. and there was a great 9 *immediate*

1 Or rather one of those days; comp. M. viii. 23.; xiii. 1. L. v. 17.; viii. 22.

2 Tiberias, or Gennesareth.

3 Hence both disciples and others were witnesses.

4 Or stern; and on a pillow; M. iv. 38.

5 An emblem of our tossed state in this world.

6 In extreme danger of being cast away, or foundered.

7 This itself was an argument of faith, though not strong.

8 Comp. Ps. lxxv. 7.; cvii. 29. 30.

9 Not common, even after a tempest ceases. This is yet more than healing the sick, and dispossessing devils. It is a special divine prerogative.

*immediate*<sup>e</sup> calm. But the men *who wrought the ships* M. feared exceedingly, and M. marvelled, L. saying one to another <sup>f</sup>, what an extraordinary manner of man is this? For he commandeth even the *boisterous winds* and the *raging water*; M. and *that instant* the winds and the sea *both* obey him.

## C H A P. VII.

SECT. 76. *Two Demoniacks are cured*; M. viii. 28. &c.; M. v. 1. &c.; L. viii. 26. &c.

M. **A**ND, *thus delivered from the danger of the storm*, they came over unto the other side of the <sup>1</sup> sea of Tiberias, unto the country of the <sup>2</sup> Gadarenes, L. which is over against Galilee. And, when he went forth to land M. out of the ship, immediately M. there met him *from thence* two possessed with devils, coming out of tombs <sup>3</sup> near the city <sup>4</sup>, exceeding fierce <sup>a</sup>, so that no man might *safely* pass by that way. L. And <sup>5</sup> one of them had devils long time, and *was so terribly outrageous* that he ware no <sup>6</sup> clothes, neither abode in any house, but in *burying grounds*,

<sup>1</sup> Or lake of Gennesareth.

<sup>2</sup> Called likewise Gergasenes; M. viii. 28. Situated near to each other, on the same side of the lake. A remain of the Canaanites. Gadara is a city of Galilee, east of the sea of Galilee; comp. Gen. x. 16.; xv. 21.; Deut. vii. 1.; Josh. iii. 10.

<sup>3</sup> Or sepulchres; then in caverns, or cut out of rock, or inclosed with a wall; comp. M. xxvi. 60.; J. xx. 6.; L. xxiv. 3. Dr Shaw observes, in his travels, that, among the Moors, the graves of the principal citizens have cupolas, or vaulted chambers, of four or more yards square, built over them; and they frequently lie open, and afford an occasional shelter from the inclemency of the weather.

<sup>4</sup> Left as incurable, and dreaded by the whole country.

<sup>5</sup> Being more fierce, or better known, he only is mentioned by Mark and Luke. Important circumstances in parallel histories are often suggested by a single Evangelist; comp. M. xx. 30.; xiv. 21.

<sup>6</sup> Sure token this of extreme distraction.

grounds, among wild and solitary tombs. M. And no man could bind him even with chains, because he had been often *thus* bound for a while with fetters and chains, and, after all, the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man, either by force or entreaties, tame him. L. He was driven of the devil into the wilderness; M. and always night and day he was in the 7 mountains, and in the tombs, crying out furiously, and cutting himself with sharp pieces of the stones he found there. - L. When he saw Jesus M. afar off, he ran, L. and, under solemn awe, fell down on his face before him, M. and worshipped him; and cried with a loud voice, M. saying, L. what have I to do with thee <sup>b</sup>, Jesus thou Son of God <sup>9</sup> most High? M. Art thou come hither to restrain our pleasure and so to torment us before <sup>c</sup> the appointed time for our punishment? M. I adjure thee by <sup>11</sup> the living God, that thou torment me not as yet, either more or less. L. For he had in pity commanded the unclean spirit to come out of the man; for oftentimes it had cruelly caught him <sup>d</sup>. M. He said unto him, with authority, come out of the man, thou unclean spirit. And he asked him <sup>12</sup>, what is thy name? And he answered, saying, my name is <sup>13</sup> Legion: For we are many, L. because many devils were entered into him. And they besought him M. much, that he would not send them quite away out of the country. In particular, that he would not command them to go out into the profound <sup>14</sup> deep.

SECT 77. M. And there was in their view, though <sup>1</sup> a good way off from them, M. nigh unto the mountain, a great herd of swine

<sup>7</sup> Now in one, and anon in the other; see M. v. 5.

<sup>8</sup> Now, speaking for himself, as at other times for both, What is your affair with us? Why do you trouble us? Importing, likewise, what have I, or we to do with thee? comp. 2 Sam. xvi. 10; Joel. iii. 4; J. ii. 4. His power they knew and feared.

<sup>9</sup> One of his chief epithets; Gen. xiv. 18.; Heb. vii. 1.

<sup>10</sup> Feeling like a Demon; comp. 2 Pet. ii. 4; Jud. vi. Perhaps only Christ himself understood the sense and propriety of this.

<sup>11</sup> Comp. M. xxvi. 62.; 1 Th. v. 27. Or, conjure thee by, &c.

<sup>12</sup> To make the greatness of the miracle better known.

<sup>13</sup> A word of war, importing a numerous and thick multitude. As easily, however, put to flight by Christ, as a single one.

<sup>14</sup> Or abyss, of old prepared for such; see Rev. xx. 15.; Dan. x. 13. 20. Understood by some, of the heart of the earth; comp. Rom. x. 7. A plain acknowledgement of his superiority.

<sup>1</sup> Vulg. Lat. not far; confirmed by Mark and Luke.

2 swine feeding. And all the devils 3, *set upon doing mischief*, besought him, L. that he would suffer<sup>e</sup> them to enter into them, M. saying, if thou *art determined to cast us out from 4 hence* <sup>f</sup>, suffer us to go away *yonder* into the herd of swine, M. that we, *under thy permission*, may enter into them. And forthwith Jesus gave them leave M. And he said<sup>g</sup> unto them, go 5 *from those unhappy men* <sup>h</sup>. M. And, *upon this*, the unclean spirits went *directly out of the men*, and entered into the 6 swine. M. And behold, the whole herd of swine, *by the force of transferred diabolical madness*, ran violently down a 7 steep place into the sea <sup>i</sup> *beneath*, M. *being in number about two thousand*; and were choked in the M. waters. L. When they that fed them saw what was done, they fled 8 *in great amazement*; and M. went their ways into the 9 city of *Gadara*, M. and in the country; M. and told every thing *circumstantially* that was befallen to the possessed of the devils.

SECT. 78. M. And, behold, the 1 *whole inhabitants of the city*, and L. the whole multitude of the country of the Gadarenes, M. *for entire satisfaction in a matter so new and next to incredible*, went out to see what *ill was said to be done*; and they came to Jesus, *fearing that he should make further progress among them*,

2 Or hogs. Whence it appears, that the country was generally inhabited by heathens; and those who lived after their customs. Desire of gain might lead Jews to deal in them; comp. Lev. xi. 26.

2 Or mad men, believing themselves to be under such deplorable influence.

4 Expressed actively; M. v. 12.

5 This and the miracle of the fig-tree were the only apparently damaging ones. Wherefore the reasons must have been peculiarly strong. The rest that followed was their own doing; which showed both the malice of Satan, and made the miracle still more known. Idolaters would now clearly see the authority of Moses's law; Lev. xi. 7. 8.

6 Hereby the possessed were made more sensible of their great deliverance. They could not be confederates. It was likewise proper to correct an illicite trade; and of use to convince all, how much the power of Satan is now circumscribed.

7 Or precipice.

8 Quite different from good shepherds, who help their flocks in jeopardy.

9 Gergasa, or Gadara.

† Metonymy for greatest part.

them, M. and, when they saw him, L. and found the man out of whom the devils were departed *calmly* sitting at the feet of Jesus, *to own his goodness and to receive his best advices*, now *decently* clothed, and in his 2 right mind, they were afraid of *power so great*. They also which saw it told them *most particularly* by what means he that was possessed of the devils was healed; M. and also concerning the *permitted madness and loss of the swine*. And they, *being conscious of much guilt* <sup>a</sup>, began to pray <sup>3</sup> him *earnestly* to depart out of their coasts; for they were taken with <sup>4</sup> great fear *and consternation*.

SECT. 79. M. ix. 1.; M. v. 18. &c.; L. viii. 38. &c.

M. And <sup>a</sup> he entered into a 1 ship, and passed over. M. And when, *with this view*, he was come into the ship, L. the man out of whom the devils were departed, M. prayed him, *in the 2 most affectionate and grateful manner*, that he might be *allowed to abide* with him. Howbeit Jesus suffered him <sup>3</sup> not *then* <sup>b</sup>, but faith unto him, go home *for the present* to thy <sup>4</sup> friends, and tell them how great things the Lord hath *graciously* done for thee, and hath had compassion upon thee. And he departed, and began to publish L. throughout the whole city of *Gadara*, and

<sup>2</sup> Madness and possession were often confounded; comp. J. x. 20. Such a person must have been well known, from the number and greatness of the mischiefs he had done.

<sup>3</sup> What they dared not attempt by force. As yet they knew not Jesus thoroughly.

<sup>4</sup> Comp. 1 K. xvii. 18. Here were many apostates from the Jewish to the Pagan religion. Think of; 1 Cor. v. 5.; 1 Tim. i. 20.

<sup>1</sup> He takes no revenge. A noble pattern of mildness and condescension.

<sup>2</sup> How suddenly transformed into a meek, merciful, and devout spirit? see M. xii. 43. &c.

<sup>3</sup> He would that the Gentiles should have some knowledge of him, as a preface of their immediate calling.

<sup>4</sup> Even those who have been struck with so great a fear. A witness against thy friends and countrymen; what enemies they have been to themselves. A most wise preparation for their future trust.

and M. in the 5 neighbourhood of Decapolis, how great things Jesus had done for him; and all men did marvel. And, when Jesus was passed over again by ship unto the other side of the lake, much people<sup>c</sup> gathered unto him; (he was yet nigh unto the sea), and 6 they all gladly received him, for they were anxiously waiting for him.

SECT. 80. *Christ cures one sick of the Palsy*; M. ix.

I. &c.; M. ii. I. &c.; L. v. 17. &c.

M. And again he entered M. into his own I city M. Capernaum<sup>a</sup>, after some days. And it was<sup>b</sup> noised abroad<sup>2</sup>, by domesticks and others, that he was in the house: And, L. on a certain day, M. many<sup>3</sup> were gathered together around him with great eagerness, insomuch that there was no<sup>c</sup> room to receive them, no not so much as about the door of the vestibule. L. And he was teaching, M. and preached the 4 gospel<sup>d</sup> word unto them; L. and the miraculous power of the Lord was present to heal those of them who were under trouble. And there were Pharisees<sup>e</sup> and doctors of the law sitting by, which were come out of every little town 5 of Galilee, and Judea, and from Jerusalem.

SECT. 81. M. And behold, L. they M. come unto him, as he then taught, bringing, among others<sup>a</sup>, one all over sick of the I palsy, which was born in a couch of four men. L. And, when they could not find by what way they might bring him in, to affect his compassion and engage his assistance, because of the thick-prefsing multitude, they went, by an outer stair, upon the house top, and

5 Or in the bounds of, &c.

6 Or the people gladly received him; see M. iv. 13.

1 Where he chose for most part to reside; see M. iv. 13.

2 As the sun cannot hide, so could not Jesus be long concealed.

3 The miracle was performed in most public manner.

4 Comp. M. xiii. 19.; Act. xviii. 11.

5 Or village. Curiosity was heightened from this circumstance of so many skilful judges now present.

1 Being rather a carcase than a man. An emblem of the total inability brought upon some by sin.

and M. they uncovered 2 part of the flat roof<sup>b</sup> where he was; and, when they had thus broken 3 up the large door in midst of L. the tiling, M. they let down from thence the bed wherein the sick of the palsy lay, L. 4 into the midst of the room underneath, and before<sup>c</sup> Jesus. When Jesus saw such an open and honest profession of their faith<sup>d</sup> who had brought him hither, he said unto the sick of the palsy, in like manner trusting to his powerful beneficence, M. 5 son, be<sup>e</sup> of good 6 cheer, thy<sup>f</sup> sins, which have caused so great tribulation to both body and mind, be now forgiven thee. And behold, L. the envying prejudiced Scribes and Pharisees began to reason upon his words, saying, M. in their hearts<sup>g</sup>, why doth this arrogant man speak 7 blasphemies? Who can pretend to forgive 8 sins but God only?

SECT. 82. L. And immediately, when Jesus perceived in his<sup>a</sup> spirit, that they so reasoned within themselves, he said unto them, why<sup>b</sup> reason ye these things so causelessly in your hearts? 1 Whether is it easier to say to the sick of the palsy, thy

2 By lifting up a large hatchet; comp. Deut. xxii. 8; 2 K. i. 2.

3 Or pulled it up. Common sense suggests that this must have been done with great care.

4 It was meet in this manner the efficacy of true faith should be manifested. They prayed not in words, but were earnest suitors by deeds. His speechless state was his most powerful petition.

5 It was doubly gracious to comfort the mind of the humble penitent prior to the relief of his body. A sharp and tacit rebuke to pharisaic pride and arrogance. It was full of majesty, and no less tenderly condescending; comp. Josh. vii. 19.; Eccl. xii. 12.; 2 Tim. ii. 3. Hence he may be understood to have been young.

6 Or take courage, This would remove all fear of impropriety or intrusion. Here, as elsewhere, we have a pleasing mixture of authority and benevolence; see M. x. 24.; M. ix. 22.; J. xxi. 5.; comp. 1 J. ii. 1. 12. 18. 28. &c.

7 They only blaspheme who, without authority, attribute to themselves what is proper to God; comp. M. xxvi. 65.

8 They were right in their principle, but extremely wrong in the application of it. Alluding probably to Is. xliii. 25.

1 In its own nature the remission of sins is the most difficult of the two, being of a higher order than any thing natural. But this last is more obvious to human sense; and, therefore, he would

prov<sup>b</sup>

thy sins be forgiven thee, *which have brought on this extreme bodily evil*; or, to say to him, arise from being any longer bound by them, take up thy bed, and walk off with it. M. But, that ye may know the Son of Man, *who is so mean in outward appearance*, hath divine power even while on 2 earth, to forgive sins; *I have spoken as above.* (Then saith he to the sick of the palsy), M. I say unto thee, *in plain terms*, arise, and take up thy bed, and go away into thy house. And immediately \*, *by that powerful word*, L. he rose up m. 3 before them all, L. and took up that whereon he lay, M. and departed *in perfect vigour* to his own house, L. *humbly glorifying God.* M. But, when the multitude saw it, they marvelled, L. and they were all 4 amazed, and, *with united hearts and voices*, glorified 5 God <sup>d</sup> *by cheerful praise likewise*, which had given such *unprecedented power* unto one of the children of 6 men; M. saying, *under deep and solemn awe*, L. we have seen strange things to day: M. We never before saw it on this fashion, *even among those who have been deemed the most excellent.*

SECT. 83. *The Calling of a Publican*; M. ix. 9. &c.;

M. ii. 14. &c.; L. v. 27. &c.

L. And, after these things, he went forth m. again by the sea side; and all the multitude <sup>a</sup> still resorted unto him, and he

N

taught

prove unto them the certainty of invisible things by what they could all judge of. Putting the two together there could be no room to charge him with being either presumptuous or false. Which is easier, to see the heart and to know that a person is worthy of forgiveness, or to work a miracle?

2 To distinguish from that which is more complete, and which God hath reserved for another world; comp. M. x. 22; m. xiii. 13.; Heb. iii. 6. 14.; vi. 2.; Phil. iii. 20.; 1 Cor. xv. 24. &c.

3 This put the miracle beyond all doubt. In an instant he became as whole and strong as if he had never been afflicted at all. They gave him room to go out who could give him none to come in.

4 Even to awe and dread of Almighty God; comp. L. v. 26.; Acts v. 5. 11.

5 See Ps. l. 23.; L. ii. 20.; xvii. 15. 16.

6 Comp. Jon. i. 5.; M. xxvii. 44. Singular for the plural, and v. v.

taught them. M. And, as he passed out <sup>1</sup> from thence, M. he saw, in his way to the lake <sup>b</sup>, Levi, the son of Alphaeus, a chief <sup>2</sup> Publican, M. named also Matthew, L. sitting at the place appointed by government for receipt of custom: And, because he knew him to be a person of good dispositions, he said unto him, follow me as your guide. And he left his gainful trade, and all M. his outstanding debts to the care of some proper friend, arose, without delay, and followed <sup>c</sup> him.

SRCT. 84. L. And Levi, from respect to Christ, made him a great <sup>a</sup> feast in his own <sup>1</sup> house, M. and it came to pass as Jesus <sup>2</sup> sat at meat in this his house, M. behold many invited <sup>3</sup> Publicans, and other people known to be gross <sup>b</sup> sinners came, and sat down with him to enjoy his instructive conversation, and his disciples at table to eat: M. For they were many, and, having leave given, they eagerly followed him. L. And the more precise Scribes and Pharisees murmured, M. <sup>c</sup> when they saw him openly go in, and knew for certain that he did eat with Publicans and sinners; M. and, fearing as yet to speak with Jesus himself, they <sup>4</sup> said unto his <sup>d</sup> disciples, why eateth L. and drinketh your high-pretending Master with scandalous Publicans and sinners? M. But, when Jesus heard that ground of offence from his disciples, M. he saith unto them who objected, they that are perfectly whole <sup>5</sup> have no need of advice from <sup>e</sup> the physician, but they that are sick: And, upon a like principle, I am come not to call the real and supposed

<sup>1</sup> The house where the paralytick was cured, and on his way to the lake; see m. ii. 10.

<sup>2</sup> Very odious among the Jews, and an employment attended with much corruption and temptation; whence M. ix. 11.; xi. 19.; xxi. 15.

<sup>1</sup> Matthew himself mentions not whose house it was from a modesty much to be commended.

<sup>2</sup> Or reclined; comp. M. xi. 12.; L. xv. i.

<sup>3</sup> Or Tax-gatherers. Their employment, as above said, was odious in itself, to a people who thirsted for liberty, and from the number and greatness of their temptations there were but few honest among them. Matthew would allure them to admire and love the Lord Jesus as himself did.

<sup>4</sup> Hoping thereby to lessen their affection for, and attachment to him.

<sup>5</sup> The rebuke is most mildly conceived.

posed 6 righteous, but 7 sinners, *even* <sup>t</sup> of the worst kinds, to repentance. M. But go ye 8, *with all your high professions*, and learn what that of the prophet *Hosea* 9 meaneth, I will <sup>s</sup> have 10 mercy, and 11 not 12 sacrifice.

SECT. 85. M. ix. 14. &c.; M. ii. 18. &c.; L. v. 33.

M. Then the disciples of John, *after the example of their master*, M. and of the Pharisees, *who used to fast in private*, M. came to him, saying, why do the disciples of John *the baptizer*, and of the Pharisees fast oft 1, *to keep at under their bodies*, L. and, *upon these occasions*, make suitable prayers; but thy disciples, *to every one's observation* 2, eat and drink freely upon all days alike, and 3 fast not <sup>a</sup> *religiously as they do?* M. And Jesus said unto them <sup>b</sup>, can ye ever think to make the children 4 of the bride-chamber fast while the bridegroom is with them? M. As long as the bridegroom is *continued* with them, they cannot *properly* <sup>c</sup> fast, M. or mourn. But the days will soon come, when the  
bridegroom

6 Who have left sin already and are most affectionately set on doing good; comp. L. xv. 7.; M. xviii. 13. Yet the best may be improved.

7 Impious persons, who make a mock of religion and lead a loose life.

8 With all suitable mildness, how open was Jesus and bold? comp. Jud. x. 14.; Prov. vi. 6.

9 Ch. vi. 6. Such severe rebuke was justly due to the want of charity, under a form of godliness. How soft withal and piercing is it?

10 Put for every good beneficent work.

11 Or, rather than.

12 Put for every other positive rite, as being the chief.

i See M. vi. 16.; L. xviii. 12. One of the surest ways to popular fame.

2 Not alledged concerning Christ himself, nor could be; comp. L. v. 33.; vi. 12.

3 In every age of the church private fasts are left to be determined by the convenience of Christians.

4 His invited relations and friends; comp. Jud. xiv. 11.; Pl. xlv. 15.; M. xxii. 2.; xxv. 1. &c.; 1 Cor. xi. 2.; Rev. xix. 7. &c. It is not impossible, but it would be absurd.

bridegroom shall be taken from them; and then shall<sup>d</sup> they fast 5, *under great grief of soul*, M. in those days.

SECT. 86. L. And he spake yet a new parable 1 unto them; M. no man *when he is mending seweth, if he can help it, a piece of a new cloth on an 2 old a garment; else the new piece that filled it up soon taketh away from the old garment; M. and the rent, when stretched, is made worse than ever.* L. And, *besides, the piece that was taken out of the new, agreeth not either in colour or form to look upon with the old.* And <sup>b</sup>, *in like manner, no man putteth new frisky 3 wine into old leathern bottles, else the new wine fermenting will burst the bottles, and be intirely spilled; and the bottles too shall perish from any farther use.*

## C H A P. VIII.

SECT. 87. *The Ruler's Daughter is restored to Life; and the Woman diseased with an Issue of Blood is healed; M. ix. 18. &c.; M. v. 22. &c.; L. viii. 41. &c.*

M. **W**HILE he spake these things unto them, L. behold there came a man, named Jairus, and he was a ruler of the Synagogue *in the city of Capernaum*; and, when he saw

5 Comp. Lev. xxiii. 27.; Num. xxx. 13.; 1 Cor. iv. 11.;  
2 Cor. xi. 27.

1 A feigned history or comparison, taken from any thing natural to explain what is spiritual. Though, for most part, obscure, they are of great use to insinuate truth after a pleasant and gradual manner. They move the affections, keep hold of the memory, excite and preserve attention. Some things at first could not be taught otherwise without giving offence. In parables certain circumstances are absolutely needful to the sense, others added only by way of ornament; and here great prudence is to be used by carefully marking the design. No part whatever should be too much stretched; comp. Prov. xxx. 33. Restrain the subtilty of human genius, to avoid what is false and ridiculous.

2 Or raw and unwrought.

3 Comp. Josh. ix. 4. 13.; Ps. cxix. 83.

1 Or governor, whose office it was to read the law in that sacred

saw him, he fell *down* at his feet, M. and worshipped <sup>2</sup> him *with profound respect*, L. and <sup>a</sup> besought him, that he would come *immediately* into his house: For he had one only daughter, about twelve years of age, and *chief solace of his life*, and she lay, *to all human appearance*, <sup>a</sup>-dying. M. He besought him greatly, saying, my little daughter lieth at the *very* point of death; *or*, M. is even now, *it may be*, dead; but, *if not*, come, *er'er that dreadful event shall take place*, and lay thy <sup>3</sup> hand upon her; M. that she may be healed *of her sickness*, and yet live; and, *I am confident*, that thy *interest with Almighty God is such*, that she shall indeed live. And Jesus <sup>b</sup> arose, *without delay*, M. and went <sup>c</sup> with him, and much people <sup>4</sup> followed him *to see the event*, M. and so did his *apostolical and other* disciples. L. But, as he went *to the ruler's house*, the *crowds of people* thronged him.

SECT. 88. M. And behold, *among the multitude*, there was a certain woman which was diseased with an issue of blood, L. *for no less than 1* twelve years, M. and had suffered many *disagreeable* things of many *trials made by physicians*, and L. had spent all her living <sup>2</sup> upon *the medicines prescribed by those physicians*, neither *till now* could be healed of any, M. but, *in spite of their best skill*, grew rather worse; when she had heard of *the various and wonderful cures performed by Jesus*, came <sup>3</sup>, *as she was able*, in the press L. behind him, and *slightly* touched the borders of his <sup>4</sup> garment.

cred place, and to direct or carry on the other devotional exercises; comp. J. vii. 48. Sometimes there were more than one; comp. Acts xiii. 15.

<sup>2</sup> Here was faith, humility, earnestness, and trust, the best requisites for successful petitioning.

<sup>3</sup> A common symbol of bestowing gifts, and usually accompanied with prayer; See 2 K. v. 11.; M. xix. 13.; Acts iv. 30. This history is much abridged by Matthew. Jairus had as yet no notion of a cure in absence. Between hope and fear, therefore, he did excellently well speak.

<sup>4</sup> Owing in part, it may be, to the greatness of the petitioner.

<sup>1</sup> Being all this time fed only with good hopes and comfortable words.

<sup>2</sup> Or substance she had to live upon.

<sup>3</sup> All, save the rudest, would yield to visible signs of female sickness. Her modesty and reverence for the law might also set her a trembling; comp. Lev. xv. 24. &c.

<sup>4</sup> Comp. Num. xv. 38.; Deut. xxii. 12.; L. vi. 19.

garment. M. For she said within herself, if I may but *thus* <sup>5</sup> touch any part of his <sup>a</sup> garment *whatever*, I shall soon, if not immediately, be made whole. And the woman, as she expected, was <sup>6</sup> made whole from that hour: M. And straightway the fountain of her blood was *stanch'd* and dried up, and she felt in the vigor of her body that she was healed of that late severe wasting plague. And Jesus immediately knowing in himself that *powerful* <sup>7</sup> virtue had gone out of him, turned him about in the press, and said, in her hearing, who was it that just now touched my clothes? L. Who <sup>b</sup>, by this means, personally touched me? When all who were now nearest unto him denied, Peter and they that were most intimate with him M. of his own disciples said, L. Master, the multitude throng thee on every side, and even press thee to a great degree, and sayest thou then, who touched me? Such inconvenience must happen. And Jesus said, somebody of design hath touched me; for I do certainly perceive that *powerful* virtue is gone out of me to heal. M. And, upon this, he looked round about him again, to see her that had done this thing. L. And, when the woman saw that she was not hid from so great a miracle-worker, M. knowing, beyond a doubt, in herself, what was graciously done in her, fearing <sup>c</sup> and trembling <sup>8</sup> to abide his reproof, for some part of her conduct or other, in this matter; she came forward, and fell down before him, and candidly told him all the truth, from first to last; L. and, for what cause, in particular, she had touched him, she likewise declared, without reserve, before all the people; and how she was healed immediately. M. And, when he saw her so much affected with confusion and fear, he said L. unto her, in a most gentle and condescending manner <sup>d</sup>, M. daughter, be of good comfort, thy faith,

<sup>5</sup> From modesty she was unwilling to discover the nature of her malady. What she designed was not in every case against the law; M. viii. 3. She supposed divine virtue to be wholly throughout him in the way of natural emanation, and that she might be cured as it were by stealth. But soon she came to know that this depended upon his will.

<sup>6</sup> Thus too have some graces been surprisingly acquired, and to appearance out of the ordinary conduct of God.

<sup>7</sup> This abode with him close, which could be said of no other prophet. An evidence that nothing could escape his notice, and an opportunity of both illustrating and commending faith. Such notice serves to condemn a superstitious regard to any thing which may look like a relique of his, without some proper warrant from himself.

<sup>8</sup> Her only crime was excess of faith and trust, both pleasing to Jesus Christ.

faith, in my divine mission and power, hath made thee whole as thou now art. M. Go home in 9 peace, and, as at present, so in all time coming, be thou whole of thy late severe plague.

SECT. 89. L. While he yet spake to the woman, there cometh one from the ruler of the Synagogue's house, saying to him, thy daughter is just now dead; M. why I troublest thou the indulgent Master to travel any farther? L. Trouble him not 2 unnecessarily. M. As soon as Jesus heard the heart-rending word that was spoken to an affectionate parent, he, in the same moment, to prevent an agony of despair, saith unto the ruler of the Synagogue, in the healing spirit of divine benevolence, L. fear <sup>a</sup> not; believe only 3, and trust to him that dwelleth in me, and she shall be made completely whole. M. And he suffered no man of the company to follow him farther than the door, save Peter, and James, and John, the brother of James; whom now, as afterwards, he did eminently distinguish. M. And, when Jesus came into the ruler's house, and saw the minstrels 4 they had sent for, singing and playing their soft musical airs, and others of the people making a confused noise, M. and them that more honestly wept and wailed 5 greatly <sup>b</sup> a death so premature, he saith unto them, why make ye this ado, and weep with such extravagance? L. Weep not any longer, but M. give place to my admission; for the maid is not dead in the manner you suppose 6, but is as one who <sup>c</sup> sleepeth. And they, understanding his

9 Denoting among the Jews all manner of happiness both temporal and spiritual.

1 Judging it vain to call for help after death.

2 His late arrival they might think, likewise, would only serve to increase family sorrows.

3 It is now in thine own power to obtain thy wished for object.

4 In their songs they made often honourable mention of the dead; comp. 2 Chr. xxxv. 25. &c. ; Jer. ix. 17. ; xlviii. 36. ; Acts ix. 39. How much better is it silently and secretly to reflect upon death? They tore their hair and beat their bodies; comp. Am. v. 16. The like practice, Dr Shaw informs us, is still customary in the east, and that mourning women are great mistresses of those melancholy expressions. They do their parts with such proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an extraordinary pitch of thoughtfulness and sorrow.

5 Comp. Gen. xxi. 16. ; Jud. ii. 4. ; 1 Sam. xxx. 4.

6 You shall see her awake out of that insensible state immediately. An unostentatious figure; and, though ambiguous, yet not contrary to truth. The mark of a humble mind, like J. xi. 11.

*his words literally*, did, *with great rudeness*, laugh him <sup>d</sup> to scorn, L. knowing, that she was *most certainly* dead. M. But, when he had desired to put them all out *who were hired and sent for to mourn*, L. he suffered no man to go *with him*, save Peter, and James, and John, and the father and mother of the <sup>e</sup> maiden, *to witness the truth of what should happen*; M. and entereth in where the damsel was lying, L. and <sup>7</sup> took her <sup>f</sup> by the hand, *as if under a natural sleep*, and called, saying M. unto her *then dead carcase*, maid, talitha cumi, which is, being interpreted, damsel, (I say unto thee) <sup>8</sup>, arise. L. And, *soon as he spoke*, her spirit and strength came again; and she arose <sup>9</sup> straightway, M. and <sup>10</sup> walked *with ease*, (for she was of the age of twelve years), and commanded, *in further evidence of her complete health*, that something should be given her <sup>11</sup> to eat. L. And her parents were astonished, M. with great and joyful astonishment, *even beyond expression*; and, *with his <sup>g</sup> usual modesty*, he charged them straitly, L. that they should tell no man, *as yet what was done*. M. And the fame <sup>h</sup> thereof, *notwithstanding*, went abroad into all that land.

### SECT. 90. *Two blind Men cured*; M. ix. 27. &c.

M. And, when Jesus departed thence, two blind men <sup>a</sup>, *hoping to receive benefit from what they had heard of his goodness*, by means of their guides, followed him *through the streets*, crying out *with great importunity*, and <sup>b</sup> saying, thou *most eminent* <sup>1</sup> Son of

<sup>7</sup> Here is full proof both of Christ's humanity and divinity.

<sup>8</sup> Or, awake girl. Thus he expressed his power over death.

<sup>9</sup> Therefore not owing to any natural cause.

<sup>10</sup> To evince more clearly the strength of the miracle. Strength and cheerfulness came with life. In troubles of long duration, weakness and pain continue often after an effectual cure is begun.

<sup>11</sup> Comp. L. xxiv. 41.; J. xxi. 5. Hence it appears that there could be no deceit. How perfect is our Lord's decorum upon this occasion! How much is he master of himself, and superior to any views of human applause! In the constellation of Christ's miracles we are perhaps less sensible of the lustre and glory of each.

<sup>1</sup> The same as great Messiah; comp. M. xii. 23.; J. vii. 31. Strong and well grounded faith.

of David have mercy on us. And, when he was come into the house of his usual residence in Capernaum, the two blind men came, by permission, to him; and Jesus<sup>c</sup> saith unto them, believe ye indeed that, by the mighty power of God in me, I am able to do this? They said unto him 2, yea, Lord, we most seriously do. Then touched he their eyes, in recompense of such wise and strong belief, saying, according to your<sup>d</sup> sincere faith, be it unto you. 3 And their eyes were<sup>e</sup> opened that instant; and Jesus straightly 4 charged them, saying, see<sup>f</sup>, as much as in you lies, that no man know it. But they, when they were departed 5, unable to repress the joy of so new and great a felicity<sup>g</sup>, spread abroad his fame in all that country.

SECT. 91. *A dumb Devil cured; M. ix. 32. &c.*

M. And again, as they went out from the house, behold they<sup>a</sup> of that country brought to him a 1 dumb man possessed with a devil. And when, by his sovereign command, the devil was cast out, the man who had so long been<sup>b</sup> dumb spake readily and distinctly: And the multitudes marvelled, saying, it was never<sup>c</sup> so seen that such great and various miracles were performed even in the land of Israel itself; and with such astonishing ease. But the Pharisees, filled with envy and rage<sup>d</sup>, said 2, he casteth out these inferior devils through Beelzebub's aid 3, the prince of devils.

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2 This faith was the greater that they had the knowledge of his miracles only from report.

3 Comp. M. xxxv. 5.; xlii. 7.; L. xxiv. 31.

4 As in several other cases; see M. viii. 4.; xvii. 19.; M. v. 43.; L. viii. 56. to prevent the immediate envy and rage of the Jews, and the mobbish attempts of the common people to make him a king. They might own the miracle upon being asked, but not industriously spread the knowledge of it.

5 In all this they had no purpose of a criminal disobedience.

1 Comp. M. xii. 22.; L. xi. 24. Nor reason to wish for health, nor tongue to ask it. How miserable!

2 The very consummation of malice.

3 That bitter enemy of truth and goodness. How absurd as well as blasphemous!

## C H A P. IX.

SECT. 92. *Jesus cureth him which had an Infirmity thirty-eight years ; J. v. 1. &c.*

J. **A**FTER this, there was a <sup>1</sup> great feast of the Jews, and Jesus, according to his custom, went up to <sup>2</sup> attend at Jerusalem. Now, there is at Jerusalem, by the sheep <sup>3</sup> market, a large pool for watering and cleansing, which is called in the Hebrew Tongue <sup>4</sup> Bethesda, having five <sup>5</sup> stone porches, and covered above. In these lay a great multitude <sup>6</sup> of impotent folk from various causes, of blind, halt in their feet <sup>7</sup>, withered in different members of their body, waiting for the moving of the water and earth together-which lay under it. For, the common belief was, that <sup>8</sup> an angel went down unseen from heaven, at a certain <sup>9</sup> season of the year into the pool, and troubled the water ; whosoever then first, after the troubling of the water <sup>10</sup>, stepped in, was made <sup>\*</sup> whole of whatsoever disease he had.

SECT.

<sup>1</sup> Generally understood to be that of the passover ; comp. Ex. xxiii. 14. ; M. xv. 6. ; L. xxii. 1. ; J. ii. 13. ; though not certain.

<sup>2</sup> Here he would find good opportunity to set forth his doctrine and declare his authority.

<sup>3</sup> Or gate ; see Neh. iii. 1. ; xii. 39. ; comp. 2 K. xviii. 19. ; xx. 20. By this gate the sheep for sacrifices were led into the city.

<sup>4</sup> That is the house of favour or mercy. Even fit to swim in.

<sup>5</sup> Porticos, or cloysters. Three of these, Mr Maundrel tells us, remain to this day.

<sup>6</sup> Comp. M. viii. 17. ; L. xiii. 11. 12.

<sup>7</sup> Comp. M. xii. 10. ; L. vi. 6. ; 1 K. xiii. 4.

<sup>8</sup> The Jews called every thing an angel, or messenger, by which God acts. This water probably had, at some particular times, some medicinal virtues.

<sup>9</sup> Not said how often, nor is it now needful to be curious.

<sup>10</sup> Natural means were sometimes used in miracles ; 2 K. v. 14. ; xx. 7.

SECT. 93. And a certain man was *lying* there, which had an infirmity of *deep root*, for the space of 1 thirty and eight years. When Jesus saw him lie, *unnoticed*, by the side of the pool, and *supernaturally* knew that he had been now a long time, *without aid*, in that *dismal* case, he <sup>a</sup> *compassionately* saith unto him, wilt thou be made whole of *thy long and grievous disorder*? The poor impotent man answered him *who shewed such gracious attention*, Sir, my desire is great, but I have no man *belonging to me so able and friendly* as, when the water is troubled, to put me *first* <sup>2</sup> into the pool: But, while I am coming, *in the best manner possible*, another, *taking advantage of my slow motions*, steppeth down before me, and enjoys the whole benefit of the miracle. Jesus saith unto him *who had suffered so much, and in good patience of soul* <sup>3</sup>, rise, take up thy bed from under thee, and walk home. And immediately, *as he spake these majestic and authoritative words*, the man was made completely whole; and, *in a transport of wonder and joy* <sup>4</sup>, took up his bed, and walked *straight home* <sup>b</sup>: and on the same day was the <sup>5</sup> Sabbath.

SECT. 94. J. The Jews, therefore, *of strict regard to ritual observances*, said unto him that was cured, it is the Sabbath day; and it is not <sup>a</sup> lawful for thee *thus* to carry thy bed <sup>1</sup>, *in defiance of both God and man*. He answered them, *even he that made me so amazingly and suddenly whole*, the same <sup>2</sup> said unto me, take up thy bed <sup>b</sup> *whereon thou hast so long and miserably lain*, and, *in public honour of thine Almighty Deliverer*, walk away to thy house. Then, *regardless*

<sup>1</sup> To make the miracle more notable. His case was the farthest from hope of any; comp. L. xiii. 11.; viii. 43.

<sup>2</sup> He must therefore have been poor as well as diseased. This was a modest intimation of his wish to obtain help, from one so apparently merciful and able.

<sup>3</sup> He requires no faith, being as yet ignorant who Christ was.

<sup>4</sup> All clear signs of health and strength; comp. M. xiv. 20.; xv. 27.; viii. 4.; L. v. 14.

<sup>5</sup> Or a Jewish day of bodily rest.

<sup>1</sup> Comp. Neh. xiii. &c.; Jer. xvii. 21. 22. 24. His sudden and certain recovery, however, was fit to be known for the glory of God and the good of mankind. It was a sanctification of the Sabbath, rather than the contrary. They thought it no fault to grudge and envy the poor man's health.

<sup>2</sup> He believed him justly to be superior both to man and to the Sabbath.

regardless of what he had told them concerning a miracle, asked they him, what audacious man is that, which, in the face of all religion, said unto thee <sup>b</sup>, take up thy bed, and walk off? And he that was healed wist not at the time who it was by name: For Jesus, soon as the cure was over, had <sup>3</sup> modestly conveyed himself away through one of the porches, a multitude being in that place, where the miracle was done. But afterward Jesus findeth him <sup>c</sup> in the court of the temple, giving <sup>4</sup> thanks to God for his amazing recovery; and said unto him, on purpose to discover clearly who he was, behold, through rich divine goodness, thou art now made whole, from the cause <sup>d</sup> of thy late, great, and long continued trouble; sin no more hereafter to the provoking of God's anger, lest <sup>5</sup> a far worse thing still than what has yet happened come unto thee. The man, hoping to be of use, departed from the temple, and told the Jews who had taken such offence, that it was Jesus of Nazareth, the celebrated prophet both by word and by deed, which had made him whole; and whom all were bound to honour. And, therefore, did the Jews persecute Jesus yet more maliciously; and even sought, if they could, to slay him outright <sup>6</sup>, because <sup>e</sup> he had done these so necessary and merciful things on the Sabbath day.

SECT. 95. *A Discourse of Jesus to the Jews concerning the Power he had received from the Father; J. v. 17. &c.*

J. But Jesus, being well aware of their prejudice and malice <sup>1</sup>, answered them, my heavenly Father, whose religious worship you seem

<sup>3</sup> An elegant Metaphor, borrowed from swimming, or gliding as through water. Partly to give place to envy for a time, and partly to give the man so much better opportunity for declaring the miracle.

<sup>4</sup> Comp. L. xviii. 10.; Acts iii. 1. &c. Christ chose an opportunity for instructing him how to improve his late mercy, his chief view all along.

<sup>5</sup> Comp. Deut. xxviii. 21. 22.; 1 Cor. xi. 30. He might be left to harden in guilt, or be taken off the earth by a sudden death. Deliverance from suffering by past sins, is a dreadful aggravation of future guilt.

<sup>6</sup> This was their pretence only.

<sup>1</sup> Possibly this might happen in the presence of a solemn council; see ver. 33.

seem to have so great zeal for 2, worketh hitherto<sup>a</sup> in support of all his creatures, and I too work after his example, and having his authority, in behalf of his reasonable offspring. Therefore, in piace of yielding to argument, the Jews fought the more eagerly to kill him, because now they did pretend he had not only broken by command the rest of the Sabbath; but blasphemously said also, that God was his own<sup>3</sup> peculiar Father, making himself, as to freedom and manner of acting<sup>4</sup>, equal with God. 5 Then, mildly obviating their malice, answered Jesus, and said unto them, verily, verily, I say unto you, the Son of the Highest, great as he is, can do nothing of that sort which is complained of as of himself, but what he seeth the Father and fountain of all justice<sup>6</sup>, do before him; for what things foever he doth, by way of instruction and pattern, these<sup>7</sup> also doth the Son likewise. For the Father loveth the Son with an entire affection, and sheweth<sup>8</sup> him all things that himself doth; and he will shew him an example of yet greater works than these<sup>b</sup>, that ye, however unwillingly, may<sup>9</sup> be obliged to marvel. For, as the Father raiseth up the dead, how and when he pleases, and completely<sup>10</sup> quickeneth them; even so the Son<sup>11</sup> quickeneth whom<sup>12</sup> he will. For the Father, in his own person, judgeth no man

2 Either immediately, or by his angels at all times. Even circumcision and killing of sacrifices themselves did allow to be lawful as divine works. The pharisaic cavillers might have urged, in Christ's hearing, how the Father did rest, without a proper knowledge of what they said.

3 Or his above every other; comp. M. xvi. 16.; Rom. viii. 33.; M. xxvi. 63.; J. viii. 41.

4 This was highly injurious, as he ranked not his own but his father's works above the Sabbath.

5 He might design likewise to make them reasonably afraid of his power.

6 Comp. J. xii. 49. He may refer to peculiar divine impulses.

7 They have both one will and power, though to the father is attributed pre-eminence of right and command; see ver. 20.

8 To slander the one, therefore, is to slander the other; see ver. 26. J. viii. 28.

9 Comp. J. xi. 47. Some by means of them would be led to believe. What a mild rebuke was this of their present unbelief!

10 Or shall quicken; comp. ver. 22. 24. 26. Expresses certainty, and as just at hand; see 2 K. iv. 35.; Deut. xxxii. 39.; Tob. xiii. 3.; Wisd. xvi. 13.

11 Present again for the future; comp. L. vii. 15.; viii. 54.; J. xi. 43.

12 Yet both in harmony; ver. 30.; comp. Ps. cxxxv. 6.

man *hereafter*; but hath <sup>c</sup> committed all judgment unto the Son; that all men, *acknowledging his divine power and dignity*, should <sup>14</sup> honour the Son *with loyal obedience*, even as they honour the Father. He that honoureth not the Son, *in his sovereign and judicial characters*, honoureth not <sup>d</sup> the Father, which hath sent him, *to speak and act in the manner he hath done*.

SECT. 96. J. Verily, verily, I say unto you, *as a matter of the utmost importance*, he that *stedfastly* <sup>1</sup> heareth and obeyeth my word, and <sup>a</sup> believeth on him that sent me, *under divine commission* <sup>2</sup>, hath, *in sure reserve for him*, everlasting <sup>b</sup> life; and shall not come into *the condemnation of unbelieving obstinate sinners*; but is *already passed from under a sentence of death unto the blessed and lively hope of an endless life* <sup>3</sup>. Verily, verily, I say unto you, the <sup>4</sup> hour is coming, and now is *at* <sup>5</sup> hand, when the dead <sup>6</sup>, *both in spirit and law*, shall hear the *instructing* voice of the Son of God, and they that hear *as they ought* <sup>7</sup> shall live *in joy and happiness without end*. For as the Father hath *originally and essentially* life in himself, *with undoubted power to communicate the same*, so hath he given to the Son to have *a principle of life in himself*, *with power of bestowing it agreeably to his own instruction and example*; and hath given him authority to execute *final judgment* also, because he is the <sup>8</sup> Son of Man. Marvel not *therefore* at this saying, as

<sup>13</sup> Or decreed to commit. This is the chief authority of any; see Acts xvii. 31.; x. 42.; 1 Pet. iv. 5.

<sup>14</sup> For illustrating this divine oeconomy; see Pf. ii. 11. 12.; Phil. ii. 10. Hence their intimacy of union doth clearly appear.

<sup>1</sup> Comp. M. vii. 21. &c.; J. xiii. 17.; Jam. ii. 26. Momentous truths should be often repeated.

<sup>2</sup> See J. iii. 16. 36.; vi. 54.; xx. 31.; 1 J. v. 11. 12.

<sup>3</sup> A strong method of asseveration, to hold out undoubted truth and weight!

<sup>4</sup> Or time, Hebraism.

<sup>5</sup> Present examples being given; see M. v. 41.; L. vii. 14.; J. xi. 43. M. xxvii. 52. 53.

<sup>6</sup> Comp. Eph. ii. 1. 5.; Col. ii. 13.; M. viii. 22.; L. ix. 60.; xv. 24. 32.; Rom. vi. 13.; Eph. v. 14.; 1 Pet. iv. 6. Such were most of the Jews.

<sup>7</sup> Comp. ver. 26. with J. vi. 68.; x. 36. Thus do all pass, as above, ver. 24. whose former sins are blotted out.

<sup>8</sup> Or a son of man. Referring to Dan. vii. 3. 14. The grounds of his exaltation are set forth, Phil. ii. 8. 9.; Heb. i. 9.; xii. 2.; See M. xxv. 31. &c. He hath a nature like their own, and can be

as though it were strange and incredible; for the 9 hour 10 spoken of by Daniel, the prophet, is coming, in the which all that are in the 11 graves shall hear 12 his commanding voice, and shall come forth, they that have done good by my order and example unto the resurrection of endless life and happiness; and they that have done evil, under an obstinate heart of unbelief, unto the resurrection of final and endless 13 damnation. I can of mine own self do nothing of so high a nature; but as I hear and learn 14 from him who is sole supreme, I 15 judge; and my judgment is most just, in the declaration of it, because I seek <sup>c</sup> not by any partial means whatever to gratify mine own will, but, as a true and faithful witness, to make known at all hazards the will of the Father 16 which sent me.

SECT. 97. If I, alone indeed, bear witness of myself, my <sup>a</sup> witness is not to be depended upon as 1 true. There is another of undoubted reputation 2 that beareth witness of me, and I know, as ye also may, that the witness which he witnesseth of me is true and credible. Ye, under high and just estimation of his singular excellence, sent 3 messengers unto John, and he, in most express terms, bare witness to the truth of my divine authority and mission. But still 4 I receive not my chief testimony from man of any rank; but these things, I say, in conformity to your late prevailing and right sentiments

be seen by them. His piety, modesty, humility, meekness, justice, and equity, were incomparable.

9 Or time.

10 Ch. xii. 2. &c.

11 Expressive sometimes among the Jews of great irretrievable miseries; see Ps. xxii. 29.; xlv. 25.; lxxxviii. 4. &c.; Prov. ix. 18. Even such will God redeem; Ezek. xxxvii. 12.; Hof. xiii.

14. Or have long since been dead.

12 A figure taken from rousing out of sleep; see Rev. xx. 13. and comp. 1 Cor. xv. 52.; 1 Th. iv. 16.; Rom. xi. 25. 26.; Rev. xiv. 6.

13 Or judgement.

14 Comp. ver. 20.; J. viii. 26. 28.

15 Do, or, shall judge.

16 Comp. Heb. x. 9. 10.; M. xxvi. 39.

1 Comp. J. viii. 13. 17.

2 Viz. John Baptist. Glancing chiefly at J. i. 29. &c.; the blessed effects whereof still continued.

3 See J. i. 19. &c.

4 Or seek not to receive; see ver. 44.; comp. J. iii. 11.; 1 J. v. 9.

ments who now conspire against my life, that ye might, by means of so easy an argument among others, be <sup>b</sup> saved from this and every kind of guilt through faith. He was indeed a <sup>5</sup> burning and a shining light, to point out with zeal the road of virtue and endless happiness; and ye of this nation were <sup>c</sup> willing for a <sup>6</sup> short season to rejoice in his instructive light. But, truly creditable as he was, I have yet a greater witness than that of John; for the manifold, beneficent, miraculous works which the Father hath given me <sup>d</sup> to finish, in support of my divine authority, the same works that I openly do, every where, bear witness of me, that the Father hath sent me, as his ambassador to men. And, indeed, I may say with the greatest propriety, that the Father himself which hath sent me hath, besides those wonders of power and mercy, born direct and audible <sup>7</sup> witness of me from heaven. Ye have neither heard his voice, in such manner before, at any time, nor seen what may be termed his image or shape <sup>8</sup>, as now reflected from me. And, after all <sup>e</sup>, ye have not the belief of his <sup>9</sup> word abiding in you; for whom he hath sent, as his commissioned servant, and most amply sealed too in that august character, him ye believe not. Search also with proper diligence the <sup>f</sup> Scriptures <sup>10</sup> of former times, for in them ye rightly think ye have an account of what is to be believed and done, in order to eternal life; and they are they which, from the beginning, testify of me as the most certain and perfect revealer of it. And thus, though your means of faith do superabound, ye will not truly and affectionately <sup>2</sup> come unto me, as an infallible teacher and guide, that ye may have life.

SECT. 98. J. I receive not honour from prejudiced men, nor is this indeed the chief ground of my complaint; but <sup>1</sup> I know you, and am deeply affected with this thought, that ye, of greatest profession and eminence by sacred office, have not the true <sup>2</sup> love of God in you. I am come among you well attested in my Father's name; and yet ye receive me not as one whom he doth warrant: If another shall come,

<sup>5</sup> Above every other till now; comp. J. i. 19.; L. iii. 15.; J. iii. 36. 37.; Ecclus. xlviii. 1. &c.; M. iii. 10. &c.

<sup>6</sup> Comp. Philem. 15.; 2 Cor. vii. 8.; Gal. ii. 5.; 1 Th. ii. 17. Why disregard him now, of whom you had so just and good a testimony?

<sup>7</sup> Comp. M. iii. 17.; xvii. 6. &c.; J. xiii. 23. 29.

<sup>8</sup> In essence, or mere nature, God was and ever will abide invisible to bodily eyes.

<sup>9</sup> Comp. J. iii. 36.; viii. 37

<sup>10</sup> What we now style the Old Testament.

<sup>1</sup> A larger account of what he had said, ver. 42.

come, with a pretended scheme of worldly grandeur, and, in his own name, having few or no testimonies, him <sup>2</sup> ye will receive to your utter undoing. How then can ye believe him who is true, which eagerly <sup>b</sup> seek after and receive honour one of another; and seek not the far superior and lasting honour which cometh from the approbation of God only? Do not however think, that I alone will accuse you to the Father, for such unwarrantable conduct: There is one other that <sup>3</sup> accuseth you awfully, even Moses, in whom ye do glory and trust, for his eminent worth. For, had <sup>c</sup> ye believed Moses, as a guide and prophet, ye would, of course <sup>4</sup>, have believed in me, by his means; for he wrote of me in his ever memorable books. But, if ye believe not his writings, which you profess to have in high estimation <sup>d</sup>, how shall ye believe my <sup>5</sup> words, whom you prosecute with hatred, as your enemy?

## C H A P. X.

SECT. 99. *The Pharisees complain of Christ's Disciples, that they plucked the Ears of Corn, and did eat on the Sabbath Day; M. xii. 1. &c.; M. ii. 23. &c.; L. vi. 1. &c.*

M. **A**ND it came to pass, M. 1 at that time, that L. on the second <sup>2</sup> Sabbath after the first, he went through the corn fields; and his attendant disciples M. were an hungered,  
P and

<sup>2</sup> It will be enough that they accommodate what they say to your worldly prejudices and inclinations. Such instances were various, and proved fatal to them. The time for taking vengeance is not yet, till you have filled up the cup of your iniquities. He wisely, as yet, declines naming his high office, viz. that of Messiah. The taste of the leading Jews is here principally aimed at.

<sup>3</sup> Or shall accuse you, or is your accuser.

<sup>4</sup> See Deut. xiii. 1. &c.; xviii. 15.; and comp. Acts iii. 22.; vii. 37.; Gen. iii. 15.; xxii. 18.; xlix. 10. Thus he takes from them two grand pretexts for unbelief, the love of God and Moses. He could never, therefore, be their patron, but the contrary; comp. M. xii. 41. All the Jewish ceremonial had its ultimate completion in Christ.

<sup>5</sup> Or discourses.

<sup>1</sup> Or about.

<sup>2</sup> First often signifies great or greatest. From the second day  
of

and <sup>a</sup> began, M. as they went, M. to <sup>3</sup> pluck the ears of *ripe* corn, and to eat, L. rubbing them *free from husks* in their hands. And certain of the Pharisees, *who chose to follow him as spies*, M. saw it, and, *being very precise, or affecting such uncommon zeal*, said L. unto them <sup>b</sup>, why do ye that *kind of servile work* which is not lawful to do on the Sabbath days? M. They said *with displeasure* unto him *also*, behold thy disciples do that *in thine own presence* which is not lawful for *any one* to do on the Sabbath day. But he *answering*, said unto them, M. have ye, *professed expositors of the Word*, never read what David <sup>4</sup> *your pious king did aforesaid* <sup>c</sup>, when he had *urgent need*, and was *an hungered*, he and they that were *waiting with him*? how he went into the *tabernacling* <sup>5</sup> house of God, in the days of <sup>6</sup> Abiathar, the high priest. M. And the <sup>7</sup> shew-bread L. he did take *from off the holy table*, M. and eat; L. and gave *it also* to them that were <sup>d</sup> with him; M. which was not lawful for him to eat *in common*, neither for them which were with him, but only for the <sup>8</sup> priests. Or, have ye not read in the <sup>9</sup> law, how that, on the Sabbath days, the priests in the temple <sup>10</sup> profane, *to appearance, by servile bodily work*,

of unleavened bread, or the first solemn day of the passover, seven full weeks were counted to the feast of pentecost; Lev. xxiii. 15. And thus there was a first-first Sabbath, a second after the first, &c. Others explain the words thus: The first Sabbath of the passover was the first-first or chief throughout the year, the first Sabbath of Pentecost was the second to that, and first of the tabernacles the third. The exact meaning is hardly to be ascertained.

3 Great must have been their zeal to benefit by Christ's instructions.

4 1 Sam. xxi. 6. &c. In a much better service than even David's, were the wants of the disciples become pressing. The zeal of Christ and his apostles took up all their time for providing and preparing victuals.

5 The temple was not yet built; see 1 Sam. xxii. 10.

6 He was the son of Abitub; 1 Sam. xxii. 9.; called Achimelech and Abiathar. And had a son the same way named; comp. 1 Sam. xxii. 20.; xxiii. 6.; xxx. 7.; 2 Sam. viii. 17.; 1 Chr. xviii. 16.; xxiv. 6. The aged father might be present, and give his advice.

7 See Ex. xxv. 30. &c.

8 Comp. Ex. xxix. 32.; Lev. xxiv. 6.

9 Num. xxviii. 9.

10 To the priests there was no literal Sabbath. What is done for God, and by his order, is not strictly profane. Doing as they do on all other days, in what relates to killing the beasts for sacrifices.

work <sup>c</sup>, the Sabbath; and yet are accounted blameless? But I say unto you, that in this place is one to whom greater regard is due, than even to the <sup>11</sup> temple. But further, if ye had known, so as to be properly affected with what this <sup>12</sup> divine maxim meaneth, I will have <sup>f</sup> mercy <sup>13</sup>, and not sacrifice, when at any time they happen to interfere with each other, ye would not so hastily and harshly have condemned the guiltless. M. <sup>8</sup> And he said unto them, the Sabbath was made for the benefit of man, in his soul and body together; and not man for a mere ceremonial observation of the Sabbath. <sup>h</sup> Therefore the Son of Man <sup>14</sup> is Lord also of the Sabbath itself, however great and important.

SECT. 100. *The Man which had a withered Hand is healed; M. xii. 9. &c.; M. iii. 1. &c.; L. vi. 6. &c.*

M. And, when he was departed thence, L. it came to pass also on another Sabbath, M. again, L. that he entered, as his custom was, into the neighbouring Synagogue, and taught his heavenly doctrine; and there was a man present whose <sup>a</sup> right hand was withered *useless*. And the Scribes and Pharisees *maliciously* watched him, whether he would heal on the Sabbath day, that they might find an <sup>b</sup> apparent popular ground of accusation against him more feasible than the last. M. And they asked him, after divine worship, saying 1, is it lawful to heal on the Sabbath days 2 as on any

<sup>11</sup> The temple is the Lord's; Mal. iii. 1.; and Christ's body was the noblest temple of the Deity.; comp. J. ii. 21. Those who attended on him were of course more free than they who attended on the Jewish one. They acted under the authority of a prophet who had power to regulate the observance of the Sabbath, and with far less labour.

<sup>12</sup> Reforming sinners is the greatest act of mercy, and it is part of my office.

<sup>13</sup> According to the Hebrew idiom, one thing seems to be forbidden, and another commanded, when the meaning only is, that the latter is greatly to be preferred; comp. Joel ii. 13.; M. vi. 19. 20.; J. vi. 27.; L. xii. 4. 5.; Col. iii. 2.

<sup>14</sup> Therefore has a power of dispensing with it.

<sup>1</sup> Intimating thereby their own opinion that it is not, and expecting that he would be awed by them, and by so many people, to a declaration of the like nature.

<sup>2</sup> Importing care, labour, and attendance, as best favouring their base purpose.

any other? L. But he knew *the wickedness of their thoughts*; and said to the man which had the withered hand, rise up <sup>3</sup> *from thy seat*, and <sup>c</sup> stand forth *in the mids of this large multitude*. And he cheerfully arose, and stood forth. Then said Jesus unto them, I will take upon me first to ask you one plain thing, M. Is it lawful <sup>4</sup> to do *what is charitably good on the Sabbath days*; or, *by the omission of these, to do evil*? Nay, *in yet plainer terms, is it lawful to save life, by an effectual and seasonable relief from extreme trouble*; or, *by <sup>d</sup> withholding these, even to kill the innocent*? But they <sup>4</sup>, *under conscious guilt, held their <sup>e</sup> peace*. M. And he said unto them, what man shall there be *of common understanding among you all*, that shall have one sheep, and if it fall into a <sup>5</sup> pit on the Sabbath day, will not lay hold on it <sup>6</sup>, *if possible*, and lift it out *from perishing*? How much then is *the restoring of a man to the use of his most necessary working hand better than the <sup>i</sup> saving of a sheep out of the most extreme danger*? Wherefore, *on your own principles, it is lawful, by every kind of charitable office, however laborious, to do well on the Sabbath days*. M. And, when he had looked round about on them *all <sup>v</sup> with just anger <sup>7</sup>*, being yet more <sup>h</sup> grieved for the <sup>8</sup> hardness of their hearts, he saith unto the diseased man <sup>i</sup>, stretch forth thine hand. And he *ac.ordingly* stretched it out; and his hand was restored *perfectly whole even as the other*.

SECT. 101. L. And, *stung with the affront*, they were <sup>a</sup> filled with <sup>1</sup> madness; and, *leaving his presence*, communed one with another

<sup>3</sup> To make the miracle better known, and, if possible, to move even pharisaic compassion.

<sup>4</sup> Here he appeals to their feelings and understanding. The word signifies what is lovely to every remain of moral sense; comp. Jam. iv. 17.; J. iii. 17. 18. Here was an oblique and happy reference to their evil design. They held their peace, lest, on the one hand, the people should think them cruel, and, on the other, they should lose their occasion to find fault. An obvious declaration of their malice at the bottom, and fear to speak true.

<sup>5</sup> Or ditch.

<sup>6</sup> Comp. L. xiv. 5.; 1 Mac. ii. 40. 41. This was a home thrust to conscience.

<sup>7</sup> It was a just and generous resentment of their dissembled malevolence. How could the Sabbath be profaned by an act of humanity, and sanctified by compassing the death of him who performed it?

<sup>8</sup> Insensibility, stubbornness. Happy they whose anger is only awakened by sin.

<sup>1</sup> Anger to great excess, and without any shadow of pretext for it.

another *in a secret corner*, what they might do to Jesus. M. Then the Pharisees went out *from the Synagogue altogether*; and straight-way with the 2 Herodians took counsel against him<sup>b</sup>, how they might *for ever* 3 destroy him.

SECT. 102. M. But, when Jesus knew it *to be so*, he withdrew 1 himself from thence<sup>a</sup> to the sea-coast, that *thereby* it might be fulfilled *in the clearest manner* which was spoken by E-faias, the 2 prophet, saying, behold *the great Messiah*, my 3 servant, whom I have chosen *to redeem Israel*, my beloved in whom my *very soul*<sup>b</sup> is well pleased; I will put my 4 spirit<sup>c</sup> of *meekness, humility, and goodness* upon him; and he shall show 5 judgment to the *universally idolatrous Gentiles*, by *public and clear teaching*. He shall not *tumultuously*<sup>d</sup> strive 6, nor yet *proudly cry*, neither shall any man hear his *angry voice* in the streets. A bruised 7 reed shall he not break *with disquieting alarms*, and smoking flax shall he not quench *by provoking and driving to despair*, till, by<sup>c</sup> *much caution and tenderness*, he send forth *righteous* 8 judgment unto victory. And, in his 9 name, *even when rejected by his own*, shall the Gentiles, *in their room*, see *just cause to trust*<sup>e</sup>.

## SECT.

2 Comp. m. iii. 6.; J. xi. 48. Flatterers of Herod, and zealous for his authority.

3 This they did not scruple even upon the Sabbath. They had now a will towards murder, and only wanted the occasion.

1 Comp. m. iii. 7.; M. x. 23.; J. vii 30; viii. 20.; Rom. xii. 19.; L. iv. 29 &c. He withdrew, lest his presence should excite their envy and hatred yet more.

2 Ch. xlii. 1. &c. How exact is the resemblance! comp. Zech. ix. 9.

3 By way of eminence, because of Phil. ii. 7. &c.

4 Consider well what follows, and likewise M. iii. 16. &c.

5 How to live according to the will of God.

6 Proverbial. Violent passion speaks much and loud.

7 Or weak person in whom there is any remains of good hope. Or bruised under agonies of penitent grief. The prophet's sense is more regarded than his precise words.

8 Till he cause judgement or righteousness to prevail, and be victorious in the earth.

9 Or in him. Comprehending his rules and promises; see Pf. ix. 10.; M. vi. 9. Every sect used to be called by the names of their founders; see 1 Cor. i. 13.

SECT. 103. *Many sick are healed, and Devils cast out; M. iv. 25.; xii. 25. &c.; m. iii. 7. &c.; L. vi. 17. &c.*

M. But, *as before observed*<sup>a</sup>, Jesus withdrew himself with his disciples to the sea of Galilee; M. and there<sup>b</sup> followed him great 1 multitudes of people from Galilee, and from 2 Decapolis, and from 3 Jerufalem, and from Judea, m. and from 4 Idumea, M. and from beyond 5 Jordan; m. and they about Tyre and Sidon, *belonging to the Jews*, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a<sup>c</sup> small ship should wait 6 *close* on him, and *nigh to the coast*, because of the multitude, lest they should throng him too much. L. And the whole multitude fought *at least* to touch him; m. infomuch, *indeed*, that they 7 pressed *eagerly* upon him to touch him, as many 8 as had fore plagues: L. For there went<sup>d</sup> *divine* 9 virtue out of him, and healed them all. And they that were vexed with 10 unclean spirits, whenever they saw him, fell down before him, *in a posture of humble homage*, and cried out, saying, thou art *indeed* the Son of God *Most High*. And he straitly charged them 11, that they should not, *after*<sup>e</sup> *that loud and noisy manner*, make him known.

## C H A P.

1 Some might be moved with novelties, and, perhaps, among them there might be malicious on-lookers.

2 So named from ten cities which were in it.

3 Singled out for its eminence.

4 Where lived the descendants of Esau; Gen. xxv. 23. The Jews and they were bitter enemies to each other; comp. Gen. xxvii. 41.; Num. xx. 14. &c. If. xxxiv. 5. &c.; Jer. xlix. 7. &c.; Ezek. xxv. 13. &c. At this time they agreed in religion with the people of Judea; Josephus. The country of those Edomites was part of Arabia Petraea in Asia, lying between Judea and the Red Sea.

5 In respect of Judea and Jerufalem.

6 Comp. Acts viii. 13.

7 Rushed in upon him.

8 Such as leprosy, bloody flux, &c.; see m. v. 29.

9 Or power closely residing in himself.; comp. L. viii. 46.; M. ix. 20. &c.

10 Comp. m. vii. 25.; i. 44.

11 Comp. m. i. 44.; M. xvi. 20.

## C H A P. XI.

SECT. 104. *The choosing of the Apostles ; M. v. i. ;  
M. iii. 13. &c. ; L. vi. 12. &c.*

L. **A**ND it came to pass in those days, M. *Jesus seeing* the 1 multitudes, went up into a mountain, *as usual*, L. to 2 pray ; and continued *with ardor* all night in prayer 3 to God. When he ceased, and when it was day, and, M. when he was set *down again in a common teaching posture*, M. he calleth unto him whom he would 4 of L. <sup>b</sup> his disciples : M. And they came unto him, L. and of them he chose twelve 5, whom <sup>c</sup> he also named 6 apostles ; M. that, *for some time*, they should be *close* with him *as eye and ear-witnesses* ; and that, *after suitable preparation*, he might send them 7 forth to preach *among them who shewed so great*

a

1 See M. iv. 24. 25.

2 Comp. Acts i. 24. ; xiv. 23.

3 Or perhaps in God's oratory ; these being smaller places of divine worship, and frequently built on a hill. His time was divided between the care of teaching his numerous followers, and the exercises of secret devotion.

4 Or judged most proper ; comp. Eph. i. 1. ; J. xv. 16. All, save Judas, men of integrity and piety. One bad man permitted, to be a different kind of evidence from the rest ; comp. J. ii. 25. ; vi. 70. 71. Every reasonable mean was made use of to amend him.

5 Corresponding to the tribes of Israel. They were not free from infirmities, and even faults, which are a presumptive proof of Christ's divine mission. He neither compels nor takes hold of their first ardours, which was fair, candid, and honourable, The reverse of an impostor. They were ever left also to exercise their reason.

6 That is, messengers, or ambassadors ; see 2 Cor. v. 20. ; M. vi. 7. ; L. ix 1. ; Heb. iii. 1. ; 2 Cor. viii. 23. ; Ph. ii. 25. ; 1 K. iv. 7. LXX.

7 See M. vi. 7.

*a desire to be informed*; and to have power, *in confirmation of their doctrine*, to heal sicknesses, and to cast out 8 devils.

SECT. 105. M. x. 2. &c.; m. iii. 16. &c.; L. vi. 14. &c.

M. Now, the 1 names of the twelve *so eminently honoured* apostles, are these; the first 2 *in zeal and piety upon the whole* was Peter, M. and Andrew, his <sup>a</sup> brother 3, James, the son of Zebedee, *the fisherman*, and John, *the beloved disciple*, his brother; and he surnamed them Boanerges, which is, *being interpreted* 4, the sons of thunder. Philip 5 and Bartholemew; Thomas, called Didymus 6; and Matthew 7, *who had been* the Publican; James, 8 the son of Alphaeus; and L. Judas, the brother of James; and 9 Lebbeus, whose surname was 10 Thaddeus; Simon, the Canaanite, called 11 Zelotes; and Judas 12 Iscariot <sup>b</sup>; L. which was the *wicked and miserable* 13 traitor.

SECT.

### 8 Or demons.

1 To prevent impositions, as was afterwards attempted; 2 Cor. xi. 13.; Rev. ii. 2. And to perpetuate their honour; comp. Eph. ii. 20.; Rev. xxi. 14. Usually styled *twelve* from that time forth; Acts i. 8. 21. 22. They resembled the twelve patriarchs in planting the church. Rightly styled fathers; 1 Cor. iv. 15.; Philem. 10. An office of great dignity; M. xix. 28.; L. xxii. 30.

2 Not in respect of superiority; m. iii. 16.; L. vi. 14.; but early called; M. iv. 18. 21.; J. i. 42. Peter signifies stone, or rock, holding out to himself, and the world afterwards, the need of an immoveable faith; comp. J. i. 43.; Is. l. 7.

3 Commonly styled the greater from age, and killed by Herod; Acts xii. 2.

4 To denote their great strength in preaching the gospel; and their success in raising the minds of the people to fear God and obey his word; comp. Rev. vi. 1. 10 11. Hence, with Peter, he was preferred to some advantages; M. xvii. 1. &c.; xxvi. 37. To great sinners the doctrine of repentance is a thunder-clap, and yet to such as are ingenuous the danger is over.

5 See J. i. 40. 43.

6 Or twin-brother.

7 See M. ix. 9.

8 Styled the less; m. xv. 40.; comp. Gal. i. 19.

9 Importing special knowledge and genius.

10 Hebrew of Judas; comp. L. vi. 16.; m. iii. 18.; Jud. 1.

11 Both signify fervent.

12 Of the city Carioth; Josh. xv. 25.; comp. J. xiii. 18.

13 By this example, teaching all what a horrible thing it is to abuse special goodness.

SECT. 106. *Various Lessons of Christ*; L. vi. 17. &c.

L. And he came down *from the height* with them, and stood in the *neighbouring plain* 1, and the company of his disciples, and a great multitude of the people, out of all Judea, and *particularly* Jerusalem, and *even* from the sea-coast of Tyre and Sidon, which came to hear <sup>a</sup> him, and to be healed of their diseases.

SECT. 107. *Wherein true Happiness consists*; M. v. 2. &c.; L. vi. 20. &c.

L. And he lifted up his eyes on his *surrounding* disciples, M. and, when he was set, *according to the custom of the Jewish doctors*, he 2 opened his mouth, and 3 taught them, saying 4, blessed are the 5 poor <sup>a</sup> in spirit; for theirs is the 6 kingdom of God,  
Q
begun

1 Though a *plain* it was still upon the same mountain.

1 Upon the plain of the mountain he delivered part of what is contained in the v. vi. vii. chapters of Matthew, who seems to have collected from other discourses of his Lord, in different places, and at different times, a summary of the Evangelical doctrine.

2 Hebraism for beginning to teach.

3 Having a special reference, in many of these instructions, to his apostles.

4 Or happy.

5 Some, humble; comp. Pf. xxxiv. 18. LXX.; Prov. xxix. 23.; Is. lvii. 15.; lxvi. 2.; Zech. ix. 9. Much opposed both by the world and proud philosophy. Others, willing to be poor in a good cause, or beggars from God. Having as though they had not. A fit maxim to ground the temple of God, and easily connects with other virtues. How different are the maxims of Jesus from those of the world? There is an art of short speaking as well as short writing, which only the intelligent and thinking can draw considerable consequences from. Yet, when rightly understood and patly applied, they make a much deeper impression upon the mind than a plausible declamation adorned with all the flowers of rhetoric. Persons of the best judgement always delight more in thoughts than in words. To say much in small compass has both grace and force in it.

6 See Dan vii. 13. 14. Very different from what was promised under

begun upon earth and made perfect in <sup>b</sup> heaven. M. Blessed are they that mourn <sup>c</sup> L. now 7 under afflictions; M. for they shall be comforted with the discoveries of God's forgiving love both here and hereafter. Blessed are the 8 meek, and forbearing towards others; for they, so full of ease in themselves <sup>d</sup>, shall 9 inherit the earth. Blessed are they which do hunger and thirst after 10 gospel righteousness, and are <sup>e</sup> in want for the sake of it; for they shall be 11 filled in the end. Blessed are the 12 merciful and beneficent; for they, in time of need, shall <sup>f</sup> obtain mercy both from God and men. Blessed are the pure in 13 heart from what is <sup>g</sup> unlawful; for they shall 14 see God in the most pleasant manner now, and in all time coming. Blessed are the peace-makers 15 like him <sup>h</sup>; for they shall be 16 called, from such resemblance, the children of God. Blessed are they which are persecuted to the very utmost for righteousness sake, and which notwithstanding hold fast their integrity; for 17 theirs is the glorious <sup>i</sup> kingdom of heaven hereafter. L. Blessed are ye, my sincere disciples and faithful friends, when men shall hate you, and when they shall separate

under the Old Law; Lev. xxvi. Dent. xxviii. throughout. To the prevailing and secular mean taste of the Jews, is the several beatitudes obviated.

7 Or from sympathy and guilt; 2 Cor. vii. 9. &c.; comp. 2 Cor. i. 8. &c. L. xvi. 25.; 1 Th. iv. 17. 18.; 2 Th. i. 7. &c.

8 Such endure with mildness, suffering wrongfully; comp. Eph. iv. 26.; Jam. i. 21.; M. xviii. 21. 22. They still the rage of wrath often.

9 See Ps. xxxvii. 11.; Is. lvii. 13. But in a more perfect sense hereafter; Heb. i. 6.; ii. 5.; 2 Pet. iii. 13.

10 Comp. Is. xli. 17.; lv. 1. &c.; Gal. v. 5.; 2 Tim. iv. 8.; 2 Pet. iii. 13.; M. vi. 33. This is strong and expressly continued.

11 Comp. M. xv. 26.; m. vii. 27.; J. vi. 32.; iv. 10. 14.; Prov. xxi. 21.

12 Especially to Christian sufferers.

13 Herein God and our Saviour are the most perfect examples; 1 J. i. 1.; iii. 3.; comp. M. xii. 35.; xv. 11.; xxiii. 25.; 1 Pet. i. 15.

14 Or enjoy him by taste and knowledge; comp. Job. xix. 27.; xxxiii. 26.; Ps. xvii. 15.; lxvii. 2.; Heb. xii. 14.

15 And from a peaceable disposition of their own; comp. Rom. ii. 17.; Jam. i. 18. Ecclus. iv. 10. &c.; M. v. 45. &c.; Rom. xvi. 20.; Ph. iv. 9.; Heb. xiii. 20

16 Or really are; see J. i. 12.; 1 J. iii. 1. &c.

17 Of this the sense of well doing is an agreeable foretaste.

rate you from their company 18, by casting you out of their Synagogues, M. and shall revile you in opprobrious language, L. and cast out your very name from among them as infamously 19 evil, M. and cruelly persecute you with bodily sufferings, and shall say all manner of scandalous evil against you for L. the 20 Son of Man's sake. <sup>k</sup> Rejoice ye in that day of trial, on account of the honour and happiness it is sure to terminate in, yea, and even leap for joy; for behold, your reward is proportionably great in heaven. M. For so persecuted L. their 21 fathers, the prophets <sup>l</sup>, which were before you.

SECT. 108. L. But <sup>a</sup> wo unto you that are 1 rich in this world's goods, and seek no better; for ye have 2 received your consolation. Wo unto you that are <sup>b</sup> full of its honours and pleasures, so as to rest in them; for ye shall hunger 3 to an extremity afterwards. Wo unto you that laugh now with a constancy, from having present advantages in great abundance; for ye shall, e'er long, proportionably <sup>c</sup> mourn and weep. Wo unto you in these corrupt days, when all <sup>d</sup> men, on account of criminal obsequiousness to their prejudices, errors, and vices 4, shall speak well of you; for so did their <sup>e</sup> fathers to the flattering, false prophets.

SECT. 109. *Christ's Apostles and Disciples the Salt of the Earth, the Light of the World; M. v. 13. &c.; L. xi. 33. &c.*

M. Ye are as the 1 salt of the earth <sup>a</sup>, to preserve them who live upon it by your doctrine and example; but, if the salt have lost his

18 See J. ix. 22.; xii 42.; xvi. 2. &c.; comp. 2 K. ii. 23.; M. x. 22.; J. xv. 20.

19 Impious, abominable, and not to be comforted with.

20 Or because of your professed relation to me; comp. Acts v. 4. &c.; Col. i. 24.

21 See Neh. ix. 26.; M. xxiii. 31.; Acts vii. 52.; Jam. v. 11.

1 Who love wealth, or trust in it more than riches spiritual and everlasting.

2 Or have had your comfort; comp. L. xvi. 25.

3 Comp. Jam. v. 1. &c.; If. lxxv. 13.; M. xix. 23. &c.

4 Consider at leisure; 1 J. iv. 5. 6. The very name of Christian has been branded by some as the perfection of all evil.

1 Specially applicable to the apostles and subsequent teachers of religion;

his *preservative power* and 2 *favour* <sup>b</sup>, wherewith shall it be 3 *salted over again*? <sup>c</sup> It is thenceforth good for nothing, but to be cast out from possession; and to be troden under foot of men, as *entirely useles*. Ye are as the 4 *sun-light itself* of the natural world, to make manifest right and useful principles. So, a city set on the side of 5 *an hill* <sup>d</sup> cannot be hid from those who are placed before it; but must attract observation even at some distance. L. No man, when he hath lighted a *common* 6 *candle*, putteth it from every human view <sup>e</sup> in a secret place, neither under a 7 *bushel* for immediate extinction; but rather on a 8 *candlestick*, where it may burn freely, and be of service. M. And thus it giveth light unto all that are in the house; L. that they which come in too may see the light. M. Let then, after the same manner, your light 9 of doctrine and practice so shine before men, that they, having such occasion given, may ever see your good <sup>f</sup> works, from the religious principles you have been taught, and take their opportunity, by imitation and fervent 10 *praise*, to glorify your Father which is in 11 heaven.

## SECT.

religion; comp. L. xiv. 34. 35.; Col. iv. 6. Greece was stiled the salt of nations, and wise Jews the luminaries of the earth; both on account of their improvements.

2 See M. ix. 50. If it be grown insipid; comp. Job vi. 6.; Col. iv. 6. When long exposed to rain and air, though it retains the sparks and particles of salt, yet it perfectly loses its flavour. Proved by Mr Maundrel, near to Gibul.

3 Or restored to its former virtues? It will not rectify. Suppositions may be made which yet are impossible to happen; see 1 Cor. xiii. 1. &c.

4 Comp. Phil. ii. 15. &c. Fitted to dispel ignorance from off all necessary important subjects.

5 Perhaps that of Japhet, or Bethulia, might be in view.

6 Lamp or torch.

7 A measure for grain. This similitude at different times is applied differently.

8 Or stand.

9 Here, not only actions, but their beauty, fitness, and decorum, are attended to.

10 Comp. Ps. l. 23.; J. xv. 8.; 1 Pet. ii. 12.; iv. 11.; Prov. xvi. 4.

11 Comp. 1 K. viii. 17.; 2 Chr. ii. 6.; vi. 18.; 1 Tim. vi. 16.; M. vi. 9.

## SECT. 110. M. vi. 22. &amp;c.; L. xi. 34. &amp;c.

M. The *directing*<sup>a</sup> light of the body is the *i* eye; if, therefore, thine eye be single *2* from external hurt, or inward corrupt humours, thy whole body shall be *b* full of clear, useful, and rejoicing light. But, if thine *c* eye be clouded with what is evil, thy whole body shall be *proportionably*<sup>3</sup> full of darkness, *no part of it can be safe*. L. Take *d* heed, therefore, that the light which is in thee be not darkness. M. *4* For, if the light that is in thee be as darkness, how great is *the*<sup>e</sup> hazard of that darkness? L. But, if thy whole *5* body be full of *safe-directing* light, having no part dark through *dissemper* or otherwise, the whole shall be full of *f* light, and of orderly behaviour, as when the bright shining of a candle doth give thee light to all thy paths.

SECT. 111. *The law to be fulfilled*; M. v. 17. &c.;  
L. xvi. 17.

M. Think not that I am come to destroy the *moral* *i* law of Moses, or the prophets: I am *a* not come, by an offer of pardon upon genuine repentance, to destroy; but, by that very means among others

*1* What the eye is to the body in external actions, that is the mind to pious and moral ones.

*2* Clear and whole.

*3* The guide and the rule is erroneous.

*4* The true sense of *therefore* here, as in several other places; see L. xi. 34.

*5* Comp. *1* J. ii. 10. An oblique hint, it may be, of his own celestial lustre.

*1* Or dissolve their sacred obligation. The judicial and civil law of the Jews could not subsist after their society itself was dissolved; and this, though not of design, was the consequence of Christ's appearing. The Messiah was to supersede the Jewish ceremonial, when manhood came; see Gal. iv. 1. &c. They are then fulfilled. The political Jewish law was unfavourable to enlarged beneficence, and their application of it exceeded even the severities of the letter.

*others 2, to fulfill. For 3, verily I, being authorised of the Father, do say unto 4 you, till heaven and earth, with what they contain<sup>b</sup>, pass entirely away, what may appear small as one jot, or tittle of a letter shall in no wise 5 pass from the law, till all which it requires and designs be 6 fulfilled. Whosoever, therefore, shall himself, either by doctrine or example<sup>c</sup>, break one of these least moral commandments, and shall teach other men to do so; he shall be called, and 7 treated likewise, as the least worthy professor of religion in the kingdom of heaven: But whosoever shall do, and teach them, the same shall be great by advancement in the 8 honour and happiness which belongs to the kingdom of heaven. For I say unto you, that, except your habitual righteousness, in both principle and practice, shall exceed the righteousness of the 9 Scribes and Pharisees, whom you so generally admire on account of their 10 religious appearances, ye shall in no case<sup>d</sup> enter into the kingdom of heaven above.*

## SECT.

2 Vindicate and illustrate; see ver. 19. and comp. J. v. 18. &c.; vii. 23.; x. 35.; 1 Pet. ii. 22.; 2 Cor. v. 21.; 1 J. iii. 5.; J. viii. 46.; M. xii. 10. &c.; xxii. 40.

3 Or truly.

4 Hebraism; com. L. xvi. 17.; M. xxiv. 35.; m. xiii. 31.

5 Or perish. Referring to Jod, the least letter of the Hebrew Alphabet.

6 Comp. for the sense of this word, 1 K. i. 14. margin; Rom. xiii. 10.; 2 Cor. x. 6.; Ph. ii. 30.

7 They shall forever be excluded from that which is everlasting. The Pharisees were most peculiarly blameable.

8 See Dan. xii. 3.; M. xix. 28; 2 Cor. ix. 6. This is the only just and holy ambition.

9 Theirs was the religion of the times, and next to wholly ritual. According to them, actions, and not intentions, were punishable; comp. Phil. iii. 1. &c. How must this have surpris'd Christ's hearers, if, as has been said, they believed, that, were only two men to go to heaven, one of them would be a *Pharisee*, the other a *Scribe*?

10 See Acts xxvi. 5.; M. vi. 1 &c.; xxiii. 13. &c. Even now they are not Christ's sincere disciples, profess what they will; comp. M. xii. 21. &c. xviii. 3.; xix. 23.; Num. xiv. 30.; Ps. xcvi. 11.; m. ix. 47.

SECT. 112. *Concerning Meekness, mutual Reconciliation, and Concord; M. v. 21. &c.; L. xii. 58. &c.*

M. For example, ye have heard, that it was said 1 by them of old, from their written law, thou 2 shalt not kill; and whosoever shall maliciously or designedly kill, shall be in danger of the <sup>a</sup> judgment of 3 death even from men. But I say 4 unto those of you <sup>b</sup> who are my professed followers, that whosoever is 5 angry with his brother, and persists in it, without a clear adequate 6 cause <sup>c</sup>, shall be in no less certain danger of the divine judgment than wilful murder is of that which is human; and whosoever shall say in wrath, of design to slight and revile his brother 7, Raca, shall be in danger of a punishment from the Almighty 8, which may be likened to a more severe sentence than even common capital judgment from the Jewish council. But whosoever, in his hot rage of passion, shall calumniously <sup>d</sup> say, thou obstinate fool 9, shall, from the impartial justice of Almighty God, be in danger of torment 10 in hell-fire. Therefore,  
if

1 Or to them; comp. Rom. ix. 12.; Gal. iii. 16.; Rev. vi. 11.; ix. 4.

2 Ex. xx. 13.; Deut. v. 17.; in substance the same.

3 Comp. Lev. xxiv. 21.; Num. xxxv. 16.; Deut. xvi. 18.; xxi. 2.

4 Observe the elegant antithesis here.

5 One of his own kind; comp. Gen. xxvi. 31.; Joel ii. 8. Where law was imperfect, Jewish interpretations were more so.

6 And that more especially which designs to kill, or do hurt. Anger is innocent in itself; and in its first motions, perhaps, not to be prevented.

7 That is coxcomb, vain empty fellow; and from no honest purpose of doing good; comp. Jam. ii. 20.

8 Causeless anger may be so concealed in the heart, as not to admit of conviction before men.

9 *More.* That is, stubborn, obstinate, villain, rebel, apostate, &c.; all of which, at times, may be said without any evil mind in the speaker, and therefore lawfully; comp. Pf. xiv. 1.; M. xxiii. 17.; L. xxiv. 25.; 1 Cor. xv. 36.; Gal. iii. 13.; Deut. xxi. 18. 20.; Pf. lxxviii. 8. 23.; Num. xx. 10.

10 Whereof burning in the valley of Gehinom was a most fit emblem; comp. Josh. xv. 8.; 2 Chr. xxviii. 3.; Jer. vii. 31.; xix. 5.; xxxii. 35.; 2 K. xxiii. 10. A more terrible punishment still, than to either of the two former degrees of guilt may be signified. In the different punishments, there is an allusion to the different  
Jewish

if thou 11 bring thy gift for an holy use, to be offered on the altar, however valuable in itself and free; and there <sup>c</sup> rememberest that thy brother hath ought of such sort to complain of against thee: Leave there thy gift before the altar, and forthwith go thy way; first do 12 what is possible to be reconciled to thy brother, and then, having done so <sup>f</sup>, come, and offer, with humble confidence, thy gift. L. This is such prudence as thou mayest easily learn from what follows. When thou goest with thine adversary to give him redress before the civil magistrate; it is proper M. to agree, in an amicable manner, with this thine adversary quickly, while thou hast time for it, and art in the way <sup>s</sup> with him. Both sense of duty and interest do render that matter exceedingly obvious. L. Give all diligence, that thou mayest be delivered from him; lest, by violence of law, he hale thee to the 13 appointed <sup>h</sup> judge, and the judge who must hear his suit, after trial and conviction, deliver thee to the officer who is commanded by him, and the authorised officer cast thee into prison. I tell thee, that, when matters, from carelessness and obstinacy, are allowed to go so great a length, thou shalt not, however sorrowful, be able to depart thence, till thou hast paid the very <sup>i</sup> last mite 14 of thy debt, or suffered by close confinement the utmost rigours of justice.

## C H A P. XII.

SECT. 113. Concerning Continnence and Offence; M. v. 27. &c.

M. **A** GAIN, ye have often heard, that it was said by them 1 of old time, thou shalt not commit adultery. But, I say unto you, that whosoever looketh <sup>a</sup> on a married woman, with design

Jewish tribunals; with their several and peculiar powers to be severe. Dispositions and habits of temper are all along understood by Christ; and not single acts.

11 Or intendest to bring; the act put for the will or endeavour, as in ver. 31. 32.; Gal. v. 4.

12 Humble thyself before him, if it be needful; and make him ample restitution. The offending party are chiefly concerned here.

13 Not unlike to; L. xvi. 9.; Jam. v. 3. 20.; Rev. ii. 27.; xi. 5.

14 The least valuable of their coins; see m. xii. 42.; M. x. 29.; L. xii. 6.

1 Ex. xx. 14.; comp. 1 Cor. vii. 4.

*design 2* to lust after her, hath, *by such loose indulgence*, committed adultery with her already in his heart; and, *for such good reason*, if *desire towards evil* dear to *unchaste irregular thoughts* as thy 3 right eye, *continues to offend thee*<sup>b</sup>, pluck it out *forthwith*, and cast it from thee, *like what is vile and dangerous*: For, *in the sense of all wise judges*, it is profitable for thee, that one of thy members should perish, and not thy whole body, *for the sake of momentary pleasure or ease*, should be cast into *the tortures of*<sup>c</sup> hell. And, *by parity of reason*, if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee, that one of thy *most necessary working*<sup>4</sup> members should perish *forever*, and not that thy whole body, *by softness and fear of immediate pain*, should be cast into hell.

### SECT. 114. Concerning Divorce; M. v. 31. &c.

M. It hath been said *likewise*, whosoever shall put away his wife <sup>1</sup>, let him give her a writing of divorcement. But, *for per-*  
R
fecting

<sup>2</sup> Gr. In order to desire her; thereby denoting full and unrestrained scope of evil thoughts and intentions; comp. 2 Pet. ii. 10. 14.

<sup>3</sup> Proverbial, and to be generally understood; comp. M. xviii. 6. Rather, be an offence, or stumbling, by a soliciting to lust. That is, ensnare, or cause to sin; see Rom. xi. 9.; xiv. 13. 21; 1 Cor. viii. 13.; Gal. v. 11.; Rev. ii. 14. Lead thee to renounce my gospel, or to violate any religious, or moral duty. A strong eastern manner. This furnishes an answer to what might be objected to ver. 28. Who will suffer a gangrene to eat? And, of course, not forego momentary ease and pleasure, to prevent eternal destruction; it is no hard saying. By the abuse of bodily members, the abuses of the mind are here reprov'd.

<sup>4</sup> By an audience of poor labouring people chiefly, this would be sensibly felt.

<sup>1</sup> See Deut. xxiv. 1. The sense given rather than the words; comp. Jer. iii. 1. Only permitted to husbands, and even, unto them, not enjoined as a command. Without that form, women might have left their husbands only on pretence of having been divorced. This might be private without judicial proof; M. i. 19.; except in settling the dowry; M. xix. 3. This permission, for a time, was to prevent worse; such as murder by poisoning, and the like.

*fecting the law*, I say unto you 2, that whosoever shall put away his wife <sup>a</sup>, saving for the cause of *such* fornication 3, *as destroys the original contract* <sup>b</sup>, by thus *licensing a future marriage* 4, causeth her in that case to commit adultery: And whosoever shall marry her who is thus *unlawfully* divorced, committeth adultery *likewise*.

SECT. 115. *Concerning Oaths; M. v. 33. &c.*

M. Again, ye have heard that it hath been said by 1 them of old time, thou <sup>a</sup> shalt not 2 forswear thyself; but shalt perform unto the Lord *the full import of thine oaths and vows*. But, I say unto you 3, *my followers*, swear not at all, *if, by any possible means, you can avoid it, and especially in common discourse with each other*; neither 4 by heaven <sup>b</sup>, for it is God's throne; nor by the earth for it is 5 his footstool; neither by *your capital, Jerusalem*, for it is the *eminently honoured city of the 6 great King*. Neither shalt thou swear by thy <sup>c</sup> head, *as Lord of it or of any thing else belonging to thee*, because thou canst not make at pleasure *so much as one hair white or 7 black*. But, let your 8 communication

2 Each of them being Christians; 1 Cor. vii 10. 12.

3 Uncleannefs with some other person; m. x. 11.; L. xvi. 18. Even in this case, though divorce be permitted, it is not enjoined. This cause is admissible, being the breach of a sworn pacton. In every thing else there may be hope and room for reconciliation.

4 Comp. Deut. xxiv. 1. &c.

1 Ex. xx. 7.; comp. Lev. xix. 12.; Num. xxx. 3.; Ps. xv. 4. 5.; Deut. v. 11.; xxiii. 21.

2 Or perjure.

3 Or you who would act in true character as my disciples.

4 Taken from Is. lxvi. 1.; Admitted by Jewish teachers to be lawful, and very commonly practised. Every oath by the creature is an implicit appeal to God. But, that all kind of swearing is not prohibited; see M. xxvi. 64.; Rom. i. 9.; ix. 1.; Gal. i. 20.; 2 Cor. i. 18; Heb. vi. 16.

5 Still continuing the figure; ver. 34.

6 Mal. i. 14.; Ps. xlvi. 1.; M. xxiii. 21.

7 Comp. M. vi. 27.; L. xii. 25.

8 Comp. 2 Cor. i. 18.; Jam. v. 12. Proverbial. Common swearing leads to perjury, and is highly irreverent towards God. Every mode of vehement asseveration, in the usual intercourse of men with each other, proceeds from mutual distrust. But plain affirmation and denial argue a sacred and habitual attention to truth.

communication or promises, contracts, and private actions, be with such simple terms as these <sup>a</sup>, yea, yea, when you would affirm any thing; and nay, nay, when you would refuse or deny: For, whatsoever, in common discourse and business, is more than these, with any thing that so much as borders upon an oath, cometh of the evil one, and his wicked <sup>c</sup> accomplices.

SECT. 116. *Concerning Patience and Charity; M. v. 38. &c.; L. vi. 29. &c.*

M. Ye have heard, that it hath been said, *in the case of those who do malicious hurt* <sup>1</sup>, an eye for an eye, and a tooth for a tooth. But, I say unto all you <sup>a</sup> who would act in proper character as my disciples, that, rather than foment and perpetuate a quarrel, ye resist not instantly and furiously such <sup>2</sup> evil men; but, whosoever shall contemptuously smite thee on the right cheek, in place of sudden and private revenge <sup>3</sup> be prepared in mind to turn to him the other also. And, if any man will discover an inclination to sue thee <sup>b</sup> at law, and this on purpose to take thy lower coat; rather than break the peace with him, let him have thy upper cloke <sup>4</sup> also. And whosoever shall tyrannically compel thee to go a mile <sup>5</sup>, for love's sake, go with him twain. L. Give <sup>c</sup>, with readiness, notwithstanding any

<sup>1</sup> Ex. xxi. 24. Some laws are common to all kingdoms, and some peculiar; Deut. xix. 21. This was a direction for judges only; and not to be sought after by any private person from revenge; see Lev. xix. 18.; xxiv. 19. 20. For the injured to desire it, was not required. If the public good did render such a thing necessary, all anger and hatred was to be restrained. Retaliation permitted only to prevent what might be more cruel at private hands; see Rom. xii. 17. &c.; J. xviii. 23.; 1 Pet. ii. 19. &c.; iii. 9. In its most favourable aspect, accommodated only to infant society.

<sup>2</sup> Comp. 1 Cor. v. 13.; 2 Tim. iii. 8.

<sup>3</sup> So St Augustine. Proverbial; Job. xvi. 10.; Ps. iii. 8.; Mic. v. 1.; comp. J. xviii. 22. 23.; Act. xxiii. 3.; Ef. i. 6.; Lam. iii. 30. The same kind of patience to be exercised under all slight and bearable injuries, for the sake of mutual peace and love; comp. L. vi. 29.

<sup>4</sup> See J. xix. 23. Vest and mantle. Dr Shaw tells us, that such parts of dress are still retained in Barbary, Egypt, and the Levant; Travels, p. 289.

<sup>5</sup> This, with the former two, comprehend every species of injury; comp. M. xxvii. 32.

any of the above provocations, to every man that asketh assistance of thee; M. and, in like manner, from him whose wants are obviously pressing, and that, without the promise of usury, would borrow of thee <sup>a</sup>, turn <sup>6</sup> not thou despitefully away: L. And of him that, having formerly withheld what was due, taketh away thy goods <sup>c</sup>, ask them not with rigour again.

SECT. 117. M. vii. 12.; L. vi. 31.

L. And, as ye would that men, by a cool dispassionate exercise of their own judgment <sup>1</sup>, should do to you, do ye also <sup>a</sup>, who have ability for it, to them likewise. For this is, in effect, the sum <sup>b</sup> of the Mosaick law, in reference to social duties, and of what the prophets too have taught.

SECT. 118. Of loving Enemies; M. v. 43. &c.; L. vi. 27. &c.

M. Ye have heard, that it hath been said, thou shalt love thy <sup>1</sup> Jewish neighbour; and <sup>2</sup> art left free to hate thine enemy of a different country and religion; but, I say unto you, my disciples, L. which hear the <sup>3</sup> evangelical doctrine to obey it, love, with sincere pity, your most causeless <sup>4</sup> enemies; M. do good to them <sup>a</sup> that hate and injure you; L. sweetly converse with, and mildly bless them that, in the bitterest manner, curse you; M. and pray with affection

<sup>6</sup> Or turn not away him that would borrow.

<sup>1</sup> We quickly see, from the natural impulse of self-love, what is just and equal to ourselves. Whence appears the great and extensive benefit of such a mental exchange.

<sup>1</sup> Lev. xix. 8. Hebrew friend, companion.

<sup>2</sup> This was not permitted by the law; comp. xix. 17.; Ex. xxiii. 4. 5.; Deut. xxii. 1.; xv. 3.; xxiii. 20.; but by common Jewish inference. And their hatred they carried to great extravagance; comp. Ex. xxiii. 23.; xxxiv. 11. &c.; Lev. xxvi. 7. &c.; Deut. xxiii. 6.; 1 Th. ii. 15.

<sup>3</sup> Fitly opposed to those in ver. 4.

<sup>4</sup> Of all countries, and religious professions.

*affection for the benefit of them which, by insult, despitefully use you, and otherwise persecute you; that ye 6, by resemblance, may approve yourselves to be the <sup>b</sup> children of your Father which is gloriously manifested in heaven: For, with the most diffusive kindness and beneficence, he maketh his enlivening <sup>c</sup> sun to rise on the evil, and on the good; and sendeth his fertilizing rain on the fields of the just, and on those of the unjust.*

SECT. 119. For, if ye love them *only* which love you, L. what thank have ye 7 *from Almighty God to look for on that account?* M. What *extraordinary* reward have ye? Do not even the 8 Publicans, *whom you are most averse to*, L. and *other enormous* finners also of *different sorts*, love those that love them? And, if ye do good *offices* to them which do good to you *only*, what thank 10 have ye *to expect?* For *undoubted great* finners also do the same. And, *in like manner*, if ye lend to them *only* of whom ye hope to receive *an equivalent one way or other*, what thank have ye? For 11 finners also lend to finners, to receive as much, *both principal and interest*, again. M. And, if ye 12 salute, *with courteousness*, your *Jewish* brethren <sup>d</sup> only, what do ye more than others, *who have no such means either of knowledge or of holiness?* Do not even the *Heathen* Publicans so? L. But love <sup>c</sup> ye your enemies, and do good, and lend *in cases of great necessity*,  
hoping

5 Comp. 1 Pet. iii. 16.; L. xxiii. 34.; Acts vii. 60.

6 Comp. 2 Pet. i. 4.; Eph. v. 1. &c.; Gal. iii. 7.

7 Comp. M. vi. 2.

8 Roman tax-gatherers; comp. M. x. 3.; L. xix. 2.; M. ii. 16.; L. vii. 34.; iii. 13; generally reputed infamous.

9 Perhaps the Heathens.

10 This is short even of what the law itself required; Deut. xv. 7. 8.; Lev. xix. 17. 18. A love of preference here, is mentioned as common among mankind; comp. L. xi. 5. &c.; xv. 6. &c.; xiv. 12. &c. A heart in which there was so much sensibility and affection could not but be susceptible of friendship; comp. J. xv. 13. In all these passages the existence of friendship, and the disposition of men towards it, are plainly supposed.

11 It is very lawful to take back a loan, when convenient for the borrower.

12 By speaking friendly to them, inquiring of their welfare, and wishing them all manner of happiness; see M. x. 12.; L. x. v. Or salute by embracing. Here may be an oblique glance at the fouring narrow prejudices of Jewish sects. Would to God that the hint were still less needful.

hoping <sup>13</sup>, *with solicitude*, for nothing <sup>†</sup> of like return again; and your reward shall be great hereafter: And, *in the mean time*, ye shall be the <sup>‡</sup> genuine children of the highest; for he is kind to the unthankful, and to the evil. Be ye, therefore, according to your power <sup>14</sup>, merciful and beneficent, as your <sup>15</sup> Father alio <sup>h</sup>, to the largest extent, is merciful. M. Yea, be ye therefore <sup>i</sup> perfect, in stretching your love and beneficence to the utmost, even as your Father, which is gloriously manifested in heaven, is perfect.

C H A P. XIII.

SECT. 120. Concerning Almsgiving; M. vi. 1. &c.

**T**AKE diligent heed, that ye do not your *professed, secret* alms <sup>1</sup> before men <sup>a</sup>, so as to be seen of them; otherwise ye have no right to look for any <sup>b</sup> reward of your Father which is in heaven. Therefore, when thou dost thine alms, do not, *in effect*, found a <sup>2</sup> trumpet before thee, as the <sup>3</sup> hypocrites do in the crowded <sup>4</sup> Synagogues, and in the most frequented streets <sup>c</sup>, that they may have glory of men. Verily, I say unto you, they have *in this world* all their reward <sup>d</sup> which they sought. But, when thou

<sup>13</sup> Interest was not absolutely forbidden to the Jews; see Deut. xxiii. 19. 20.; Pf. xv. 4.; Ezek. xviii. 8.; yet very capable of abuse, nor possible in every case to fix.

<sup>14</sup> Or disposed to pity; comp. M. ix. 13.; Gen. xx. 13.; Jam. ii. 13.; Eph. iv. 31. 32.; v. 1. &c.; Col. iii. 12.

<sup>15</sup> Comp. 2 Cor. vii. 1.; 2 Cor. v. 21. Not equally, but in the manner; 1 Pet. i. 15.; Eph. v. 1. &c.

<sup>1</sup> Some would read, justice, or righteousness; as in M. v. 20.; comp. Deut. xxiv. 13.; Pf. cxii. 9.; Dan. iv. 27.; whereof here follows three branches, alms, prayer, fasting.

<sup>2</sup> Proverbial, for collecting a multitude. May allude to Num. x. 2.; Joel ii. 15. Any mean similar to this may be understood.

<sup>3</sup> Counterfeits, who play as actors; personate what they are not; in outward appearance bely their inward sentiments; or do not really mean what they affect.

<sup>4</sup> Schools, meetings for public worship, or conventions of any kind.

thou dost alms 5, let not *even him, who may be unto thee as thy c left hand*, know what thy right hand doth; that thine alms may be *really in secret, when this is in profession*; and thy Father which seeth in secret, himself shall reward thee openly.

SECT. 121. *Concerning Prayer*; M. vi. 5. &c.; M. xi. 25. &c.; L. xi. 1. &c.

M. And, *in like manner*, when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the Synagogues 1, *when others around them are set*, and in the 2 corners of the *crossing streets*, that they may be seen of men. Verrily I say unto you, they have *in this world all their reward*. But thou, when thou prayest, *with design to be sincerely alone*, enter, *as much as may be, unnoticed* into thy <sup>a</sup> closet 3, and, when thou hast shut *fast* thy door, pray to thy Father which is in secret; and thy Father which seeth *in places the most secret* <sup>b</sup>, shall reward thee openly. But, when ye pray, *even in this private manner*, use not vain repetitions <sup>c</sup> *of like words and sentiments, for the mere sake of lengthening*, as the 4 Heathens do; for they think, that they shall be heard for their much speaking, *even without suitable inward desires*. But be not ye therefore like unto them; for your 5 heavenly Father <sup>d</sup> knoweth what things ye have need of, before ye ask him.

SECT.

5 Proverbial, and expressive of the utmost secrecy. If not they which work with us, how much less any indifferent person?

1 In the posture otherwise there could be nothing wrong; comp. M. xi. 25.; L. xviii. 11. 13.; Neh. ix. 5.; Jer. xv. 1.; xviii. 20.; Job xxx. 20. In times of great affliction, bowing the knees, and even falling prostrate upon the earth, were used; comp. 2 Cor. vi. 3. 13.; Acts xx. 36.; Eph. iii. 14.

2 Or angles.

3 Chamber, wardrobe, warehouse, or any other separate place. Thus, no one needs want the convenience of a secret apartment.

4 Gr. people, nations; see Eph. ii. 11. 12. They sought, by length and importunity, to fatigue their gods, or to flatter them. Strange delusions! see Eccl. v. 2.; comp. 1 K. xviii. 26.; Acts xix. 34.

5 Comp. M. v. 16. 48.

SECT. 122. L. One of his disciples said unto him, Lord, teach us *some compend of what we ought to pray for, and how,* even as John also, the baptizer, taught his disciples 1, *in the affair of repentance, and of God's approaching kingdom.* And he said unto them, when ye pray, say, M. after this *comprehensive manner* 2, Our Father who art in heaven *gloriously made manifest, and from thence regardest the humble supplications of thy children* 3, hallowed of them by true belief and religious honour <sup>b</sup>, be every divine excellence belonging to thy 4 name. Thy 5 kingdom of the gospel come universally with power; so that thy holy 6 will, thus revealed, may be done, and submitted to by those who live in earth, as it is, with cheerful, universal, and stedfast perseverance by angels 7 in heaven. Give us this, and every future day <sup>c</sup> of life, our 8 needful daily bread; and forgive us all our 9 debts <sup>d</sup> of punishment, on account of sin, which might provoke thee to withhold even necessaries from us, as we do freely and fully forgive, after thy example, our most obnoxious debtors. And, to prevent the like guilt in time coming 10, lead us not into hazardous <sup>e</sup> temptation; but, if such trial be found proper 11, deliver us <sup>f</sup>, by thy grace, from being overcome by the force 12 of evil. For <sup>g</sup> thine, of undoubted right, is the supreme, universal, and

1 Comp. M. iii. 1.

2 In the same, or in words and sentiments to the like purpose. The apostles and primitive Christians used not this, or any other form always. The things here spoken of are always necessary.

3 Sanctified, glorified, praised, by just sentiments, words, and actions; Is. viii. 13.; Ezek. xxviii. 22. 25.; xxxvi. 23.; 1 Pet. iii. 15.

4 Or self; Hebrew manner, as in 1 K. xviii. 24. 25.; Act. iv. 12. Or Majesty.

5 Comp. M. iii. 1.

6 Or pleasure.

7 See Ps. ciii. 20. 21.; civ. 4.; Heb. i. 14.

8 What thou knowest to be fit or convenient; 1 Tim. vi. 8.; Ps. civ. 14. 15.; comp. Gen. iii. 19.; Ec. lviii. 7.; Ezek. xviii. 16.; nearly equal to Prov. xxx. 8.

9 Comp. L. xi. 4.; M. xviii. 24.

10 Suffer us not to be led; the active for passive, as in Gen. xx. 6. Margin; Ex. iii. 19.; Ps. xvi. 10.; compared with Acts ii. 7.; Ps. cxli. 40.; 2 Sam. xxiv. 1.; 1 Chr. xxi. 1.

11 Comp. M. xxvi. 41.; 1 Cor. vii. 5.; Gal. vi. 1.; 1 Th. iii. 5.

12 Some, the evil one, or Satan; see L. xxii. 31. 32.; comp. M. xiii. 19. 38; Eph. vi. 6.; 1 Jo. ii. 13. 14.; iii. 12.; v. 19. That which Satan did introduce, delights in, and is imitated by.

*and everlasting kingdom; and the power irresistible; and the glory of praise 13 forever due. <sup>h</sup> Amen 14.*

SECT. 123. M. And, when ye 1 stand praying, forgive, if ye have ought *to complain of* against any; that your Father also which is in heaven <sup>a</sup>, may forgive you your trespasses. For, if ye forgive not men *from the heart* their trespasses, neither will your Father, *on account of other good things*, forgive your trespasses. But, if ye *have faith and spirit enough* to forgive men their trespasses, your heavenly Father will also forgive you.

SECT. 124. L. And he said unto them, *for evincing the duty of earnestness and perseverance in prayer 1, under a charitable disposition*, which of you, *my hearers* <sup>a</sup>, shall have a friend, and shall go unto him, *if it were even at the dark hour of 2 midnight*, when, *if ever, success might be despaired of*, and, *after knocking at his door*, say unto him, friend, *I desire thou wouldst lend me 3 three loaves*; for a *w. aried hungry* friend of mine, in *the course of his long journey 4*, is *just come to me*, and I have nothing <sup>5</sup>, *so much as of bread kind*, to set before him *for* <sup>b</sup> *his refreshment*: And he, from within, shall answer <sup>c</sup> *in haste*, and say, trouble me not *thus unseasonably*;

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13 See Jam. i. 17.; 1 Cor. viii. 6. This conclusion admirably suits and enforces every former petition.

14 Is intended to express the sincerity and earnestness with which we desire; and also some cheerfulness of hope as to the success of our petitions. So let it be; Pl. lxxii 19.; 1 Cor. xiv. 16; comp. M. v. 18.

1 Comp. M. vi. 5. 14. 15.; xviii. 35.; L. xviii. 11.

1 This parable is not mentioned by any of the other evangelists, but is well connected with what went before, both to explicate and encourage. An appeal to certain feelings, by a public speaker for piety and virtue, argues great judgment. Here is an argument from less to greater; as in L. xi. 13.

2 It is common in the east to travel by night, on account of the heat of the day.

3 Adapting himself here to common use; one for the guest, another for his own use, and a third, lest any of the two should not have been enough.

4 Under this is fairly intimated what himself would do to any other, in similar circumstances.

5 Nice and expensive delicacies he had no wish for. In minutely applying parabolical circumstances, we should be very cautious, especially where God is concerned.

sonably; for the door is now shut in for all night, and my children, who have the care of such articles, are, with me 6, gone to rest in their own bed, and, by this time, fast asleep; I cannot, therefore, rise, and give thee what thou askest. I say unto you, though he will not incline to rise, from affection, and give him, agreeable to his asking, because he is his neighbour and<sup>a</sup> friend; yet, because of his incessant, clamorous importunity<sup>e</sup>, he will rise at length, and give him as much as he needeth.

SECT. 125. M. vii. 7. &c.; L. xi. 9. &c.

L. And, I say unto you, ask whatever mercy you may need with humble confidence, from your most loving Father, and sooner or later it shall assuredly be given you<sup>a</sup>; seek with diligence, and ye shall find it; knock, in like earnest assiduous manner, at the door of heaven, and it shall be opened unto you. For, even among yourselves, every one that asketh, receiveth of a near and good neighbour; and he that seeketh from such an one, findeth; and to him that knocketh again and again, though not always in season, it shall be opened to his importunity at last. M. Or, still further to assist your faith on these occasions, consider what man is there of you, whom, if his son ask bread, will he knowingly give him a stone, to mock his hunger, because something like to what he requests? Or, if he ask of him a fish, L. will he for a fish, give him a hurtful serpent of similar form? Or, if he shall ask of him an egg, will he offer him a yet more poisonous<sup>b</sup> scorpion? M. If ye then, being in comparison of him no better than evil, thus<sup>1</sup> know how to give good, temporal, and other gifts unto your children; how much more shall your<sup>c</sup> Father which is gloriously manifested in heaven, and is the fountain of such gracious dispositions, give good things<sup>d</sup> of all sorts, and that of L. the holy Spirit itself<sup>e</sup>, M. to them that suitably ask him.

SECT.

6 Or gone to rest, as I am. Here he urges its being unsafe as well as putting him to trouble.

1 Another argument from less to greater; comp. Job xv. 14. 15. Not absolutely evil, says good Dr Newcome, for God hath implanted many good principles in the human mind; but comparatively so, subject to infirmities, passions, and the power of bad habits.

SECT. 126. *Concerning Fasting*; M. vi. 16. &c.

M. Moreover, when ye <sup>1</sup> fast *in private*, be not as the <sup>a</sup> hypocrites, of a sad *gloomy* countenance; for they *purposely* <sup>2</sup> disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have *now* their *full* reward. But thou, when thou fastest, *rather than assume a severe mortified air* <sup>3</sup>, anoint thine head *as usual*, and wash thy face *all over*, that, *if possible*, thou appear not unto men to fast, but *solely* unto thy Father which is in secret; and thy Father, which seeth in *places the most secret* <sup>b</sup>, shall reward thee openly.

SECT. 127. *Against rash Judging*; M. vii. 1. &c.;  
L. vi. 37. &c.

L. Judge <sup>a</sup> not *rashly and bitterly the lesser faults of others*; and ye shall not *yourselfes* be judged <sup>1</sup>, *after a severe manner by Almighty God*; *the same way* condemn not *in cruel haste*, and ye shall not be *rigorously* condemned; forgive *offences to the very utmost*, and ye shall be forgiven. Give *the most favourable allowances and aids possible to others*; and *even by them* <sup>b</sup> it shall be *so* given back unto you, good measure, pressed down, and shaken together, and running over, shall *such mild treated men* give unto your <sup>2</sup> bosom. For, *it may be taken as a general rule, that*, with what judgment <sup>3</sup> ye *now* judge *others* <sup>c</sup>, ye shall be judged *in the end*, and with what *sort of* measure ye mete, it shall be measured to you again.

## SECT.

<sup>1</sup> Comp. L. xviii. 12. Will-worship in this article, led to various other senseless and cruel mortifications.

<sup>2</sup> Such as is graphically described; Is. lviii. 5. &c.; comp. L. xxiv. 17. &c. Or so as to look like one emaciate; comp. M. vi. 20.; Acts xiii. 41.; Heb. viii. 13.; Jam. iv. 14.

<sup>3</sup> Like one going to a feast; comp. Ruth iii. 3.; 2 Sam. xii. 20.; xiv. 2.; Est. ii. 12.; Pf. xxiii. 5.; civ. 15.; cxxxiii. 2. Fast with an intent not to be known.

<sup>1</sup> Comp. Jam. ii. 13.; iii. 1.

<sup>2</sup> Or lap. The long and wide garments of the easterns could receive much in this way; see Pf. lxxix. 12.; Jer. xxxij. 18.

<sup>3</sup> A Jewish proverb.

SECT. 128. L. And he spake *at the same time* a parable unto them *who were ignorant of real righteousness, and despised others* 1; can the blind *successfully undertake to lead* <sup>a</sup> the blind? Shall they not both, *in such a case, be likely to fall into the 2 ditch which happens to be in their way* <sup>b</sup>? The 3 disciple is not *usually known to be above his master, in any kind of wisdom or excellence*; but it is *required of every one that is perfect, that he shall be as his master*. And why, *on the other hand, beholdest thou, with an undue rigour, the little infirmity which is but like a* 4 mote that is in thy brother's eye; but perceivest not the *much greater disorder which is like a beam that is in thine own eye*? Either how canst thou *decently, or, with any hope of good, say to thy* <sup>b</sup> brother, brother, let me pull out the *little mote that is in thine eye, when thou thyself, from want of attention and gross ignorance of character, beholdest not the more visible and hazardous beam that is in thine own eye*? Thou *partial hypocrite, cast out first the beam which every one but thyself doth so easily discern, out of thine own eye, and then shalt thou see clearly to pull out with success the trifling mote that is in thy brother's eye.*

## C H A P. XIV.

SECT. 129. *Sacred things are prudently to be administered*; M. vii. 6.

M. **Y**EA, *how unexceptionable so ever your own characters may be, give* <sup>a</sup> not that food which is 1 holy unto the *men of passion,*

1 Importing a strong denial. Such proverbial sayings must be interpreted according to the diversity of their subjects; comp. M. x. 24.; J. xiii. 16.; xv. 20.; M. xv. 14.

2 Or pit.

3 Or scholar. A Proverb. The result of long and judicious observation.

4 Proverbial. Similar to the ancient apologue of one who carried a bag before, in which were put the faults of his neighbour; another behind for his own. Compare with this the pharisaic characters in L. xviii. 9. &c.; xvi. 14. 15.; J. vii. 47. 49.; If. lxxv. 5.; indeed the whole of their unjust censures against Christ.

5 Or, *hold still and I will take the mote, &c.* An elegant intimation of how ready men are to shrink back from reproof. Dr Doddridge.

1 Removed from common use, and set apart for divine purposes; comp.

*passion, who, like dogs, 2 are easily provoked; neither cast ye your precious 3 pearls of celestial wisdom before b those who, like swine, abandon themselves to sensual filthiness, lest they c contemptuously trample them under their feet, and, as if they had been injured, turn again and 4 rent you.*

SECT. 130. *False Prophets to be guarded against; M. vii. 15. &c.; L. vi. 43. &c.*

M. *Anxiously beware of false 1 teaching prophets a which come unsent for to you, as harmless, simple, and lowly, in sheeps 2 natural cloathing, but inwardly they are fierce, selfish, 3 ravening wolves. Ye shall know them, after due pains, by their b unrighteous 4 fruits. L. For it is agreed that every tree is known by his own proper fruits: For example, of thorns men do not expect to gather figs; nor of a bramble-bush gather they at any time clusters of real vine-grapes: So cannot the works of true piety be the regular produce of an evil mind. For a good spiritual tree, like any other good in their kinds, bringeth not forth corrupt fruit; neither doth a corrupt spiritual tree 5 bring forth good fruit. M. Even so every good tree 6, then, be it spiritual or natural, bringeth*

comp. M. xv. 2.; Hag. ii. 13.; Acts. x. 14. 15.; Rom. xiv. 14.; Rev. xxi. 27.

2 This sort of symbolical language was common among the easterns.

3 Comp. Job. xxviii. 18.; Prov. iii. 15.; M. xiii. 46. The disciples of Christ are not to lavish or hazard instruction and reproof on the obstinate and incorrigible.

4 Comp. M. xii. 22. &c.; 2 Cor. xi. 11. &c.

1 Comp. 1 Cor. xii. 10.; xiv. 3.; Acts xiii. 6.

2 Proverbial; comp. 1 Tim. vi. 5.; Heb. xi. 37.; M. xxiii. 23. &c.; L. xi. 39. &c.

3 Comp. Acts xx. 29. 30.; 2 Pet. ii. 1. 2.; Jude throughout.

4 Or works; J. xv. 1. &c.; comp. 2 Tim. iii. 5. &c.; M. iii. 8. xxi. 43.; Col. i. 6. By the same rule each of us are to be tried at last.

5 The judgement, will, and affections, being perverted, must give a tincture to the prevailing strain of their doctrines; see L. vi. 45.

6 See M. xii. 34. for the reason vi. 22. 23.

bringeth forth good fruit; but a *degenerate* corrupt tree bringeth forth evil fruit. A good tree <sup>c</sup>, in the proper state thereof, I repeat it again, cannot bring forth evil fruit <sup>d</sup>; so neither can a corrupt tree, while it abideth such, bring forth good fruit; and, in the end, every tree that bringeth not forth good fruit, is, whether spiritual or natural, hewn down <sup>7</sup> and cast into the <sup>8</sup> fire. Wherefore, as already observed, and after all too apt to be forgotten, by their <sup>9</sup> fruits ye shall know them <sup>c</sup> in time.

SECT. 131. *The Gospel Doctrine is made perfect by works*; M. vii. 24. &c.; L. vi. 47. &c.

L. Whosoever cometh to me with true faith, M. and attentively heareth these <sup>1</sup> sayings of mine, and doth them, from the heart, L. I will shew you, from my Father, to whom he is like. He is like unto M. a <sup>2</sup> wise man L. which built his house on the river side <sup>a</sup>, and digged deep, through every kind of loose soil, and laid the foundation at last on a firm durable rock. M. And the rains from above descended, L. and the flood upon earth arose to an extreme height, M. and came swelling down, and the winds blew, and beat vehemently withal upon that house, and yet it fell not by means of their united violence <sup>b</sup>, for it was well founded upon a rock. <sup>3</sup> And, on the other hand, every one that heareth these sayings of mine, and doth them not with care and diligence proportioned to his knowledge, L. is like M. unto a rash, inconsiderate, foolish man, which built his house upon the top, or edge of a sand hill, L. without a proper solid foundation upon the earth; M. and the rain, just as in the case of the former, descended, and the floods came soon after this, and the winds blew, and beat upon that house, L. and immediately it fell, and the ruin of that house was irreparably great <sup>c</sup>.

SECT.

<sup>7</sup> Comp. M. iii. 10.; J. xv. 6.

<sup>8</sup> To be entirely and irrecoverably destroyed.

<sup>9</sup> Not any single act, but a course of deeds.

<sup>1</sup> Precepts; comp. Rom. ii. 13.; Jam. i. 22.; Eph. iii. 18.;  
<sup>2</sup> Tim. ii. 1.

<sup>2</sup> Prudent, discreet.

<sup>3</sup> The same thought is often well illustrated by its contrary.

## SECT. 132. M. vii. 27. &amp;c. ; L. vii. 1.

M. And it came to pass, when Jesus had ended L. all M. these L. his *excellent* sayings, in the audience of the people, M. the people of *lowest rank themselves*<sup>a</sup> were astonished to a great degree at his doctrine ; for he *still* taught them as one having authority under *divine commission, and power along with it*, and not as the *vain, mercenary, superficial* scribes.

SECT. 133. *The Leper cleansed* ; M. viii. 1. &c. ; M. i. 40. &c. ; L. v. 12. &c.

M. When he was come down from *that part of* the 1 mountain on which he had been teaching, great<sup>a</sup> multitudes followed him with ardour. L. And it came to pass, when he was 2 in his way to a certain neighbouring city, M. there came to him L. a man full of a loathsome and infectious<sup>3</sup> leprosy ; who seeing Jesus, M. and kneeling down to him, L. fell on his face, M. and respectfully worshipped him as one of eminent rank and excellence, M. earnestly beseeching him, and M. saying<sup>4</sup>, Lord, if thou<sup>5</sup> wilt, I know assuredly thou canst make me clean<sup>b</sup> of this dreadful disorder. M. And Jesus, moved with<sup>c</sup> compassion, put<sup>c</sup> forth his hand, and touched

1 Their sole authority was that of their own private sense, or the interpretation of their fore-fathers, who differed very often from one another ; comp. 1 Mac. iv. 26. ; 1 Cor. ii. 4. How insipid are the present teachings of the Jewish Talmuds, and even Meshna ?

1 See M. v. 1.

2 In the suburbs, or nigh to it ; comp. L. ix. 51. ; xiii. 33. ; Num. v. 2. ; 2 K. vii. 3. ; 2 Chr. xxvi. 21. ; L. xvii. 12.

3 Often inflicted by way of punishment ; Num. xiii. 10. ; 2 K. v. 27. Swine are much subject to it, especially in warm countries, and therefore prohibited as food to the Jews.

4 Title of honour among the Jews, like Sir, and given to strangers ; J. xx. 15.

5 He leaves it with the wisdom of Jesus whether he was a proper object of his beneficence ; comp. 2 K. v. 7. A good beginning of piety ; Heb. xi. 6. ; Rom. iv. 20. 21. His belief was founded on the accounts he had received of Christ's doctrine and miracles.

touched him, and *condescendingly* said unto him <sup>e</sup>, I will indeed *requite thy faith* 6, be thou *henceforth and forever* clean. And, as soon as he had spoken *the authoritative word*, immediately the leprosy departed from him, and he was cleansed *throughout*. And he forthwith sent him away, and straitly charged him L. to tell no 7 man *at that time of his cure*; M. and said unto him, *in the most direct terms*, see thou say nothing to any man *as yet* <sup>f</sup>, but first go 8 thy way to Jerusalem, and there shew thyself to the *proper* priest 9 of the day, and, *with pure gratitude of soul*, offer unto God *what his law requires* for thy cleansing; M. even the gift that Moses, *by divine order*, commanded for a testimony 10 to them of your sudden and effectual restoration. M. But he went out, *after shewing himself to the priest, from both city and suburbs*, and began, *with transports of delight*, to publish it <sup>g</sup> much, and even to blaze abroad the matter. L. But so much the more, *as heavenly prudence wanted to conceal what had happened, for the sake of a greater good*, the more went there a fame abroad of him; M. in-  
 somuch that Jesus could no more, *for a while*, openly enter into the city, *by reason of great crowds*; but was <sup>h</sup> without in desert places, L. and there <sup>i</sup> prayed, *for confirming his mind, and completely strengthening it to complete his arduous office*. M. And even here they came to him from every quarter, L. in great multitudes, to hear *his salutary doctrine*, and to be healed by him of their *bodily infirmities*.

## SECT.

6 A manner most worthy of divine power and majesty, to effect by simple will; Gen. i. 3.

7 See Lev. xiv. 4. &c. Or divulge the matter. It has been well observed, that this is the first time we have any account of our Lord's enjoining silence on any person whom he cured, and this he did not till he found himself greatly incommoded by the fame of his public miracles.

8 If the news of Christ's being the cleanser had reached Jerusalem, before the person himself appeared there, through envy and hatred the priest might have said, that, in the sense of the Mosaic law, he was yet far from being clean; see Lev. xiii. 2. &c.; xiv. 2.

9 Or district: see Lev. xiv. 1. &c.

10 Either for their conviction or condemnation; comp. M. x. 18.; xxiv. 14.; M. xiii. 9.; L. xxi. 13.; Jam. v. 3. Jesus would not intermeddle with the proper office of another, nor yet allow of it, to any private person. In pronouncing the man clean, they would condemn their own hatred of him then and afterwards. By this means he might be better known and believed.

SECT. 134. *The Servant of the Centurion is healed;*  
M. viii. 5. &c.; L. vii. 1. &c.

M. And, when Jesus was entered again into 1 *his own city* Capernaum, L. a certain Roman 2 Centurion's 3 servant, who, 4 *for faithful and profitable attention to his duties*, was dear to him, was exceedingly sick; and, *in appearance, just ready to die*. And, when he heard of *what Jesus had done*, he 5 sent first unto him the most considerable elders of the Jews <sup>a</sup>, beseeching him, *with great earnestness*, that he would be pleased to come, and <sup>b</sup> heal his servant; M. and saying, Lord, my faithful and beloved 6 servant lieth at home sick of the <sup>c</sup> pally, and grievously tormented besides with 7 fits which threaten immediate dissolution. L. And, when they came to Jesus, they besought him instantiy, saying, that he, though late an idolatrous Heathen, was now most worthy for whom he should do this signal favour; for he loveth the religious principles of our nation, and, at his own expence, he hath built us a Synagogue for divine worship. M. And Jesus, desirous to befriend so good a <sup>d</sup> character, saith, I will come, without delay, and heal him. And accordingly L. he went with them. And, when he was now on his way, not far from the house, the <sup>e</sup> Centurion sent a second, modest, and pious deputation by his friends to him, saying unto him 8, Lord, trouble not thyself to go all the length; for I, who have been so long a miserable Pagan transgressor, am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come unto thee in person at first; M. 9 but <sup>f</sup> speak the word only where thou art, and my absent servant shall be immediately healed <sup>g</sup>. For I am a man under superior

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1 Or place of his usual residence; M. iv. 13. Formerly a city of Galilee, now exterminated.

2 An officer over a hundred men, and originally a Heathen. They were designed to keep the Jews from making any attempt to recover their liberty.

3 Or slave.

4 Comp. Ecclus. vii. 23.

5 This came of reverence and modesty, and not of distrust. He knew himself to have been a heathen, and now a man of arms.

6 Or young man.

7 They might be apoplectic, or convulsive.

8 Or, Sir.

9 He might have heard of M. viii. 1. &c.; J. iv. 46:

rior to authority, having likewise soldiers under me; and I say to this man, go to such a place, and in a moment he goeth; and to another, come hither, and he, as the first, cometh speedily; and to my immediate waiting <sup>11</sup> servant, do this, and anon he doth it. But your power over the most desperate diseases is yet more extensive, being the chosen delegated administrator of Almighty God upon earth. L. When Jesus heard these things, he marvelled at him, on account of his signal trust and humility, and turned himself about, and said unto the people that followed him, M. verily I say unto you, I have not found so <sup>11</sup> great faith of my divine power and mission, no not in you, the people of Israel, to whom I have hitherto preached. And, similarly to this instance, I say unto you, that many candid Heathens shall e'er long come from the <sup>12</sup> remotest east and west, and shall sit down <sup>13</sup> as at a <sup>14</sup> rich festival with the believing posterity of your pious ancestors, Abraham, and of Isaac, and Jacob, in possession <sup>k</sup> of the gospel kingdom of heaven, with all its inestimable privileges, but the earliest chosen children to the offers of the kingdom shall be cast out <sup>14</sup> from the high profits and pleasures thereof into utter darkness of dismal and endless night, on account of obstinate unbelief; there shall be <sup>1</sup> weeping for sorrow, and envious gnashing of teeth. And Jesus said unto the chief messenger of the Centurion <sup>m</sup>, go thy way <sup>15</sup> home in peace; and, as thou hast believed me capable of answering thy request, so be it done unto thy servant and thee. And his servant, by the good master's faith, was healed in that self same <sup>16</sup> hour <sup>n</sup>. L. And they

<sup>10</sup> Such were subject to tribunes, as our captains are to their colonels.

<sup>11</sup> Or slave.

<sup>12</sup> Used here to signify all the quarters of the earth; see L. xiii. 29.; and fulfilling Gen. xxviii. 14.; If. xlii. 5. 6.

<sup>13</sup> Comp. M. xxii. 2.; Rev. xix. 7. 9.; L. xiv. 15.; Rev. ii. 17. Recline, as at, &c. These were the three Fathers of the Jewish nation.

<sup>14</sup> Light is the Sweetest emblem of celestial joy and happiness, and outer darkness the sad reverse of this; comp. M. xxii. 13.; xxv. 30.; 2 Pet. i. 4. 17.; Jude 6.; Rev. xxii. 4.; If. lxxv. 14.; M. x. 28.; Jude 13.; see likewise Rom. ix. 4.; M. xiii. 38. &c.; L. xx. 36. Alludes, by way of opposition, to the lustre of illuminated rooms on great occasions; comp. Jude 7.

<sup>15</sup> Comp. Jud. xi. 38.; 1 Sam. xvii. 37.; 2 Sam. xiv. 8.; m. v. 34.; L. vii. 50.; viii. 48.; J. iv. 50.

<sup>16</sup> Or moment of time; comp. Dan. iv. 30. &c.; M. xv. 28.; xvii. 18.

they that were sent as messengers from the Centurion, returning to the house 17, found the servant made perfectly whole 18, that had been so dangerously sick.

SECT. 135. *The Widow's Son is raised; L. vii. 11.*

L. And it came to pass the day after, that he went from Capernaum into a city called 1 Nain, for the farther spreading of his gospel; and many of his 2 disciples went with him, and much Jewish people besides, of all sorts and degrees. Now, when he came nigh to the gate of the city, behold <sup>a</sup> there was the corpse of a dead man carried 3 out of it for burial; the only 4 son he had been of his mother; and she was now a desolate widow: And much people of the city, as suited her rank in life, was with her 5, deploring so <sup>b</sup> miserable a case. And, when the Lord Jesus saw her great and just distress <sup>c</sup>, he had compassion on her; and, without being applied to by any, said unto her, daughter of sorrow <sup>d</sup>, weep not any longer thy severe loss. And that instant he 6 came, and touched the bier on which the body lay covered; (and they that bare him, answerably to his design, stood still, and the rest who were in company), and he said, with a divine authority, in hearing  
of

17 This miracle, therefore, might be the mean of eternal salvation to them all.

18 Comp. M. viii. 13.

1 A city of Galilee, at the foot of Hermon-hill, about two miles distant from Mount Tabor.

2 Apostles and other believers.

3 A good decent custom, and much more conducive to health than burying in towns, which the early practice of honouring martyrs and saints did produce.

4 A great aggravation of the trial. Hence proverbial; Zech. xiii. 20. ; Jer. vi. 26. He was young too, in the flower of life, and upon whom his widowed mother had set all her hopes and stay.

5 Every look and word from her must have been edged with bitterness.

6 Better than any mode of argument, to which deep anguish cannot well hearken.

7 Streighting-board, or bed. The good of mankind in any shape, is better than positive rites; comp. 1 K. xvii. 19. ; 2 K. iv. 34. Likewise to illustrate his generous sense of great misery; M. viii. 2. &c. ; xiv. 1. ; M. xx. 34. ; If. lxi. 1. ; xl. 11.

of them all, young man <sup>c</sup>, I say unto thee, arise. And immediately he that was dead sat up on the bier, as one just awakened out of sleep <sup>f</sup>, and began to speak in his full reason likewise; and now both body and mind being to the conviction of all fresh and vigorous, he took him gently by the hand, and delivered him over to his astonished mother. And there came a <sup>8</sup> solemn religious fear on all that were present; and they glorified God also, saying, that a great prophet <sup>9</sup>, both in word and in deed, is risen up among us, and that God has now mercifully visited his ancient people more than ever. And this rumour of amazing miracles performed by him, went not only through the neighbouring parts of Galilee, but, very soon after, throughout all Judea; and throughout all the region round about it likewise.

## C H A P. XV.

SECT. 136. *The Embassy of John to Christ; M. xi. 2. &c.; L. vii. 18. &c.*

L. **A**ND the disciples <sup>1</sup> of John Baptist shewed him <sup>a</sup> of all these things so lately performed. M. Now, when John, by this means, had heard in the prison, to which he had been thrown by Herod, the Tetrarch, concerning the miraculous works of Christ, L. calling unto him two of his disciples, he <sup>b</sup>, unmoved with his own condition and danger, sent them unto Jesus for their entire satisfaction <sup>2</sup>, saying M. <sup>c</sup> unto him, art thou he that should <sup>3</sup> come agreeable to divine promise; or do we yet look for another, according to God's will, and in character of Prince Messiah? L. When

<sup>8</sup> Comp. L. i. 65.

<sup>9</sup> Elias and others wrought by means of prayer. The Jews had long before this been without any prophet; comp. M. vii. 29.; L. i. 68.

<sup>1</sup> They might feel uneasy at Christ's rising fame.

<sup>2</sup> Not that he doubted, but that his disciples for themselves might see, hear, and acknowledge.

<sup>3</sup> As the greatest and most welcome messenger of God to man; comp. Gen. xlix. 10.; Is. xxxv. 4. &c.; M. xi. 9. 10.; Ps. cxviii. 26.; Dan. vii. 13.; Heb. ii. 3.

When the men were come unto him upon *this important errand*, they said, *under direction as above*. John, the celebrated Baptist, hath sent us unto thee, saying, art thou he that should come in fulfilment of our heavenly oracles, or look we yet with reason for another? And, in that same hour, he cured many under their own eye of their bodily infirmities and plagues, and of their possession by evil spirits; and unto many that were wholly blind, he gave the sweet blessing of sight. Then Jesus answering their demand, said unto them, go your way from this, and tell John, for your own conviction, and the strengthening of his faith, what things this day ye yourselves have <sup>d</sup> seen and heard; how that the 4 blind see, the lame walk, the lepers are cleansed, the deaf hear, the very 5 dead are raised, to the 6 illiterate <sup>e</sup> poor, in great multitudes, the glad gospel scheme of salvation is freely preached for acceptance. And blessed is he <sup>f</sup> whosoever shall not be 7 offended in the low condition of me and my followers.

SECT. 137. *Christ's Testimony of John*; M. xi.  
7. &c.; L. vii. 24. &c.

L. And, just when the messengers of John were departed with their agreeable answer, he began <sup>i</sup> to speak unto the multitudes of people who did yet remain, concerning the excellence of John,

4 Comp. Pf. cxlvi. 8.; Is. xxxv. 5. &c. Nothing could be more apposite, natural, and convincing; see J. x. 41.; ii. 22.

5 Superior to all the above, and more than God had foretold by any of his prophets.

6 Comp. L. iv. 18.; Is. xlii. 1. &c.; lxi. 1. &c.; xi. 4. First and chiefly it was expected, among the Jews, that kings, Levites, priests, and others eminent for their stations, learning, and wealth, should be preached to. Poor people, among the Jews, were styled by way of contempt, *people of the earth*. Or the poor preach the gospel, &c.

7 That is, ashamed of my doctrine, or discouraged from his obedience to it; comp. Phil. ii. 8.; Is. viii. 14.; xxv. 5. 6.; liii. 1. &c.; Rom. ix. 33.; L. ii. 34.; 1 Pet. ii. 6.

<sup>i</sup> To prevent the misconstruction of John's message to him; M. xi. 2.; and to give due praise to the fortitude, candour, prudence, and other noble virtues of his great forerunner. Thence too it appears, that there could be no design between them of imposing.

John, and his office, as follows; what went ye out so universally and earnestly<sup>a</sup> into the wilderness, for to see? Was it a thing of such insignificance as that of<sup>b</sup> a reed shaken with the 2 wind? Impossible. But, if not, what then went ye out for to see of a more captivating kind? Was it to look for a man of eminence in rank, and<sup>c</sup> cloathed in soft luxurious raiment there? Behold, they which are thus gorgeously appavelled, and otherwise live delicately, are not to be sought for among wilds and desarts, but rather in 3 and about kings courts. But, if none of these, what else went ye out for to see and admire? A prophet of the Most High God? Yea, in this case, you were under no mistake; for I say unto you, he was truly of that order, and much more indeed than a common prophet. M. For this is he of whom it is once and again written, behold, O beloved, I send my appointed 4 messenger before thy face, which shall duly<sup>d</sup> prepare thy way into the world before thee. Verily I say unto you, that low as he now lies by the guilt of Herod, among them that are born of women 5 in all former ages, and after a natural way, there hath not risen, to the view of mankind, a greater L. prophet than John the Baptist: M. Notwithstanding 6 he that is least in the kingdom of heaven, which he foretold as at hand, and is now carrying on, is 7 greater by far than even he.

SECT. 138. M. xi. 12. &c.; L. xvi. 16. &c.

M. All the ancient prophets, and the law itself before these 1, prophesied, until John entered upon a much more high and perfect office;

2 Like that mean character described; Eph. iv. 14. &c. A fight by any wise man not to be moved one single step for.

3 Hence we hear often of court-bred, dissembling, sycophantish flatterers. John's manner was plain, and austere, suited to the message he brought, and a proof of his integrity.

4 Or angel; comp. Is. xl. 2.; Mal. ii. 7.; iii. 1.; iv. 5. He pointed out the Saviour; and died to seal his testimony.

5 Comp. L. vii. 16. 28.; J. vii. 52.; Act. xiii. 22.; from Deut. xviii. 15. Here he plainly intimates the superior excellence of the gospel covenant; comp. L. xvi. 16.

6 Modestly it may be holding out himself, though applicable to many others; M. iii. 11.; L. iii. 16.; J. i. 15. 27. 30.

7 Being more enriched both with the gifts and graces of the spirit; comp. M. xiii. 17. 24. 31.

1 That whole state was predictive of Christ and his offices, tho' in some particulars, very faint.

*office*; and from the days of John the Baptist, *his so faithfully ministering as a forerunner* until now that I have succeeded him, the gospel kingdom of heaven L. is clearly preached; and M. suffereth 2 from great multitudes a kind of holy<sup>a</sup> violence; L. so that every man who is desirous of instruction presseth to get into it; and the violent contenders against their former religious prejudices and crimes take it in like a close besieged city by 3 force. M. And, if<sup>b</sup> you will receive it from me with proper belief, this my forerunner is the very man in Elias's 4 power and spirit<sup>c</sup> which was to come 5. He that hath 6 ears well prepared to hear<sup>d</sup>, let him hear, and be benefited.

SECT. 139. *The Pharisees and Lawyers expostulated with*; M. xi. 16. &c.; L. vii. 29. &c.

L. And all 1 the inferior people that heard him bearing witness to the one who should come after him, and many of the worst reputed Publicans themselves justified God by their acceptance of his testimony, being publicly baptized to that effect with the baptism of John, after a humble acknowledgment of their sins: But the proud Pharisees and lawyers, with much superior religious advantages, rejected the counsel of God, in so gracious a message against themselves 2, being not baptized of him, who dealt so freely with their crimes.

2 Here is a very remarkable implication, that the ceremonial law subsisted no longer to the members of the kingdom of heaven. The worst of characters that have been are not denied the privilege of pardon and eternal life, upon their amendment; even those whom the Jewish doctors held to be accursed; comp. Josh. i. 6.

3 Comp. L. xvi. 16.

4 See an account of Elias, 1 K. xvii. &c. (there called Elijah). Neither of them could be deterred by danger or trouble; comp. M. iii. 7.; Num. xxv. 7.; Mal. iv. 5. 6.

5 Proverbial, and holding out more than common attention and seriousness to be needful; M. xiii. 9. 43.; m. iv. 9. 23.; L. viii. 8.; Rev. ii. 7. 11. 17. 29.; iii. 6. 13. 22.; xiii. 9.

6 By ears is meant the intellectual faculty, as we often say the eye of the mind.

1 Or most; comp. M. iii. 7.

2 Such obstinate malice needed a reproof, and behold how plain and

*crimes.* And the Lord *Jefus farther* faid, whereunto then fhall I now liken the 3 men of this *unbelieving* generation? And to what *indeed* are they like in their *practice*? They are <sup>a</sup> like unto a multitude of little *peevifh* children, fitting in the open market place, M. and 4 calling unto their *play-fellows*, and faying, L. <sup>b</sup> we have piped unto you *merry airs*, and you have not danced <sup>5</sup> along with them; we have mourned to you <sup>6</sup> by grave and *folemn* tunes, *such as are used at funerals*, M. and yet ye have not lamented with us. For L. John the Baptift, of whom I have been *speaking*, came neither eating bread, nor drinking wine <sup>7</sup> as others, but was *moft uncommonly abftemious*: and ye his enemies fay, he hath a devil <sup>8</sup> who *distracts his mind*. The Son of Man, on the contrary, is come among you eating and drinking <sup>c</sup> familiarly; and ye his enemies <sup>d</sup> fay, what is *moft untrue*, behold a <sup>9</sup> gluttonous man and a wine-bibber, a fit friend <sup>10</sup> and companion of *hated Publicans*, and *such like vile finners*. But amidst all thefe great and highly *unreasonable prejudices*, the true wisdom of Almighty God <sup>11</sup>, in both *cases*, is clearly <sup>11</sup> justified by the cordial approbation<sup>c</sup> of all her *fin-cere* <sup>12</sup> children.

SECT. 140. *The impenitent Cities reprov'd; M. xi. 20. &c.; L. x. 13. &c.*

M. Then, in particular, began he to upbraid the *unbelief and difobedience of thofe who lived in the cities of Galilee*, wherein moft of

and gentle it is made by the following fimilitude; comp. Acts ii. 23.; iv. 28.; xiii. 46.; xx. 27.; Eph. i. 10. &c.; Heb. vi. 17.; Acts v. 38.; xxvii. 12. 42.; 1 Cor. iv. 5.; M. xxi. 31.

3 Or people.

4 Or Who are called to by their fellows.

5 Comp. 2 Sam. vi. 14. 16.

6 Comp. Est. iv. 16.

7 Comp. M. iii. 4.; Acts xxvii. 33.

8 Or is mad; J. vii. 20.; viii. 48. 49.; x. 20.

9 Comp. M. ix. 10.; J. ii. 2.

10 Or lover.

11 Comp. Pf. li. 6.; Rom. iii. 4. &c. Approved or vindicated; fee 1 Tim. iii. 16.

12 Thofe who love study and reverence truth, like L. x. 6.; comp. 1 Pet. i. 14. Or all who have a right fenfe of *wifdom* and approve her works; all who judge and would act righteoufly. Hebraifm; firft in fending an aulfere teacher, and then a moft gentle one.

of his mighty works were done, *to confirm the heavenly doctrine which he taught*; because, *after all*, they repented not, *saying, in a most solemn and affectionate manner*, L. wo unto thee 1 Chora-zin, wo unto thee Bethsáida; for, if the *numerous and mighty works, in order to obtain an obedient belief*, had been done *of old in the once famous cities of* 2 Tyre and Sidon, which have been done <sup>a</sup> in order to convert you; they had, *notwithstanding their peculiar temptations of luxury and pride*, a great while ago <sup>b</sup> repented, sitting in token of *deepest humility with a cover of* 3 sackloth and ashes. M. But I say unto you, that it shall be more tolerable *even for the old inhabitants of Tyre and Sidon, who never had such means of conviction to neglect and abuse*, at the awful day of final judgment, than for you 4 *who belong to this most ungrateful land*. And thou, O 5 Capernaum, above every other *wherein I at present preach, and do the works of my Father so often to excite and fix your attention*; and which *thus art exalted, as it were, unto heaven*, L. shall, *erelong*, be thrust down through *desolating judgments* to the depths 6 of hell: M. For, if the *like number of mighty works* which have been done in thee, had been done in 7 Sodom itself, *which we so justly abhor for abominable crimes*, it would have remained from being a monument of *hideous vengeance*, as now, by a *general reform of its inhabitants*, until this very day. But, I say unto you, that it shall be more <sup>c</sup> tolerable for *those who lived in the land of loathed* 8 Sodom, in the day of final judgment, than for *the people who live in thee*.

## U

## C H A P.

- 1 Both situated on the Sea of Galilee, and now exterminated.
- 2 Large trading places of Syria, on the Levant coast, and not far from each other.
- 3 Emblems of sad humiliation; com. Is. xxiii. 1. &c.; lviii. 5.; Jer. vi. 26.; Dan. ix. 3.; Judith iv. 8.; Est. iv. 1. &c.
- 4 Their temporal judgement itself has been much more dreadful.
- 5 Situated between the two last; comp. Dan. iv. 22.
- 6 Comp. Is. xiv. 15.; Ezek. xxvi. 20.; xxxii. 18. 23.; Is. lvii.
9. Heaven represents a state of great advantages and pleasures; Hell, of wants and pain.
- 7 Grown, by this time, a proverb for wickedness and misery; see Gen. xiii. 13.; xviii. 20.; Deut. xxix. 23.; xxxii. 32; II. i. 9. 10.; iii. 9.; xiii. 19.; Jer. xxiii. 14.; xlix. 18.; Lam. iv. 6.; Am. iv. 11. Zeph. ii. 9.
- 8 Comp. M. x. 15.

## C H A P. XVI.

SECT. 141. *The Woman which was a Sinner converted; L. vii. 36. &c.*

L. **A**ND one of the better sort of Pharisees <sup>1</sup>, in the main, desired him that he would eat with him a meal. And he <sup>2</sup> went most readily into the Pharisee's house, and sat down to meat. And behold, a woman in the same <sup>3</sup> city which was <sup>4</sup> known to have been a great sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought, from love to her Lord, and to express her detestation of a loose irregular life <sup>b</sup> before many witnesses, an alabaster box <sup>5</sup> full of precious perfumed ointment; and stood, as a servant of the house, at his feet behind him, weeping under sad remembrances, with late and melting consolations likewise of a merciful Saviour; and began, as she could from the position of the couch and table, to wash his <sup>6</sup> feet with a flood of tears; and did wipe them, out of love, with the very hairs <sup>c</sup> of her head <sup>7</sup>, and kissed his feet at times, and anointed them with the softening

<sup>1</sup> Afterwards named Simon, and possibly the same as in m. xiv. <sup>3</sup> whom Jesus did also free from his leprosy.

<sup>2</sup> Or village; comp. L. iv. 43. The woman thought by some to be Mary the sister of Lazarus, which yet there is great reason to doubt; M. xxvi. 6. &c. She might have been present at, and much affected with Jesus's discourse to John's disciples; comp. L. x. 42.

<sup>3</sup> Rather had been; comp. Gal. ii. 15.; Rom. iv. 5.

<sup>4</sup> Common Hebrew style for an immodest one; comp. M. xxi. 32.

<sup>5</sup> One chief mean of her former voluptuousness she would now most cheerfully part with, and to a proper use. Such boxes were often large, highly polished, and expensive.

<sup>6</sup> All the effects of a pious remorse.

<sup>7</sup> He reclined upon a couch, according to the common eating posture of those times; and she now took revenge of what she had been in use to dress expensively, and sacrifice thought and time unto in large abundance; comp. 1 Cor. xi. 15. &c.

*softening cheering ointment.* Now, when the Pharisee, which had bidden him *to dine*, saw it, he spake within <sup>d</sup> himself, *as one offended much*, saying, this man, if he <sup>8</sup> were a *true and holy prophet, as he pretends*, would certainly have known who, and what manner of woman this is, that *so familiarly toucheth him*; for the <sup>9</sup> is a *lewd and scandalous sinner*. And Jesus <sup>e</sup>, answering *his rash uncharitable thoughts*, said unto him, Simon, I have somewhat, *with thy good leave given*, to say unto thee *which deserves thy notice*. And he *discreetly saith*, Master <sup>11</sup>, say *freely on*. There was a certain <sup>12</sup> creditor, which had two debtors: The one owed him <sup>13</sup> five hundred pence; and the other <sup>14</sup> fifty. And, when they had nothing to pay, he *frankly forgave them both*. Tell me, therefore, which of them will *be induced to love him most, who has been so disinterestedly liberal to each?* Simon, *not yet just aware of the wise and gentle design of his instructor*, answered, and said *very readily*, I suppose that *it would be he to whom he forgave most*. And he *again said unto him*, thou hast, *no doubt*, rightly judged. And *then, to clear up the purpose of his parabolical discourse*, he turned *him about, pointing unto the woman*, and said unto Simon, *seest thou this poor afflicted woman, whom thou still supposest to be a notorious sinner?* I entered into thine house *upon invitation*, and thou, *forgetful of ancient immemorial hospitable rights*, gavest me <sup>15</sup> no water at all for *cooling my feet*; but she, *whom you yet misjudge*, hath *plentifully washed my feet with her penitential and grateful tears*, and wiped them *afterwards with the long and loose flowing hairs of her head*. Thou gavest me *upon entering no civil kisses* <sup>16</sup> of respect according to custom *neither*;

<sup>8</sup> Comp. 2 K. iv. 27.

<sup>9</sup> Or was.

<sup>10</sup> He would not openly detect his rash and cruel judgement before all the guests. How mild and engaging is this vindication of himself!

<sup>11</sup> Or, O Teacher.

<sup>12</sup> Or lender.

<sup>13</sup> Reckoning the Roman penny at the eighth part of an ounce, or five shillings; the whole sum is L. 14: 11: 8

<sup>14</sup> L. 1: 10: 2.

<sup>15</sup> Comp Gen. xviii. 4.; xix. 2.; 1 Sam. xxv. 41.; 1 Tim. v. 10.; J. xiii. 5. &c. Strangers, above every other, were thus honoured.

<sup>16</sup> It has been well conjectured that this Pharisee, for fear of offending his brethren too much, had omitted the usual tokens of respect on the reception of a guest. Kissing the hand is yet usual.

Or

*neither*; but this now happily converted woman hath not ceased, from humble and fervent gratitude <sup>f</sup>, to kiss my feet. Mine head with common oil thou didst not anoint; but this affectionate woman hath anointed my feet themselves with precious, sweet-savoured ointment. Wherefore, I say unto thee, both for her vindication, and for thy reproof, her sins which herself well knew are many, and of heinous aggravation, are already forgiven; for 17, on that account, she, as you see, hath loved me much; and therefore ought not henceforth to be held as a sinner. But to whom little, either really, or in their own eye, is 18 forgiven, the same, it will ever be found, loveth little. And he graciously said unto her again, in bearing of them all, thy sins past are most assuredly forgiven thee, in the name and authority of Almighty God, my Supreme Constituent. And they that sat at meat with him who was the entertainer began to say within themselves 19, admiring, who is <sup>g</sup> this great person that so freely forgiveth sins also? And he, unmoved with their cavils, said to the grateful woman, thy faith, exercised in such stedfast manner, hath most completely 20 saved thee <sup>h</sup>; go thy way in peace 21, and let not henceforth the judgments of weak passionate men give thy mind any sort of disturbance.

## SECT.

Or he might have invited Jesus for the sake of cavilling with and exposing him, and therefore deserved the reproof that he had received. Washing the feet and anointing the head, were the first civilities paid to a guest in the east; comp. Deut. xxviii. 40.; Mic. vi. 15.; Ex. iv. 27.; xviii. 7.; M. xxvi. 48.

17 This may be collected from all the above expressions. Consider not, then, henceforth how much she hath sinned, but how much she hath loved in presence of you all.

18 It was fit to leave him for a while under this impression, and from the account in M. xxvi. 5. &c. he appears to have reflected to good purpose. Perhaps the sister of Lazarus took her hint from this very history. Quere, If she might not have been the person spoken of J. viii. 2. &c.?

19 Comp. M. viii. 27.; m. iv. 41.; M. ix. 3.

20 Brought you into a state of salvation and acceptance with God; comp. L. viii. 47. 48.; m. v. 34.

21 An expression of friendship and good wishes; Gen. xlv. 17.; Ex. iv. 18.; 1 Sam. i. 17.; m. v. 34.; Jam. ii. 16.; L. ii. 29. How proper after what had happened to discompose the humble and tender spirit <sup>†</sup>

SECT. 142. *One possessed of a blind and dumb Devil is cured; M. xii. 22. &c.; M. iii. 20. &c.; L. xi. 14. &c.*

M. And the multitude, *from eager desire to see and hear, cometh fast together again where Jesus and his disciples were; so that they of the family could not so much as yet sit down regularly to eat bread<sup>1</sup>, though it was full time for it.* And, when his friends 1, *by alliance and blood, heard of it, they went out after him in great love to lay 2 hold of him; for, what from fatigue, what from heat, close air, and faintness, they said 3, he is surely in danger of being soon<sup>b</sup> beside himself.* M. Then was brought unto him one *understood to be possessed of a devil, both 4 blind<sup>c</sup> and dumb; L. and casting out the dumb devil, M. he completely, and next to instantly, healed him; infomuch that L. the dumb spake, and was well understood of all, when the devil was gone out.* M. And the blind *likewise saw.* And all the multitude of people present were<sup>d</sup> amazed, and said 5, *is not this, without controversy, the Messiah that long promised<sup>e</sup> Son of David, our royal prophet?* L. But some of them, *filled with envy, M. the Pharisees more than any other, M. 6 and the Scribes which came down from Jerusalem M. hearing how the doctrine of Jesus did prevail, M. said indignantly 7 he hath Beelzebub to assist him<sup>f</sup>; and M. verily this fellow*

1 Comp. J. vii. 5.; ii. 12.; M. iii. 31.

2 Some, to suppress it, for they (the multitude) said he is mad, or beside himself.

3 His look, by this time, might have undergone some considerable change. He neglects his health, exposes himself to danger, and assumes a prophetic character, to which he is not entitled, bordering upon insanity. In Christ's kinsfolk it seems to have been an error of the mind rather than obstinate malice and wickedness.

4 He could neither look for help, nor ask it. How deplorable was this condition!

5 A conviction perfectly reasonable; comp. J. iii. 2.; vii. 31.

6 It was usual with them to esteem a contempt of their traditions, as equally criminal with the most express contempt of the law, and upon that principle here they seem to have gone.

7 Comp. 1 Cor. ii. 6. 8.; Rev. xx. 2. Likewise for Satan's titles, J. xii. 31.; xiv. 30.; xvi. 11.; Eph. ii. 2.; M. x. 25.; xi. 18. The same as if they had said that he was an arrant magician, or forcerer. The spirit of contradiction, hatred, and envy, could go no farther; comp. Ex. xxii. 18.

fellow doth not cast out devils by *the good name of God*, but by *the connivance and succour of Beelzebub*, the prince of the devils.

SECT. 143. *Christ answers to the Blasphemies of the Pharisees and Scribes*; M. xii. 25. &c.; M. iii. 23. &c.; L. xi. 17. &c.

M. And Jesus knew their <sup>a</sup> thoughts, M. and, *for confuting their blasphemies*, called them near unto him, and said unto them *as follows*, in parables, how can 1 Satan, *in such circumstances as these*, so far forget his malice and cunning, as to cast out Satan? M. Every <sup>b</sup> kingdom divided against itself, *we all know*, is, *if not soon*, yet certainly brought to desolation: And, *for like reasons*, every smaller city or house divided against itself, shall not long stand. M. And, if Satan rise up against himself to combat, M. still more, if Satan do his utmost to cast out 2 Satan from either human bodies, or human souls, he is obviously divided against himself. L. But, if Satan 3 be thus divided against himself, how shall his kingdom, for any time, stand? M. He cannot possibly stand, but hath an end; and this I say unto you L. because ye say, that I cast out devils by Beelzebub their chief. And, *if so it were to be yet supposed*, that I by Beelzebub cast out his own inferior class of devils; by whom then, let me ask, do your 4 foes in this same country, and worshipping the same one living and true God, pretend to cast them out? Do we not both act under a like name 5? Therefore <sup>c</sup> shall they be at last your condemning judges of a most partial and unequal combat. M. But, if you allow that I by the finger 6 of God cast out devils;

1 The adversary; M. viii. 33.; comp. Num. xxii. 22.

2 Put for evil spirits, as man for mankind, or human nature; comp. L. xi. 18.

3 The argument is easy, clear, and irrefragable. The system and inclination of Satan is the very reverse of Christ's, as is also that of all their adherents.

4 Comp. Acts. xix. 14. &c. This many Jews pretended to; M. ix. 38.; L. ix. 49.

5 It was malicious and partial to judge so differently in cases so similar. Think of M. xiv. 42. 43. Either deny that Almighty God ever did such works by them, or allow these of mine to be also his.

6 Spirit, or power; L. i. 35.; xi. 20.; Ex. viii. 9.

vils; then, agreeable to my assertion, the 7 predicted kingdom of God by his holy prophets L. no doubt is <sup>d</sup> come unto you.

SECT 144. M. Or else, *the contrary being still maintained, I would ask again, how can one break and enter into a strong man's* 1 *houe, and attempt when he is present to spoil him of his goods; except he first lay hold of and bind the strong man fast? And then* <sup>a</sup> *he will have it quite in his power to spoil his house* 2 *of whatever he chooses.* L. When a strong man completely armed, keepeth his 3 *palace; all his goods are preserved in profound peace. But, when a stronger than he shall either suddenly or forcibly come upon him, and overcome him, he taketh from him all his armour wherein he trusted to fight and conquer; and, without let or molestation, divideth his spoils among those who assist him.* M. He <sup>b</sup> *that is not cordially with me in asserting and maintaining the great interests of truth, piety, and virtue, is, upon this ground simply against me; and, for the same reason, he that gathereth not the flock in with me, when they are much frightened and dispersed, scattereth* <sup>c</sup> *them* 4 *abroad, in effect, more than ever.*

SECT. 145. M. xii. 31. &c.; M. iii. 28. &c.; L. xii. 8. &c.

M. Wherefore, *these things considered, I now say unto* <sup>a</sup> *you, after the most solemn and explicit manner, that M. all sins repented of and forsaken shall be forgiven unto the sons of men, and even all other blasphemies wherewithsoever they shall blaspheme; M. but the blasphemy against undoubted operations of the Holy Ghost now and*

7 *Comp. Dan. ii. 4.; vii. 14. Would the Father of the universe permit an impostor to do such various, amazing, and beneficent miracles in his name? comp. Deut. xiii. 2.; J. v. 36.; x. 38.; i J. v. 8.*

1 *Palace, or tower; comp. M. xxvi. 58.*

2 *Such disproof of their malice was unanswerable. Whether the Jewish notions of a political order among devils was right or wrong is not disputed here, nor was this a time for it.*

3 *Hall, or castle, from attack.*

4 *He leaves them to all hazards. This rivets the whole argument, and renders it insuperable. The expressions appear to have been proverbial; and, therefore, capable not only of different, but contrary applications.*

and in time coming, shall <sup>b</sup> not be forgiven. And whosoever speaketh a *reproachful* word against the Son of Man, or his doctrine, from *haste of judgment* <sup>c</sup>, it <sup>1</sup> shall be forgiven him; but whosoever *obstinately* speaketh against the *gifts* of the Holy Ghost <sup>d</sup>, it shall not be forgiven him, neither in this <sup>2</sup> world, neither in the world to come <sup>3</sup>; M. but is in danger of *irremediable* <sup>4</sup> eternal damnation. And thus spake he *in great compassion*, because they said, *from envy and hatred*, he hath an unclean spirit.

SECT. 146. M. xii. 33. &c.; L. vi. 45.

M. Either <sup>1</sup>, then, make the tree good, and his fruit of course will be good; or else make and allow the tree to be corrupt, and his fruit, in like manner, will be corrupt <sup>2</sup>: For the good or bad nature of the <sup>a</sup> tree is known infallibly by that of his fruit. *Yourselfes* <sup>b</sup>, O generation of *poisonous vipers*, are a proof of this; for how

<sup>1</sup> Or, may be forgiven him. Such as happened to Peter from fear and sudden surprisè; comp. J. viii. 48.; M. xxvii. 39. 63.; M. xv. 29.; L. xxii. 65. Then Christ appeared in low outward form, but in the effusion of the Holy Ghost he was glorified.

<sup>2</sup> Or age.

<sup>3</sup> Comp. Acts ii. 1 &c.; L. xii. 10. &c.; Acts iii. 17. 19.; xiii. 32. 39. 46; J. vii. 39.; Rom. i. 4.; J. xvi. 9. 10. Men were to expect no farther evidence; Acts ii. 16. &c.; xxviii. 28; Rom. xi. 8. &c.; Heb. xi. 2. &c. Even that in Lev. xxiv. 16. Not so horrible. No moral means can benefit such.

<sup>4</sup> See L. xii. 5.; M. x. 28.

<sup>1</sup> Some judge of my internal qualities and dispositions from the holy nature of my doctrine, and constant tenor of my actions: Or else, make it out to your minds clearly that the *tree is corrupt*, &c. Others, if ye would be accounted *good trees*, make, in your habitual conduct, the love of God and mankind visible. But, continuing such as you are, all true judges must declare you *corrupt*. By this close manner of reasoning, the blaspheming Jews would be under a necessity to affirm that all his beneficent works, all his wise and pious moral exhortations, instructions and motives, proceeded not from God but from the evil one. How striking is the defence! How irresistible the arguments! How easily apprehended by honest, simple, unprejudiced minds! If ever truth shone out in full splendor, says one, it is here.

<sup>2</sup> Proverbial; comp. M. vii. 15. &c.

how can ye, being filled with evil <sup>3</sup> of hatred, envy, and mischievous arrogance, speak good things <sup>4</sup> in common? L. A good man, out of the abundant good <sup>5</sup> treasure of his heart, freely bringeth forth <sup>6</sup> into visible action, and into prevailing verbal intercourse, M. good things; and an evil man, out of the evil treasure of his heart, no less easily and habitually both bringeth forth by word and deed that which is evil. For it is a maxim indisputable, that, out of the overflowing abundance of the heart, the mouth speaketh. But, I say unto you, that, lightly as some may think of their predominant discourse, for every <sup>6</sup> idle, false, and malicious word men <sup>4</sup> shall speak <sup>6</sup>, they shall give a strict and impartial <sup>7</sup> account thereof in the day of final judgment. For, on the one hand, by the tenor of thy <sup>f</sup> words, even were actions to be wanting, if found true and right before God, thou shalt be justified; and, on the other, by the like tenor of thy words, when found to be wrong, thou shalt be <sup>8</sup> condemned.

## C H A P. XVII.

SECT. 147. *The Scribes and Pharisees require a Sign from Christ; M. xii. 38. &c.; L. xi. 16. &c.*

M. **T**HEN certain L. others M. of the Scribes and Pharisees, who, after all were dissatisfied with these miracles which they had hitherto seen or heard of, L. <sup>1</sup> now tempting him, sought <sup>X</sup> of

<sup>3</sup> Infirmities are not here spoken of, but gross Pharisaic enormities.

<sup>4</sup> In a moral sense they could not prevailingly, as in Jer. xiii. 23.

<sup>5</sup> All is treasure above what is necessary.

<sup>6</sup> Not inadvertent escapes, but false, vain, scandalous, unedifying; as in Ex. xx. 7.; Deut. v. 11. compared with Lev. xix. 12.; Eph. v. 6. Gr. without work, reality, or truth.

<sup>7</sup> Comp. Rom. xiv. 12. Alluding to the way of reckoning with stewards; see Ezek. xviii. 22.; xxxiii. 16.

<sup>8</sup> Proverbial, from sentences in courts, given according to confession. A maxim, or rule of judgement, every way equitable.

<sup>1</sup> Or trying him.

of him a *more*<sup>2</sup> *astonishing one still* from 2 heaven; M. saying, Master 3, we would see a *remarkable authoritative sign of this sort* from thee *to acquiesce in.*

SECT. 148. L. And, when the *multitude of people* were gathered thick together, *in hope of seeing some new, grand, and peculiar miracle*, M. answered he, and said to them *boldly*, L. this is an evil M. and 1 *adulterous generation, compared with those venerable and worthy 2 progenitors whom they so much boast of and trust in, which seeketh after a farther*<sup>2</sup> *sign; and there shall be no sign, different from these which have been wrought, given to it for conviction, but one like the sign of the prophet*<sup>b</sup> *Jonas; and that resemblance truly shall sum up their guilt and misery together.* For, as Jonas was three days and three nights in the whale's belly 3, *buried alive; so shall the Son of Man be three*<sup>4</sup> *days and three nights, after suffering death, in the*<sup>5</sup> *heart of the earth.* L. As Jonas, *when delivered, was a completing sign unto the Ninevites; so*

2 Miracles upon earth they reckoned inferior, and supposed human power, in some cases, equal to; comp. M. viii. 11.; 1 K. xviii. 38. Or did treat them as Satanish, magical; comp. J. vi. 30.; Ex. ix. 22.; Josh. x. 12.; If. vii. 11.; xxxviii. 8.

3 Immodest request; see J. vi. 30. &c. As to force consent, like what happened at the giving of the law. A positive refusal they were determined to look upon and publish as the sign of his being a false prophet. They would be awed, not won; or they would have the sign of a triumphant temporal Messiah, which was still uppermost with them, to find, if possible, an occasion of calumniating, and not from love of truth.

1 A spurious race, degenerated from their ancestors; comp. If. lvii. 3. &c.; Pf. cxliv. 7. &c.; J. viii. 39. &c.

2 Viz. Abraham, Isaac, and Jacob.

3 See Jon. i. 17.; iii. 5. Or large fish.

4 Civil, but not entire ones, being part of Friday, the whole of Saturday, and part of our Lord's day; comp. Lev. xxiii. 27. 33. &c.; M. 27. 46.; Gen. vii. 4. 10.; Ex. xxiv. 18.; xxxiv. 28.; Deut. v. 9. &c. Computed from sun-set. It is evident, says a late writer, from this and other places, that our Lord often spake in such a manner as that he could not have meant to be perfectly understood at the time, but only afterwards, either when the minds of his disciples should be more enlightened, or when the events that he foretold should come to pass.

5 Or within it, as in Ezek. xxviii. 2. compared with Jon. ii. 4.; Acts. ii. 25. 26.

so shall the Son of Man 6, by his resurrection from the dead, be to the people of this generation.

SECT. 149. Whence it must follow, that the men of Nineveh, who had no such advantages either to believe or repent, shall rise up in final judgment as witnesses with this generation, and, by their example, in effect, shall so plead against as to condemn it; because they ingenuously repented at the preaching of Jonas, who till then had been an entire stranger to them; and behold a greater <sup>a</sup> in person and qualities by much for edifying and reforming mankind is now here; whom you not only neglect and disbelieve, but blaspheme.

SECT. 150. M. In like manner, the queen of the 1 far south shall rise up a witness, in the great day of judgment with the people of this generation, and, by her most exemplary desire of knowledge, shall condemn it; for she, though a Heathen, and of such eminent rank, came in person from one of the uttermost parts of the known earth, to hear and improve by the wisdom of King Solomon in things of this world; and behold a much <sup>a</sup> greater than Solomon himself for the highest of all wisdom <sup>2</sup> is come here, to declare it both publicly and often.

SECT. 151. According to the general sense of your nation and age, when the unclean spirit is once gone out of a man 1, by sovereign command, he walketh sullen and discontented through dry, waste, and uninhabited places, seeking to rest in some other human being; L. and, finding none amidst such deserts whom he may annoy, he saith to himself, M. I will return to my late and long frequented house, from whence I came <sup>2</sup> so reluctantly; and, when he

6 This was attended with the appearance of a descending angel.

1 Thus they did in civil courts; m. xiv. 57.; M. xxv. 31. &c. Dan. vii. 9. &c.

1 1 K. x. 1.; 2 Chr ix. 1.; Is. xliii. 3.

2 Not the wisdom of nature, politics, and rules for time only, but of the necessary means for eternal life. It was expedient to intimate modestly by such phrases, the same thing with Messiah.

1 Or some gracious heavenly power. Certain parts of the figure are ornamental, and the whole is adapted to the philosophy and popular sentiments of the times. The moral is clear, and may be of service to every age.

2 Or was forcibly ejected.

he is come, he <sup>a</sup> findeth it *not only empty of any better guest*, but swept and <sup>3</sup> garnished *more than ever for his cruel purpose*. Then, *under all advantages from a secure and careless state of him who was made free*, goeth he on *with his design*; and taketh with himself <sup>4</sup> seven other *dark malicious spirits more wicked than himself*; and, *by a just judgment of God*, they *easily enter in*, and dwell there, *unmolested through their joint and hideous strength*; and thus the last state of that *most wretchedly culpable man* is worse than <sup>b</sup> the first. Even <sup>5</sup> so shall it be also to this *perverse and justly devoted generation*.

SECT. 152. *How much it profiteth to obey the evangelical Doctrine of Christ*; L. xi. 27. &c.

L. And it came to pass, as he spake these things, *in defence of his miracle, and by way of seasonable warning*, a certain *pious woman of the company, unawed, and overcome with delight*, lift up her voice, and *affectionately* said unto him *from amidst the crowd* <sup>1</sup>, *blest in honour truly is the* <sup>2</sup> *womb of her that bare thee, and the paps which thou hast suck'd*. But he *modestly* <sup>3</sup> said, *in addition thereto, yea, rather* <sup>a</sup> *blest are they that hear the word of God which I preach, and* <sup>4</sup> *keep it in their hearts with true faith and love to direct their practice*.

SECT

<sup>3</sup> Or ornamented, adorned. No emblem could have been more proper.

<sup>4</sup> This number, among the Jews, did signify what was full or perfect, and not any thing definite; comp. 1 Sam. ii. 5.; Is. iv. i.; Rev. i. 4.

<sup>5</sup> The Jews, by their seventy years captivity in Babylon, had been cured of their propension to idolatry, and now, by their other shocking crimes, are in danger of total impenitence; comp. 2 Pet. ii. 20.; Eph. ii. 21. 22.; 1 Pet. ii. 1. &c.

<sup>1</sup> Or happy; comp. Pr. xxxi. 28.; L. i. 42.

<sup>2</sup> A common Hebrew phrase for a mother, being both peculiar to one; see L. xxiii. 29. Beautiful contrast to the slandering Jews.

<sup>3</sup> Comp. L. x. 20. Not denying, but perfecting what the woman had said.

<sup>4</sup> Comp. M. xix. 20.; M. x. 20.; L. xviii. 21.; Act. vii. 53.; Rom. ii. 26.; Gal. vi. 13.

SECT. 153. M. xii. 46. &c.; M. iii. 31. &c.; L. viii. 19. &c.

M. While he yet talked to the *surrounding* people upon *subjects so various and deeply interesting*, L. came to him his mother and his 1 brethren, and could not come at him for the press; M. and, standing without, M. 2 desiring *much* to speak with him, in 3 reference to the *Pharisaic evil designs*, M. <sup>a</sup> sent unto him, calling him; and the multitude sat *thick* about him. M. Then one of the *bearers who was nigh* said unto him, behold thy mother and thy brethren stand at *some distance* without, L. desiring to see and *speak with thee*. M. But he, for *encouragement to so serious an audience*, answered, and said unto him that told him, *so as to be heard by the rest*, who, *do you think*, is my mother? And who are my brethren *that I regard* <sup>b</sup> in comparison of the work assigned me? M. And he looked round about, M. and *affectionately* stretched forth his hands M. on them which sat about him, M. as his *earnest* disciples, and said, behold *they whom I delight in like my mother and my brethren*. <sup>c</sup> For whosoever *now, and in all time coming*, shall *so hearken to divine truth as to M.* do the will of God, M. my Father which is in heaven, the same is *to me for my brother, and sister, and mother, all in one*. L. My mother and my brethren *truly* are those which hear the word of God and do it.

SECT. 154. *The Parable of the Sower*; M. xiii. 1. &c.; M. iv. 1. &c.; L. viii. 4. &c.

M. The same day went Jesus out of the 1 *crowded* house, and sat *in common teaching posture* by the sea side of *Galilee*; M. and

1 Or his mother's sister's children, sometimes so styled among the Jews; comp. M. xiii. 35.; xxvii. 56.; M. xv. 40.; Gen. xiii. 8. 11.; xxix. 15. Or they might be children of Joseph by a former wife; see for relations in general; Gen. xiv. 14.; 2 K. xxiv. 17.

2 Though much affected with her son's long absence, danger, fatigue, and bodily wants, she is humble and modest enough not to interrupt him.

3 Comp. M. xii. 14.; M. iii. 31. &c.

1 See M. xii. 46.

and he began again <sup>a</sup> to teach. L. And, when much *common* 2 people, *in the zeal of their souls to learn*<sup>b</sup>, were gathered together *on the beach*, and were come to him out of every city, M. he went into a 3 ship M. in the sea of *Tiberias to be better seen and heard*, and sat, *as we have said*: M. And the whole multitude of *his audience stood, with eager attention*, on the shore. M. And he taught them many things *relative to the nature, state, and effects of his gospel*, by <sup>c</sup> parables 4. M. Saying in particular M. unto them in his doctrine, L. by a *pleasant and useful parable*; M. hearken *with special regard*; M. behold, *at spring season*, a 5 sower went forth L. to sow <sup>d</sup> his seed *in the ground*; and, as he sowed, some grains fell by the *hard beaten way-side*, and, *being uncovered*, it was *in part* trodden down, M. and the <sup>e</sup> fowls of the air *presently came*, and devoured it up. And some fell on the stony ground, where, *above the rock*, it had not much earth *to penetrate*; and immediately it sprung up *fast and small*, because it had no depth of earth *to nourish in proportion*; but, when the sun was *well up* 6, *and the power of his heat considerable*, it was *first scorched*, and then L. it withered *entirely away*<sup>f</sup>, because M. it had

2 Comp. 1 Cor. i. 26. &c. ; M. xi. 25.

3 Or boat.

4 Figures, emblems, or similitudes; the Jews, as yet, being unable to bear any thing clearer; and most of them indeed not worthy of direct truth. Here is no vain declamation. They afford at first only glimmerings of a supernatural light. It requires an attentive and strong sight to be illuminated by them.

5 Our Lord's discourse is often suggested by accidental objects, and arises in the most easy and natural manner from present or recent occasions and circumstances. This doth furnish a presumption, that they were not artfully and cautiously invented by the Evangelists, but are always the substance of what he said, and very often his expressions. His excellent lessons were likely to be better retained this way; as every object and event alluded to served for a monitor and remembrancer. By this manner too, a proud display of knowledge and wisdom was best avoided. If the facts were real, the narration becomes example; if impossible, it becomes false, rather indeed less suitable to the dignity of a divine instructor; comp. Jud. ix. 8. &c.; 2 K. xiv. 9. &c.; Ezek. xvii. 3. &c. Both used by the old prophets, and proper evidence to the Jews of their chief. To the bulk of the eastern nations, a train of reasoning would have appeared cold and lifeless. Lessons when indirect are least offensive.

To the present parable a hint probably was given from a sower in view. It holds out the different dispositions of the soul.

6 Comp. M. xiii. 21. ; Rev. xvi. 8.

had no *sufficient strength of root*, nor L. *quantity of good moisture*. And some fell into *rich fertile* <sup>2</sup> *soil among thorns*, and soon M. the thorns <sup>h</sup> sprung up *both wide and tall*, and, *in time*, choked M. it altogether; and it yielded no fruit *from under them*, for *lack of air and moisture*. And other fell on good <sup>i</sup>, *well manured*, and *cultivated ground*; and sprang up, and bare fruit M. that increased and brought forth *to perfection* <sup>k</sup>; some an <sup>7</sup> hundred fold, some sixty-fold, some thirty-fold. L. And, when he had said these things, he cried, *with a louder voice than before*, M. who hath ears <sup>8</sup> to hear *these important truths*, let him hear <sup>1</sup> *with suitable attention and seriousness what is designed by them*.

SECT. 155. *The Parable of the Tares*; M. xiii.

24. &c.

M. Another <sup>1</sup> parable put he forth unto them *who stood round him*, intimating the variety of characters which should live under a *gospel profession*, saying, the <sup>2</sup> kingdom of God is *also fitly likened unto what did happen* a man which sowed *only good seed* in his field; but, *one night*, while the men <sup>3</sup> of his <sup>a</sup> house slept, his *malicious enemy* came, and sowed *on the same ground a quantity of hurtful* <sup>4</sup> tares. But *afterwards*, when the blade was *well sprung up*, and brought forth *every good sign of fruit*; then appeared the *growth of tares* also. So the servants of the <sup>5</sup> householder came *in a surprise*, and said unto him, Sir, didst not thou sow *good clean seed of wheat* in thy field <sup>6</sup>? From whence then hath it *such a mixture of noxious tares*? He said unto them, an *implacable enemy* <sup>b</sup> hath done *me this mischief*. The servants said unto

<sup>7</sup> Comp. Gen. xxvi. 12.

<sup>8</sup> Capable and desirous of being instructed. Such will comprehend my doctrine. To the attentive lover of truth, and to their capacities, Christ ever accommodated himself; see M. xi. 15.

<sup>1</sup> Similitude or comparison; see Job xxvii. 1.; Ps. xlix. 4. 5.; lxxviii. 2.; Pr. i. 1.; Is. xiv. 4.

<sup>2</sup> Or gospel.

<sup>3</sup> Perhaps his servants.

<sup>4</sup> Or rather darnel; a weed resembling wheat at its first appearance; and oftener found among this than any other kind of grain.

<sup>5</sup> That is Christ; see M. x. 25.; xiii. 37. &c.

<sup>6</sup> This circumstance in the parable is merely ornamental.

unto him, wilt thou then that we go *instantly*, and do *what we can* to gather them up, by *grubbing or pulling*? But he said <sup>c</sup>, Nay; for *this would be most hazardous* 7, lest, while ye attempt to gather up the *resembling tares*, ye root up *unawares also some of the wheat which now grows and mingles close with them*. Let both rather grow together <sup>d</sup> until the harvest; and, in the time of harvest, I will say to the reapers, gather ye together first the tares for *fuel*, and bind them in bundles, to burn them; but gather *afterwards the useful wheat* unto my barn.

SECT. 156. *The Parables of the Mustard-seed and Leaven*; M. xiii. 31. &c.; M. iv. 26. &c.; L. xiii. 18. &c.

M. And he said, to evince the certain and gradual efficacy of the gospel, so is the kingdom of God, as if a man should cast <sup>a</sup> his seed into the ground, and should sleep, and <sup>3</sup> rise by turns night and day, without any sollicitude about his success, and the seed should spring, and gradually grow up <sup>b</sup> he knoweth not at any given moment of time how: For the earth, unaided by visible human influence, bringeth forth fruit of herself; first the green blade, then the shaped ear, after that the full hard <sup>4</sup> corn in the ear. But, when the fruit is so brought forth to a ripe state, immediately he, by proper hands <sup>c</sup>, putteth in the sickle, because that harvest time is then come.

SECT. 157. M. Another parable, to show how quick and powerful the progress of the gospel would be from small beginnings, put

7 Lest good men, whose interests were interwoven with them, should partake of their sufferings; and lest the principle, supposed to justify the extermination of such, should sometimes involve the good. Finally, lest the interests of the gospel itself should be impaired, when its professors, like wild beasts, worried and devoured each other; Dr Newcome.

1 Or gospel.

2 Representing Christ by his person and apostles; like M. xiii. 37. &c.

3 Or awake.

4 Or grain of any kind.

put he forth unto them, saying, M. whereunto shall we yet again liken the kingdom of God? <sup>a</sup> Or with what *new* <sup>1</sup> comparison shall we compare it? L. *In its progress* it is like a grain of mustard-feed, M. which a man took and sowed in his field, <sup>b</sup> M. which, when it is sown in the earth, M. is indeed *among* the <sup>2</sup> least of all feeds M. that be *cast* in the earth, *for human use*; but when it is sown *some time*, it groweth up *gradually without much observation*; M. and, when it is *fully* grown, it is *one of* the greatest among herbs; M. it *even* shooteth out *upon every side of the principal stem*, great branches, M. and becometh, *in height and breadth*, a kind of <sup>3</sup> tree <sup>c</sup>; so that the birds of the air, *by day*, come and lodge <sup>d</sup> in the <sup>4</sup> numerous branches thereof.

SECT. 158. M. Another parable, *yet more strongly expressive of the gospel progress*, spake he unto them, L. and again said, whereunto shall I liken the kingdom of God? M. It is like unto leaven, which a <sup>1</sup> woman took and <sup>2</sup> hid out of sight in <sup>3</sup> three measures of meal, till the whole was leavened <sup>a</sup> by the <sup>b</sup> strength <sup>c</sup> of fermentation.

SECT. 159. These things spake Jesus unto the multitudes in <sup>1</sup> parables, M. and, *they being yet weak of mind, and some of them*  
Y
*malicious*

<sup>1</sup> Comp. If. xl. 18. Very proper to secure the attention of his hearers, by seeming for a time to stand in doubt.

<sup>2</sup> There are in nature much smaller. The phrase seems to have been proverbial; comp. M. xvii. 20.

<sup>3</sup> Botanists sometimes style the larger plants trees. Fit allusion to Dan. iv. 10. &c. In warm climates, the mustard-tree is peculiarly luxuriant. The end and proof of the matter would make this parable well understood. Read and be astonished at the accounts given by St Luke, in the book of the Acts; and by St Paul in his epistles. In time, the Roman empire itself became Christian; and the provinces and isles which they knew not. For a long while, the church was chiefly nourished by the blood of believers.

<sup>4</sup> They find shelter, and pass their time there.

<sup>1</sup> Whose proper work it is; comp. Gen. xviii.; Jud. vi. 19.; <sup>1</sup> Sam. i. 24.

<sup>2</sup> Or mixed; comp. Rev. xi. 15.; If. lx. 8.

<sup>3</sup> Making an Ephah. Near a peck and a half each.

<sup>1</sup> Founded sometimes upon what was true and probable, at other times quite fictitious. Some must either be talked to with reserve,

*malicious* <sup>a</sup>, with many such parables, relating to his kingdom as *Messiah*, spake he the word unto them, as they were able to bear it *with advantage*. But without a parable spake he not *usually* unto them *concerning his own high mission and purposes*; that thus it might be *largely fulfilled in him* which was spoken of *old* by the prophet *2 Asaph*, saying <sup>b</sup>, I will open my mouth in parables, I will utter things which have been kept secret from the <sup>3</sup> foundation of the world. M. And when they were alone, he expounded <sup>d</sup> all things *clearly* to his disciples.

## C H A P. XVIII.

SECT. 160. *Why Christ spake to the Multitudes in Parables*; M. xiii. 9. &c. ; 36. &c. ; M. iv. 10. &c. ; L. viii 9. &c.

M. **T**HEN Jesus sent the multitudes away and went into the house.

SECT. 161. M. And when he was alone, *in a retired place*, they that were *left* about him with the twelve, L. *his closest disciples*, asked him, saying, what might this parable *of the sower* <sup>a</sup> be meant to signify? M. Why speakest thou *thus* to *poor illiterate people*

serve, or not at all. Parabolical teaching should, therefore, please those of good taste. They are often marks of compassion, as truth is never more injured than by discovering too much at once. The parables of Jesus are most agreeably various. Attention to one object tires. Astonishment itself is not of long continuance. Human fancy is of easiest access for insinuating truth, and yet it is both culpable and hazardous to address this chiefly.

<sup>2</sup> See Pf. lxxviii. 2. And for the reasons, M. iv. 24. 25. 33.; M. xiii. 13 14.; comp. M. ii. 17. 18. What most properly belonged to law, motive, promise, or threatening, he taught in the plainest manner; comp. M. chapters v. vi. vii. Parabolical teaching is common among the Jews themselves, who object this most.

<sup>3</sup> Alluding to building, as in Eph. i. 4.; Heb. ix. 26.; Pet. i. 20. Or, from the beginning; see Rom. xvi. 25.; Col. i. 26. All former dispensations had a chief eye to the gospel.

people in parables? He answered and said unto them, because it is given unto you, *through divine goodness* <sup>b</sup>, who receive *1 truth with affection*, to know and understand the present mysteries of the kingdom of heaven; but to them *L. others*, that are *yet strongly prepossessed, like strangers and aliens* <sup>2</sup> without, <sup>c</sup> *M. it is not so given*. For, according to a well known maxim, whosoever improves what he hath in truth, to him shall new and greater talents be given, and he shall have more in abundance; but whosoever hath not, by an ungrateful and disingenuous neglect, shall be taken away even that which he hath in appearance only. Therefore, with great justice, speak I unto most of them *M. in all things of an offensive nature to their carelessness and passion*, *M. in obscure parables*, <sup>d</sup> because they <sup>3</sup>, seeing my numerous and beneficent miracles, see them not with suitable conviction; and <sup>4</sup> hearing what is most plain and necessary, hear not for spiritual benefit; neither do they even wish <sup>e</sup> to understand, *M. lest*, at any time, they should be converted to the belief of the truth, and all their former sins should be forgiven them. *M. And thus in them is fulfilled to a mournful extent*, the <sup>5</sup> prophecies of Esaias, which saith, by hearing ye <sup>6</sup> shall still go on to hear, and shall not understand; and seeing, ye shall still go on to see, and shall not perceive. For this people's heart for discerning, is waxed <sup>7</sup> gross <sup>f</sup>, through obstinate prejudice and

<sup>1</sup> Christ's parables contain an abridged account of his whole admirable divine dispensation, and the success of it; to which last obscurity of style was proper. Matters of great weight, and fit only for the candid, should not be thrown away upon hearers of all sorts. A mysterious manner of expressing things at first begets veneration, and provokes appetite. It is the pleasure of novelty with most people which makes things to be valued.

<sup>2</sup> Comp. 1 Cor. v. 12. 13.; Col. iv. 5.; 1 Th. iv. 12.; Insult not such. It is mercy that makes thee differ.

<sup>3</sup> Comp. M. xxv. 14.; J. xv. 2.; Rev. xxii. 11.; M. vii. 6. Not only what is supernatural, but common human prudence shall be taken from them. Thus it happened with the Jews, and did issue in their entire overthrow.

<sup>4</sup> Or, according to some, *bearing hear ye not, neither do ye understand?* They overlook what they see, and are inattentive to what they hear; comp. Gen. ii. 17.; Jer. iv. 10.; Zech. vi. 15.

<sup>5</sup> Ch. vi. 9. compared. with Acts xxviii. 25.; and both cited by way of accommodation only; so J. xii. 40.

<sup>6</sup> Or will hear.

<sup>7</sup> Fat, dull, not easily moved; see Deut. xxxii. 15. By this time our blessed Lord had preached long to the Jews. Or stiff, He

*and maliciousness*, and their ears are dull of hearing, and their eyes they have closed, lest, at any time, they should see with their eyes, and hear with their ears; and should understand with their heart, and should be converted, and I should heal them <sup>8</sup> *by forgiveness*. But blessed indeed are your *spiritual* eyes, for they see to advantage what is now done; and your ears, for they also hear with like advantage. For verily I say unto you, <sup>9</sup> that many *holy* prophets, and *most singularly* righteous men of former times, have earnestly desired <sup>8</sup> to see those things *relative to the Messiah's kingdom*, which ye now see, and have not seen them; and to hear those things which ye now hear, and have not fully heard them.

SECT. 162. *The Parable of the Sower explained;*  
M. xiii. 18. &c.; M. iv. 13. &c.; L. viii. 11. &c.

M. And he said unto them, know ye not *the spiritual sense* of this <sup>1</sup> plain and useful parable? And <sup>2</sup> how then will ye know all more difficult parables? M. Hear ye, therefore, *first*, the parable of the sower <sup>b</sup> interpreted. L. Now the *spiritual sense* of the parable is this: The seed is *an emblem* of the precious word of God. M. The sower, *by his appointment*, soweth the pure gospel word. L. Those represented by the common and hard beaten way-side, M. whereon the word is sown, are they that hear M. the word of the kingdom, and, *from want of attention*, <sup>c</sup> understand it

He shewed all possible condescension to those who came to him with a good purpose of heart, but he very justly and prudently behaved in a different manner to the captious and worldly minded, or to persons under the influence of any bad disposition. It was a notion among the ancients that a great quantity of fat about the heart stupified both the intellectual and sensitive powers; comp. Deut. xxxi. 20.; Ps. cxix. 70.; Is. vi. 10.

<sup>8</sup> See M. iv. 12. Though not purposely, it was the undoubted consequence of their criminal inattention. See Ex. ix. 34.; J. xii. 40. Some of the Jews here complained of did afterwards relent; Acts ii. 41. &c.

<sup>9</sup> Comp. Is. lxiv. 4.; 1 Pet. i. 10. &c. Even prophets, before the gospel times, did but conjecture.

<sup>1</sup> Referring it may be to Jer. iv. 3.; Hof. x. 12.

<sup>2</sup> Or gospel.

it not; M. but when they have heard, 3 Satan cometh immediately and taketh away the word that was sown in 4 their hearts, L. lest they should believe and be saved. M. And these are, *in a plain literal sense*, they which are represented as sown on hard stony <sup>d</sup> ground under a shallow bed of earth, who, when they have heard the agreeable word, immediately, *without being at due pains to foresee, in order to combat oppositions*, receive it with gladness, and yet have no root of 5 *calm deliberate purpose* in themselves, and so endure but for a short time; which, M. for a while did both L. believe and promise well, and in the time of sudden and strong 6 temptation, M. when affliction in particular, or persecution *unthought of and unprepared for*, ariseth, for the word's sake, immediately they are 7 offended, L. and fall away. M. These also, M. which, *in the above metaphorical language*, are said to have been sown among thorns, are such as, *in a plain and literal sense*, hear the word, and admit it into their minds, M. and the cares 8 of what belongs to this world, and the 9 deceitfulness of riches, L. and the concomitant pleasures of this life, M. and the alluring lusts of other things besides, which have a specious outward appearance, entering *subtly* in, choke all beneficial growth of the word, and it becometh, *even after certain good progress*, unfruitful 10 as to any thing perfect. L. And they which, *in the parable*, are said to be sown on good ground are they which plainly and literally in an honest and good heart, having heard attentively the word, M. receive it with faith and love, L. keep it close in their memories and minds; M. and, after all this faithful preparation, understand

3 The wicked one; a Jewish name for every kind of adversary, or temptation.

4 Or minds.

5 Comp. L. xiv. 28.; Col. ii. 5.; Eph. iii. 18.

6 Or trial; comp. Jam. i. 2. &c.

7 Rather cause them fall into a snare. Strike as against a stumbling-block. Are temporary converts, or make profession of the truth for a time only. Are ensnared into a sin.

8 Many good writers compare the cares of life to thorns. Consider well; 1 Jo. ii. 15. 16. 17.; M. iv. 19.

9 A Hebraism, for deceitful riches; comp. M. vi. 19.; xix. 23.; 1 Tim. vi. 17.; 2 Tim. iv. 10. Expressive also of the various artifices by which people, in the pursuit of riches, excuse themselves from day to day in putting off religious cares; and the confounding disappointment which often mingles itself with their labours, and even with their successes; comp. Prov. xi. 28.; L. xviii. 24.; 2 Tim. ii. 4.

10 See L. viii. 14.

stand 11 it, L. and bring <sup>f</sup> forth *spiritual* fruit with 12 patience and constancy to the end, M. some an hundred fold, some sixty, some thirty.

SECT. 163. M. And he said unto them, *whose ministry and zeal for virtue be designed should be most extensive*, is a candle brought to be put under a *smothering bushel-measure*, or bed of a like kind? and not <sup>a</sup> rather to be set on a 2 candlestick, L. that they which enter in may see the light? M. For there is nothing now hid by me <sup>3</sup> that shall not *afterwards* be manifested; neither was any thing *hitherto* kept secret by *parable*, and with a view to remain so, <sup>b</sup> but that, by my preaching and yours, L. it <sup>4</sup> shall be known, and come <sup>5</sup> abroad in time to all the world. M. <sup>c</sup> If any man have ears to hear let him hear.

SECT. 164. M. And he said unto them, L. take heed, therefore, M. what, and L. how ye 1 do now hear, *who would aim at perfection*. M. With what measure 2 of attention ye mete, it shall be measured to you in knowledge; and to you that hear profitably, it shall be farther given, for he that hath <sup>3</sup> by a right use of his religious privileges, to him <sup>a</sup> it shall be given; and he that hath not, *save in appearance only*, even that which he hath, or L. seemeth <sup>4</sup> to have, shall be <sup>b</sup> taken from him.

SECT.

11 Comp. J. iii. 21.; vii. 17.; x. 27.; viii. 47.; 1 Jo. iv. 9.; v. 1.

12 Or long suffering.

1 Or torch.

2 Or stand.

3 Explaining still more clearly what went before.

4 Or may. A Hebrew copious manner, like m. iii. 30.

5 See M. xiii. 12.

1 Let it be deep hid in your heart; and hereafter see that ye teach the true doctrine, and nothing else.

2 The same in sense with what follows; *for he that hath, &c.*

3 See M. xiii. 12.; J. xv. 2.

4 Sometimes also this phrase is used for real having; see M. xiii. 12.; 1 Cor. x. 12.; xiv. 37. Hence cometh blindness and hardness of heart.

SECT. 165. *The Parable of the Tares explained ; M. xiii. 36. &c.*

M. And his disciples came unto him, saying, declare <sup>a</sup> unto us *what is to be understood by the parable of the tares of the field, as thou didst that of the sower.* He <sup>b</sup> answered and said unto them, *without delay, he in the parable that soweth the good seed is intended to represent the 1 Son of man ; the field, in the same similitude, is made use of to represent the <sup>c</sup> whole world ; the good seed are meant to signify the children of God, who attentively hear and obey the laws of his kingdom ; but the tares are made use of to express the <sup>d</sup> children of the 2 wicked one, who live in sin and under the masque of a vain profession ; the enemy that sowed them, 3 through their own carelessness, is the devil ; the harvest I speak of is the 4 end of the world, and the reapers are designed to signify the holy angels. As, therefore, the tares are gathered together, and burnt in the fire, so likewise shall it be in the end <sup>e</sup> of this world. The Son of Man shall then send forth his mighty host of attendant angels, and they, with prompt obedience, shall gather out of his collected kingdom upon earth all things that offend, 6 by causing others to fall, and them which do iniquity with conscience of it, and shall cast them into a furnace of unquenchable fire, there <sup>f</sup> shall be wailing from anguish, and desperate gnashing of teeth. Then, the church being thoroughly purged, shall the righteous shine forth*

*in*

1 That is, the Messiah in his present low outward estate ; M. viii. 20. Afterwards any true preacher of his gospel.

2 Satan, whom he maketh such, through their own carelessness and obstinacy ; see J. viii. 44. Whom they also follow in disposition ; and whose designs they promote by bad examples, counsels, and other incitements.

3 Taking advantage of their negligence and security, their corrupt passions within, and the examples and speeches of wicked men without.

4 Time of general judgment ; the consummation of the ages ; Heb. ix. 26.

5 Comp. 2 Th. i. 7. &c.

6 Or scandals ; tempters to sin like false teachers, &c. comp. M. xvi. 23. ; Rom. xvi. 17. ; 1 Cor. xi. 19. ; 2 Pet. ii. 2. &c. ; iii. 9. ; 2 Th. iii. 6. 11. &c.

*in glory* 7 as the <sup>s</sup> sun, in the kingdom of their Father 8. Who hath ears to hear <sup>h</sup> let him hear of both judicial retributions.

SECT. 166. *The Parable of the Treasure hid in the field; M. xiii. 44. &c.*

M. Again, the 1 kingdom of heaven is, *in respect of its value*, like unto treasure hid in a field, the which, when a man hath found out 2 *by accident, or without any intentional search*, he hideth it *with all possible care from the knowledge of every other*, and for joy <sup>a</sup> thereof, goeth and selleth all that he hath, and buyeth instantly that field, and every thing contained in it.

SECT. 167. M. Again, the kingdom of heaven is *also, on account of its precious worth, and that regard which is due to it*, like unto a merchant-man seeking *from one country to another to purchase* goodly pearls, who, when he had found one large beautiful pearl of great price, *in the market*, <sup>a</sup> he presently went 1 and sold all that he had *before* and bought it.

SECT. 168. *The Parable of the Net cast into the Sea; M. xiii. 47. &c.*

M. Again, the kingdom of heaven, *as to the progress and effects which it shall have*, is like unto a 1 net cast *from on board a vessel* into the

7 See Dan. xii. 3.; Mal. iii. 17. &c.; 1 Cor. xv. 41.; Phil. iii. 21.; 2 Th. i. 10. What a set of noble images and descriptions!

8 See M. xi. 15. Truths of greater importance could not be uttered.

1 Or gospel.

2 Comp. If. lxx. 1. &c.

1 See notes and reflections on M. xiii. 44.; comp. Job xxviii. 15. &c.; Prov. iii. 15.; viii. 15.

1 Never completely finished before the coming of our Saviour; M. v. 17.; completed since in the gospels, and in his words spoken by the apostles; Origin.

the sea, and <sup>a</sup> gathered *fish* of every kind, which, when it was *seen to be full*, they *who were in and about the boat* drew to shore, and *with leisurely caution*, sat down and gathered the good into *proper vessels*, but <sup>2</sup> cast the *small* and <sup>3</sup> bad away. So shall it be at the end of the world; the angels, by *divine order*, shall come forth, and sever the wicked *professors* from among the <sup>b</sup> just, and shall cast them into the <sup>4</sup> furnace of fire <sup>c</sup>; there shall be wailing and gnashing of teeth, *from agonies of pain, vexation, and rage.*

SECT. 169. M. Jesus, *the more effectually to fasten in their minds the truths which he had spoken*, saith unto them <sup>a</sup>, have ye now understood all these things *first parabolically uttered, and afterwards interpreted*? They say unto him, yea, Lord. Then said he unto them, *by way of special application, therefore, suitably to the whole of my late doctrine, remember and lay what follows to heart*, every apt <sup>1</sup> Scribe which is <sup>b</sup> instructed *for being serviceable unto the* <sup>2</sup> kingdom of heaven, is like unto a man that is an householder, which <sup>c</sup>, *to answer the various tastes and capacities of his guests, first lays in, and then bringeth forth, out of his well stored treasure, things of new purchase* <sup>d</sup>, and old *likewise.*

## C H A P. XIX.

SECT. 170. *Christ Preaches in the Synagogue at Nazareth*; M. xiii. 53. &c.; M. vi. 1. &c.; L. iv. 14. &c.

M. **A**ND it came to pass, when Jesus had finished *the delivery* of these parables, he departed thence, M. <sup>a</sup> and Z came

<sup>2</sup> See M. xiii. 40. notes, with ver. 42. &c.

<sup>3</sup> Corrupt, putrid; like dead fish in a net with the living.

<sup>4</sup> Short, but terrible description.

<sup>1</sup> Or teacher of religion in my kingdom, alluding to the Jewish office, as in M. xxiii. 24.; Joel. ii. 28.; Act. ii. 17.

<sup>2</sup> Or gospel.

came **1** full of the Holy Ghost into his own **2** country Galilee, and, among other places of it, **L.** to Nazareth, where he had been brought up **3** by Mary his mother and Joseph his reputed father. **M.** And his apostolical disciples follow him. **L.** And <sup>b</sup>, as his custom was, **4** among the people of Capernaum, he went into **5** the synagogue on the Sabbath-day, and stood up **6** for to read the Scriptures. And, from regard to his high reputation, there was delivered unto him, for that purpose, by the chief minister's order, the book of the prophet Isaias; and when he had **7** opened the book he found **8** in course the place where it was **9** written to this effect <sup>c</sup>; the spirit of the Lord God is upon me without measure, because he **10** hath solemnly anointed me to preach the **11** gospel, to the afflicted **12** poor, he hath sent me <sup>d</sup> to heal by necessary and suitable consolations, the **13** broken hearted under guilt and terror, to preach free deliverance to the captives of Satan by sin, and recovering of sight to the blind **14** by long and close confinement,

**1** See **L.** iv. 14.

**2** He began not with them, lest he should seem to be moved by private partial affections. This visit, even more than the former, was affectionate. Both prove that our Lord could not be deterred by fear of contempt, by ingratitude, or danger, in prosecuting his gracious designs towards his countrymen. Such attention did he shew not only to the great object of his ministry in general, but to the ties of consanguinity in particular.

**3** See **M.** ii. 23.; **L.** ii. 51.; iv. 16.

**4** From the time of his beginning to preach publicly.

**5** Or Jewish church.

**6** **Comp.** **Act.** xiii. 16.; xv. 21.

**7** Or unrolled; being, according to the ancient manner, one whole piece of parchment, or vellum, folded about a round piece of wood; a form still kept up in Jewish Synagogues.

**8** Or by an over-ruling direction of Providence.

**9** **Ch.** lxi. 1. Understood by some learned Jews of the Messiah; and to none so applicable; **comp.** **M.** xi. 5.

**10** Alludes to the manner of installing kings and priests by that ceremony; **Ex.** xxix. 7.; xxx. 30.; **1 Sam.** x. 1. &c.; xvi. 13.; **1 K.** i. 39.; **comp.** **Act.** x. 38.

**11** Or bring glad tidings.

**12** The miserable, and pressed with a sense of it; **Pf.** x. 17.; xxii. 26. lxx. Well applied to slaves.

**13** **Comp.** **If.** lviii. 6.; **Pf.** cxlvii. 3.

**14** **Comp.** **If.** xlix. 9. The Jews loved to express by various figures the same thing; see **If.** xliii. 8. It is too much the custom of the East, says one very appositely, to put out the eyes of captives and prisoners.

*finement*, to set at liberty them that are bruised *with their bellish heavy chains*, to preach, *as by the sound of a trumpet in the hearing of them all*, the <sup>e</sup> acceptable 15 jubilee year of the Lord. And he closed the book, and gave it again to the *chief ruler by his* 16 minister, and sat down 17 *in the usual posture of a public teacher*. And the eyes of them all that were *standing in the synagogue, to hear how he would explain and improve so great a subject*, were fastened <sup>f</sup> on him *close*. And he began to say unto them, *from so suitable a passage*, this day is this scripture *amply* 18 fulfilled in your ears. And, *to that purpose*, M. he taught them *more at large* <sup>g</sup> in the synagogue.

SECT. 171. L. And all, M. hearing him *speaking without premeditation, and in so clear a manner, upon such an high argument*, L. bore 1 him witness, *as a most excellent preacher*, and wondered <sup>a</sup> at the *singularly new and gracious* 2 words which, *with fluent ease*, proceeded out of his mouth. And they said, M. *in great numbers one to another*, 3 whence hath this man this *profound* <sup>b</sup> wisdom M. which is given unto him, that, *in support thereof*, even such mighty <sup>c</sup> works are wrought by his hands? Is not this the <sup>d</sup> carpenter *brought up among us to work in his father's business*? L. Is not this Joseph's son, M. the 4 carpenter? Is not his mother *that poor simple woman called Mary*? And his 5 brethren James, and Joses, and Simon, and Judas? And his 6 sisters, *of similarly low rank and fortune* <sup>d</sup>, are they not all with *and about us*? Whence then hath this man *acquired the knowledge of all these things* <sup>e</sup>

15 Or accepted. Alluding to Lev. xxv. 8. &c. Such in an especial manner was the preaching of Christ to the Jews; comp. 2 Cor. vi. 2.

16 Gr. Rower, or servant.

17 See M. v. 1.; xxiii. 24.; xxvi. 55.; J. viii. 2.

18 Comp. L. vii. 1.

1 Comp. Job xxix. 11.

2 Words sweet and persuasive. Likewise of deep spiritual knowledge.

3 It would seem, that here he had exhibited few or no public specimens of his wisdom and power before.

4 Plough-wright, says Justin Martyr, from tradition. The Jewish Canons required that all parents should teach their children some trade.

5 Or nearest relations next to brethren; see and comp M. xxvii. 56.; M. xv. 40.; J. xix. 25.

*so judicious and astonishing? And, rather than own them to be from above, they were <sup>c</sup> now begun to be much <sup>6</sup> offended in him.*

SECT. 172. M. But Jesus <sup>a</sup>, for preventing the worst, mildly said unto them, L. ye will surely say unto me this common <sup>1</sup> proverb, physician, heal thyself; whatsoever we have heard done by thee in Capernaum, do also here, *if such power is real and abiding, in thy own country.* And he said, *to meet this their prevailing expectation, verily I say unto you, no prophet is <sup>b</sup> accepted <sup>2</sup> less than in his own country.* M. A <sup>3</sup> prophet is not without his due honour, save in his own country, and in his own house, <sup>m</sup> and among his own nearest kin. L. But, *to expose the folly and danger of such prejudice, I tell you of a truth, many poor widows were in Israel in the days of Elias, when the heaven was shut up <sup>4</sup> from raining three years and six months, when great famine, by this means, was throughout all the land; but unto none of them was Elias sent with a miraculous supply, save unto Sarepta, a Gentile city, of the country <sup>5</sup> Sidon, unto a stranger woman that was a widow, of excellent dispositions.* And many lepers were in Israel, in the time of Elifeus the prophet, and none of them was miraculously cleansed by him, save <sup>c</sup> Naaman the Syrian, *in whom some suitable measures of faith and goodness were found above any of the rest.*

SECT. 173. L. And all they in the synagogue, when they heard these things, *so much to their discredit, were filled with violent wrath <sup>1</sup>, and tumultuously rose up and thrust him out of the city, and led him to the brow of the hill, (whereon their city was built),*

<sup>6</sup> Their prejudices from his outward meanness overcame all fair argument. They recollected not Pf. cxiii. 7. 8.; comp. M. xi. 16.

<sup>1</sup> Or parable. Signifying that to bring his own people to belief, he must use them equally well, at least with the people of Capernaum, if not even better.

<sup>2</sup> Or, is no where more despised; comp. 1 Sam. xvi. 11.; xvii. 28.

<sup>3</sup> A noted Jewish proverb; and only to be understood in comparison. Thus Jer. xi. 21.; xii. 6. Joseph and David. The same way in the case of most illustrious men.

<sup>4</sup> Comp. Gen. vii. 11. 12.; viii. 2.; Jam. v. 17.

<sup>5</sup> 1 K. xvii. 9.

<sup>6</sup> Comp. 2 K. v. 1. &c.

<sup>1</sup> Comp. J. viii. 59.

built), that they might <sup>a</sup> cast him down *from thence* <sup>2</sup> headlong. But he, *to confound their cruel malice*, passing through the mids of <sup>3</sup> them *unknown and unhurt* <sup>b</sup>, went his way. M. And he, *because of the extreme height of their prejudice*, did not many <sup>4</sup> mighty works <sup>c</sup> there; M. and *indeed* he could there, *consistently with his wisdom*, be prevailed upon to do no work, save that, *from compassion*, he laid his hands upon a few <sup>d</sup> sick folk, and healed them; and he marvelled, *with a wise degree of displeasure*, at the multitude, because of their *raff and obstinate* unbelief.

SECT. 174. *Jesus travels through Galilee; M. ix. 35.*

&c.; M. vi. 6.; L. viii. 1. &c.

L. And it came to pass afterwards, that M. <sup>a</sup> Jesus went *from these ungrateful people*, about all the *large opulent cities*, and *inferior villages of Galilee*, teaching in their <sup>1</sup> synagogues, and preaching the <sup>2</sup> gospel of the kingdom of God, and healing every kind of sickness, and every *painful and loathsome* disease, *in confirmation of his doctrine*; and the twelve *chosen witnesses to both* were <sup>3</sup> with him, *learning by his example*; and certain women *too* which had *before this* been *miraculously* <sup>b</sup> healed of *disorders brought upon them by evil spirits*, and *other bodily infirmities*, did now accompany their *benefactor*; Mary called, *from her place of residence*, <sup>4</sup> Magdalene <sup>c</sup>, out of whom went, *at his command*, seven <sup>5</sup> malignant devils; and Joanna, the <sup>6</sup> wife of Chuza, *king* <sup>d</sup> Herod's steward; and Susanna, and many others, which, *from pious and grateful love*, ministered <sup>e</sup> unto him <sup>7</sup> of their substance, *as occasions did require*.

## CHAP.

<sup>2</sup> They revered neither place nor day, nor justice, nor common humanity.

<sup>3</sup> The manner of this miracle cannot certainly be determined; comp. J. viii. 59.; L. xxiv. 16.; <sup>2</sup> K. vi. 18.

<sup>4</sup> They would have served no other end, than that of aggravating their guilt; comp. M. vii. 6.

<sup>1</sup> Schools, congregations.

<sup>2</sup> Or glad tidings.

<sup>3</sup> In his presence they never taught.

<sup>4</sup> Viz. Magdala; see M. xvi. 9.; M. xv. 39.;

<sup>5</sup> Either such literally, or diseases of an extreme kind. The number was proverbial for a great number.

<sup>6</sup> At this time probably his widow; as the Blessed Jesus would give no handle to calumny; comp. M. i. 6.

<sup>7</sup> Or rather *them*; according to the best Greek MSS. Served them with meat and other necessaries.

## C H A P. XX.

SECT. 175. *The mission of the twelve Apostles ; M. ix. 36. &c.*

M. **B**UT, when he saw the multitudes *thronging after him for instruction*, he was moved with *tender compassion* on them, because, *being poorly cared for*, they next <sup>1</sup> to fainted with *frequent and long journeyings*, and were <sup>2</sup> also scattered abroad *amidst mutually fierce and contending factions*, as <sup>3</sup> sheep having no *true shepherd to watch over and feed them*. Then saith he unto his disciples, *the growth of fruits to a near approaching harvest truly is* <sup>3</sup> *plenteous*, but the *judicious and hearty labourers* are few. <sup>4</sup> Pray ye therefore *unto him who is the sole great proprietor and Lord of the whole harvest*, that he will *now* <sup>b</sup> send forth labourers of *skilful activity* unto his *enriching harvest*.

SECT. 176. M. x. 1. &c. ; m. vi. 7. &c. ; L. ix. 1. &c. ;

And when he had called unto him his <sup>1</sup> twelve *late chosen* <sup>2</sup> disciples, *for witnesses to his doctrine and miraculous works*, L. he *now*

<sup>1</sup> They were neglected by most even of their popular priests and Scribes, and imposed upon by others.

<sup>2</sup> Comp. Jer. l. 6. ; J. x. 11.

<sup>3</sup> Comp. J. iv. 35. Panting souls after pure spiritual knowledge are well disposed for eternal life ; Act. xiii. 48. ; xviii. 10.

<sup>4</sup> An order exemplified by himself ; L. vi. 12. ; m. iii. 13. ; and by his apostles afterwards ; Act. i. 24. ; iv. 29. 30. Worthy of constant imitation. Though more desirable for you to be with me ; yet the time is at hand when that must be denied.

<sup>1</sup> These answer to the twelve Patriarchs or heads of the Jewish tribes, and likewise to the number of spies sent by Joshua to the land of Canaan. Each of them means of good order and safety.

<sup>2</sup> Comp. Act. i. 21. 22. This work was properly committed to the most learned and strong. As disciples, the example of their Master was to be their model.

now 3 gave them <sup>a</sup> power and authority M. to cast out L. all kinds of devils, M. and to heal all manner of *malignant and dangerous* sicknesses.

SECT. 178. M. And *he* began to send them forth as 1 *messengers*, two 2 by two <sup>a</sup> *in pairs*, L. to preach *the gospel* of the 3 kingdom of God, and to heal the sick *for confirming what they taught*.

SECT. 179. And *he* commanded them, saying, go not as yet into the way 1 of the Gentiles, and into any city of the 2 Samaritans enter ye <sup>a</sup> not, *with a like view of executing your office*; but go <sup>b</sup> rather to *recover the hitherto poor* lost 3 sheep of the house of Israel, by *gross ignorance and vice*. And, as ye go *from one place to another*, 4 preach, saying, *for the substance of your doctrine*, the long expected kingdom <sup>c</sup> of heaven, 5 *under Prince Messiah* <sup>d</sup>, is at hand. <sup>e</sup> Heal the sick, *for preparing them to receive his benefits*, cleanse the lepers, 6 *yea raise the dead*, cast out devils; <sup>f</sup> *freely, for all these purposes*, 7 ye have received *power from me, therefore*,

3 No such power did, or could any of the prophets of old, grant, not even Moses to Joshua, or Elijah to Elisha. Without such power, their low birth and education must have been despised.

1 Hence they were called apostles, or persons sent forth.

2 To obtain full credit to their testimony; see M. xi. 2.; Deut. xvii. 6. Likewise mutually to assist and cheer.

3 Comp. M. iii. 2.; iv. 17.

1 The towns or places inhabited by Heathens; Jer. ii. 18.

2 Among them great numbers of Gentiles did live. They might pass and repass, but no more. Any such who received good from our Lord and his apostles, prior to the ascension, was only in a passing way; comp. M. xv. 24.; Rom. xv. 8.

3 As the sheep of God's pasture, they had been early chosen, kept, and fed by him with great care; see Ps. lxxiv. 1.; lxxvii. 20.; lxxviii. 52.; lxxx. 1. For their own lost state; see Is. liii. 6; Ezek. xxxiv. 6. 7.; Rom. ii. 21. &c. To them the Messiah was first and chiefly promised; L. i. 54.; Act. iii. 26.; xiii. 46.

4 Gr. Proclaim.

5 Or gospel.

6 Wanting in some of the most ancient Gr. MSS. In fact, none were so raised by them, till after Christ's resurrection.

7 Comp. Act. xx. 34.; 1 Cor. iv. 12.; 2 K. v. 16. 26.; Dan. v. 17.; Gen. xliii. 21.

therefore, freely do ye give, <sup>8</sup> for enlightening and comforting others, without either desire or endeavour to be temporally rewarded by them.

L. And he said unto them likewise, take <sup>h</sup> nothing, above what you have at present, for your journey; M. provide, to be carried with you neither purchasing gold, nor silver, nor brass coin in your <sup>8</sup> purses, nor scrip for victuals upon your journey, L. neither bread, M. neither two coats for change, M. but be shod with <sup>9</sup> sandals, if these are readiest, and a single walking <sup>10</sup> staff only; M. neither <sup>11</sup> shoes of better kind, nor yet staves <sup>12</sup> other than what you now have, (for the workman is surely worthy of his meat, and all kinds of necessaries.) M. And he farther said unto them, M. into whatsoever city or town ye shall enter, make it your first business to inquire who in it is most worthy of a visit from you, and likeliest, from good report, to receive you hospitably and thankfully, M. and there <sup>1</sup> abide, for chief quarters, <sup>13</sup> till ye find it convenient to depart from thence altogether.

M. And, for immediate trial of their good disposition, when ye first come into an house, salute <sup>14</sup> the people in it discreetly and kindly. And if the master of the house, with such as he has power over, be worthy of the benefit, let your <sup>15</sup> petitioned peace, and after that every kind of gospel<sup>k</sup> offer, come upon it; but, if it be not found worthy, let your wish of peace, for the time, return unto you. M. <sup>1</sup> And whosoever shall not receive you quietly and hospitably,

<sup>8</sup> A kind of fob-pocket made in the duplicature of their girdles; Shaw's Travels.

<sup>9</sup> A common Jewish wear, having little more than soles, and bound with thongs.

<sup>10</sup> So Jacob; Gen xxxii. 10.

<sup>11</sup> A kind of half boots.

<sup>12</sup> Just go as you are at present, and leave the rest to God. His care of them in that first journey was to be the visible pledge of future performances; comp. L. xxii. 35. 36. The apostolical ministry required the utmost speed.

<sup>13</sup> Providing always that an abode for so long a time does not incommode them. This singular care of Divine Providence was no doubt an encouragement to them during all the remainder of their life.

<sup>14</sup> A metonymy, like J. iv. 5.; 1 Cor. xvi. 15.; Ph. iv. 22. Saying, from the heart, agreeable to the usual Jewish form, *peace unto you; peace to this house; peace to all that you have.* Or all manner of happiness.

<sup>15</sup> The imperative for the future, signifying what will, or shall happen; Act. xv. 33. The same way *return*, in what follows; see If. lv. 2. 10. 11.; Pf. xxxv. 13.

hospitably, nor hear you *speak to the obedience of faith*, M. when ye depart out of the house, or L. that city in which they dwell, to make it appear how much the fault is their own, and that you seek not theirs but them, shake off the very 16 dust from your feet, for a<sup>m</sup> testimony against them. M. Verily I say unto you, that; with all their boast of national privileges,<sup>a</sup> it shall be more tolerable even for those abandoned people who dwell of old time in the land of Sodom and Gomorrah in the 17 day of judgement, than for the inhabitants of that wretched city.

SECT. 180. M. x. 16. &c.; L. xii. 4. 11. &c.  
49. &c.

M. Behold, 1 from this time forward I send you forth to preach the gospel as 2 weak inoffensive sheep, in the midst of a whole multitude of ravening 3 wolves; be ye, therefore, wise<sup>a</sup> in caution, to avoid their malice, as serpents, and harmless, both before and after being hurt by them, as 4 doves. And, with this double armour of prudence and simplicity, beware of artfully malicious men, for they will deliver you up, if possible, to the judgment of their provoked 5 councils, and they will scourge you as infamous hereticks in their religious synagogues. And, not only shall ye suffer from your own  
A a nations;

16 Thus shall you be clear, as symbolically intimated, when shoes or any other raiment are cleansed of their dirt; see Ezek. ii. 5.; Act. xviii. 6.; xx. 26.; compared with xiii. 50. 51. Some say, the Jews were wont, when they came home from any Heathen country, to stop on the confines of the Holy Land, and shake off what they held to be polluted dirt. A significant token of disclaiming any further intercourse with them at that time; comp. Rev. xviii. 4. Likewise of Jewish rejection

17 The comparison may also have respect to the far greater temporal miseries of the one, than of the other; (see M. xi. 23.; L. 10. 15.; Lam. iv. 6.) their length and final destruction.

1 Comp. L. xxii. 35.; M. xxviii. 19.

2 Comp. Pf. xlv. 22.

3 A single one will make great slaughter in a flock; how terrible then so many to a few sheep?

4 Innocent and loving to a proverb.

5 See Act. iv. 5. 6. 15. 40.; v. 21. 40.; xxii. 19.; xxvi. 2.; 2 Cor. xi. 24.

nation, but ye shall be brought before Roman and other heathen 6 governours and kings, both Jewish and Pagan, for my sake <sup>b</sup>, for a testimony upon the side of truth, and against them among whom you now live, and the Gentiles afterwards. L. And when they shall thus bring you unto the judicial courts which are held in their synagogues, and unto greater civil magistrates, and unto supreme powers, take ye no uneasy <sup>c</sup> thought, accompanied with laborious preparation concerning how, or what ye shall answer in your own defence, or what more besides ye shall say for their good : M. For, while you abide firm to the ends of your holy office, it is not ye unassisted that speak to their high rank 7, but the spirit of your heavenly Father which speaketh suitable words in and by you. L. For the Holy Ghost shall teach you in the same 8 difficult hour what ye ought to say, for supporting and confirming your undoubted good cause against all their captious and invidious charges.

M. And the days will come, when, 9 forgetful of every near and social tie, the brother shall most unnaturally deliver up the brother to death, for abiding by my religion ; and the father in like manner the child ; and the ignorant and bigoted children too shall rise up in fury against their parents, and cause them, by ultroneous accusation and testimonies, to be put to a violent cruel death. And ye, 10 my apostles, shall be <sup>d</sup> hated of all 11 kinds of men, in very great

6 Comp. Acts xxiv. 25. 26. 12. So John before Domitian ; Paul and Peter before Nero.

7 Comp. 2 Sam. xxiii. 2. ; J. xv. 26.

8 Instant or moment ; see M. viii. 13. ; L. xxi. 15. Thus it happened long before ; Ex. iv. 10. ; and afterwards in the rational and eloquent defences made by Stephen, Paul, and others. Proper thoughts and expressions did freely flow in upon them ; 2 Cor. ix. 8.

9 According to the tenor of that ancient prophecy ; Mic. vii. 5. &c. This is enumerated in the Jewish Talmud, among signs of the Messiah's coming.

10 The event answered to what is here said ; for Celsus calls the apostles sorcerers. Alpianus styles the primitive Christians impostors. Tacitus represents them as haters of the rest of mankind. And, for some time, on account of their abhorrence of Polytheism and idolatry, they were styled Atheists. Notwithstanding their office was benevolent, and their characters humane. Nothing could be more fair, nothing more generous than this warning.

11 All must be taken with restrictions often ; see J. i. 11. ; xii. 32. ; Ph. ii. 21. ; Rom. v. 18. ; comp. Gal iv. 15.

great numbers, for my 12 name's sake; but he that, under such extremities, endureth, 13 with faithful and stedfast obedience, to the end, shall be saved everlastingly. But when they, so cruelly and maliciously, 14 persecute in this city, 15 remain not among them just to suffer <sup>c</sup>, nor yet wholly desist from the exercise of your office, but flee <sup>e</sup> ye for safety and usefulness into another: For verily I say unto you, ye shall not have gone over the different cities of Israel 16 preaching the gospel, till the Son of man be 17 come in severe desolating judgements upon that incorrigible people. The most sincere and highly improved disciple is not above 18 his master, as to either excellence or condition; nor yet the servant above his lord <sup>g</sup>. It is enough then for the disciple to submit with patience that he be treated as was his 19 master before him, and the menial servant, that he be treated as his lord: If they have called the master of the 20 house 21 Beelzebub <sup>h</sup>, how much more shall they so call and persecute with every kind of abuse them of his household?

SECT. 181. M. Fear <sup>a</sup> not them, therefore, who thus calumniate, and otherwise vex you to the desertion of your faith and virtue, for

12 It was usual for disciples to be called by the names of their masters. The same, then, as my cause, or on my account; comp. 1 Pet. iv. 15. 16; Act. v. 41.; J. iii. 32.

13 Comp. M. xxiv. 13.; Rev. ii. 10.

14 Some cast forth; that is, out of one city, &c.

15 This is at once prudent, modest, charitable.

16 Comprehending probably all beyond Judea, in which Israelites were to be found:

17 Comp. M. x. 14. 15.; xxviii. 20.; Act. i. 4. 6. Christ wisely accommodates his style to the notions then entertained by his apostles. He would at that time conquer visibly. The coming of Christ in the New Testament often signifies by proofs of power, as in the copious effusion of the Holy Ghost; J. xiv. 18.; Act. ii. 32. This was a prime exercise of his royal power, and admirably answers to the subject in hand. The gift of the Spirit was to precede their going forth to preach beyond the borders of Judea; L. xxiv. 47. &c.; Act. x. 4. The paraphrase respects another coming of Christ, by his power, rather than corporeally.

18 Comp. L. vi. 40.

19 Both proverbial.

20 Or family.

21 Or Devil. Literally God of Fly, as supposed to have power for collecting, or scattering them at pleasure, in so hot a country; comp. 2 K. i. 2. 3. 6. 16.; M. ix. 34.; J. x. 20. 21.; vii. 20.

for the will of God is that, there is nothing now covered from an ignorant world that shall not in the end be revealed to them by your means; and nothing as yet hid that shall not universally be made known <sup>b</sup>. What I tell you at present relative to the kingdom of God in the darkness of secrecy, that speak ye publickly and without reserve as in the open light; and what ye now hear like a whisper in the ear, that preach ye audibly and boldly as upon the 2 house tops. L. But I say unto you, my dear friends, in the discharge of your future great and solemn duties, be not afraid of them that would kill the 3 body <sup>c</sup>, to mar your usefulness, and after that have no more hurt that they can do; M. the precious immaterial 4 soul they are not <sup>d</sup> able to kill. L. But I will forewarn you whom you shall reasonably fear, fear the displeasure of him, which, being Almighty, after he hath killed the body M. is able <sup>e</sup> to destroy, under hedious <sup>e</sup> pain and torment, both soul and body in hell. L. Yea, I say unto you again, most reverently fear him. M. Are not, moreover, two small sparrows sold for a 6 farthing? L. And yet, mean as they are in the view of men, not one of them is forgotten before God, M. and so much as one of them, when aimed at by the most skilful marksman, shall not fall to the ground without the appointment, or permission of your Father. L. <sup>f</sup> But that is not all to animate your courage and zeal, for even the very hairs of your head, though yet more inconsiderable, are all 7 numbered by him. <sup>a</sup> Fear not, therefore, molestation to either body or spirit, seeing ye,

1 Proverbial. Another excellent sense of these words may be, that time, which brings the truth to light, and makes the sure discovery of things, would show how false the calumnies of their enemies were. In fact, every opprobrious Jewish reproach has been thus disproved, and absolutely confuted; so that the goodness of their cause, and the purity of the apostolical doctrine, cannot be spoken against.

2 Those in Judea were flat, and had stairs on the outside, for going up to converse from them. Of course, what was said there might easily be heard in the neighbourhood. Public criers and even magistrates were sometimes used to speak unto the people from such balconies; comp. M. xxiv. 17.

3 Weak at best, and obnoxious to suffering, and ready to perish by innumerable accidents; comp. Wisd. iii. 1. &c.; L. xxiii. 46.; Act. vii. 59.

4 Made originally after the divine image, and immortal.

5 According to others, undo; comp. M. viii. 11. 12.; xxv. 46.; v. 22.

6 Or an assaria; about a farthing and a half English money. How inconsiderable a sum!

*ye, the offspring of heaven, and teachers of heavenly truth, are of much more value than many sparrows. Also I say unto you, whosoever, thus trusting himself to the care of divine providence, shall, from a true faith, boldly 8 confess me before men, and abide therein, M. him will I also be sure to <sup>h</sup> confess in all the splendor of my final appearance, L. before angels of God, M. yea and before my Father himself, which is gloriously manifested among them in heaven: But whosoever, from cowardice, or an immoderate love to this present world, shall deny 9 me before men, and remain such a dastardly impenitent, 10 him will I deny <sup>i</sup> the very name, and still more the high privileges of a disciple, L. before assembled angels of God, and M. before my Father in heaven, whom they delight to honour.*

SECT. 182. L. I am come 1 eventually to send devouring fire <sup>a</sup> upon the earth; and 2 what will I *esse*, by all these fair warnings, if it be already kindled, save that each of you henceforth, after my example, do patiently bear it? But I have a bloody 3 baptism to be baptized with, and <sup>b</sup> how am 4 I straitened with ardour and concern together, under this dread foresight, till it be fully accomplished? M. Think not that I am come, in the first instance, as some may apprehend, to send a settled and general outward 5 peace  
on

7 Proverbial, and taken from the exact and frequent numeration of what we much value, and dread to lose; see 1 Sam. xiv. 45.; 1 K. i. 52.; L. xxi. 8.; Act. xxvii. 34.

8 Comp. Rom. x. 9. 10. Nothing can be more majestic than this view which Christ gives of himself; comp. M. vii. 23.; J. v. 22.

9 Or disown; comp. M. xxvi. 57.

10 Hence must follow the extreme and just miseries of a future state; comp. M. xxv. 34.

1 He came to spread a doctrine which would occasion sharp persecutions to his disciples. Pain and grief from burning is very acute; comp. Ps. lxxvi. 12.; Is. xlili. 2.; Ecclus. li. 6. Violent contentions come not directly of the charitable gospel; but of mens lusts and prejudices.

2 Some, *what do I wish? Oh that it were already kindled!*

3 A deep plunge into the waters of tribulation.

4 In the manner of women big with child, who both tremble and wish for the time of their pains and deliverance; 2 Cor. v. 14. 15.; L. xxii. 15.; J. xvi. 21.

5 Such as may have been concluded from Ps. lxxii. 7. &c.; Is. xi. throughout. Such native effects of Christ's doctrine will appear  
in

on the earth; I am come not to send *such external peace all at once* on the earth; but 6, *through the opposition of cruel enemies, a baneful 7 sword, L. and extreme<sup>c</sup> division.* For, from henceforth, there shall be five in one house *unnaturally<sup>d</sup> divided, three against two, and two against three.* The father, *for instance,* shall be divided against the son, and the son against the father; the *once fond* mother against the daughter, and the daughter against the mother; the mother-in-law 8 against the daughter-in-law, and the daughter-in-law against the mother-in-law. M. And *thus very often it will happen* that a man's <sup>c</sup> *bitterest* foes shall be they of his own household. *But be ye prepared for all this, for<sup>f</sup> he that loveth father or mother more than he loveth me in my person and words, is not worthy 9 of being acknowledged by me; and the same way, he that loveth son or daughter more than he loveth me, is not worthy of an interest in me.* And he that, *when called to it, taketh not up his 10 cross, and followeth not meekly after me, to the most painful and ignominious execution, is not<sup>g</sup> worthy of any benefit from me.* He that findeth his *temporal life prolonged, at the expence of refusing to be governed by these clear laws, shall lose it in an eternal perdition hereafter.* And he that loseth his *present short and fleeting life, for my sake, who hath ordained this to preserve his conscience, 11 shall find it<sup>h</sup> in future unspeakable and everlasting advantages.* He that receiveth you, *my disciples, to comfort your hearts in affliction, shall be understood and recompensed as*  
one

in the end; and even now does among those who sincerely and judiciously believe; comp. Act. iv. 32 &c.; Rev. xi. 15. The error of the Jews was, that they supposed this was immediately to take place.

6 Hence, however, was given an opportunity to the truly pious, for distinguishing themselves.

7 The proper use of this instrument, is to pierce through, or divide things; and therefore fitly used to signify fore, and often moral dissensions; comp. L. xii. 51.; Mic. vii. 6.

8 Comp. M. x. 34. 35.

9 Or fitly qualified to enter himself under my holy discipline; see L. xiv. 26.; Rom. xii. 18.

10 Comprehending under that general expression every kind of affliction, on account of Christian truth and virtue. It was sharp and ignominious; comp. J. xix. 17.; 1 Esd. vi. 11.; M. xv. 21. A strong intimation that he himself was to be crucified.

11 See this noble argument explained and urged by our Saviour; M. viii. 35.; L. ix. 24. &c.; J. xii. 25. &c.; and by the apostle Paul; 2 Cor. v. 6. &c.; Phil. i. 21.

one who receiveth me <sup>1</sup>; and he that receiveth me <sup>12</sup> in a friendly manner, shall be understood and recompensed as one who receiveth him that sent me; he that hospitably receiveth a teaching <sup>13</sup> prophet in the <sup>14</sup> name of a prophet, belonging to my kingdom, shall receive a prophet's reward; and he that hospitably receiveth a righteous man, of the most ordinary outward rank, in the <sup>15</sup> name of a righteous man, shall receive in proportion to a righteous man's reward <sup>16</sup>, who has been very eminent. And whosoever, being able to do no more, shall give <sup>17</sup> to drink unto one of these <sup>18</sup> little ones, as yet in true knowledge and virtue, a <sup>k</sup> cup of cold refreshing water only, in the <sup>19</sup> name of a disciple, verily I say unto you, he shall in no wise lose his proportionable reward of a favour so little thought of in common.

SECT. 183. M. xi 1. &c.; M. vi. 12. &c.; L. ix. 6. &c.

M. And it came to pass, when Jesus had made an end <sup>1</sup> of solemnly commanding and directing his twelve disciples, how to execute their apostolical office, he departed from thence, till the time of their return again, to <sup>a</sup> teach by himself in Galilee, and to preach in <sup>2</sup> their cities. And they departed and went through the towns of Judea, preaching with diligence and zeal the gospel, and preached in substance, that men <sup>b</sup> should repent <sup>3</sup>, in order  
to

<sup>12</sup> Comp. Gen. xii. 3.; Heb. xi. 31.; Jam. ii. 25.

<sup>13</sup> Comp. M. xiii. 17.; 1 Cor. xiv. 3.; Eph. iv. 30.; 1 Jo. ii. 14.

<sup>14</sup> Or because he believes, and is honoured with special spiritual gifts.

<sup>15</sup> Or, for the sake of his good faith and practices; and so as to imitate him.

<sup>16</sup> Comp. 1 Jo. ii. 13.; M. x. 42.; 1 Cor. iii. 1.

<sup>17</sup> Proverbial, or otherwise assist, though in very small degrees.

<sup>18</sup> Comp. M. xxv. 40. Some understand his apostles, whom he was sending out to preach the gospel amidst great perils and difficulties.

<sup>19</sup> Or, in consideration of his being such.

<sup>1</sup> Comp. M. iii. 14.; L. ix. 1.

<sup>2</sup> In like manner is the relative put without the name; Pf. xcix. 3.; M. xii. 9.; L. iv. 15. Many of the disciples were Galileans; see Act. ii. 7.

<sup>3</sup> Comp. M. x. 7.

to their embracing the gospel; and wherever they were discretely received they cast out <sup>c</sup> many devils, and anointed <sup>4</sup> with oil many that were sick, and healed them, in their progress L. every where.

## C H A P. XXI.

SECT. 184. *The fame of Jesus reaches Herod; M. xiv. 1. &c.; M. vi. 14. &c.; L. ix. 7. &c.*

M. **A**T that time, of this apostolical circuit, Herod the tetrarch of Galilee and Petrea <sup>1</sup>, having leisure from his journey to Rome, and war in Arabia, heard of many the fame of Jesus, L. and of all that was said and done by him (M. for his name, through the late mission was spread abroad much). L. And <sup>2</sup> he was perplexed exceedingly <sup>3</sup> because it was said of some M. that John the baptist was <sup>a</sup> risen from the dead, and, therefore <sup>b</sup>, mighty works do shew forth themselves in him. L. And of some, that <sup>4</sup> Elias, as forerunner to the Christ, had appeared; and of others, that one of the old prophets was risen again from the dead; M. and others said, that it is a prophet for certain, or at least, as one of the ancient prophets <sup>5</sup>, in point of authority. But when <sup>6</sup> Herod heard thereof, L. John have I beheaded, but who is this of

<sup>4</sup> Both a mean and sign of health and gladness; Pf. xxiii. 5.; xlv. 8.; Jam. v. 14. Not always used; Act. xxviii. 8. 9. Symbolical, like laying on of hands.

<sup>1</sup> During these, most of our Blessed Lord's miracles seem to have been performed.

<sup>2</sup> Comp. L. xxiv. 4.; Act. ii. 12.; v. 24.; x. 17.

<sup>3</sup> Hence the resurrection appears to have been a common belief among the Jews.

<sup>4</sup> Comp. M. xvi. 14.; Mal. iv. 5.; M. xvii. 10.

<sup>5</sup> See M. viii. 28.; L. ix. 8. Some Jews believed the transmigration of souls from one person to another. They knew from <sup>1</sup> K. xvii. 20.; <sup>2</sup> K. iv. 34. 35. that it was not impossible to raise the dead.

<sup>6</sup> L. iii. 1. Son of him who slew the children of Bethlehem.

of whom I hear such things as that of preaching the same kind of doctrine, and confirming it by miracles? And he earnestly desired, for ease of mind <sup>7</sup>, to see him. M. He said unto his official servants, who were nearest to his person, and most familiar, this, I am suspicious, is John the venerable baptist, M. whom so lately I beheaded; M. he is risen from the dead <sup>c</sup> to make out, in spite of me, the business he was engaged in; and, therefore, more mighty works than ever he was capable of before do now shew forth themselves in him, to witness his innocence, and chastise my hasty cruel deed.

SECT. 185. *The beheading of John; M. xiv. 3. &c.;*  
M. vi. 18. &c.

M. 1 For when a convenient <sup>a</sup> day for Herodias's revenge, from the joint powers of lust, wine, and flattery, was come, M. even Herod's <sup>2</sup> birth-day; M. Herod then made a splendid supper to his lords <sup>3</sup>, high captains, and chief estates of Galilee. And when Salome the daughter of Herodias <sup>4</sup>, by Philip, came in, to grace the assembly and danced with spirit, and <sup>b</sup> pleased Herod to a great degree (her incestuous uncle), and them <sup>5</sup> that sat with him, honouring the jovial occasion; the <sup>6</sup> King, in his transport of delight, said unto the damsel, ask of me whatsoever thou wilt, and I will give it thee. And, to add the more solemnity and ground

B b

of

<sup>7</sup> He might affect, in certain companies, to give this the air of scorn. He was more curious, than inclined to profit; or, perhaps, he meant to do with him as he had done with John.

1 Gr. And.

2 A custom of great antiquity, to celebrate those of great men pompously; comp. Gen. xl. 20.; 2 Mac. vi. 7. This history is inserted by way of recapitulation; see the history of John's imprisonment.

3 At this time he had prepared an army against Aretas; Josephus.

4 Herod's brother.

5 It was very unusual for ladies of high rank to appear before the men; Esth. i. 10. &c.; and much more unusual to dance at their banquets.

6 He had the power of one, though but a Tetrarch; so M. ii. 22.

of confidence to his word, he 7 profanely sware unto her, whatsoever thou shalt ask of me I will give <sup>c</sup> it thee, if it were in value even unto 8 the half of my kingdom. And she, to be assisted in managing this to the best advantage, went forth and said unto her mother, what shall I ask? And <sup>d</sup> she eagerly said, the head of John the Baptist, my great enemy and yours. And she, full of so new a thing <sup>e</sup>, came in straightway with haste unto the flustered king, M. being thus before instructed of her lewd and cruel mother, m. and asked, saying, in presence of all his noble company, I will that you give me 9 this evening by and by, in a 10 charger, the head of John the Baptist. And the king, now divided between reason and false honour, was exceeding m. sorry at the sad proposal; yet, without much delay, M. for his 11 unlawful oath's <sup>f</sup> sake, and <sup>g</sup> to appear consistent before them that sat with him at meat, m. he would not reject her suit. And immediately the king sent one of his guards as an executioner, and, regardless of both innocence or form of trial <sup>h</sup>, commanded his head to be brought. And he, 12 after that manner <sup>i</sup> beheaded him in prison before the company parted, and brought his head in a charger, and gave it to the remorseless damsel; and the damsel, with her own hands, gave it as a present to her 13 wicked mother. And when his disciples heard of it, they came 14, by allowance, to the prison <sup>k</sup>, and took up his corps, and laid it, with reverence and due lamentation, in a tomb, M. and went and told Jesus, of whom he had so often and openly testified.

## SECT.

7 An example of that levity and rashness condemned; M. v. 34. Such oaths he seems to have repeated.

8 A kind of proverbial speech among kings; Esth. v. iii.

9 She would have his orders to that purpose, while the pleasure he had afforded was fresh upon his mind.

10 Or large dish.

11 Oaths made in general terms are ever understood to be limited by truth and justice; comp. Jud. xi. 30. 39.

12 For a similar way of speaking; see M. ii. 16.; xxvii. 19. 59.; Pf. lvii. 3.; cv. 20.

13 How savage! The chief deviser and doer of all this mischief.

14 Comp. M. xi. 2.

SECT. 186. *With five Loaves Jesus feeds five thousand men*; M. xiv. 13. &c.; M. vi. 30. &c.; L. ix. 10. &c.; J. vi. 1. &c.

M. When Jesus heard 1 of it, he departed 2 thence <sup>a</sup> for a time; M. and the apostles gathered themselves unto Jesus, from what they had been employed by him to execute, and told him, with great cheerfulness, all things of their late journey, both what they had miraculously done 3, and what they had taught. And he said unto them, come ye yourselves apart into a <sup>b</sup> desert place of the neighbouring 4 wilderness, and rest a while from the fatigues of your office; for there were many continually coming and going, and they had no leisure so much as to eat, without interruption. And, accordingly J. after these things, L. he took them with him, M. and they departed from thence by a ship, L. privately into a desert place, belonging to the city called Bethsaida, J. over a branch of the sea 5 of Galilee, which is sometimes also called the sea of Tiberias. M. And the people, who did so lately attend upon his ministry, saw them departing, and many of these knew him well, and ran <sup>c</sup> a-foot thither out of all cities, and out-went them who had to compass the promontory of land by sea. J. And a 7 great multitude so followed him <sup>d</sup>, by a short land road, because they saw his miracles which he did to be astonishingly numerous, and effectual on them that were diseased. M. And Jesus, accompanied by his apostles, went <sup>e</sup> forth, from the vessel, and saw 8 from an eminence

1 Of what Herod knew concerning his fame; M. xiv. 1.; occasioned by the death of John, and discourses at court with relation to him.

2 From the populous coasts of Galilee.

3 Comp. Act. i. 1.; M. vi. 7. 12.

4 Comp. L. ix. 10. He likewise designed, that Herod should have time to digest what he had heard; comp. M. vi. 31.

5 So called from the country which contains it.

6 From a city of that name built upon the side of it, in honour of Tiberius Caesar, by Herod. Called likewise the lake of Genesareth, from the adjacent country. It is formed by the river Jordan; and is about 140 furlongs in length, and 40 broad.

7 Chiefly of the lower sort; comp. 1 Cor. i. 26. &c. Love of novelty might influence some.

8 See J. vi. 5.

*eminence a great multitude already met and coming forward, and was f moved with tender compassion toward them, m. 8 because, though at so great pains to be taught, they were forced to wander from place to place as sheep not having a shepherd to guide them.*

*J. And Jesus went still higher up into a h mountain, and there he sat, for some few moments prayer and quiet, with his disciples.*

*L. And he afterwards most kindly received them who followed, m. and began to teach i them many important things L. of the kingdom of God, which he now had begun to erect, and k healed them which had need of healing, in confirmation of the glorious doctrine which he taught. J. And the passover, a great annual 10 feast of the Jews, was nigh.*

SECT. 187. *m. And when the 1 day was now far spent in devout attendance, M. his L. twelve M. disciples came to him, by one of their number, saying, from wise love similar to his own, this is a solitary desert place, where there is neither food nor lodging to be had, and the usual time for refreshment is now 2 past; L. send the multitude a away, that they may go into the towns and villages of the country round about, and find conveniences to lodge there, m. and buy themselves M. b victuals; m. for they have fasted long, and have nothing here to eat. M. But Jesus m. answered and said unto them, M. they need not for these purposes to depart c, but give ye them to eat in the manner I shall just now direct. m. And they, not thinking at the time, of his compassion and pauer, say unto him, by that same person, shall we go and buy d, at an expence equal to 3 two hundred penny-worth of bread, and so give them somewhat at least to eat? J. 4 When Jesus then lift up his eyes, and saw a great new company come unto him, he*  
faith

9 Such as moved his bowels; Gr. comp. L. i. 78.

10 Added for the sake of Greeks, or Gentiles.

1 Near to the latest Jewish evening; M. xiv. 15.; or some little time before sun-set. Between that and three afternoon was their first evening.

2 The apostles as yet knew not the extent of their Master's love, even though their own was discreetly provident.

3 About L. 5 : 5 : 0 English. A penny was nearest to the eighth part of a crown; or seven pence halfpenny Sterling. It seems as if the above sum then had been their whole stock.

4 This miracle is narrated by John, who had seen other of the evangelical accounts; for sake of that heavenly discourse which follows.

faith unto Philip 5, who was of Bethsaida, *how and whence shall we buy, even though we had so great a sum, that these in view, with the rest may have to eat with us before we part?* (and this he said to prove 6 his faith, and to prepare him, and the other apostles to observe more attentively the sequel, for he himself knew what he would for certain do). Philip answered him, *it is even thus, Sir, that full two 7 hundred penny-worth of bread is not more than sufficient for them, that every one of them may take of such plain food but a very little.* M. He saith unto him and them 8, *how many loaves have ye along with you? Go straight-way and see.* And when, by inquiry, they knew, J. one of his disciples, Andrew, Simon Peter's brother, saith unto him, *I find there is a lad here which hath five coarse barley loaves, and two small fishes, which he is ready enough to part with; but what are they among so many, to satisfy their hunger, L. except we should go hence and buy a great deal more meat besides, for all this people? And he said to one of his apostolical disciples, in hearing of the rest, purchase first these few, and M. bring them hither unto me, without taking any farther concern, and J. make the wearied men and others 9 sit down ° L. by fifties in a company at least. And when he commanded M. them to make all thus to sit down by companies, for orders sake, and an equal easy distribution, L. they did so M. upon the 10 green refreshing grais. J. (for now being spring season, there was much of that sweet soft grais in the place.) So the men 11, at their desire, giving a ready and suitable example, sat down by themselves M. in streight ranks, by 12 hundreds in length,*

5 See J. i. 44.

6 Gr. to tempt; comp. Gen. xlii. 1. By trials, knowledge, and virtue are increased; Jam. i. 3. 12.

7 He might have thought of 2 K. iv. 42.; comp. Num. xi. 21. 22.; 1 K. xvii. 14. But he had forgot what had been done by far inferior prophets; and even by Jesus himself; J. ii. 6. &c.

8 Christ suffered himself to be told what he well knew before, the better to instruct others by his conduct.

9 Very humane!

10 Being now spring time; and therefore soft, sweet-smelling, as well as verdant.

11 This too was worthy of praise, when they knew not what was designed. Women and children who could come so far would no doubt do the same. The knowledge of minute circumstances render miracles themselves more illustrious and useful.

12 Or, in none more than an hundred; and in none less than fifty. There was more real grandeur displayed here than by Aha-

*length*, and by fifties *deep*. L. Then J. Jesus L. took the five 13 loaves, and the two *small* fishes, and looking up <sup>f</sup> *devoutly* to his *Father* in heaven; J. and when, as his custom was, he had given solemn thanks to that first author of food, and of all miraculous works, he, by the divine Almighty spirit 14, blessed them, and brake M. the now visibly increasing loaves, and gave first to the disciples to set before the multitudes, M. and the <sup>h</sup> disciples 15 J. to them that were orderly sat down. And likewise of the fishes M. divided he, by their hands, among them all, as much as they would choose. M. And they did all eat, and were compleatly <sup>i</sup> filled. J. When they were thus filled, he said unto his disciples, gather up now the fragments 16 of each that remain, that so nothing may be lost. Therefore they obediently gathered them together, and filled no less than 17 twelve <sup>k</sup> baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten; M. and also of the fishes in proportion. M. And they that had eaten were about five thousand men, beside women, and not a few children. J. Then those men, when they had seen the illustrious miracle that Jesus did, said, one to another 18, this is of a truth that promised, and at present much expected prophet that should come into the world, even the Christ.

## SECT.

fuerus, in that royal feast of Esth. i. 4. &c. says good Mr Henry. Thus disposed, they would wait more patiently, till they were served in their turns; the number would appear at once; and they would see that Christ knew it.

13 Repeated again to show he had got no more, than at first they supposed to be in company.

14 He gave them a power of multiplying, by his power received from the Father; comp. Gen. i. 22. 23.

15 A figure, or prelude of the use he was to make of their ministry soon in spiritual matters, and great help to their faith.

16 Broken pieces; comp. J. vi. 13.; M. vi. 43. Both in clear proof that the miracle was real. Besides the distribution of these fragments among the multitude, to serve them on the way, our Lord might farther design to impress on his disciples the reality and greatness of the miracle.

17 One for every apostle, according to the manner of travellers then, at a distance from towns and villages. Such an overplus was more than Moses obtained with regard to manna; or Elijah with regard to the widow's barrel of meal.

18 Nothing detracted from this ingenuous confession, but the carnal views which were mixed with it; comp. Deut. xviii. 18.; 1 Mac. xiv. 41.

SECT. 188. *Jesus walks on the Sea; M. xiv. 22. &c.;*  
*M. vi. 45. &c.; J. xvi. 15. &c.*

J. When Jesus, therefore, perceived how that, from their misapprehension, as yet, of the ends of his office, they would tumultuously come in so great a body, and in a place where suspicions against him might be vindicable, and attempt to take him by force, to make him appear as a temporal <sup>1</sup> king; M. straightway, that he might prevent any farther discourse with them upon such a subject, he, by a clear and positive order <sup>2</sup>, constrained his disciples to get into the ship which had brought them hither, and to go to the other side of the bay before him, unto Bethsaida, while he, remaining behind, sent the multitude away, from so illegal and dangerous a proceeding. J. And when dark even was now come, his disciples went down unto the sea, and, after waiting some time on shore for their master, entered without him into a ship, and went over some part of the sea, towards Capernaum. M. And when he had next sent the multitudes away, to rest themselves for that night, J. he departed again into a convenient place of the mountain himself alone, M. <sup>b</sup> to pray.

SECT. 189. And when the latest part of the evening was come, he was still there alone, devoutly employed. J. And it was now <sup>a</sup> quite dark, and Jesus was not yet come to them. And when they had got well out from the land, the sea arose in a very tempestuous manner, by reason of a great storm of wind that blew. M. But the ship was now in the midst of the sea <sup>b</sup>, tossed with high swelling <sup>1</sup> waves. M. And he saw them (from where he was) toiling and rowing under great fatigue, (for the wind was now become directly contrary unto them,) and about the fourth <sup>2</sup> watch

<sup>1</sup> How easily could he support armies, who could feed so many thousands? Such an end an impostor certainly would have promoted; compare this conduct with M. viii. 20.; L. ix. 58.; xiv. 26. &c.

<sup>2</sup> Obligated.

<sup>1</sup> An idea full of natural horrors, and their consoling Lord now absent.

<sup>2</sup> That is, after three o'clock in the morning. The last, according to Roman computation, now adopted by the Jews; comp. Ex. xiv. 24.; 1 Sam. xi. 11.

watch of the night he cometh unto <sup>c</sup> them 3, walking upon the sea. J. So when they had rowed about <sup>d</sup> five and twenty or 4 thirty furlongs, 11. they all saw him, *though but imperfectly*, J. 5 walking on the sea, and drawing nigh unto the ship, and yet, *when just at hand, he would to appearance, for farther trial of their faith and courage* 6, have passed by them. But, when they saw him *at first* walking upon the sea, they supposed it had been a <sup>e</sup> spirit 7 *in human form*, and were troubled, M. saying, *as they could, to one another, it is a spirit for certain; and anon they cried out more loudly for fear.* But straightway Jesus, *to relieve them from distress*, spake unto them *in his well known tone of voice*, saying, be of good cheer, it is I <sup>f</sup> *whom you love*, be not afraid of me.

SECT. 190. And Peter <sup>a</sup>, *still hesitating a little*, answered and said unto him, 1 Lord, 2 if it be thou *indeed, and no apparition*, 3 bid me, *by a clear explicit order*, come unto <sup>b</sup> thee, *even on the water, and I will obey.* And he said, *to humble his forwardness, and to evince his own great power*, come <sup>c</sup> *then without delay.* And when Peter was come down out of the ship, he, *for a while*, <sup>d</sup> walked, *unapprehensive of any danger*, on the water, to go to Jesus. But, *through wise permission, the outward natural horrors* of

3 By a manner inexplicable. This was more than Moses, Joshua, or Elias had done. It is nobly and justly attributed to him who is Sole Supreme; Job ix. 8.

4 Three or four miles. Proof of great prudence and fidelity. In such minute circumstances, the spirit needed not to over-rule.

5 It is never intirely dark on the water. The moon might also now be seen.

6 He designed also to evidence his power, by shewing himself distinctly to all.

7 And destitute of natural weight or gravity. Such apparitions both good and evil were believed by the sect of the Pharisees; Act. xxiii. 8.

1 Or master; J. xiii. 13.

2 Or rather since it is thou. If he had had the least doubt of its being Jesus, he would not have ventured, on his encouraging him, to do so.

3 For else, an evil spirit might have fatally ensnared him. Others, supposing Peter to have been fully convinced, would, as above set forth, thus translate the latter part of the verse, *seeing it is thou, bid, &c.* Here, at all events, his natural warmth and forwardness is conspicuous.

*of the deep increased, and when he saw the wind, by its awful powers, more boisterous than ever, he was afraid to a great degree; and <sup>c</sup> beginning 4, through lack of faith, to sink, he cried out, in deadly <sup>e</sup> consternation, saying 2, Lord save me, else I this instant perish. And immediately Jesus stretched forth his hand, and caught him up that he sank not, and said unto him <sup>h</sup>, O thou of little faith in my divine power 5, wherefore didst thou doubt of my protection, and after so great confidence?*

SECT. 191. J. Then, being absolutely sure who he was, they, most willingly received him into the ship, and he, with Peter, went up unto them. M. And when they were come into the 1 ship, the wind <sup>a</sup> all at once ceased 2; J. and immediately the ship was safe at the point 3 of land whither they went. M. And they that were in the ship, both sailors and disciples, m. were sore amazed in themselves beyond measure, and wondered; for they <sup>b</sup> considered 4 not, with sufficient attention of mind, the more wonderful and glorious miracle of the loaves, for their heart was 5 hardened <sup>c</sup> to a very great degree of insensibility. M. And they respectfully worshipped him, saying, in joyful rapture, of a truth <sup>d</sup> thou art the very Son 6 of God.

C c

SECT.

4 In proportion as this decreases, the water yields. He felt himself sinking without hope of recovery.

5 Comp. Jam. i. 6.; M. viii. 13.; xxi. 21.

1 Or bark; comp. J. vi. 22. With edifying modesty, he avoids the ostentation of walking ashore.

2 Rested, as after a violent rage of wrath; m. vi. 51.

3 Comp. M. xiv. 32.

4 Comp. M. xiii. 19.; L. ii. 50.; Eph. v. 17.

5 See m. viii. 17.; xvi. 14.

6 Or true Messiah; taken from Ps. ii. 7.; comp. M. xvi. 16.; J. i. 49.

SECT. 192. *Christ heals many diseased*; M. xiv. 34. &c.; M. vi. 53. &c.; J. vi. 22. &c.

J. The day <sup>1</sup> following, when they had passed over *the lake*, they came into *a part of* the land of <sup>2</sup> Genesareth, and drew to shore. And when they were come out of the ship, straightway M. the men of that place <sup>3</sup> knew him; and ran through, M. and sent out into all that country round about, and <sup>4</sup> began to <sup>a</sup> carry about in beds those that were sick, where they heard he was. And *indeed* whithersoever he entered, into *small* villages, or *larger* cities, or to the country *around them both*, and in the streets *through which they expected he might pass*, M. they brought unto him all that were diseased, M. and besought him that they might <sup>if</sup> it were but touch the border of his garment, *should they not be able to come nigher to his person for the multitude*; and, *by such strong faith in his divine power*, <sup>b</sup> as many as touched him, <sup>5</sup> *under a conviction so wise*, were made *that instant perfectly* whole of their *respective disorders*.

C H A P. XXII.

SECT. 193. *Christ the bread of life*; J. vi. 22. &c.

J. **W**HEN the people who stood *all night* <sup>1</sup> on the other side of the sea, *where he had miraculously fed the multitude*,

<sup>1</sup> Or another day.

<sup>2</sup> Named also the land of the Gadarenes, or Gergasenes; see M. viii. 28.; M. v. 1.; L. viii. 26

<sup>3</sup> Some by his looks; comp. M. viii. 32.; but more by the fame of his doctrine and miracles.

<sup>4</sup> How different a reception from M. viii. 34.

<sup>5</sup> Comp. M. ix. 21. 22. Not the least mixture of superstition was in all this. A notable proof this divine unction of the spirit was, how far the blessed Jesus excelled every other, as both king and priest.

<sup>1</sup> Their design was not wholly bad, but mixed with what was low and secular.

*titude*, saw that there was none other boat there, save that one whereinto his disciples were *lately* entered, and that Jesus, *they could be sure of*, went not *then* with his disciples into the boat 2, but that his disciples were gone away alone; (howbeit there came, *very early indeed, some few* other boats from *that part of the lake Tiberias*, which was nigh unto the place where they did eat *miraculous bread and fishes*, after that the 3 Lord had given thanks) when the people therefore *thus* saw that Jesus was not there, neither his disciples, they, *supposing that he would not long absent himself from these last*, also took shipping, *from their present situation on the lake Tiberias*, and came to 4 Capernaum, seeking earnestly for Jesus, *by means of his apostles*.

SECT. 194. And when they had found him 1 *at Capernaum*, on the other side of the *sea-bay* to that of Bethsaida; they said unto him, *as soon as worship was over, in a strain of astonishment, mixed with designed flattery*, 2 Rabbi, when and how 3 camest thou *so soon* hither? Jesus answered them, 4 *not directly, but to a more useful purpose*, and said, verily verily I say unto you, ye do more generally <sup>a</sup> seek me, not because ye saw and believed in me, for obedience to my future orders, and from the miracles done under your eye; but because, *without any trouble of providing*, ye did *so lately* eat of the loaves. *Wherefore I exhort you, henceforth, to labour* 5 not chiefly as at present, for the <sup>b</sup> meat that 6 peris-  
eth,

2 Thus, the last miracle had many witnesses.

3 To this, and the subsequent blessing of Christ, the whole miracle was most fitly ascribed.

4 Here he abode much; and the apostles had now failed thither.

1 See ver 22.

2 Or Master.

3 Of themselves they began to suspect something greatly miraculous, and did likewise believe he would take pleasure to unfold it.

4 Comp. L. xiii. 23. 24. J. xii. 34. 35 He wisely declines a return to what might seem to be a boast of his power, and left the narrative of last night's transaction to his apostolical disciples. Such an intimation of their motives must have affected them. He understood their question to be servile and soothing, and therefore freely rebukes them.

5 Comp. M. ix. 13. Both Hebraisms. They hoped to make themselves rich and great by following him.

6 Comp. 1 Cor. vi. 13. Of course, mean and unworthy of a being consecrated to God. The effect can never be superior to the

eth, but *rather* for that *meat of divine goodness, with all its proper means*, 7 which endureth unto everlasting life, which the <sup>c</sup> Son of Man shall *most readily* give unto you *who do wisely seek after it*; for him hath God, *even the Father Almighty*, 8 *tealed with power and authority to that purpose, by the* <sup>a</sup> *numerous and beneficent miracles which he hath done.* Then, *without taking time to consider of his general doctrine, and to appear as his well affectioned disciples*, said they unto him, 9 *what shall we do more than employing ourselves for this world, that we might work the works of God in the completest manner?* Jesus mildly answered and said unto them, *this is now the chief work of God. that ye* 10 *believe* <sup>e</sup> *on him whom he hath sent to teach and govern mankind.*

SECT. 105. J. They said, therefore, unto him *rudely*, 1 *what more clear and indubitable sign of Messiahship* 2 *shewest thou us then from above, that we may all see it; and* <sup>a</sup> *so believe thee with confidence?* *what dost thou now work more than any other of the ancient prophets?* Our fathers 3, *to the number of full six hundred thousand* <sup>b</sup>, *did eat delicious* 4 *manna in the desert which surrounds Mount Sinai, no less than forty years, as it is written in the book of Psalms; and, therefore, by undeniable authority, he gave them bread* 5 *to eat which did not corrupt.* Then Jesus said un-  
to

cause; comp. J. iv. 34. Christ adopts his metaphors and allusions to different circumstances, whence, to those who are not very attentive, they may appear something harsh.

7 See J. iv. 14.; comp. If. xl. 6.; 1 Pet. i. 23. 24. 25. This whole discourse, as appears from ver. 59. was delivered in the synagogue at Capernaum.

8 Metaphor, from the commission of princes and kings; see 1 Cor. i. 21.; Eph. i. 13.; iv. 30.; J. iii. 33. Or, authoriting by proper credentials.

9 From true hearts no question can be more pertinent; comp. Pf. li. 19. J. ix. 4.; Act. ii. 37.

10 Comp. Heb. xi. 6. with 1 J. v. 5.

1 Hence see the justice of ver. 26.

2 Expecting at least such another as they had last been witness unto, or been certainly informed of; comp. ver. 14. 15.

3 Hereby magnifying Moses.

4 A food taking its name from admiration, *What is this?* They might some of them intend to lessen, by implication, the above miraculous feeding. Here was a sure index to the state of their minds; comp. Pf. lxxviii. 23; Wisd. xvi. 20; 21.

to them, verily verily I say unto you, *that this Moses, whom you compare with me, gave you, of the Jewish nation, not that renowned bread which comes from <sup>c</sup> the highest heaven 6 ; but, in this very moment, my Father 7 giveth you the true bread, and excellent above every other, from that unseen heaven, of which the former was only a mere shadow ; for the bread 8 of God is he 9 which cometh down from the invisible heaven, and giveth eternal life as there, so unto the 10 whole obedient and believing <sup>d</sup> world. Then, being yet improperly understood by them, said they unto him, Lord, evermore 11 give us this bread. And Jesus said unto them, still more directly, I, who at present speak unto you, am, in my person and doctrine together, the bread 12 of nourishment for life everlasting. He that cometh to me, in the obedience of pure faith, shall never hunger for any thing better ; and whither they shall be brought ere long 13 in no degree at all ; and they that thus believeth on me shall, in like manner, never thirst. But, valuable as these blessings are, as I said unto you 14 before, it may be proper to repeat the same over again, that ye also have seen me do what no uncommissioned person by Almighty God can do, 15 to confirm my words, <sup>e</sup> and yet ye, from perverse and obstinate wills, believe not.*

SECT. 196. J. 1 All that the Father 2 giveth over to me for instruction, by his divine grace, shall <sup>a</sup> cheerfully come unto me ; and him

5 Pf. lxxviii. 23. 24.

6 But from the air ; comp. M. vi. 26. ; xiii. 32. And, therefore, in itself not truly divine.

7 To whom the praise of all miracles is due ; comp. ver. 32. 41. Christ ascribes to himself what is proper to his doctrine, as being the first author and publisher ; J. i. 1.

8 Signifying the same as *true*, or *excellent*.

9 Some, *it*, or *that*.

10 Comp. Rev. vii. 9.

11 Comp. J. xiv. 15. To eat without working was all they did want, and till then would not own him for Messiah ; comp. Pf. lxxviii. 23. 24.

12 Comp. note 7.

13 Comp. ver. 45. 50. 58. ; J. iv. 14. ; Rev. vii. 16. 17.

15 In substance, though not in so many words, ver. 26. 35.

14 See J. v. 37. 38.

1 Here the neuter for the masculine, as ver. 30. ; 1 Cor. i. 27. 18. ; Rev. xxi. 27. Be they Jew or Gentile.

2 Or effectually ; Comp. Deut. xix. 3. ; M. x. 11. ; Acts xi. 18. ; 2 Tim. ii. 25. Thus they did hear and learn of him, ver. 45.

him that cometh unto me, by *pure submissive faith*, I will in no wise, either hinder, or afterwards 3 cast out. And you have *sufficient reason to believe this*, for I came down from 4 heaven not to do mine own *private or interested will*, but the will of him that sent me *under high commission*. And this *in sum* is the Father's will which hath sent me, that of all which he hath *so generously given*, or shall 5 hereafter give unto me to take care of, I, the express image of his person, should lose nothing; but, *suitably to his trust reposed in me* should raise it up again at the last day, in glory and happiness complete. And <sup>b</sup> see that ye remember my present declaration with due care, this verily is the sure will of him that sent me, that every one which 6 seeth the Son, in his doctrine and works with an attentive eye, and believeth on 7 him 8 sincerely, may have 9 everlasting life; and, though in appearance he dies even as others, yet I will raise him up at the last great day.

SECT. 197. J. The Jews then, under disappointment as to their secular views, 1 took offence and murmured <sup>a</sup> at him, because he said, I am the pure spiritual bread which came down from heaven, and made not any account of this earth in comparison; and, being ignorant of his real excellence, they said one to another, is not this Jesus the son of Joseph, whose father and mother we know 2 to be equally mean? How then is it that he saith, with 3 so much positive

A similitude taken from the manner of both good fathers and children upon earth.

3 Comp. ver. 39. No reasonable assistance and encouragement shall be with-held.

4 Comp. J. iii. 13.

5 Comp. Eph. ii. 5. 8.; Rom. vi. 23.; J. xvii. 2. 4.

6 Here is the sense given of ver. 39.; comp. Heb. ii. 9.; 3 J. 2.; 2 J. xiv. 17.

7 Comp. M. xxvii. 55.; J. xvii. 24.

8 Or, so as to become his obedient disciples.

9 See L. xiv. 14.; J. xi. 24. 25.; 1 Pet. i. 5. &c.; 1 Th. iv. 13. 14.; 2 Tim. iv. 6. 8.; 2 Cor. v. 6. 7.; Ph. ii. 23.; L. xxiii. 43.; Acts. vii. 56. 57.

1 Comp. 2 Tim. iii. 13.; 1 Cor. x. 10.

2 Their own argument was against them.

3 Yet they knew that Elias had ascended, and expect him to come again; comp. 2 Cor. xii. 2. As much as to say, *he lies*. How much more decent and rational had it been to have recourse to a figurative sense?

*positive arrogance*, I came down from heaven? Jesus, therefore, *in return to these their secret mutual objections*, answered and said unto them <sup>b</sup>, murmur not thus among yourselves, but rather hear what I now have to add, for preventing your extreme hurt, that no man can come to me in true saving faith, except the <sup>4</sup> Father Almighty, which hath sent me, draw him from his prejudices by <sup>c</sup> kind invitation and assisting grace; and then I will raise him up at the last day of awful and endless retribution. To confirm which, you should likewise remember how it is written in the <sup>5</sup> prophets, and they shall be all <sup>d</sup> taught <sup>6</sup> of God, by divine influences; every man, therefore, that hath heard, and hath diligently learned of the father himself, by former wise and efficacious means, <sup>e</sup> cometh unto me affectionately as the completion of them. Not that I speak of bodily presence, or that any <sup>7</sup> man on earth hath so seen the Father save he which is <sup>8</sup> immediately originated <sup>f</sup> of God; he indeed, and he alone, hath seen the Father intimately.

SECT. 198. J. Verily verily, be your sentiments what they will, I say unto you, from these my ample celestial instructions, he that so believeth on me, as to obey my word, and confide in my promises, I hath in him already the sure earnest of everlasting life. Therefore, in this respect too, I am that bread <sup>2</sup> of life <sup>a</sup> before spoken

<sup>4</sup> Some understand the words thus, except he acknowledges the power of the Father operating by me, and is sweetly drawn over to believe. Others, unless he is prepared by a love of God my Father.

<sup>5</sup> Comp. Is. liv. 13.; Jer. xxxi. 33.; Mic. iv. 1. 2.

<sup>6</sup> Or, by God, as in Is. ii. 2.; Mic. iv. 1. Like his pupils; M. xxv. 34.; Jer. xxxi. 34.; 1 Th. iv. 9.

<sup>7</sup> Thus interpreting or qualifying what went before. God draws, speaks, teaches, not immediately, but as in J. i. 18.; M. xi. 27.

<sup>8</sup> A paraphrasis, denoting his son; comp. J. vii. 29.; viii. 42.; xvii. 8. Or, God being a spirit, can only be spiritually discerned.

<sup>1</sup> Or, understanding the present as put for the future; he hath full right to everlasting life; Eph. ii. 5. 6.; Heb. x. 34.; J. i. 12. It cannot be lost while they continue Christians. After a suitable answer to the murmuring, he here returns to ver. 40.

<sup>2</sup> Or what nourishes up to a meetness for it. Allegory, ver. 35. continued. The same as Christ Messiah, Lamb of God, light of the world, door of the sheep, good shepherd, true vine, &c; all taken from different occasions. In bread, every thing else for sustenance is comprehended.

*spoken of. Even the best of your fathers, under the conduct of Moses, did eat manna in the wilderness, and are 3 as much dead as though they had lived upon any sort of ordinary food. Whereas this which I now speak of is the true doctrinal bread which cometh down from the highest heaven, that a man may eat thereof spiritually, and not be 4 liable, as they were, to die under a sentence of legal condemnation. I 5 myself am the gracious bestower of that 6 living bread, which came down from the unseen heaven; if any man, as above said, 7 eat spiritually of this bread, he shall live for ever; and the chief thing in that doctrinal bread that I will give, is my bodily 8 flesh, which I will give c to suffer death for redeeming 9 the life of the 10 world. The Jews, therefore, 11 strove in dispute more violently than ever d among themselves, saying, how can this man, either now or in time coming, possibly give us his flesh to eat? The thought is monstrous and intolerable. Then Jesus e, without as yet declaring the manner, said unto them, however absurd and shocking ye take this to be, verily verily I say unto you this other time, except ye eat with pure faith the flesh of the Son of Man, so as to be nourished in holy obedience from it; and, the same way, drink his blood, ye have no effectual principle,*  
and

3 They who under the law did live for ever, owed that to quite a different cause from manna, a more full answer to ver. 31. so likewise ver. 58. Most of them were under divine wrath, and having no hope of a blessed resurrection; 1 Cor. x. 5.; Heb. iv. 6. 12.

4 It is that, therefore, which ye ought both instantly and importunately to ask.

5 Application of ver-50.

6 Or life-making, as ver. 48. A Hebrew manner; comp. Acts vii. 38.; Heb. iv. 12.; xi. 24.; 1 Pet. i. 3.

7 Be not, therefore, offended either at the meanness of my parentage, or of my present outward appearance.

8 Comp. ver. 32.; J. x. 18.

9 The slaying of victims was the term of remission; so, under the new testament, the sacrifice of Christ.

10 Both Jews and Gentiles.

11 Some of the more discerning and candid would give a favourable interpretation to his words. Carnal hope was the chief cause of their ignorance; comp. J. iii. 4. He had a reference only to his doctrines, the believing and practising agreeable to which would lead them to eternal life; but he knew that some who heard him were not true believers.

and, therefore, no sure hope <sup>12</sup> of eternal life in you. Whofo, on the other hand, eateth my flesh *spiritually*, and, the same way, drinketh my blood, hath in him the sure fountain and earnest of <sup>13</sup> eternal life, and I will raise him up to this most perfect enjoyment at the last great day. For my crucified flesh is immortalizing <sup>14</sup> meat indeed, and my blood from thence immortalizing <sup>15</sup> drink indeed. He that eateth *spiritually* the doctrine of my tortured flesh often, and so drinketh <sup>16</sup> my blood, dwelleth in me, by the love which I bear to him, and I in him, by returns of grateful obedience and a <sup>17</sup> constant imitation. As the living Father of all these high privileges hath sent me, to lay down my life to be the means of them, and I, notwithstanding, <sup>18</sup> do live by an inseparable union with the Father; so he that eateth <sup>19</sup> me, in spirit, and is thus joined with him, even he shall live by that divine power which is in me to a state of perfect and endless felicity. This then is that distinguished bread, which came down from the highest heaven, and therefore to be devoutly attended to <sup>20</sup>, not as your fathers did eat manna, from the encompassing firmament, and are long since dead, for he that eateth of this celestial bread, shall live, by its efficacy, for ever.

SECT. 199. J. These things said he in the crowded synagoge, as he taught before all sorts of people in <sup>1</sup> Capernaum. Many, therefore, of his <sup>2</sup> more late and imperfect disciples, when they heard of this, said, this of eating a living man's flesh, and drinking his blood, is an <sup>3</sup> cruel hard saying to digest; who, of common understanding, can patiently hear it any longer? When Jesus knew in himself, without being told by any, that the less instructed part of his disciples thus secretly murmured at it, he said unto them <sup>4</sup>,

D d

doth

<sup>12</sup> Comp. ver. 57.

<sup>13</sup> Alluding to food well digested and nourishing; <sup>1</sup> Cor. vi. 17.; Gal. ii. 20.; see. ver. 63.

<sup>14</sup> The present is here understood by some to be put for the future; as in J. xii. 26.; xiv. 2. 3. 19.; xvii. 10. 13. 19. 24.; see note 17.

<sup>15</sup> Chiefly by similar charitable dispositions and works; Eph. v. 2. &c.; Phil. ii. 5. &c.; <sup>1</sup> J. iii. 16.

<sup>16</sup> Or a clear right; J. i. 12.

<sup>17</sup> Comp. <sup>1</sup> Cor. vi. 17. The one is just as certain as the other.

<sup>1</sup> Where many of his miracles had been performed; M. xi. 23. For synagoge forms, read and comp. M. xxiii. 2. 5.; Acts xxii. 3.; xxiv. 12.; L. ii. 46. M. iv. 23.; L. iv. 16. &c. 31. 33. 34.

doth this *so hastily* offend and make you worse than ever? Beware of your great danger, and think again, for what and if ye shall see yet stranger things than those you have now heard, even the Son of Man, *so lightly esteemed* by great numbers, 2 ascend up where he was, before the time of his manifestation, and from whence he shall come again to judge and pass sentence upon his rude and calumniating enemies? Know then it is the 3 spirit of what you complain of that quickeneth wise and serious souls; the literal flesh sense of them <sup>a</sup> profiteth nothing; the offensive words I speak unto you, are 4 full of spirit and life to a true believer. But, though no just occasion has been given <sup>e</sup> there are some of you, for certain, that, from unreasonable prejudices and disappointed worldly hopes, believe not, and whom no means whatever will be sufficient to convince. For Jesus knew from the beginning who they were of his present company that <sup>f</sup> believed not, and likewise who, of his own familiars, should basely betray 5 him into the hands of his enemies. And he farther said, therefore said I unto you, of some apparent serious profession hitherto, that no man can come unto me, under true and lasting faith, except it were graciously given unto him 6 of my Father. From that time many of his disciples 7, who had been led to attend upon him from motives of this world chiefly <sup>g</sup>, went back and walked no more in religious fellowship with him 8.

SECT. 200. J. Then said Jesus unto the twelve <sup>a</sup>, will ye 1, my apostles, also go away, with these unhappy men? Then Simon Peter,

2 This he wisely contrasts to the meanness of his birth, as that which follows is to their mistaken literal sense.

3 According to some, it is the spirit in all our bodies of flesh that quickeneth, &c. In like manner, the words, &c.

4 They unite such to me, and advance them to a due state of proportion for endless happiness. Some understand the words of spiritual things in general, opposed to body or flesh.

5 Viz. Judas Iscariot, who might be admitted with design that the scriptures should be fulfilled.

6 Or by, as in Rom. xi. 36. ; 1 Cor. viii. 6. In sense the same, though the words be a little different.

7 Scholars, or followers.

8 They were made worse by what ought to have benefited them.

1 Who have been special witnesses hitherto of my doctrine and miracles. Choose for yourselves, for I desire not to detain you against your will.

Peter, being one of the eldest and a ready speaker, answered, in his own and in the name of his brethren, Lord, be this most hideous crime far from us, for to whom else shall we go, on account of those few dark things which thou hast uttered? Thou alone hast, and speakest in their proper seasons, the words of clear and necessary relation to eternal life<sup>b</sup>. And we believe and are sure, from thy wonderful works, that thou art that 2 Christ whom we look for, the Son of the living God. Jesus answered them, to aid their perseverance, and to shew the necessity of it, have not I chosen you twelve to a peculiar intimacy, and a station of high office, and yet one<sup>c</sup> of you, so small in number, and having so many great advantages, is already in disposition a kind of 3 devil. He spake this of Judas Iscariot 4, the son of Simon, for it was he that should wofully betray him<sup>d</sup> to an armed multitude, being one of the twelve apostles.

## CHAP.

<sup>2</sup> Messiah, or anointed; Comp. M. xvi. 16.; m. viii. 27. &c.; L. ix. 18. &c. Contains the sum of all to be believed concerning him.

<sup>3</sup> A calumniating accuser; comp. Pf. liv. 1 &c.; J. xii. 6. Good reason this was for caution and guard against future offence. As yet he signifies himself covertly, to provoke none; and, when accomplished, it would confirm faith; see 1 Tim. iii. 11.; 2 Tim. iii. 3.; Tit. ii. 3.; Rev. xii. 9. 10. It is no wonder, therefore, that others should do as they have done.

<sup>4</sup> John loves to interpret Christ's words, which, at the time, he did utter with some prudent reserve; see Ch. ii. 21.; vi. 64.; vii. 39.; xi. 13.; xii. 33.; xiii. 1.

## C H A P. XXIII.

SECT. 201. *The Pharisees and Scribes complain of Christ's Disciples, because they did eat with unwashen hands; M. xv. 1. &c.; M. vii. 1. &c.; J. vii. 1. &c.*

J. *Some while* after these things, Jesus walked *1 still* in Galilee *2*, for he would not *even* walk *up* with company to the *3* feast in Jewry *4*, because the Jews *there, who could not prevent his success*<sup>a</sup>, fought to kill him. M. Then came together unto him the *5* pharisees, and certain of the *6* scribes, which came from Jerusalem *on purpose to watch, and if possible to ensnare him*. And when they saw some of his disciples eat bread with defiled (that is to say with unwashen) hands *b* they found fault *7* with them, and their master of course. For the pharisees *8* and greater part of all the Jews, except they *9* wash their hands oft, and with scrupulous attention, eat not food of any kind, holding *10* both the written and unwritten traditions of the *11* elders<sup>c</sup>, whom they venerate. And,

*1* Comp. J. vi. 59.

*2* Where he was less obnoxious. The learned and powerful about Jerusalem were his greatest enemies.

*3* Comp. J. vii. 2.; Num. xix. 12. &c.

*4* Or Judea.

*5* Strictest of all the Jewish sects; see M. iii. 7.

*6* Interpreters of the law, and understood to be very learned in it; see Efd. vii. 5. 10. 29.; 1 Chr. xxvi. 29. Sent on purpose to tempt, as in M. xxii. 15. 16. but by private hands.

*7* Comp. M. ix. 14.

*8* The Sadducees, and some few others, refused such traditional obligations.

*9* Baptize, or bathe.

*10* Comp. M. xvi. 11.; 1 Cor. xi. 2. 23.; xv. 3.; Col. ii. 8.; 2 Th. iii. 6; ii. 15.; Rom. vi. 17.; Jud. 3.

*11* Those of chief name for religious knowledge, and expressive of dignity and authority. Their advices in time were looked upon as precepts, and by some equalled to divine laws. In certain cases carried even farther.

And, in particular, when they come from the market, where people of various kinds meet, <sup>12</sup> except they wash all over, they eat not, lest, unknown to themselves, they may have been legally polluted. And many other things besides there be which, of their own accord, they have received to hold as sacredly binding, like the washing of cups for drink, and pots to prepare their victuals, brasen vessels of all kinds, and of the very tables whereon they either lie or stand. Then the pharisees and scribes asked him, M. saying <sup>d</sup>, Why do thy disciples transgress with impunity the tradition of the elders? For they wash not their hands when they begin to eat bread, M. but are either so ignorant, or so impious as to eat <sup>13</sup> bread, both then and indeed throughout the whole course of their meals, with unwashen hands.

SECT. 202. M. But he answered and said unto them <sup>1</sup>, why do you also, who affect such vain scrupulosity in what the written law hath left to every one's option, transgress the clear commandment of God, M. that ye may keep your own ritual tradition? M. For example, God commanded, saying, honour <sup>2</sup>, with all proper respect and maintenance, thy father and thy mother; and whoso curseth, in word or deed, father or mother <sup>3</sup>, so as to render their condition miserable, let him, upon fair public judicial evidence, die the death he so well deserves. But ye, in your pretended lessons to a most ignorant people, say, whosoever shall say to his father or his mother, M. it is <sup>a</sup> corban, (that is to say a <sup>4</sup> gift already vowed over to heaven in my own mind) though on purpose to insult and aggravate their extreme wants, by whatsoever M. thou mightest be profited by me otherwise, and substantially honour not his needy father or his mother; M. and, in such unnatural way, ye suffer him no more to do ought, for necessary aid, to his father or mother, whom the sovereign will of heaven hath cast

<sup>12</sup> Comp. J. xviii. 28. The touch of strangers, publicans, and sinners, they greatly dreaded.

<sup>13</sup> Put for food of any kind; 2 Sam. ix. 7. 10.; xii. 20.

<sup>1</sup> This demonstrated that they were not infallible, whose judgments were so considerably relied upon, and did excellently well prepare for what follows.

<sup>2</sup> Ex. xx. 12.; 1 Tim. v. 3. 7.

<sup>3</sup> Or does not properly honour them; Ex. xxi. 17.; Lev. xx. 9.; Prov. xx. 20.; Deut. xxvii. 16.

<sup>4</sup> Comp. M. v. 23.; xxvii. 6. The selection of the example shews the stress which he laid on the precept.

cast upon him <sup>5</sup>, he shall be <sup>b</sup> free of all that is binding upon him by such primary divine statute. M. Thus have ye made the commandment of God, in one of the greatest instances of it, M. through your tradition which ye have delivered <sup>c</sup>, M. of none <sup>6</sup> effect. M. And many such like scandalous immoral things ye do.

SECT. 203. M. Well hath Esaias <sup>1</sup> prophesied; and so taught us to beware of <sup>2</sup> you, who, like them of old, are dissembling wicked hypocrites <sup>a</sup>, as it is written by him in the following words: This people honour me with the devotion of their lips, but their understanding <sup>b</sup> heart and love is turned far away from me. M. Howbeit, in vain hope of acceptance do they thus worship me, teaching for divine doctrines the commandments of weak corrupt and evil designing men. For, laying aside the plain commandment of God, ye hold by the tradition of men, even in those trifling customs, as the washing of pots and cups, and many other such like mean pernicious things ye do.

SECT. 204. M. And he called the multitude, whom the scribes despised for being illiterate, and the pharisees as not sufficiently religious, and said unto them, M. hearken unto me with due care every one of you, and so as fully to understand what I am now to deliver. There is nothing without a man which God doth not prohibit, that by simply entering into him, can <sup>1</sup> defile him even in his pure eye; but the things which come out of him <sup>a</sup>, by consent of

<sup>5</sup> The priest would not allow that even repentance afterwards did take away the force of their rash unnatural vow or oath. There might be avarice here; but at any rate they did not consider that, where people are not at liberty to bind, or obligate themselves, all such vowing becomes void and null.

<sup>6</sup> Null and void.

<sup>1</sup> Ch. xxix. 13. Such are all they who make piety consist of mere external performances, and some too of very small weight, whilst they violate the most important duties, and such as are stamped with the most obvious divine authority. No words can more suitably describe such temper and conduct.

<sup>2</sup> The whole Jewish nation are considered, from first to last, as one body.

<sup>1</sup> Or make common, opposed to sanctity by setting apart to sacred use. What a mild indirect rebuke was this to heartless pharisaism!

*of his will*, 2 those are they that *actually* defile a man. If any man have *ingenuous open ears* to hear let him *now* hear *what*, for *correction of error and vice*, is *so necessary to be learned*. M. Then came his disciples and said unto him *apart*, knowest thou that *even the more strict and popular among the pharisees were grievously* offended <sup>b</sup>, after they heard this *last saying* of yours? But he answered and <sup>c</sup> said, every <sup>3</sup> *doctrinal plant* which my heavenly Father hath not planted *by clear reason and scripture*, <sup>4</sup> shall, to the *very outmost possible*, be rooted out of his vineyard henceforth, as well as *now* <sup>d</sup>, by every *faithful servant of his*, to make room for such as will please him <sup>e</sup>. Let them alone to their incurable prejudices and violence, neither be ye afraid of their wrath, because they be *obstinately blind leaders of the poor* <sup>5</sup> blind multitude. And if the <sup>6</sup> blind be thus ever permitted to lead the *implicit* <sup>f</sup> blind, both of them *inevitably* shall fall into the ditch, of a most horrible and endless perdition.

SECT. 205. M. And when he was entered into the house, from the people, his disciples, *in common*, asked him, *with doubts* concerning *what he meant* by the *last dark* <sup>1</sup> parable. M. And then, *at their desire*, answered Peter *in particular*, and said unto him, declare unto us, *if you will*, the import of this <sup>a</sup> parable. And Jesus said, are ye <sup>b</sup>, *my stated followers*, and *whom I have specially chosen out to teach others*, without understanding *in a matter so closely connected with true piety*? Do not ye yet understand, M. that whatsoever thing *of food kind* from without entereth into the man, it cannot defile him <sup>2</sup>, because it entereth not into his <sup>3</sup> heart, but M. goeth *aside from thence* into the <sup>4</sup> belly, *where nourishment to the whole bodily system is prepared*, and the rest, by a *course*

<sup>2</sup> Of this sort are all evil discourses, false testimonies, blasphemies, &c. As yet Christ did not intend to abolish the Mosaic ritual, though this was a prudent approach to it.

<sup>3</sup> See 1 Cor. iii. 12. ; x. 14.

<sup>4</sup> Comp. M. i. 21. ; v. 21. 28. 33. 36. ; vi. 2:

<sup>5</sup> Or ignorant.

<sup>6</sup> A figurative speech.

<sup>1</sup> Or figurative speech.

<sup>2</sup> Only what is material can affect our body, and, unless as used by the will, it neither helps nor hurts.

<sup>3</sup> The supposed seat of a human soul, both by Jews and most philosophers then.

<sup>4</sup> Or stomach.

*course of natural digestion, is cast out into the draught, M. purging all kinds of meats, without, in any degree, affecting the soul with vice. M. But those evil things which proceed out of the mouth, and are consented to by the will, come forth from the 5 heart first; and these indeed before a pure and holy God defile the man. M. For from within, out of the heart of men, proceed 6 evil thoughts, which issue in every kind of mischief, such as <sup>d</sup> adulteries 7, Fornications, murders, thefts, M. false witnesses, M. insatiable 8 covetousness, violent and oppressive 9 wickedness, 10 deceit in bargainings, lasciviousness of word and deed, an 11 envying evil eye, profane uncharitable 12 blasphemy, ostentatious 13 pride, inattentive profligate 14 foolishness; all these and many more ruinous evils come out of their abundance from within, M. and these verily are the things which defile the whole man, in the sight of an infinitely pure God; but to eat with unwashen hands, at every common meal, is not the thing which defileth the true and proper man.*

SECT. 206. *The daughter of the Canaanitish woman healed; M. xv. 21. &c.; M. vii. 24. &c.;*

M. Then Jesus went thence, where, amidst 1 great hazards, he had instructed and healed so many, and departed westwards 2 into the bordering coasts of 3 Tyre and Sidon, M. and entered into an  
house,

5 Or foul.

6 Or reasonings. These were not deemed criminal by the Jews; M. v. 28.

7 Uncleanesses of every kind besides; M. vii. 21.

8 Greek covetousnesses, to signify the boundless nature of its cravings; see 2 Pet. ii. 14.; Eph. v. 5.; L. xii. 15.

9 Comp. Rom. i. 29; M. v. 39.

10 See 2. Cor. xii. 21.; Gal. v. 19.; Eph. iv. 19.

11 Comp. Deut. v. 19.; M. xx. 15.; Prov. iii. 6.; xxviii. 22.; xxii. 9.

12 Or defamation; see Rom. i. 30.

13 Or, which despises others to their face, and unjustly elates itself. Theophrastis.

14 Source of every thing wicked; Eph. v. 17.; M. xxv. 2.

1 Comp. M. xiv. 34. &c.

2 Rather towards, for he did not enter.

3 Which were out of the Jewish territories.

house, and would have <sup>4</sup> had no man, if such a thing had been possible, to know it, because of the still watchful invidious Jews <sup>a</sup>; but he could not even there be hid. For soon <sup>b</sup> a certain woman of <sup>5</sup> Canaan, whose young beloved daughter had an unclean malignant spirit, heard of the great miracles performed by him, M. and came out of the same coasts, and cried unto him, at some distance, saying, with tender earnestness, have mercy on me, O Lord, thou <sup>6</sup> renowned Son of David, for my poor little daughter is grievously vexed of a cruel <sup>7</sup> devil. But, for trial of faith, and making it known to others, he answered her at first not a word. And, therefore, his disciples came and besought him, saying, send her away one way or another, for she crieth incessantly <sup>8</sup> after us. But he answered and said unto the woman herself, I am not, for the present, sent but unto the lost sheep of the <sup>9</sup> house of Israel <sup>d</sup>, agreeable to early divine promise, (M. for the woman was a Greek, alien from them, a <sup>10</sup> Syro-Phenician by nation.) M. Then, somewhat emboldened by his discourse, she came M. yet nearer, and fell down even at his feet, M. and respectfully worshipped him, saying, earnestly

E e

nestly

<sup>4</sup> He did what men usually do who are willing to hide themselves, by quickly withdrawing from the multitude and entering into an house. Perhaps too he might charge the host not to inform where he was. But all would not do.

<sup>5</sup> Descended from such as were allowed to remain; see Jud. i. 31. 32.; If. xxiii. 4. 6. She was a Syro Phenician, a Greek, or Gentile; M. vii. 26. So named to distinguish them from certain Lybian, or African Phenicians, who went from their own country and built Carthage; comp. Rom. i. 16.; ii. 9. 10.; iii. 9.; x. 12.; I Cor. i. 22. 24.; Gal. iii. 28.

<sup>6</sup> This she might know from neighbouring Jews, or it might be the usual respectful style of his followers.

<sup>7</sup> As the abolition of the ritual law was hinted at, in the above discourse, so might this instance be a prelude or earnest of the adoption of the Gentiles.

<sup>8</sup> Comp. L. xi. 8.

<sup>9</sup> The Jewish nation; comp. Gen. xii. 3.; xviii. 18. Jesus Christ, for the space of his own personal ministry, was a minister of the circumcision, promised to the Jews as their proper apostle. Afterwards, by his apostles, he preached to the Gentiles; comp. If. liiii. 10. As king he was to reign over both; Rom. xv. 8.

<sup>10</sup> A port of Phenicia, formerly conquered by Syrians, and most of whom were idolaters. This province of Syria was situated on the eastern part of the Mediterranean Sea, on the confines of Palestine, if not a part of it.

*nestly as before, Lord help me out of this severe trouble.* M. And she besought him *more at large*, that he would *instantly* cast forth the *cruel* devil out of her *poor* tormented daughter. M. But he *still* answered, *as though he meant to deny*, M. and said unto her, let the children of *promise* 11 first be filled, for it is not meet *as yet* to take the *Jewish* children's <sup>c</sup> bread, and to cast it to the *descendants* of idolatrous *heathen* 12 dogs. And she answered and said unto him, yes, Lord, *there is no refusing either the truth or justice of what you say*; yet, *not in the least to contradict these* <sup>£</sup>, the *very* dogs themselves have frequent allowance under the table, to eat of the children's crumbs, M. which fall from their master's *well provided* 13 table. Then Jesus answered and said unto her, *in direct terms*, and so as to be heard of his *whole attendants*, O woman <sup>£</sup>, great is *this* manifestation of thy faith; be it unto thee even as thou wilt. *Yea, and let it be known to every one present*, that, M. for the faith expressed in this lively saying of thine, I bid thee go thy way, *most fully assured* that the 14 devil is gone out of thy daughter, *never more to return*. M. And accordingly her daughter was made whole <sup>h</sup>, from the moment of that very 15 hour in which he spake. M. And when she was come to her house, she found, *agreeable to her ardent wish, and full persuasion*, the devil gone out and her daughter laid *at perfect rest* upon the bed.

## SECT.

11 In this very thing, she had encouragement given her; comp. Acts xiii. 46.; J. x. 16.

12 So both Jews and Greeks spoke of those who were grossly ignorant; comp. 1 Sam. xvii. 43; 2 Sam. xvi. 9.; 2 K. viii. 13. Being, therefore, a common method of speech, it could not offend. He made use of the expression to prove her faith, knowing that he should have an opportunity to commend and reward it.

13 I ask not an equal portion, but a small pittance. How few among the Jews themselves did thus believe?

14 A figure of the church, to be gathered from among the Gentiles,

15 Comp. M. viii. 13.

SECT. 207. *One deaf and dumb is cured*; M. xv. 29.  
&c.; M. vii. 31. &c.

M. And Jesus *m.* departing again from the coasts of Tyre and Sidon <sup>a</sup>, came *nigh* unto the *1* Sea of Galilee, *passing* through the midst of the coasts of *2* Decapolis. And they <sup>b</sup> bring unto him one that was *very* deaf, and had *so great* an *3* impediment in his speech *as to be almost dumb too*; and they *of his friends in the company* beseech him, *in gracious goodness*, to *4* put his hand upon him *for a cure*. And he took him aside from the *thronging* multitude, and *5* put his fingers into *each* of his ears, and he spit, and touched his *6* Tongue. And looking up to *the place of most illustrious divine manifestation in heaven*, he sighed *7* out the *silent ardours of his soul to Almighty God*, and saith unto him *as he closed his mental prayer* *8*, Ephphatha, that is, *when interpreted*, be opened. And straightway, *as he thus spake*, his ears were opened, and the *9* string of his tongue was loosed, and he spake plain. And

*1* Where before he had healed a *Demoniack*; M. v. 1. 20.

*2* Or the ten cities; comp. M. iv. 25.

*3* Illustrated by the cure; M. vii. 35.

*4* This form of healing shews how the best human means ought to be used. These were only natural actions, agreeable to the lively eastern manner, and significant of what he was about to effect; comp. M. viii. 23; J. ix. 6. 7.; 2 K. v. 16. Physical causes are too well understood to suppose that these actions had a real efficacy in producing the cure. Neither was it ever known that the most stubborn diseases were removed by the power of imagination.

*5* A frequent manner of the ancient prophets and holy men; 2 K. v. 11.; M. ix. 18. 25.; xix. 15. All to command attention, and to be an evidence from whence the cure came.

*6* Comp. J. ix. 6.

*7* Or in compassion of so great a calamity, or of the multitude of human woes; all giving evidence where he would have the glory of that illustrious miracle to terminate; comp. J. xi. 41.; M. xiv. 14.; M. vi. 41.

*8* Chaldaic, and retained to give the greater credit to the history.

*9* Bonds, applied to other diseases.

And he <sup>10</sup> charged them *all who were present* <sup>c</sup> that they should tell no man *as yet*; but the more he charged <sup>d</sup> them *to be silent*, so much the more a great deal they published it *to the whole country*, and were beyond measure astonished *at the number, grandeur, and variety of his miracles*, saying, he hath done all things <sup>e</sup> well *we have ever sought of him, notwithstanding the unaccountable opposition he meets with from certain of our leaders*; he <sup>11</sup> maketh both the deaf to hear, and the dumb to speak.

SECT. 208. *Great multitudes are healed*; M. xv.  
29. &c.

M. And he went up into a mountain, and sat down there *to teach*. And great multitudes came <sup>a</sup> unto him *for instruction*, having brought with them *likewise* those that were lame, blind, dumb <sup>1</sup>, maimed, *in certain of their bodily members*, and many others, *sick and in great pain*, and cast them down at Jesus' feet, *to move his compassion*, and he healed *the disorders of them all*, inso-much that the *great multitude wondered exceedingly*, when they saw the dumb to speak *of a sudden*, the maimed to be *made perfectly whole*, the lame to walk *at their ease*, and the blind to see *clearly*; and, *thus struck with various and pleasing wonders*, they <sup>2</sup> glorified *by faith* <sup>b</sup> the God of Israel.

## CHAP.

<sup>10</sup> The person was well known, and, therefore, the thing itself did sufficiently declare the power of God.

<sup>11</sup> Things good of themselves, and close joined also with the chief good of man.

<sup>1</sup> Comp. M. xviii. 8.; m. ix. 43.

<sup>2</sup> Indeed what could be more amazing and illustrious? comp. M. ix. 33.; xii. 22.; m. vi. 37. Who can describe the sentiments and praises of these happy creatures?

## C H A P. XXIV.

SECT. 209. *Four thousand men are fed with seven Loaves, and a few small Fishes ; M. xv. 32. &c. ; M. viii. 1. &c.*

M. **T**HEN Jesus, M. in those days, the multitude being *still* very great, and having *now* <sup>1</sup> nothing to eat, M. called his disciples unto him, M. and saith unto them, I have compassion <sup>a</sup> on the multitude, M. because they continue with me now *the chief part of three days* <sup>2</sup> and *three nights successively*, and have nothing left to eat, and will not, *therefore*, send them away fasting, lest, M. if I should send them away fasting to their own houses, they, *who are most to be pitied from age, and the fatigue of travel, with long standing, should faint in the way home ;* M. for divers of them, *he knew*, came from far. And his disciples, *unmindful of what he had done before*, answered him, M. whence <sup>b</sup> should we have so much bread, or other food, M. here, M. in the wilderness, as *might suffice* to fill so great a *hungering* multitude ? And Jesus saith unto them, *for trial of their faith, and to evince the clearness of what was to follow* <sup>c</sup>, how many loaves have ye in your possession ? And they said, seven *altogether*, and a few little *dried* <sup>3</sup> fishes.

<sup>1</sup> What victuals they had brought with them were mostly, if not altogether, spent ; and love to hear the evangelical doctrine had been their principal motive. By choosing to abide in desert places as much as possible, during this period of his ministry, he made little noise, avoided crowds who were not religiously disposed, and likewise the malicious efforts of scribes and pharisees to put him to death, before he had fully executed his ministerial office upon earth.

<sup>2</sup> Being summer time, the weather good, and air warm.

<sup>3</sup> At least probably so. Hence the necessity would appear more apparent, and the value of his grace. This miracle might be repeated to shew how much superior it was to the ancient Jewish support in the wilderness.

fishes. M. And he commanded the *whole* people to sit down *orderly* on the <sup>d</sup> ground; and he took the seven loaves *which were brought*, and gave 4 thanks to his Father in heaven, and brake and gave to his disciples to set before them, *in their several regular ranks and files*; and they <sup>e</sup> did *accordingly* set them before the people. And the small fishes he *likewise* blessed God for, *implo- ring, at the same time, his continued goodness*, and commanded his disciples to set them also before them. M. And they did all eat and were *abundantly* filled <sup>f</sup>; and they took up of the broken meat that was left *no less than* seven <sup>g</sup> baskets full. And they that did eat, *upon this occasion*, were M. about four thousand M. men, beside women and children. M. And, *that being over*, he sent them away, *now happily refreshed both in their souls and bodies*. And straightway he entered into a ship with his disciples, and came <sup>h</sup> into the parts of Dalmanutha, M. and 5 Magdala.

SECT. 210. *The Pharisees and Sadducees desire a Sign from Christ*; M. xvi. 1. &c.; M. viii. 11. &c.; L. xii. 54. &c.

M. The Pharisees also with the <sup>a</sup> Sadducees, *upon another occasion*, came M. forth, and, *notwithstanding their differences among themselves in other things*, began to question with him 1 *captiously*, seeking of him M. that he would shew them a *still more splendid sign from heaven* 2, *than any they had ever yet seen, or heard of* from

4 For the power given him.

5 Or rather Magedan, as in the most ancient copies. Probably the same as Megiddo, or Mageddon, in the old Testament; a valley belonging to the tribe of Manasseh, and where Josiah was slain. Both on the eastern side of Galilee.

1 See M. xix 3; xxii. 18. Or, in a crafty and ensnaring manner.

2 Comp. M. xii. 38. Like those of Moses and Elias. Josephus tells us, Bell. Jud. B. ii. c. 13. that impostors of those times promised they would shew them from God, under the character of signs of liberty, or some miraculous appearance from heaven, to assure them of deliverance from the Roman yoke; comp. 1 Cor. i. 22.

from him <sup>b</sup>, M. tempting him. M. He answered and said unto them, when it is evening ye say, *and take from this your measures accordingly*, it will be fair weather <sup>c</sup> to morrow, for the sky is bright red. And in the morning, it will be foul weather to day, for the sky is red and lowring. L. When ye see a *certain kind of* cloud rise out of the west, straightway ye say, there cometh a *heavy* shower, and so it is. And when ye see the south wind blow <sup>3</sup>, *from warmer climates than your own*, ye say, there will be *sultry* heat, and so accordingly it cometh to pass. Ye hypocrites, ye can *thus, after some due pains to learn, prudently discern and prognosticate* from the face of the sky, and of the <sup>4</sup> earth, *for advantages that are soon to cease*; M. but can ye not, *with like exercise of common understanding*, discern and judge of the much more evident signs of the <sup>5</sup> present times? L. Yea, and why even of yourselves, *without so much difficult attention as men of the world give to their inferior concerns*, judge <sup>c</sup> ye not what is right <sup>6</sup> for faith and the carrying on of a good life? M. And he <sup>7</sup> sighed deeply in his <sup>f</sup> spirit, *on account of their disingenuous proceedings*, and faith in their full bearing, why doth this M. wicked <sup>8</sup> and adulterous generation M. seek after a sign *more than those they have seen proper to cavil at*? M. There shall no sign be given *materially different* unto it hereafter, but the sign of the <sup>9</sup> prophet Jonas. And he M. entering into a ship again, M. left them, *as incurable for the time*, M. <sup>8</sup> and departed to the other side <sup>10</sup> of the lake nigh Bethsaida.

## SECT.

<sup>3</sup> Comp. by way of reverse, Job xxxvii. 9.

<sup>4</sup> Comp. M. xxiv. 32. It has been observed that the Jews were in use to value themselves highly on their skill in prognosticating the weather.

<sup>5</sup> Or how the various predicted particulars relative to the Messiah are fulfilled in me? By thus putting rebuke question-ways, it is made more pungent. Why so acute in one case, and careless in the other? Is it probable that divine benignity should favour the interests of time more than eternity?

<sup>6</sup> Comp. Phil. i 7. &c. Such as your counterfeit holiness is, such is your wisdom.

<sup>7</sup> That is, having fetched a very deep sigh, or groan.

<sup>8</sup> See M. xii. 39.

<sup>9</sup> Hence it appears that the same things were often said and done by our blessed Lord; comp. M. xvi. 4. By this the scandal of the cross was to be taken away.

<sup>10</sup> See M. viii. 22.

SECT. 211. M. And when his disciples were come *1 on their way considerably* to the other side of the lake, it then occurred to them that they had forgotten to take any bread aboard; M. neither, upon search and questioning each other, had they in the ship with them more than one loaf. And he knowing their thoughts, charged them, saying, take heed, beware of the *infectious* <sup>2</sup> leaven of the <sup>a</sup> Pharisees, M. and of the Sadducees, M. and of the leaven <sup>3</sup> of Herod. M. And they <sup>4</sup> reasoned among themselves, saying <sup>b</sup>, it is because we have taken *with us* no *sufficiency* of bread <sup>5</sup>, that he thus reproves us. M. And when Jesus knew it *did so strike their minds*, he saith unto them, why reason ye *after that weak manner* among yourselves, O ye of little faith *still in my divine power*, as if it was because ye brought no *suitable allowance* of bread into the ship I did charge you as above? Do ye not yet perceive *with advantage*, M. neither <sup>c</sup> understand as you ought? M. Have ye your heart yet hardened <sup>6</sup> by *culpable negligence*? Having eyes, see ye not *for clear and sure direction*? And having ears, hear ye not *for like good purpose*? And do ye not remember *what all your senses bore witness unto only a few days ago*? When I brake, *for your distribution*, the five <sup>7</sup> loaves among five thousand, how many fragments took ye up, *after feeding each of them sufficiently*? They say unto him, twelve. And, *in like manner*, when the seven among four thousand, how many baskets full of fragments took ye up? And they said, seven. And he said unto them <sup>d</sup>, how is it *then to be accounted for*, that ye do not understand, M. that I spake not unto you concerning *literal bread*, *when my words were* that ye should beware of the *very hazardous* leaven of the Pharisees and of the Sadducees? Then <sup>e</sup> understood they how that he bade them not beware of the leaven of bread, but of the *prevailing evil* <sup>8</sup> doctrine of the Pharisees and of the Sadducees.

## CHAP.

<sup>1</sup> Or, were going; comp. M. xvi. 13; L. xv. 20.; M. viii. 13. 14.

<sup>2</sup> That is, doctrine; M. xvi. 12. It is of the nature of leaven, to diffuse its influence; see M. xiii. 33. Likewise it has a bitter taste, and is a kind of corruption; 1 Cor. v. 6.; Gal. v. 9.

<sup>3</sup> Those who flattered his greatness, and prophanely applied to him scriptures of the Old Testament referring to the Messiah.

<sup>4</sup> Disputed; M. viii. 15. &c.

<sup>5</sup> Nor would he have us, when we came ashore, buy of any such persons. So soon had they forgot his long and excellent discourse; M. xv. 10. &c.; and the miracle, ver. 32.

<sup>6</sup> Though weak they were not malicious.

<sup>7</sup> A part for the whole.

<sup>8</sup> Their teaching.

## C H A P. XXV.

SECT. 212. *Christ gives sight to a blind man; M. viii. 22. &c.*

M. **A**ND he cometh to Bethsaida, and, *in his way from the ship*, they <sup>a</sup> bring a blind <sup>b</sup> man unto him, and besought him <sup>c</sup> but to touch him <sup>1</sup>, for recovery of his sight. And he took the blind man by the hand <sup>d</sup>, and led him *with great tenderness quite out of the 2 town*; and, when he had <sup>3</sup> spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see *something like men, but they seem to my imperfect view* <sup>e</sup>, as *so many 4 trees walking up and down*. After that, he put his hands again upon *the lids of his eyes*, and made him look up; and he was *altogether restored*, and saw every man <sup>f</sup> clearly: And he sent him away to his *own* <sup>5</sup> house *in the neighbourhood*, saying, neither go into the town as yet, nor *industriously* <sup>h</sup> tell it *afterwards* to any in the town, *that watchful jealous rage may not be provoked*.

SECT. 213. *The people's opinion of Christ; M. xvi. 13. &c. M. viii. 27. &c.; L. ix. 18. &c.*

And Jesus went out *from Bethsaida*, and his disciples unto the towns of Cesarea <sup>1</sup> Philippi. L. And it came to pass M. by F f the

<sup>1</sup> Or, in token of his willingness to cure.

<sup>2</sup> From being a village it received the privileges of a town from the Roman Emperor; Josephus. Hence came Peter, Andrew, and Philip; J. i. 45.; and some think John and James.

<sup>3</sup> Comp. M. vii. 33.

<sup>4</sup> It is much the same, when they are seen through certain kinds of mists, or fogs. The greatness of the evil, and the wonder of the cure, would so much the better appear from this.

<sup>5</sup> To distinguish it from Cesarea, on the Mediterranean, betwixt Joppa and Dora; called anciently Leshem, Josh. xix. 47.; in latter times,

the way *thither*, L. as he was alone praying, his disciples were with him; and, *that being over*, he <sup>a</sup> asked them, M. saying unto them, M. whom do men *now* say that I the *lowly outward conditioned* Son <sup>b</sup> of Man am? L. Whom say the *bulk of our Jewish* people, *in particular*, that I am? M. And they said, *by one of their number* <sup>c</sup>, some say that thou art John the Baptist, *risen again to life, with a power of working miracles*; some Elias <sup>2</sup> *himself*; and others Jeremias; L. and others say, that one of the old prophets, *in thy person* <sup>3</sup>, is risen again, *to visit our earth*. M. And he saith unto them, *yet more directly*, but whom say ye <sup>d</sup>, *my apostolical disciples who have so long enjoyed the benefit of my doctrines and miracles*, that I am? And L. Simon Peter *for* <sup>4</sup> *himself, and the rest, immediately answered and said, thou art* <sup>5</sup> Christ, *the* <sup>6</sup> *super eminent* <sup>e</sup> Son of the ever-living <sup>7</sup> God.

SECT. 214. M. And Jesus answered and said unto him, blessed art thou Simon <sup>1</sup> Bar-jona, for flesh <sup>2</sup> and blood hath not revealed <sup>a</sup> it unto thee *and them*, but my <sup>3</sup> Father, *by clear convincing evidence*, which is in heaven: And I say unto thee, *on account*

times, Pareas, from the mountain beneath which it stood. And the situation pleasing Philip, he enlarged and adorned it, and gave the city his own name in conjunction with the Emperor's.

2 Or Elijah the Tishite, who was taken up to heaven alive, and who, they supposed, was to return from thence to prepare the way of the Messiah; comp. M. xvii. 10.; Mal. iii. 1.; iv. 5.

3 Comp. L. ix. 8.; M. vi. 15. None of all who thus spoke of Christ might know him from his birth, but from the fame of his miracles.

4 Comp. J. vi. 68.; M. xv. 15.; xvii. 4 29.; xxvi 33.; Acts i. 15.; ii. 11.; M. viii. 1.

5 The anointed one, or Messiah; If. xlii. 1.; lxi. 1.

6 Comp. Pf. ii. 7.; lxxxix. 28.; Acts xiii. 33.; J. i. 49.; L. xxii 67.; Heb. i. 5 6.

7 Of himself, and giving life to others; opposed to dead and dumb idols. Ancient admirable style, and much used; comp. Gen. xvi. 14.; 1 Th. i. 9. &c.; Acts. xiv. 15.; Rom. ix. 26.; 2 Cor. iii. 3.; vi. 16.

1 Or son of Jona; see J. i. 42.; comp. M. x. 3.; M. ii. 14.; J. vi. 42.; Acts xiii. 6.; to distinguish from others.

2 That is man; Gal. i. 16. And of whom you had the name which you have hitherto gone by.

3 Thus far, at present, hath he enlightened your minds beyond the rest of your countrymen.

*account of thy wife, forward, and illustrious confession, that thou art now, and in all time coming, to be denominated 4 Peter b, and upon this rock 5 I will build my 6 church c, to abide in; and the 7 gates of 8 hell d shall not prevail against the doctrinal and preceptive system which is now establishing in it; and I will give unto thee, with the rest of thy present brethren confessors, the 9 keys for admitting into the 10 kingdom of heaven, and for enjoying, if they will, all the future eminent privileges likewise which belong to it; and whatsoever e, agreeable to the rules that are therein laid down, thou and thy fellow-disciples shall bind on earth, shall, by my plenary power, be 11 bound in f heaven; and, on the contrary, whatsoever thou shalt, with like direction from above, loose in earth, shall be loosed in heaven. Then charged he his disciples strictly, that they should g tell no man as yet, in the same explicit manner 12 they had done to him, that he was Jesus the 13 Christ.*

## SECT.

4 A Greek name, signifying rock, or stone; the same with Cephas in Hebrew; see J. i 42.

5 Probably pointing to, or laying his hand upon the affectionate apostle, and assigning the reason of his new name. He had the honour to be a kind of leader in preaching both to the Jews and Gentiles; Acts ii. 14. &c.; x. 1. &c.; 1 Cor. xv. 9.

6 Signifies an assembly of men in general.

7 Of old, councils and assemblies for judgement were kept in the gates; Prov. viii. 3.; whence the word denotes power; comp. Wis. i. 14.; Prov. i. 21.. Ecclus li. 7.

8 That is death, from persecutors; comp. Prov. ix. 18.; xv. 24.; Job x. 21. 22; Is. xxxviii. 10. Rev. i. 18.

9 Metaphorical; comp. J. xx. 23. This Peter first of all declares, Acts i. 21. 22. The gift and power of holding forth the gospel terms is the keys; M. xvi. 15. 16; Rom. i. 16.; M. xviii. 18. For all this the descent of the Holy Ghost, Acts ii. 1. &c. did admirably qualify. It belongs to no other; Eph. ii. 20.; Rev. xxi. 14.; Is. xxii. 23.; Rev. iii. 7.

10 Or gospel.

11 Comp. M. xxv. 34.; 1 Th. iv. 17.; Acts ii. 38.

12 Their doctrine and miracles were to prepare for this.

13 That is, the Messiah, or Lord's anointed King; which, not only the Jews in general, but the apostles now, and for some while after, understood to signify a triumphant temporal prince. Upon his assuming this title of Christ, therefore, openly and publicly, he was to suffer, (M. xvi. 20.) as one who was to fight with, and aim at conquering, a whole world. Such false and dangerous notion required both time and pains to extirpate.

SECT. 215. *Jesus foretelleth his own Sufferings, and Death*; M. xvi. 21. &c.; M. viii. 31. &c.; L. ix. 22. &c.

M. From that time forth began Jesus to shew, *more plainly than ever*, unto his intimate apostolical disciples 1, how that he 2 must soon go up, by divine direction, unto Jerusalem <sup>a</sup>, and, instead of being owned as they had done, suffer many injurious things, and be 3 disdainfully rejected of the 4 elders, and chief among the 5 priests, and scribes of their nation, and be cruelly and ignominiously killed, and be 6 raised up again to life on the third day. M. And he now spake that saying 7, *more openly than ever*.

SECT. 216. And <sup>a</sup> Peter, with great affection 1, took him by the hand aside, and began to rebuke him, M. saying 2, be it far from thee, Lord, to permit any such horrible disasters, this sore violence shall not by any means be done unto thee: But, when he had turned him M. about and looked full on all his 3 other disciples, who were under a like surprise <sup>b</sup>, he sharply rebuked Peter, saying, M. get thee behind me 4, Satan, thou art an 5 offence unto me, for

1 They were now better prepared to bear it.

2 Or, should go.

3 Allusion to Pf. cxviii. 22. Till these troubles were gone through, his kingdom, as the Lord's anointed, or Christ, could not be entered-upon.

4 Or senators. The three together did constitute the Sanhedrim, or great council of the Jewish nation.

5 See M. ii. 4.

6 Literally fulfilling Hof. vi. 2. ; and the typical administration of Gen. xxii. 4. ; Jon. i. 17. ; ii. 2. &c.

7 Not in figures, as in J. ii. 19 ; iii. 14. ; vi. 51. ; xvi. 25. &c. ; M. xii. 40.

1 Comp. Rom. xv. 7.

2 Or, mercy on thee. God be favourable. May he avert, or forbid this. He wished his Lord to avoid death, knowing this to be in his power.

3 To be an evidence that what follows concerns the disciples of all ages.

4 Or, get thee out of my sight, adversary ; L. iv. 8.

5 Or, would prove a stumbling block, if such a thing were possible, for me to fall by ; comp. M. xxvi. 38. ; Heb. v. 7 ;

for thou 6 favourest not, *in this thy present conduct*, the things that be of God, but those that be of man.

SECT. 217. M. Then Jesus M. when he had called the people unto him, with his disciples also, said L. to them all, if any man will come after 1 me as a genuine believer<sup>a</sup>, let him, *in place of declining trials to his obedient faith by undue means*, deny himself 2 to every such carnal affection, and take up his cross of trouble for truth and virtue's sake, and follow me, *in firm determined submission to the will of God; and this is your true interest, cost what it may*, for whosoever will<sup>c</sup> save his present life, by acting the part of a base apostate, shall lose it 3 for ever; M. but whosoever shall lose his life. *from this world, without a grudge, for my sake and the gospel's, the same shall save it eternally hereafter*: For what shall it profit a man if he shall gain, *not a few moments outward ease or wealth only, but the whole world*, L. and lose himself, or be a cast away? M. Or what shall a man give 4, *when this short and fleeting life is over*, in exchange for the saving of his precious and never dying soul? M. Whosoever, therefore, shall be 5 ashamed of me, *on account of present lowly outward appearances*, and<sup>d</sup> of my 6 words

6 Regardest not; Rom. viii. 5.; Ph. iii. 19.; Col. iii. 2.

1 Comp. L. xiv. 26.

2 Comp. 2 Tim. iii. 5.; Tit. i. 16.; Heb. xi. 24. &c.; M. xix. 21.; xiii. 22.; x. 38. &c.

3 See J. xii. 25. Literally those who fought to save their lives, at the time of the Roman war, by deserting Christ, lost them; but those who adhered to Christ, though they seemed to endanger their lives from their persecutors, in fact preserved them, by leaving Jerusalem before the siege.

4 Comp. Pl. xlix. 8. According to others, what shall a man give as a ransom for his life? What will he not do, and even suffer, to save it? The form of speech appears to have been proverbial. Who would take any compass of wealth, or honour, or bodily delight, for a single hour, to die immediately upon the expiration thereof? How much more should we lose one, or other, or all of these, rather than forfeit a life of everlasting happiness? Yea, worse still, to suffer as in 2 Th. i. 7. &c.? Here is an appeal to the common sense and feelings of every one, and we cannot act but agreeably to them, unless we give up with all natural principles.

5 Comp. Rom. i. 16. An awful warning still for many persons of eminence as to station, office, and literature.

6 Doctrine, or institutions.

words in *midst* of this 7 adulterous and sinful generation, L. of him shall the 8 Son of Man <sup>e</sup> in his conduct, be as one ashamed, when he shall come in his own 9 glory, and in his Father's, and of the holy 10 angels; M. for the Son of Man, notwithstanding his present want of external form and comeliness, shall come to finish the ages, in the glory destined for him of his Father, with his innumerable retinue of mighty 11 angels, and then <sup>f</sup> shall he reward every man 12 according to his works. M. And he said farther unto them, M. verily I say unto you, there be some standing among us here which shall not 13 taste of death, till they see a specimen or earnest of M. the kingdom of God <sup>g</sup> come with power, M. the Son of Man 14 coming in his august kingdom.

SECT. 218. M. xvii. 10. &c. ; m. ix. 11. &c.

M. And his disciples asked him <sup>a</sup> saying, if these things are so, m. why say the learned of our 1 scribes that Elias must first come as his forerunner, and 2 restore all things? M. And Jesus answered and

7 The Jewish nation being figuratively represented by the ancient prophets, as in a marriage contract with God; every sin was, in the same figurative style, a breach of that contract.

8 Striking antithesis.

9 Comp. M. xxv. 31. ; J. xvii. 5. ; Col. i. 16. ; Heb. i. 6. Opposed to his present mean outward condition.

10 Opposed to world, or generation. They will then aggrandize the scene, as do attendant officers on earthly kings; comp. Dan. vii. 9. 10.

11 Comp. 2 Th. i. 7. &c.

12 Comp. Rom. ii. 6. &c. ; 1 Cor. iii. 8. ; 2 Cor. v. 10.

13 Or die.

14 Comp. m. ix. 1. All, save Judas, lived to see, or know of the transfiguration, rising again, and mission of the Holy Ghost, with its success. Then was the reign of Christ fully proved; comp. M. xii. 28. ; xxi. 43. ; xxvi. 29. One of the apostles lived likewise to see the signal execution of his justice upon the unbelieving Jews.

1 Out of the authority of Mal. iii. 1. ; iv. 5. ; comp. Ecclus. xlviii. 10.

2 Regulate, reduce to order; Acts iii. 21.

and said unto them, Elias 3 truly M. cometh first, and 4 restor-  
 eth all things *to the utmost of his power*; 5 and yet how it is written  
 of the 6 Son of Man, that he must suffer many things, and be  
*contemptuously* set at nought. M. But I now again say unto you,  
 that Elias 7 is come <sup>b</sup> already, and they, *who should have profited*  
*by his instructions*, knew <sup>c</sup> him not *so as to listen to him with con-*  
*stancy*, but have done unto him whatsoever they 8 listed, *by way*  
*of revenge upon his noble and upright behaviour*, M. 9. as it is writ-  
 ten of him: M. Likewise shall also the Son of Man quickly suffer  
 of 10 them, *who are his virulent and implacable enemies for truth's*  
*fake*. Then the disciples clearly understood 11 that he spake un-  
 to them, *not of old Elias, but of John the Baptist, who had already*  
*come in the spirit and power of that truly venerable, earnest, and active*  
*prophet*.

## CHAP.

3 Or rather, Elias truly was first to come, agreeable to that  
 most just and prevailing opinion of theirs. He who appeared in  
 his spirit and power, did lay the foundation for reducing things to  
 order, as the word for restore doth import; see M. xii. 18.; comp.  
 L. i. 16. 17. 76. But, unhappily, the Jews looked only for a  
 temporal restoration; Acts. i. 6.; M. xi. 14.

4 Prophecies regard not always what shall happen, but what in  
 reason may be expected.

5 Or, how, notwithstanding it is written, &c.

6 Messiah; Dan. vii. 13.; comp. Is. xlix. 7.; Ps. xxii. 7.; Is.  
 liii. 3.; Dan. ix. 26.

7 See M. ix. 13.

8 Herod and his courtiers. They were just such enemies to  
 John as Ahab and Jezebel were to Elias.

9 Comp. Is. xl. 3.; Mal. iii. 1.

10 The chief priests, elders, and scribes.

11 Comp. Mal. iv. 5.; Ezek. xxiv. 23. 24.

## C H A P. XXVI.

SECT. 219. *Christ is Transfigured*; M. xvii. 1. &c.;  
 m. ix. 2. &c.; L. ix. 28. &c.

L. **A**ND it came to pass about an <sup>1</sup> eight days after these  
<sup>2</sup> sayings, he <sup>a</sup> took Peter <sup>3</sup>, and John and James, M.  
 his brother, m. and leadeth them up into an <sup>4</sup> high mountain  
 apart by themselves, L. and went to <sup>b</sup> pray <sup>5</sup>; m. and L. as he  
 prayed, m. he was *gloriously* transfigured in his *whole outward ap-  
 pearance* before them. L. The fashion of his countenance was  
*suddenly* altered, M. and did shine *bright* as the <sup>6</sup> sun *without  
 clouds*; and his *upper* raiment, *from thence also*, became shining,  
 exceeding white as the <sup>7</sup> snow, so as no fuller on earth can <sup>8</sup>  
 white them. L. And behold there *came from above*, and talked  
 with him two men, which were <sup>d</sup> Moses *the celebrated Jewish law-  
 giver*, and Elias, *one of their most eminent prophets*, who appeared in  
 like

<sup>1</sup> Inclusive of the day when he had with them the above dis-  
 course, and that on which he was transfigured; comp. M. xvii.  
 1.; L. ix. 28.; ii. 21.

<sup>2</sup> Or discourses.

<sup>3</sup> Peter was the most zealous, James the most active, for his  
 short time, Acts xii. 2. and John for his amiable temper the most  
 beloved; comp. m. iii. 17. All of them together did probably make  
 most converts to Christ. Such a number of witnesses were even  
 more than the law required to prove any thing.

<sup>4</sup> Supposed by the ancients Thabor, situated in the plain of  
 Galilee, which is high and round. Sublime objects in the natural  
 world help the soul in forming sublime conceptions.

<sup>5</sup> This, for the sake of greater secrecy, might be then the only  
 reason assigned.

<sup>6</sup> Comp. m. xvi. 5.; J. xx. 12.; L. ii. 14. 4.

<sup>7</sup> Comp. Num. xii. 10.; Lam. iv. 7.; Rev. i. 14.

<sup>8</sup> Therefore as light itself; M. xvii. 2. No human art could  
 produce the like. An earnest of that in which he was finally to  
 appear, and fit balance to his deep abasement; comp. M. xxvi. 37.

like kind of glory, and spake 9 with him 10 of his decease from this world, which he should soon after accomplish at Jerusalem. But Peter, and they that were with him, were 11 for a while overpowered as though heavy with sleep; and when they were fully awake, they saw his amazing glory, and that of the two men who M. were talking L. with him. And it came to pass, that just as they departed from him, M. Peter said, in a rapture, unto Jesus, Lord, it is good for us to be residents here for some time longer, and if thou wilt suffer me to propose, let us, without a single moment's delay, make here three 12 tabernacles, one for thee, and one for Moses, and one for Elias; M. for he, like the other disciples, wist not well what to say under such astonishment; for, besides this, they were fore afraid.

SECT. 220. M. But while he yet spake, behold a 1 bright cloud overshadowed them who came from heaven; and L. they the apostles feared, as they entered into the cloud after them: M. And behold there came a solemn voice from God out of the cloud; which said, this is my beloved 2 Son in whom I am well pleased; hear ye, and obey him, above every other: L. And when the voice was past, Jesus was found alone. M. And when the dis-

G g

ciples

9 See L. ix. 31.; 1 Pet. i. 10. 11. In honour of Christ did both their ministrations terminate. Such a painful subject was most supportable from Moses and Elias, whose memories were dear. Such converse was proper to animate.

10 Comp. 2 Pet. i. 15.; Wisd. iii. 2.

11 Either naturally, or supernaturally, till the encompassing lustre and conversation did gradually awake them.

12 Or tents: Observing probably the signs of an intended remove, and forgetting the decease formerly spoken of; see L. ix. 33. His ravishment, with what he both saw and heard, was great beyond expression. Like Jacob of old, he might conceive it to be the very gate of heaven. Now Elias was come, and now the kingdom was to be set up.

1 Symbolical of the divine presence; 2 Pet. i. 17; Deut. xviii. 15.; Acts iii. 22.; Ex. xvi. 10.; xix. 9. 16.; xxiv. 15. 16.; xxxiii. 9. 10.; xxxiv. 5.; xl. 35. &c.

2 None, in the same high sense, were so denominated before; comp. J. i. 14.; Eph. i. 21.; Ph. ii. 9.; Heb. i. 4. 5.; iii. 5. 6. Pleasing light, with a sweet paternal voice, were fine contrasts to the dispensation by Moses. Hereby Jesus was clearly preferred to the other two, and an intimation that they were no more to be dazzled with variety and splendor;

ciples heard it, they fell *prostrate*<sup>b</sup> on their face, in great *conservation* at a sound of words so clear and majestic; and they were fore 3 afraid. And being yet unable to recover their spirits, Jesus mildly came and touched them 4, and said, as he knew they would be qualified to bear it, arise, and be not any longer afraid: And when they had lift up their eyes, M. and suddenly had looked round about for the persons they had seen just before, they saw no man any more, save Jesus only with themselves. And 5 as they came down from the mountain, M. Jesus strictly charged them, saying 6, tell this last vision<sup>c</sup> to no man, until the Son of Man be risen from the dead. M. And they kept that saying with themselves, at the time, questioning afterwards, one with another, what the rising from the dead should 7 mean; L. and, agreeable to order, they told no man in those days any of those things which they had now seen and heard.

SECT. 221. *Jesus cures a Lunatic*; M. xvii. 14. &c.;  
M. ix. 14. &c.; L. ix. 37. &c.

L. And it came to pass, that on the next day, when they were come down from the hill, M. and when he came to his disciples, who had been left behind, he saw a great multitude about them, and in that number some of the pharisaic scribes earnestly questioning<sup>a</sup> with them: And straightway all the people, when they beheld him, were greatly<sup>b</sup> 1 amazed; and running to him, whose presence they had so much felt the want of, they saluted him with great respect and affection; and, to the intent that every one afterwards

3 Comp. L. xxiv. 5.; Dan. viii. 17.; Gen. xv. 12.; II. vi. 5.; Ezek. ii. 1. &c. Perhaps, in the very moment of their confusion, they knew not what they did.

4 Comp. Dan. x. 10. 19.

5 Or, being come down; see L. ix. 37.

6 Comp. M. xvi. 20. Before this the story would appear incredible.

7 In a literal sense, they would not persuade themselves to understand it.

1 There might be some unusual rays of majesty about him, like as in Ex. xxxiv. 29. &c.; Comp. 2 Cor. iii. 7.; Acts vi. 15.

terwards might know what was done, he asked the scribes, what question ye in so vehement a manner with them disciples of mine? L. And, upon making this inquiry, behold, M. there came to him m. one M. man m. of the multitude, M. kneeling down to him, and L. cried loud out, under deep distress, saying, M. Lord, I have <sup>c</sup> brought unto thee my poor afflicted son, which hath for a long space had a dumb malicious spirit; L. I beseech thee <sup>2</sup> look upon m. him with an eye of pitying goodness, L. for he is mine only child; and M. he is a <sup>3</sup> lunatic, and fore <sup>d</sup> vexed, besides with an horrible <sup>4</sup> epilepsy; for oft-times the fit seizes him without warning, and he falleth into the fire, and oft into the water, m. wheresoever L. the spirit taketh him, m. he teareth him, L. and he suddenly crieth out under dreadful agonies, m. and he foameth at the mouth, and gnasheth in a furious manner with his teeth, and pineth away to a motionless state, L. and thus bruising him against what happens to be nighest, hardly departeth from him at any one time; and, because I could not have thee, I besought, with great earnestness, thy disciples to cast him <sup>e</sup> out, and they could not.

SECT. 222. L. And Jesus answering, said, with some visible signs of displeasure, <sup>a</sup> O <sup>1</sup> faithless and <sup>2</sup> perverse Jewish generation! m. how long shall I be with you, teaching and doing mighty works to confirm my doctrines? And M. how long, notwithstanding, shall I suffer <sup>3</sup> such mistrust in you to abide unpunished? Bring him hither to me, O thou distressed parent, whose case is so deplorable! m. And they, with the father, brought him unto him; L. and as he was yet a coming, m. and in particular when he just saw him, straightway

<sup>2</sup> Hebraisin.

<sup>3</sup> Mad; M. iv. 24. The brain, like all other soft substances, is understood to be affected by the moon.

<sup>4</sup> Or falling-sickness. Demons might choose to conceal themselves by natural causes.

<sup>1</sup> Unbelieving and perverted age. Or, O generation of little faith. No doubt the Jewish teachers, by this time, had triumphed in the poor man's disappointment.

<sup>2</sup> Unbelieving still, and wicked. A severe and apt rebuke, taken from Deut. xxxii. 20. &c.; according to the Greek translation. Here he tacitly hints the impending judgement of their national rejection, and has a special eye to the aggravated guilt of their scribes; see m. ix. 14. The father, and those with him, were as a specimen of their whole country.

<sup>3</sup> The extremity of divine patience, so to speak, was just come.

straightway the spirit, as though dragged thither without consent <sup>6</sup> tare him to a great degree, L. and threw him violently down; and M. he fell upon the ground, and wallowed *pitiously*, foaming at the mouth to an extreme height, and in a profusion of sweat all over. And that the disorder might be so much better known among the multitude, he asked his father, how long is it ago since this severe evil came upon him? And he <sup>c</sup> said, even of a 4 child; and oftentimes, from that early period, it hath cast him, with great violence, into the <sup>d</sup> fire, and into the waters to destroy him; but <sup>e</sup> if thou canst do any thing more, in this most difficult case, than thy disciples, have compassion on us miserable parents, I humbly pray, and help us out of this so dreadful an affliction. Jesus said unto him, for encouraging his hope and comfort, if thou canst, *firmly* believe that I have power and inclination together for such a work <sup>f</sup> all things needful to both soul and body are 5 possible to him that thus believeth; and straightway the father of the child cried out, and said with tears <sup>g</sup> of affection and desire, Lord, I uprightly believe, help thou 6 by a present and effectual deliverance from every remainder of mine unbelief. When Jesus saw that the people came running close together, as witnesses of what might be the issue, he rebuked the foul spirit, saying unto him, with a visible air of divine authority, thou dumb and deaf spirit, I charge thee instantly come <sup>h</sup> out of him, and presume to enter 7 no more into him afterwards. And as he thus spake, the evil spirit cried loud, and rent him sore, and came out of him: And he was, in that awful moment, as one quite dead. But Jesus took him by the hand, and lifted him up from the ground; and he arose, M. and was cured from that very hour, L. and delivered to his father perfectly whole; and they were all amazed 8 at the mighty power of God in him.

SECT.

4 Sometimes, however, applied to those who are of age to discern between good and evil.

5 For this very purpose was the Son of God manifested.

6 Or, strengthen what is weak in my present exercise of trust; comp. M. xiv. 31. The manner is natural and strongly pathetic. He, though obliquely, interests the honour of Christ.

7 Hence, reasonably conjectured, that, even before this, he had intervals of ease.

8 The more miserable that the sight of the evil was the more did they marvel.

SECT. 223. M. xvii. 18. &c. ; M. ix. 28. &c. ; L. xvii. 5. &c.

M. And when he was come *from among the multitude* into the house of his residence there, M. the disciples came to Jesus apart, M. and asked <sup>a</sup> him M. why could not we *as effectually* have cast him out *before you came*? And Jesus said unto them, because of your <sup>1</sup> *still remaining degrees of unbelief*; L. and the apostles said unto the Lord <sup>b</sup>, increase, by *thy unlimited power from the Father, the measures of our* <sup>c</sup> *faith now, and in all time coming*. And the Lord said, M. verily I say unto you, if ye have *genuine faith, even though small*, as a grain of 2 mustard-seed, L. ye might say, *if it were* unto this sycamine-tree, be thou plucked up by the root, and be thou planted in the sea, and it should *presently* obey you; M. ye shall say, *in like manner*, unto this *neighbouring* mountain, remove hence to yonder place, and it shall remove; and, *to say all in a word*, nothing *which you owe to my doctrine, and the authority of your own high apostolical office*, shall be impossible unto you. Howbeit, *I must let you know that this* <sup>3</sup> *kind of cure goeth not out from any one*, but by a *peculiarly close application to Almighty God* in <sup>d</sup> *prayer* <sup>4</sup>, and *suitable degrees of fasting*.

SECT. 224. *Jesus foretelleth his own Death*; M. xvii. 22. &c. ; M. ix. 30. &c. L. ix. 43. &c.

M. And, *taking advantage of the amazement of the multitude* <sup>1</sup>, they departed thence, and passed *from the foot of the mountain*,  
by

<sup>1</sup> Or, your mixtures of distrust in the the divine power, even after all your advantages.

<sup>2</sup> A proverbial expression, as is the next of a mountain, to denote difficult things; see M. xiii. 31. ; 1 Cor. xiii. 2. So we now say *drop*. For the nature and truth of *faith*, comp. M. xi. 22. 23. ; L. xvii. 5. 6. Miracles were a peculiar gift; 1 Cor. xii. 8. &c.

<sup>3</sup> Certain diseases were the immediate visible effects of gross and early crimes.

<sup>4</sup> Both from a humble and fervent disposition of mind; comp. L. ii. 37. ; Acts x. 30. ; xiv. 23. ; 1 Cor. vii. 5. This expression may possibly import, by great difficulty.

<sup>1</sup> See L. ix. 43.

by private and unfrequented roads, through the rest of Galilee, and would not, for this small space, that any man should <sup>a</sup> know of it. And while they thus abode, travelling and conversing, in Galilee, L. and every one wondered at all things which he did before that; M. he taught his disciples after a large and explicit manner, and said unto them <sup>3</sup> again, L. with great solemnity, let these sayings which follow <sup>b</sup> sink down into your ears, for preparing and strengthening your hearts; for M. the <sup>4</sup> Son of Man, instead of such a temporal reign as you look for, is soon, by means of a traitor, to be <sup>5</sup> delivered into the hands of malicious cruel men; and <sup>6</sup>, by divine permission, they shall kill him, amidst aggravated tortures of pain and shame, and after that he is killed outright <sup>c</sup> he shall, in spite of their utmost rage, rise on the third day to life. L. But their prepossessions of a temporal kingdom were so strong, that they <sup>d</sup> understood not this last plain saying; and the sense of it was absolutely hid from them, so that they perceived it not; and, from what he did explicitly teach of his dying, they <sup>e</sup> feared, as yet, to ask <sup>7</sup> him farther of that dreadful saying.

SECT. 225. *Jesus pays Tribute; M. xvii. 24. &c.*

M. And, soon after this, when they were come to Capernaum, they that received tribute-money, for the <sup>1</sup> use of the temple, came  
to

<sup>2</sup> He would not provoke the envy of his enemies to lay their snares for him, till the time appointed of his Father.

<sup>3</sup> Being more able to bear, and yet to a great degree blinded by carnal hopes; comp. M. xvi. 21.; M. viii. 31.; L. ix. 22. They had a strong propensity to turn away their ears from them. Gr. Apply them now to these sayings.

<sup>4</sup> Comp. M. xvi. 21.; xvii. 22.

<sup>5</sup> Comp. M. xvii. 12.; Eph. v. 2. What was certainly and quickly to be, is spoken of by Mark as already done; comp. J. xii. 31.; xvii. 4. 11. 24.; Eph. ii. 5. 6.; Heb. xii. 22.; Rev. xviii. 2. <sup>4</sup> Much depends upon this remark.

<sup>6</sup> See J. iii. 16.; Acts. ii. 23.

<sup>7</sup> Still they were under the power of strong prejudice, from wrong sentiments concerning the nature of the Messiah's kingdom; see M. xvii. 23.; Dan. vii. 14.

<sup>1</sup> If, by order of the Romans or King Herod, the requirement, it is likely, would have been much more authoritative and peremptory.

to Peter, and said, doth not your master <sup>2</sup>, whom you so much boast of, pay religious tribute, as well as others of us? He saith, yes, I certainly know it to be his practice. And when he was come into the house, Jesus prevented him from declaring the demand which had been made, saying, what thinkest thou, Simon, to be proper in the case which follows? Of whom do the kings of the earth take custom, or tribute? Of their own children, or of <sup>3</sup> strangers? Peter saith unto him, of strangers for certain. Jesus saith unto him, then are the children <sup>4</sup>, by virtue of descent, free <sup>a</sup> from such obligation. Notwithstanding <sup>b</sup>, lest we should <sup>5</sup> offend them, by not giving to a pious use, go thou instantly to the <sup>6</sup> sea at hand, and cast an hook, with bait on it, thither, and take up the fish that first cometh up to thee from thence, and when thou hast opened his mouth, thou shalt find a <sup>7</sup> piece of money there; that take <sup>c</sup>, and give it unto them who officially collect, for <sup>8</sup> me and thee.

## C H A P.

tory. St Augustine says, Mark, who was a disciple of Peter, omits this, because it was honourable to that apostle; but he relates the history of his denial of Christ. And perhaps his master forbid him to insert such things as tended to aggrandize him.

<sup>2</sup> It might be optional, in common.

<sup>3</sup> Foreigners, or aliens; they who are not of their own family.

<sup>4</sup> Much more in the case of Christ, for the use of the temple, who was the only begotten Son of God, and greater than the temple; M. xii. 6. Against Roman tribute, this argument would not hold. All priests, under the law, were accounted as children more immediate, nor was tribute in use from the greater to the less.

<sup>5</sup> Ensnare, or scandalize.

<sup>6</sup> Or lake of Genesareth, upon which Capernaum stood.

<sup>7</sup> In Greek, a Stater, or silver coin, equal in value to half an ounce, that is, two shillings and sixpence Sterling. Probably created there, and more than was required by custom or law. A reasonable allowance to Peter also, for his trouble and loss of time.

<sup>8</sup> Being at this time of one family; M. iv. 13.

## C H A P. XXVII.

SECT. 226. *Jesus reproves the ambition of his Apostles;*  
 M. xviii. 1 &c. ; M. ix. 33. &c. ; L. ix. 46.

L. **T**HEN, after so miraculously providing the tribute money, there arose <sup>a</sup>, an earnest reasoning among them, which of them, in the expected grand reign of Prince Messiah, should be greatest. And Jesus perceiving the secret thought of their ambitious heart, M. being now in the house together, asked them, what was it that ye so eagerly disputed <sup>b</sup> among yourselves by the way hither? But, being ashamed of what did then go on, they held their peace; for by the way, as we have said, they had disputed, with a good deal of heat, among themselves, who, one day, should, under their chief, be greatest. And he sat down to teach, and called all the twelve about him. M. At the same time came the disciples unto Jesus, saying, with a little more courage, who of us dost thou intend is to be the greatest in the kingdom of heaven <sup>2</sup>, which we have now the nigh prospect of being set up? M. And he saith unto them, if any man desire <sup>c</sup> to be first in station and office, from pride of pre-eminence, the same shall be <sup>3</sup> last of all, and in effect servant of all. M. And Jesus, the more deeply to impress his doctrine in their minds, called for, M. and took M. a <sup>4</sup> little child of the <sup>a</sup> family unto him, with marks of tender affection, and set him in the midst of them, L. by him. M. And when he had taken him up in his gracious arms, he said unto them, M. verily I say unto you, <sup>e</sup> in the most solemn manner, except ye <sup>5</sup> be converted from proud ambitious tempers, and become

112

<sup>1</sup> Comp. Phil. ii. 14. ; 1 Tim. ii. 8.

<sup>2</sup> Not only the late miracles, but discourse as to freedom from taxation, might lead the disciples to put this question. Likewise M. xvi. 28. Their minds and hearts were full of temporal grandeur, as long as he remained upon earth with them; see Acts i. 6.

<sup>3</sup> Comp. M. x. 17. 43. ; M. xx. 26. ; L. xxii. 26. 27.

<sup>4</sup> A common eastern method of instruction this, by symbolical actions; comp. J. xx. 22. ; xxi. 19. Whether this child could walk or was carried, makes no material difference.

<sup>5</sup> Or, change your minds, and become, &c.

*in respect of mild lowly and un aspiring worldly dispositions, as little children, ye shall not even enter into the kingdom of heaven. Whosoever, therefore, shall so conquer his zeal for temporal honours, as to humble himself, with candour and teachableness, as this, 6 or any such like, little child, the same is destined to be of the number of the greatest in the glorious kingdom of my Father who is in heaven. And m. whosoever shall receive, hospitably and beneficently, any one <sup>e</sup> of such little modest children, in my authorising 7 name, receiveth me in effect; and whosoever shall thus cordially receive me, receiveth not me only, but him that <sup>s</sup> sent me. L. For he that, in appearance, is least among you all, by his mild charitable condescensions, the same shall be eminently great in the end.*

SECT. 227. L. And <sup>i</sup> John, with his fellow disciples, having another doubt 2, answered and said, Master, we saw one casting out devils 3 in thy name, and <sup>a</sup> we forbid him to do it any more, because he followeth not thee, in company with us, thine apostles, nor yet with the seventy whom thou didst send afterwards. And Jesus said unto him, forbid <sup>b</sup> him not to spread abroad and preach the gospel, m. for there is no man that shall be seen to do a miracle in my name, that can be so inconsistent as lightly, in the same breath, to speak evil of me, or, if he should, the thing itself will reprove him; for <sup>c</sup> he 4 that is not against us, either by word or deed, is to be understood as on our part inwardly. For, whosoever shall give you, who abide by my belief and obedience close, though it were but a cup of cold water <sup>d</sup> to drink, in regard to my 5 name,

H h

or

6 Comp. M. xviii. 5. ; m. ix. 37. An exact and beautiful description of such a temper may be found Pl. cxxxi. 1. &c.

7 See M. x. 42. By degrees only could the spiritual nature of his kingdom be opened up.

<sup>1</sup> The apostle; author of the Gospel, three Epistles, and the book of Revelation.

<sup>2</sup> Hebrew manner, even when one began to speak; M. xi. 25.; xxii. 1.

<sup>3</sup> After some such way, probably, as in Acts iii. 6.; xix. 13. The person here spoken of might neither be a firm believer, nor yet averse to true faith.

<sup>4</sup> Proverbs are differently used; comp. M. xii. 30.; Prov. xxvi.

4-5.

<sup>5</sup> Or because ye are my disciples, and do what I command you.

or because ye belong to *the profession of Christ, and his religion*; verily I say unto you, he shall not lose his *adequate* reward.

SECT. 228. *Concerning offence*; M. xviii. 6. &c.;  
M, ix. 42. &c.; L. xvii. 1. &c.

L. Then said he <sup>a</sup> unto the disciples, M. wo 1 unto the world of mankind, because of *such offences both given and yielded to*. L. It is impossible <sup>2</sup> but that <sup>b</sup>, for the trial and improvement of *sincere virtue* <sup>3</sup>, offences will come of *those who are weak and corrupt*, M. 4 but <sup>5</sup> wo to that man by whom the offence cometh.

SECT. 229. M. Whofo shall *deliberately do any thing to* 1 offend *even* one of these little ones <sup>a</sup>, by *laying any stumbling-blocks in the way of their yet imperfect state of piety and virtue*, which, believe in me, it better were for him that a millstone were hanged about his neck, and he were drowned <sup>2</sup> by the weight of it in the depth of the sea.

SECT.

6 A familiar saying with Christ; M. x. 42.

1 Consider well; M. xviii. 8. 9. 10. An exclamation of grief like that of alas! rather than of threatening.

2 See L. xiii. 33. Partly from malice, and partly from human infirmity.

3 Or causing to stumble by a snare; M. xiii. 22. Even the general corrupt state of the world imposes no manner of necessity upon any one to give or take offence; comp. M. v. 19.; x. 42.

4 Or nevertheless.

5 Comp. M. xxvi. 24. Such divine permission does not in the least extenuate their guilt; but the contrary; see 1 Cor. xi. 19.; 2 Cor. ix. 5.; J. v. 44.; 1 Jo. v. 20.; L. xiv. 18.; Heb. ix. 23. Jude 3.

1 Ensnare, or occasion to fall.

2 Comp. Rev. xviii. 21. Drowning in this way was common among the Syrians and Greeks, says Eusebe. Their ruin dreadful and inevitable.

SECT. 230. Take *special* heed that ye <sup>1</sup> despise not, *on account of their weakness, so much as one of these little ones, for* <sup>a</sup> I say unto you, that in heaven their *guardian* <sup>2</sup> angels do always *so nearly* behold the face of my Father which is in <sup>3</sup> heaven, *as to have his sure orders, either to protect them from, or to avenge their wrongs.* For, *besides this, the Son of Man* <sup>b</sup> *himself* is come to save that which was lost, *and will take care of them to the end.* How think ye *of the matter in hand, from what follows?* If a man have a *flock of an hundred sheep, and one of them be* <sup>4</sup> *gone astray from the rest, doth he not leave, in their pasture or fold, the ninety and nine* <sup>5</sup> *for a while, and goeth into the mountains* <sup>c</sup>, *and carefully seeketh that which is gone astray?* And if so be that he find it, verily I say unto you, he rejoiceth more *fervently, in the present moment of his good fortune, of that single sheep, than in the safety of the whole ninety and nine, which went not astray from him.* Even so <sup>d</sup> it is not the will of your *affectionate* Father which is in heaven, that *so much as one of these little ones should perish from want of due care, but rather a great and truly divine satisfaction to convert and keep them steadfast.*

SECT. 231. M. But if M. *any person or thing supposed to be dear and useful, even as thy hand, offend thee, like stumbling-blocks, to turn aside from religion and virtue, cut it off, since it is better for thee to enter into life everlasting, thus* <sup>a</sup> *maimed*, than having,

<sup>1</sup> Or lest you be to any an occasion of their perishing or hurt.

<sup>2</sup> See Gen. xxviii. 12. ; xxxii. 1. 2. ; 2 K. vi. 17. ; Heb. i. 14. ; Gen. xlviii. 16. One angel may be set over great multitudes of the human race ; Dan. x. 13. 20 ; 1 Th. iv. 16. ; Jud. ix. ; Tob. xii. 15. ; Rev. i. 1. ; viii. 2. ; Ezek. i. 14. ; L. i. 19. More of their nature and offices is not revealed than what is just sufficient to encourage our steadfastness and holy joy. Certain it is, that the poorest and youngest have an interest in the privilege here mentioned, equal with any other.

<sup>3</sup> Comp. M. xviii. 12. 13. with L. i. 19.

<sup>4</sup> Comp. Jer. l. 6.

<sup>5</sup> Comp. L. xv. 4. In every parable, some circumstances are merely ornamental, and should not be applied in the moral or redemption.

<sup>1</sup> Or maimed with that view ; for there can be no defects in heaven. This every day is submitted to for saving life temporal ; comp. M. xi. 5. ; xxvi. 6. &c.

ving, *while you abide in a probation state, what may be compared to two entire hands, and, with these, to go into the perdition of hell, into the fire<sup>b</sup> that never shall be quenched, where 2 their upbraiding consciences, like a corroding worm, dieth not, and the fire of divine wrath is not quenched. And, the same way, if thy gangrened foot<sup>c</sup> offend thee, cut it off, seeing it is better for thee to enter, like one who had been halt, into life everlasting, than having the use of two feet, to be cast from these into hell, into the fire that shall never be quenched, where their upbraiding consciences, like a corroding worm, dieth not, and the fire of divine wrath is not quenched. M. And if thine<sup>d</sup> eye itself offend thee, pluck it out from the socket, with thine own hands, and cast it from thee, since still it is better for thee to enter into life everlasting, with the disadvantage of having had one eye, rather than, after having had two eyes, to be cast into the flames of hell-fire, m. 3 where their upbraiding consciences, like a corroding worm, dieth not, and the fire of divine wrath is not quenched. For every one shall be salted<sup>4</sup> with fire, who give up with their conscience for objects of this world; and every true<sup>e</sup> sacrifice shall be salted with 5 salt preservative. Salt of the pure Christian doctrine is good, but if, by not attending to revealed principles, the salt have lost its saltiness in men wherewith will you find any other, and more beneficial doctrine, to season it? Have salt in yourselves<sup>f</sup>, by a close and diligent study of the words of Christ, and so have 6 peace one with<sup>g</sup> another.*

## SECT.

2 Taken from *If. lxvi. 24.*; *Deut. iv. 24.*; comp. *Heb. xi. 29.* &c.; *Es. xxxiv. 9. 10.*; *Rev. xx. 10.* The destruction of Jerusalem was a figure of the universal one. The words seem to have been proverbial, for extreme misery; *Syr. vii. 19.*; *Judith xvi. 21.*; comp. *Eccles. vii. 17.*

3 So frequent a repetition denotes the great weight of what is held forth; to be separated from all happiness, and overwhelmed with consummate outward and inward miseries, both *worm and fire*; eternal victims of divine justice.

4 See 2 *Th. 1. 8.*; *M. 3. 10. 12.* Some understand *fire and salt* both, to signify the evangelical saving doctrine. See *L. xii. 49.* This passage is a dark one. Say some, therefore, salted for the fire, or becoming a sacrifice to God, by you the apostles and disciples; comp. 2 *Pet. iii. 7.*; *If. xxxiv. 6.*; *Jer. xii. 3.*; *xlvi. 1.* &c.; *Ezek. xxxix. 19.*

5 So are the pious preserved by the word of Christ, as living sacrifices; *Rom. xii. 1.*; comp. *Lev. ii. 13.* One kind of sacrifices was burnt wholly; *Lev. i.* another salted.

6 Opposed to disputings lately among the apostles; *m. ix. 35.*

SECT. 232. *Concerning brotherly reproof, and forgiveness ; M. xviii. 15. &c. ; L. xvii. 3. &c.*

L. Take heed to yourselves, in a matter of so great moment and delicacy, as to receiving just cause of offence too ; M. if thy Christian brother, by profession, shall trespass against thee 1, even so far as to put an occasion of stumbling in thy way, whilst thine integrity is retained, be mindful likewise to restore him, if possible ; go, and 2, in the spirit of meekness, tell him his <sup>a</sup> fault plainly, between thee and him alone. If he shall hear thee with patience, L. and if, to all appearance, he sincerely repent, M. thou hast <sup>b</sup> gained thy 3 brother over to holiness and happiness at once ; therefore, L. forgive and take him into habits of intimacy again. And if he trespass against thee 4 seven times in a day, and seven times in a day turn again to thee, saying, under a credible show of truth, I repent of my aggravated misconduct, and beseech thee to be reconciled 5, thou shalt forgive him as a friend. M. But if he will not hear from thee thy most prudent counsels, with obedient regard, then take <sup>c</sup> with thee one or two more, of thy reputable intimates and his, that in 6 the mouth of two or three witnesses, every word of thy report and wise love may be 7 established to common conviction. And if he shall so far neglect to hear them, as to abide insensible, and

Thus such evils would be best purged out. Have the true spirit of the gospel among yourselves, and prove it by living in peace one with another ; comp. Rom. xv. 16. ; xii. 1. ; 1 Pet. ii. 5.

1 A trespass that may comprehend in it every other.

2 Gal. vi. 1. ; comp. J. viii. 9. 46. ; xvi. 8. ; 1 Cor. xiv. 24. ; Tit. i. 9. ; Jam. ii. 9.

3 Comp. Lev. xix. 17. ; Jam. v. 20. ; 1 Pet. iii. 1. ; 1 Cor. ix. 19. &c. ; Prov. xxviii. 23.

4 Hebraism, for very often ; Ps. cxix. 164.

5 Comp. Deut. iv. 30. &c. ; L. i. 17. ; Acts ix. 35. ; xi. 21.

6 Or, by.

7 Or have the wished for effect of bringing the offender to genuine repentance. So many joint opinions may move, where the most judicious private dealing could not ; see Deut. xvii. 11. ; xix. 15. Next to proverbial, and therefore differently applied ; J. xviii. 17. ; 2 Cor. xiii. 1.

and unacknowledging, tell it publickly unto the <sup>d</sup> whole church 8 of like professing faith and discipline; but if he even neglect to hear from the judgment of a whole church, let him <sup>e</sup> be left to his sinful obstinacy, and so remain unto thee as an unprofessing heathen man 9, and a publican of the worst Jewish kind with regard to familiarities of future friendship.

SECT. 233. M. Verily I say unto you, whatsoever ye my apostles with such as join themselves to you, shall bind <sup>a</sup> on earth, as unworthy to be forgiven, shall be the same way bound in heaven; and, on the other hand 1, whatsoever ye shall loose as meet to be forgiven on earth, shall be loosed in heaven. Again, as a farther evidence, I say unto you, who may and shall hereafter be much dispersed from one another, that if even two of you shall agree here on earth as touching any thing 2 relative to the present subject of forgiveness that they shall ask, it shall certainly be done unto them of my Father which is gloriously manifested in heaven: For where two <sup>b</sup> or three are cordially gathered together, believing in and trusting to the power and goodness which belongs to my 3 name, there am I in the midst of 4 them for assisting all their pious and charitable designs.

SECT. 234. M. Then came Peter to him, that he might be the more exactly taught, and said, Lord how oft shall my Christian brother be suffered to <sup>c</sup> sin against me, and I notwithstanding be obliged to forgive

8 Comp. 2 Cor. ii. 6.; 1 Tim. v. 20.; Acts xiv. 23.; xix. 32. 39.; 1 Cor. iv. 17.

9 Comp. M. ix. 10.; 5. 46. 47.; L. xv. 1.; M. xxi. 31. 32.; 1 Cor. v. 11. He meant to explain the manner in which a Christian brother was to be avoided on such occasions, and adapted his language to Jewish customs and ideas.

1 See M. xvi. 19.

2 Comp. J. ix. 31.; 1 Jo. iii. 21. 22. &c. Much more if the offender and offended ask together; comp. Jam. v. 16.; M. xxi. 21. 22.; M. xi. 23. 24.; J. xiv. 13. 14.; 1 Jo. v. 14. 15.

3 Comp. 1 Sam. xvii. 45.; Ps. xx. 5. 8.; 1 Cor. v. 4.

4 This and gathering are both metaphorical; like M. xxviii. 20.; Rom. viii. 34.; Eph. i. 20.; Heb. i. 3.; J. xiv. 16. Or to promote my cause and interest.

1 Even so far as to receive him back again to his former place of intimacy and friendship. In a laxer sense of forgiveness, which

1 forgive him? <sup>a</sup> *Shall it be till the length of 2 seven times?* Jesus saith unto him, I say not unto thee until seven times *only* <sup>b</sup>, but until seventy times seven. Therefore is the *constitution and final process of the 3 kingdom of heaven, in this particular, likened unto a certain king which would take account of his servants* <sup>c</sup>, *how they had acquitted themselves in their different stations and trusts.* And when he had begun to reckon *with them*, one was brought unto him, which *through neglect and abuse of his high place, owed him the immense sum of ten 4 thousand* <sup>d</sup> talents. But, for as much as he had not to pay, *any thing near to that extent, his 5 lord, under the sanction of clear law, commanded him to be sold for a slave, by way of punishment for his carelessness and extravagance, and his wife and children, and all that he had, and payment to be made, so far as the amount of these would go.* The servant, therefore, *upon bearing this righteous judgment against him pronounced, fell down, and in the most suppliant manner, worshipped* <sup>e</sup> him, saying, Lord, have patience with me, and suffer not the instant execution of so severe, *however well deserved, a sentence, and I will yet endeavour, to the very utmost of my power, to pay thee all.* Then the lord of that guilty servant, *beholding his deep distress, and desirous to encourage his present good purpose of amendment, was moved with compassion for so deplorable a case, and loosed him, by an immediate order, from his bonds, and forgave* <sup>f</sup> him the whole debt <sup>6</sup>, *upon his own terms.* But, *not long after this, the same servant went out from the indulgent sovereign's presence, among his customers in business, and found one of his own fellow-servants,*  
which

neither wishes nor seeks to be revenged, we are bound even when the offenders exhibit no evidences of amendment whatever; see M. v. ; 44. ; Rom. xii. 18. &c.

<sup>2</sup> Very often, as in Pf. cxix. 164. ; Pro. xxiv. 16. ; alluding possibly to Gen. iv. 24. and to be understood of private offences; as to public crimes, see 1 Cor. v. throughout ; 2 Th. iii. 14. 19.

<sup>3</sup> Or gospel. That of Christ is begun from his advent and preaching.

<sup>4</sup> Each containing 750 ounces of silver, or English crowns. Like this great sum is that of sins forgiven by Almighty God. Having received so much to occupy or trade with, even as Almighty God trusts some with talents of abilities, to the like extent, compared with others.

<sup>5</sup> See Ex. xxi. 2. ; 2 K. iv. 1. ; Neh. v. 5.

<sup>6</sup> That is, afforded him space to make out his engagements. The revocation of pardon, afterwards, was therefore most just.

which owed him *the trifle of an hundred 7 pence, and, without more than making an explicit and peremptory demand, he, quite pitiless of similar want to his own, laid violent hands on him, and took him by the 8 throat, saying to him again, with furious outrage, pay me this instant that thou owest. And his fellow-servant, in deadly fright, fell down at his feet, and, with great humility and earnestness, besought 8 him, saying 9, have patience with me but for a little, and I will most assuredly pay thee all. And being no less barbarously savage than he had shewed himself before careless and extravagant, he would not 10 regard the voice of his affliction, but went away with him in fierce wrath to the officers of law, and by their means, cast him into prison 11 till he, one way or other, should pay the whole unabated debt. So when his other fellow-servants saw what was done, and how unimpressed he was with a generous master's example, they were very sorry to live in one family or neighbourhood, and came, under just indignation 12, and told unto their compassionating Lord 10, all that was thus rigorously done. Then his Lord, to make sure of such an offence, after that he had called him, and found that there was truth in every article of accusation, said unto him, with a frown of righteous and sore displeasure, O thou inhuman wicked servant, I but some few days ago frankly forgave thee all that huge debt for a space, because thou earnestly desiredst me 1; shouldst not thou also, upon recollecting such late and great forbearance, have had some similar compassion on thy fellow-servant, even as I, thine injured Lord, had pity on thee? And his Lord was wroth against the bowwells monster, and, by redress of lawful authority, delivered him to the imprisoning 13 tormentors, till either he should pay all that was due 11 unto him, or should suffer from them the awards*

7 Each the eighth part of a silver ounce, or  $7\frac{1}{2}$ . This denomination of coin was taken from the Latins after the Babylonish captivity.

8 So as nearly to strangle him. Gr.

9 So had the greater debtor very lately done. This, it is probable, he both easily might, and would have done, the debt being small.

10 And without exaggeration. Gr.

11 If not considerable, his confinement and wretchedness behoved to be lasting; see M. v. 26. ; M. v. 7. ; 2 Pet. ii. 9. ; Rev. xviii. 7. ; M. vi. 12. As a king, he might exercise the right of a creditor and judge at once. State criminals in the East are often loaded with clogs, racked and scourged.

*wards of severest justice.* So likewise <sup>a</sup> shall my heavenly father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses.

## C H A P. XXVIII.

SECT. 235. *Jesus goes up to the feast of Tabernacles ;*  
M. xix. 1. &c. ; M. x. 1. &c. ; J. vii. 2. &c.

M. And it came to pass, that when Jesus had finished <sup>a</sup> these sayings, *for the illustration and enforcement of a humble, meek, and forgiving temper,* J. the noted Jewish feast of <sup>b</sup> tabernacles <sup>1</sup> was at hand <sup>2</sup> His brethren in Galilee, therefore, *being hitherto ignorant and subject to worldly desires* <sup>c</sup>, said unto him, depart hence *where but a few in comparison can have access unto you,* and <sup>d</sup> go into Judea, that <sup>e</sup> thy disciples there also may see the wonderful works that thou dost : For there is no man that doth any thing *miraculous in secret only,* and yet he himself seeketh to be known, and spoken of openly, *as a divine teacher ;* if thou do these things here by a proper authority, shew thyself in public character to the great men of the <sup>3</sup> world. For neither did his brethren <sup>f</sup> themselves firmly believe in him. <sup>4</sup> Then Jesus said unto them, *with mild wisdom* <sup>g</sup>, my convenient time for such manifestation is not yet come, but your time of attendance is always ready. The world cannot be disposed to hate you <sup>h</sup> ; but me it hateth, because, *from a zeal for truth and holiness,* I testify of it that the works thereof are evil. Go ye up speedily unto this solemn Jewish feast, for my proper time of journeying thither is not yet fully come. When he had said these words unto them, he left them, on purpose that he might

I i

go

<sup>1</sup> To commemorate their dwelling in tents in the wilderness, and God's dwelling among them there, by a symbol of his special presence ; Lev. xxiii. 34. ; Deut. xvi. 13.

<sup>2</sup> Or kinsmen. Some of them might be sons of Joseph by a former wife.

<sup>3</sup> To the largest assemblies of all ranks, and from different countries, on solemn holy days ; comp. J. xii. 19 ; xviii. 20.

<sup>4</sup> He refuses not that he was to go, but intimates the contrary.

go up alone, and abode for some few days still in Galilee. But when his brethren were gone up, then he also M. departed from Galilee, where most of his disciples yet were, and where he was less obnoxious from the hatred and envy of his popular enemies; J. and went up unto the feast, not openly, amidst crowds of those who did admire him, but <sup>i</sup> for the sake of avoiding offence 5, as it were in secret.

SECT. 236. *He cleanseth ten men that were lepers; L. xvii. 11. &c.*

L. And it came to pass as he went on his way to Jerusalem, that he passed <sup>1</sup> through the midst of Samaria and Galilee. And nearly <sup>2</sup> as he entered into a certain neighbouring village, there met him, by agreement, ten men that were lepers, which stood <sup>3</sup>, as the law did ordain, afar off; and, while thus at some distance, they <sup>4</sup> jointly and earnestly lifted up their voices <sup>a</sup>, and said, Jesus Master, we beseech thee to have mercy on us: And when he saw them so very miserable, he said unto them <sup>5</sup>, go without delay, shew <sup>6</sup> yourselves unto one of the priests, who have it in charge from Almighty God to declare people sound or unsound. And it came to pass, that as they went in the obedience of faith, they were miraculously <sup>7</sup> cleansed by the power of his divine will. And one of them

<sup>5</sup> Hence his apostles may be supposed to have gone with him. He might have taken another road than the most public one to Jerusalem, or have entered into it by night; and even there abide in some obscure place. Divine worship was performed upon this occasion about the city in tents.

<sup>1</sup> See L. ix. 51.

<sup>2</sup> Or was about to enter; for none were allowed to inhabit either town or suburbs; see Lev. xiii 45. &c.; Num. v. 2.; Lev. xiv. 2.

<sup>3</sup> To prevent infection. They wore a sign to be known by.

<sup>4</sup> To move compassion the more. A proof too of their firm trust. Such a group of diseased mendicants was very affecting.

<sup>5</sup> A plain indication that he granted their request; an indirect humble way of pronouncing them well.

<sup>6</sup> Hence the miracle must have been generally known. It was besides a trial of their faith; comp. 2 K. v. 11. 19.; see M. viii. 24.

<sup>7</sup> In so far they all had faith, even though he did not touch them.

them when he saw, *after legal trial*, that he, *even as the rest under late and loathsome disorder was thoroughly healed*, turned back *under the influence of an ardent gratitude*, and, with a loud voice, glorified God, *by praise, who in such a lively image of his own all-perfect goodness, did perform those mighty and beneficent works*; and, *having now full freedom to go into company*, he fell <sup>b</sup> down on his face at his feet, giving him *most affectionate thanks likewise, whom gracious heaven had made the effectual instrument of so high a favour*; and, *it ought to be remarked*, that he was a Samaritan. And Jesus answering said, were there not ten lepers cleansed? But where are the *other nine*? There are not found 8 of *so great a number* that returned to give glory to God <sup>c</sup>, save this *poor* 9 stranger. And he said unto him, *arise, with confidence, go thy way thus religiously blessed*; thy faith hath made thee whole, *not only now, but in all time coming*.

SECT. 237. *He teaches in the Temple*; J. vii. 11. &c.

J. Then 1 *some of the Jews sought him early at the feast, whether he had ever been in use to come*; and *wondering* said 2, where is he? And there was, *in the mean time*, much *altercation* and 3 *murmuring* among the people concerning him; for <sup>a</sup> some said, *with the utmost reason*, he is a good *pious* man; others *strongly prejudiced* said, *nay that is not the case*, but he certainly deceiveth the 4 *ignorant* people. Howbeit no man spake 5 *openly* of him *to his advantage*, for <sup>b</sup> fear 6 of the *leading Jews*. Now, about the midst of the feast, Jesus went up *publicly from where he had retired*

8 Or have appeared; comp. Rom. vii. 10.; Ph. ii. 8.

9 Or man of a strange tribe, and secluded from the commonwealth of Israel; so the Samaritans are also spoken of by Josephus; sometimes called by the Jews Cutheans; see Ecclus. i. 27.

1 Comp. ver. 25. whence they appear to have been chief leaders. Others of them might be curious from what they had formerly heard or seen; J. ii. 23.; v. 1.

2 His haters would not name him from contempt, and others perhaps durst not; comp. ver 13.

3 Or muttering.

4 They might compare him to such impostors, as in Acts v. 36. 37.

5 Or freely.

6 See J. xx. 19.

*retired for a time into the temple, and <sup>c</sup> taught <sup>7</sup> in presence of all his enemies; and the Jews, who heard him, marvelled, saying, how knoweth this man letters, having <sup>8</sup> never learned <sup>d</sup> the deep things of scripture from any of our noted doctors? Jesus, with much lenity, answered them, and said, My <sup>9</sup> doctrine <sup>e</sup> is not of mine own invention, but it is his that sent me under his own infallible spirit unto you; and to be assured of this <sup>f</sup>, if any man will sincerely do what he knows to be his will, he shall likewise know <sup>10</sup> of the doctrine preached by me, whether it be of God, or whether I speak of myself, without any such permission. One thing in particular is obvious, he that speaketh of himself, under pretence of being inspired, seeketh <sup>11</sup> his own glory, and other immediate secular advantages <sup>g</sup>; but he that, on the contrary, seeketh, after a plain and uniform manner, his glory that sent him, both by words and actions, the same is to be held for a true prophet, and no fraud of <sup>12</sup> unrighteousness is in him. Think of this, and then reflect on your own conduct. Did not Moses give you the law from God's own hand; and yet none <sup>13</sup> of you almost keepeth the law <sup>14</sup>? Why go ye about to kill me, who am to bring you a most important message, and thus to transgress one of his clearest moral statutes? The people in power, who felt their consciences hereby smitten, answered and said unto him angrily, thou hast <sup>h</sup> a devil <sup>15</sup>, and art mad; who of us goeth about to kill thee? Jesus <sup>i</sup> mildly answered, and said unto them, upon their denial, I have lately done one <sup>16</sup> miraculous work; and <sup>17</sup> ye all marvel <sup>18</sup>, at the time on which it was performed, so as to find fault,*

<sup>7</sup> Publicly delivered his religious instructions.

<sup>8</sup> Pharisaic pride would not admit that any other should be trusted.

<sup>9</sup> He assumes nothing to himself. This same doctrine is Christ's, as he is the publisher of it; Rom. i. 16. ; 2 Tim. ii. 8.

<sup>10</sup> Or take cognisance of.

<sup>11</sup> He uses the name of God only to impose; comp. M. vii. 15 &c.; 1 Tim. iv. 1 &c.; vi. 3. 4.; iii. 1. &c.; 2 Pet. ii. through. out. Likewise Jude.

<sup>12</sup> He can be no impostor, the worst of all characters.

<sup>13</sup> A majority, put for the whole, of the chiefs in particular; comp. Rom. iii. 10. &c.; Ps. xiv. 1. &c.; 1 Cor. i. 28. &c.

<sup>14</sup> Such temper and conduct belies your boasted love to so great a lawgiver. Full proof of ver. 17.

<sup>15</sup> See M. xi. 18.; J. viii. 48. &c.

<sup>16</sup> Alluding to J. v. 1. 16. 18. Here he maintains his innocence.

<sup>17</sup> Even those of you who should go farther.

<sup>18</sup> Or, with some degree of indignation; J. vii. 23.; Eccl. v. viii.; Ecclus. xi. 21.

*fault, instead of approving. But your own law and practice, at certain solemn religious duties, should have led you to judge more equitably. Moses therefore gave unto you the law of circumcision (not indeed because it is of him originally 19, but of the Father's long before him<sup>k</sup>.) And ye, on the Sabbath-day, without the least scruple, circumcise a man-child. If, then, a man on the Sabbath-day receive circumcision, that the law of Moses, in a matter merely positive, should not be broken; are ye angry at me, because that I, by a single word, have made a man every whit whole in his body and mind at once 20, on the Sabbath-day? Judge ye<sup>l</sup> not of me henceforth according to the outward appearance only 21; but judge righteous judgment.*

SECT. 238. J. Then said some of them of Jerusalem, *who knew the minds of their leaders, is not this he whom they<sup>1</sup> seek an opportunity to kill? But lo! he speaketh<sup>2</sup> boldly in the temple itself, and on one of our most solemn festivals; and they even say nothing unto him it would seem by way of hindrance<sup>a</sup>: Do the rulers at length know indeed that this is the very Christ? Howbeit, that can hardly be neither, seeing<sup>3</sup> we know<sup>b</sup> whence he is; but, when Christ cometh, no man<sup>4</sup> knoweth whence he is. Then, to take off the force of such circulated whispers, cried Jesus in the temple, with a louder voice than before, as he taught, saying<sup>c</sup>, ye both know<sup>5</sup> me, and ye know whence I am; and yet I am not come of myself to teach, but he that sent me is true<sup>6</sup> in bearing witness<sup>7</sup>;*

19 Or patriarchs; see Gen. xvii. 12. &c.; comp. Lev. xii. 3. &c.

20 An action not only innocent, but highly beneficial, and without labour; Gr. A man found throughout.

21 Either condemn Moses, or absolve both. Judge as the cause deserves; comp. Lev. xix. 15.; 1 Sam. xvi. 7.; Jam. ii. 1. The face of a human body is most conspicuous, and under the eye.

1 Comp. ver. 12.

2 A plain evidence of the peculiar care of almighty God.

3 Of mean birth and connexions. Do they now confess in silence, what before they did deny?

4 Or shall know. Most false in itself; see Mic. v. 2.; M. ii. 5.; J. vii. 42.; M. xxii. 42. At least the Doctors should have known better.

5 Some would read, do you both know me, and whence I am? Others suppose it to be spoken ironically.

6 Yea truth itself, by way of excellence; Rom. iii. 4.; M. xix. 17.; Jude 25.; 1 Tim. vi. 15. 16. Most perfect, and deriving from none; Heb. vi. 18.; J. xvii. 3.; x. 34. 35.

witness 7; whom indeed ye know not <sup>d</sup>. But I know him perfectly in his divine will and counsels 8, for I am from him, and he hath sent me 9 to teach in his name. Then they sought 10 the more <sup>e</sup> to take him; but still, by an over-ruling divine impression, no man laid <sup>f</sup> hands on him, because his 11 appointed hour for suffering and death was not yet come: And <sup>g</sup> many of the people who came up from the country to the 12 feast at Jerusalem, believed on him, and said, when Christ cometh will he do more astonishing 13 miracles than these which this man hath done, both here and over the whole country?

SECT. 239. J. The superstitious pharisees had heard that the people in secret murmured such favourable things concerning him; and <sup>a</sup> the pharisees and the chief priests had therefore sent officers from their council-chamber to take him captive as an evil doer. Then said Jesus unto them, for their conviction, yet a little while longer am I to continue with you 1, notwithstanding what is so criminally purposed, and then I shall go unto him that sent me by a visible glorious ascent; even ye who are causelessly keen now to have me put to <sup>b</sup> death 2 shall seek once more to see me, and shall not find me; and where 3 I am, thither ye 4 cannot possibly <sup>c</sup> have power to come. Then said the leading Jews among themselves, whether will he go, that we shall not find him? Will he go privily from us unto the dispersed Jews 5 among the Gentiles <sup>d</sup>, and teach the

7 Easily reconciled with; J. viii. 14. 19. They who came without being sent were false Christs, or impostors.

8 Comp. J. iii. 13; vi. 62.; x. 36. 37.

9 Comp. J. i. 15.; iii. 2.

10 Such a public representation of their private mutual whispers, they could not endure.

11 Comp. M. x. 29. Or time.

12 See J. vii. 20. 25.

13 They might have heard of many, and might now have seen some.

1 By degrees he opens upon them how he should die and rise again.

2 Hebrew manner; Is. xli. 12.; Hof. ii. 7. This reasoning against their covert design, could not but create wonder and awe; and the discovery of their thoughts seems to be a principle reason why they declared at their return, that never man spake like this man.

3 Or shall be; see ver. 33.

4 Still upon supposition that they continued impenitent.

5 See Jam, i. 1.; 1 Pet. i. 1. Heaven as yet was quite remote

the 6 Gentiles *also along with these* <sup>c</sup>? What manner of saying is this that he *just now* said, ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

SECT. 240. J. In the last *seventh* 1 day, that great day of the feast, Jesus stood *up to the view of all*, and 2 cried, *so as even the officers might hear*, saying, if any man thirst 3 *for pure endless enjoyment, and the preparations for it*, let him come unto me, *firmly believing my divine mission and doctrine* <sup>a</sup>, and drink to his entire *satisfaction*. He that truly 4 believeth on me, and follows my *direction* 5, as the scripture hath in *effect* said, out of his 6 belly shall flow *full and refreshing rivers of living* 7 water. (But this spake he *peculiarly of the abundant and powerful gifts of the* 8 Spirit, which they that believe on him should receive, *to be communicated*); for the Holy Ghost was not yet given 9 *in that extraordinary manner when the above was spoken*, because that Jesus was not yet glorified 10 *by means of his heavenly ascension*.

SECT.

from their minds. May allude to the ten tribes of Israel, that never returned to Judea after the Babylonish captivity.

6 Or Greeks. The whole denominated from the better part of them; comp. J. xii. 20.; Acts ii. 9. Their consciences and dread of better people, seem now to have overawed them.

1 This, with the first, were most solemnly observed; Lev. xxiii. 36.; Num. xxiv. 35.

2 Comp. M. xxiii. 2. More usually teachers did sit, when the congregation would admit thereof; M. v. 2.

3 Or be under heavy pressures of any kind; see M. xi. 22. A figure probably taken from what was then transacting; comp. If. lv. 1. &c.; xii. 3.; J. iv. 13.; 1 Cor. x. 4. He would give the multitude, who were about to depart, something great to meditate upon.

4 Explains coming and drinking; see If. xxviii. 16.; Rom. ix. 33.; 1 Pet. ii. 6.; Deut. xviii. 15. 19.

5 The sense here, and not the words, may be referred to; comp. Joel ii. 28.; Acts ii. 17; If. xlv. 3.; Ezek. xxxvi. 25. &c. If. lii. 15.; lviii. 1.

6 Hebraism, for heart and mind; Job. xv. 35.; xx. 20.

7 The most common, natural, and useful, drink; comp. Rev. xxi. 6.; xxii. 17. Equally well adapted to quench and cleanse; see 1 Cor. vi. 11.; Tit. iii. 5.; Zech. xiii. 1.

8 The spirit, under the Old Testament, was given only by drops in comparison. Whereas now there would be abundance of pure perennial streams of spiritual grace and doctrine.

9 Comp. Deut. iv. 11.; M. xii. 40.

10 See Acts ii. 33.; iii. 13.; Heb. v. 5.; comp. Eph. iv. 7. &c.; J. xvi. 7.

SECT. 241. J. Many of the *common and less prejudiced* people, therefore, when they heard this *great saying* from him <sup>1</sup>, with *so much freedom and undaunted bolanefs*, said, of a truth this is the *expected* prophet <sup>a</sup>. Others said, *yet more directly*, this is the 2 Christ. But, *in opposition to that*, some, *who were corrupted with pharisaic leaven*, said, shall Christ, *when he appears*, come <sup>b</sup> out of 3 Galilee? Hath not the Scripture *expressly* said, that Christ cometh <sup>4</sup> of the seed of David, and out of the town of Beth-lehem, where David was <sup>5</sup> brought up? So there was a *warm* <sup>c</sup> division among the people because of him. And some of them would have <sup>6</sup> taken him *into custody*, but no man <sup>d</sup>, *for the time*, laid hands on him.

SECT. 242. Then came the officers *back* to the chief priests and pharisees, *now met in solemn council*; and they said unto them <sup>a</sup>, *with indignation*, why have ye not, *agreeable to order*, seized upon and brought him hither? The officers <sup>1</sup> *plainly and honestly* answered, never man spake *with a manner* like unto this man; *and how could w. lay hold of him?* Then answered them the pharisees, *whose authority in council and malice was the greatest*, 2 are ye also deceived <sup>c</sup> by his *artful address*? No wonder, then, that the *giddy and illiterate mob* should <sup>d</sup>. Have any of the *learned civil rulers, who are most capable*, or of the *stricter religious phari-*  
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1 Comp. ver. 31. 32.

2 Or anointed Messiah.

3 So J. i. 46.

4 Or shall come. Circumstances very material, and at this time generally known.

5 Comp. Is. xi. 1.; Mic. v. 2.

6 Seized him. Either those mentioned ver. 30. or ver. 32. or ver. 41.

1 Here was verified Ps. vii. 15.

2 See J. xii. 42.; ix. 22. Sublimity, it is well observed, is inseparable from great minds and great subjects. Every natural expression, either of the amiable qualities of the heart, or of its stronger emotions, cannot but affect and strike us. And the highest truths, delivered with simplicity, and often with the bold ornaments of eastern metaphor, proverb, or parable, have a diversified beauty, which the human mind is prone to acknowledge and admire. The great and uniform object of our heavenly teacher, was to communicate religious and moral instruction, and to sanctify the heart; his ornaments are unsought, and arise out of the subject with the greatest ease and majesty. Dr Newcombe.

fees believed on him? But this 3 *herd of people*, who knoweth not the *true meaning of the law*, are <sup>c</sup> cursed. Nicodemus, a *hidden disciple till then*, saith unto them, *for the maintenance of good order, and to prevent new malicious designs*, (even he who came to Jesus by <sup>f</sup> night, being one of them *counsellors*), doth our *divine law authorise so to judge and condemn* 4 any man, before it hear him *plead his defences*, and know, *from credible witnesses*, what he doth? They answered and said unto him *vehemently*, by one of *their number, the rest consenting* 8, art thou also of 5 Galilee? Search *with more diligence*, and look *well to it*, for out of Galilee ariseth no prophet. And, *thus disconcerted* <sup>h</sup>, every man of the *council went away into his own house*.

SECT. 243. *A woman taken in Adultery, is brought to Jesus; J. viii. 1. &c.*

J. Jesus went 1, *after the council had broken up*, unto the <sup>a</sup> Mount 2 of Olives, *which lay nigh to the city, for meditation and prayer*; and, *being full of his public work*, early <sup>b</sup> in the morning he came again into the temple, and all the people *who met there for worship* came unto him; and he sat down, *as was common*, and taught them *boldly*. And, *while thus employed*, the scribes and pharisees, *whose malice he did on the day before so remarkably frustrate*, brought, *with a like cruel design*, unto him a woman 3 taken in the *gross crime of* 4 adultery; and when they had set

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3 Multitude, or rabble.

4 See Deut i. 16.; xvii. 5.; xix. 15. &c. Soft, and yet severe.

5 A term of reproach, and meekly born.

1 See J. vii. 53.

2 No doubt for retirement and prayer; as in L. xxi. 37.; xxii. 39. Made famous by this and the ascent, Acts i. 12.

3 The man might have made his escape, as in the case of Sufanna and the Elders; ch. xiii. 39. 40. All that Christ's enemies wanted was an occasion to ensnare.

4 It was criminally bold in some ancient transcribers to leave out this history, and most justly complained of. Jesus discovers an admirable wisdom upon this occasion, by saving the woman, maintaining the authority of law, confounding his enemies, and teaching every one to look for justification by grace through faith only.

her in the mids of his bearers, they said unto him, *under a decent form of respect*, Master, this woman was taken in adultery, in the very 5 act. Now Moses in the law commanded us, that such should be 6 stoned to death; but what sayest thou to so enormous a case? Does this stute approve itself to thy judgment, or otherwise? This<sup>c</sup> they said, tempting 7 him, that, *whichever way soever he might determine*, they might have *wherewith* to accuse him 8 to the people. But Jesus 9 stooped down, and with his finger wrote *something* 10 on the ground<sup>d</sup>, as though he had heard them not. So when they continued asking him, *as now ensnared beyond the power of relief*, he lifted up himself, and said unto them<sup>e</sup>, he that is without 11 sin among you 12, *of like capital nature, and whose zeal, owing to such innocence may be justly commended*, let him first cast a stone at her. And again 13, *to save their confusion, and to encourage their departure*, he stooped down and wrote on the ground. And they, *just as Christ did design*, which heard it, being 14 convicted by their own consciences of certain aggravated guilt, went out<sup>f</sup> one by one, beginning

5 Or theft. So every thing is properly stiled that is injurious to others. Himself could not refuse; and to give sentence was all that remained.

6 Simply put to death; Lev. xx. 10.; Deut. xxii. 22. This manner might have been long in use: Perhaps the woman was only espoused.

7 That, on the one hand, if he did condemn her to die, they might accuse him of cruelty and rebellion; J. xviii. 31.; and if not, of violating the law of Moses; see J. vi. 6. Having set the people in an uproar, they might hope to get Christ also by this means in their power.

8 See M. xii. 14.

9 Not more difficult to conceive, than J. ii. 15.; ix. 6.; xx. 22. The most proper method imaginable, to evade ambiguity.

10 It is needless to say what, though any could. This prepared well, for his stooping a second time. Both times he might distinctly hint what they found to be alarming.

11 Or cannot sin. Equal to a prohibition; consider Gal. vi. 1.

12 He seems to permit what yet he does not enjoin; see Deut. xvii. 7.; Acts vii. 58.

13 Perhaps if he had looked full upon them, they might have chosen to keep their ground for a while.

14 See Rom. ii. 1. The Jews at this time were enormously wicked; Josephus. A secret power of Christ did accompany his word; here again was fulfilled Ps. vii. 14.

ginning at the eldest, *who felt the energy of the blow most*, even unto the 15 last of her accusers. And Jesus was left alone and the woman standing, *with great fear*, in the midst. When Jesus had lift up himself, and saw none but the woman, he *midly* said unto her, woman, where are those thine accusers *gone*? Hath 16 no man *out of the whole* condemned thee to suffer? She said, no man, Lord. And Jesus said unto her, neither do I at present judicially condemn thee; go from this unburied, and sin no more hereafter.

SECT. 244. *Jesus preaches again in the Temple; J. viii. 12. &c.*

J. Then, *after the above interruption was over* 1, spake Jesus again unto them *who attended*, saying, and illustrating his idea more largely 2, I am the true 2 light of the world 3; he that 4 followeth 4 me, by faith, obedience, and imitation, shall not walk in darkness of trouble and error 5, but shall have the light 6 of direction in that way which leadeth to eternal life. Some of the pharisees,

15 Comp. ver. 2. 12.

16 Our Lord's foreknowledge vindicates the wisdom of putting the matter upon this issue.

1 The people departed not with the woman's accusers.

2 Or true expected Messiah; comp. J. vi. 35; 1. 29.; x 7. 11.; xv. 1. Such summaries common in the gospel history. As yet his character was best set off in similitudes, as things or events gave occasion to them. In private, he was sometimes more explicit; see J. iv. 26.; ix. 37. Likewise in public, when certain peculiar circumstances did require it; as J. x. 24. 25; M. xxvi. 24.; xxvii. 11.; J. xviii. 37. The title of Messiah, though spiritual, might easily have been abused by his enemies. *Light*; from the late rising sun probably.

3 And not of one region only; comp. J. i. 9.; L. ii. 32.; Ef. xlix. 6.; M. v. 14.; Ef. xlii 6; Mal. iv. 2.

4 Comp. J. vii. 37.

5 See for the origin of all; 1 Jo i 5.; Jam. i. 17.; Ph. ii. 15. By his gospel, he revealed to men the perfect knowledge of God, and of their duty, with proper encouragement; which was a *Light* sufficient to guide them to eternal life.

pharisees, therefore 6, *by this time returning*, said unto him, thou, *in so asserting*, bearest record of thy self <sup>d</sup>, *on which account* thy record alone is not to be admitted as true 7. Jesus answered and said unto them, though I *indeed* bear record of myself, yet my <sup>e</sup> record is *perfectly* true, for I know whence I came *as an authorised messenger*, and whither I shall, *when my office upon earth is discharged*, go; but ye <sup>f</sup>, *after all that has been both said and done, from blinding prejudice*, cannot tell whence I come, and whither I go. *And the chief cause of your guilt is, that ye* 8 *judge after the appearance of my bodily flesh only*<sup>g</sup>. I judge 9 no man *in that manner*. And yet if 10 *even now I were to judge*, my judgment is certainly true; for I am not alone *in this, or in any thing else*; but I and the Father that sent me *are in testimony close conjoined*. It is also 11 *written in your own sacred law*, that the testimony of two men is true, *and to be depended upon as credible* 12, *how much more then the testimony of God thus united to mine* <sup>h</sup>? I am one 13 *that bear witness of myself, by an unblameable innocence as well as verbally*, and the Father that sent me beareth witness of me 14, *by manifold undeniable miraculous works*. Then said they unto him <sup>i</sup> *with passion* 15, *where is this thy Father?* Jesus answered, ye neither know me, *though it has been fairly put into your power*, nor my Father *of course*; if ye had known me, *as well ye might*, ye should, *long ere now*, have known 16, *from his undoubted words and works in me*, my Father also. These words spake Jesus, *with*

6 Comp. ver. 9. To them some new might be added.

7 Or valid; J. v. 31.

8 Or your hearts are carnally affected by ambition, avarice, &c.

9 Or, though there be many just causes for condemning and punishing, do not as yet take this course with you; comp. J. iii. 17.; xii. 47. For such use of the word; see J. iii. 18.; xvi. 11.; Rom ii. 1.; 1 Cor. xi. 31. It shall be otherwise hereafter.

10 Or though.

11 An argument most fitly used with scribes and pharisees, who gloried both in the law and their knowledge of it; see Deut. xvii. 6.; xix. 15.; comp. M. xviii. 16.; 2 Cor. xiii. 1.

12 The Father's testimony alone was in place of a thousand.

13 Still keeping the former similitude.

14 Comp. J. v. 36.

15 Insulting probably the lowness of his supposed one; or else affecting to be ignorant of what he really meant; to extort a larger explication from him to carp at, as in J. v. 18.; x. 31. 33.

16 See J. xiv. 7.

with great freedom, in the 17 wide court of the treasury <sup>k</sup>, as he taught in the temple, and no man, even of so great a multitude, laid hands on him <sup>l</sup>, for his last suffering hour 18 was not yet come.

SECT. 245. J. Then, after a short pause, said Jesus <sup>1</sup> again unto them, I go my way speedily to suffering and death, as you incline, and ye shall seek me <sup>2</sup> in vain, and <sup>3</sup> shall die, by a singular stroke of divine vengeance, in your <sup>4</sup> sins; whither I go after death ye cannot come, either to molest me, or to secure yourselves. Then said the Jews, with contempt among themselves, will he <sup>5</sup> kill himself, to avoid what we are now supposed to meditate for him? because he saith, whither I go ye cannot come. And he, knowing their <sup>a</sup> thoughts, said unto them, with a just and becoming severity, ye are <sup>6</sup> of them who are from beneath, I am from above; ye are of this world <sup>b</sup> in disposition, I am not of this <sup>7</sup> world only. I said, therefore, unto you, that ye shall die <sup>8</sup> in your sins of blood guiltiness, and obstinate unbelief; for if, from these base and secular considerations <sup>c</sup>, ye believe not that I am he <sup>9</sup> whom the Father hath sent to be the saviour of mankind, ye shall die irremediably in your sins.

## SECT.

17 Comp. m. xii. 41.

18 Or Time.

1 As in J. vii. 33.

2 Or, one in the character of Messiah, to save you temporally.

3 Christ crucified, would prove unto the greater part of them an hardening and insuperable obstacle; 1 Cor. i. 23; comp. Ef. lii. 13.

4 Of blood-guiltiness, and obstinate unbelief; see ver. 12.

5 Some, will he throw himself into exile; perhaps in scorn.

6 Comp. J. iii. 31. Because the numbers of such are great; therefore is the world used to signify the people in it; 1 Cor. v. 10.; 2 Cor. vi. 17.

7 See 1 Jo ii. 15. &c.; comp. J. iii. 3 6. 31.; Col. iii. 1. 2. Christ's precepts, instructions, and views, were all heavenly.

8 Comp. J. v. 44.

9 See J. viii. 12. In the near view of death, our divine Lord is more explicit; comp. 1 Tim. vi. 13.; J. viii. 58.; xiii. 19.; m. xiii. 6.; Acts xiii. 25.

SECT. 246. J. Then, *because his words were not fully understood* <sup>1</sup>, said they unto him, who art thou <sup>2</sup>? And Jesus, *whom no art could entrap*, saith unto them <sup>a</sup>, even the same that I said unto you from the <sup>3</sup> beginning. I have many things *farther to say*, and to judge of you <sup>b</sup>, *if this were the season for it*. But, *waving these for the present, it is enough to say*, he that sent me is true, and I speak to the world <sup>c</sup>, *with well authenticated evidence*, those things which I have heard of him. They understood not that he spake to them of the Father Almighty <sup>4</sup>. Then said Jesus unto them, *yet more directly*, when ye, *by crucifixion, do lift* <sup>5</sup> up the <sup>d</sup> Son of Man, then shall ye <sup>6</sup> *in greater numbers* know that I am he *whom I have uniformly professed* <sup>7</sup>, and that I do nothing of myself; but as my Father <sup>e</sup> hath taught me, I speak these things. And, *this also shall ye know*, he that sent me <sup>8</sup> is *ever graciously present* with me <sup>f</sup>; the Father hath not left me alone *to the power of inveterate enemies*, for I *speak and do* always those things that please him.

SECT. 247. J. And as he spake these <sup>1</sup> words, many believed on <sup>g</sup> him *as Messiah*. Then said Jesus unto those Jews who believed on him <sup>b</sup>, *but who, as yet, did not* <sup>2</sup> *confess their faith*, if ye <sup>c</sup> continue in a *steadfast regard to the doctrines and rules of my word*, then are ye *made manifest to be my disciples indeed*; and  
ye

<sup>1</sup> Hoping thereby to entrap him into a direct avowal of his kingship.

<sup>2</sup> Comp. Ef. liii. 13.

<sup>3</sup> See ver. 12.

<sup>4</sup> Ver. 26.

<sup>5</sup> The event would fully explain this; J. iii. 14.; xii. 32. *Lifting up*, from what follows, seems to include both his resurrection and ascension with his death; see L. xxiii. 47. 48.; Acts ii. 41.; iv. 4.

<sup>6</sup> As for the rest, what they might have known, they are said to know.

<sup>7</sup> Referring to the prodigies attending his death; and what followed.

<sup>8</sup> See J. xvi. 30.; M. xxviii. 20.; i. 23; Acts vii. 9.

<sup>1</sup> The greater part being under the influence of priests and pharisees remained in unbelief.

<sup>2</sup> Comp. J. vi. 66. A fit caution against the influence of their unbelieving neighbours.

ye shall, yet more fully and certainly 3, know the truth <sup>d</sup> of my gospel, and the truth shall make you 4 free. They 5 of his audience who did not believe, answered him <sup>e</sup> disdainfully, we be of Abraham's seed 6, and were 7 never in bondage to any man, how sayest thou then, ye shall be made free? Jesus, understanding spiritually what they understood carnally, answered them, verily verily I say unto you, whosoever, knowingly and habitually, committeth sin is the 8 servant of <sup>f</sup> sin. And the servant abideth not of right 9 in the house for <sup>g</sup> ever; but the most dear and only-begotten Son of God <sup>h</sup> abideth ever. And if the Son, therefore, shall make you free from error and sin, ye shall be free 10 indeed. I know that ye are Abraham's seed, according to the flesh, but in vain do ye make your boast of this, while ye not only deride, but seek <sup>i</sup> to kill me, because my 11 word hath no place in you. Nor is this my word what you ought to reject, for I speak that which I have 12 seen with my Father; and ye, by wishing and designing to have me put to death, do that which ye have seen 13 with your father indeed.

## SECT.

3 Comp. J. ii. 11.; xii. 21. The doctrine of Truth, or of Christ; J. i. 9; xv. 1.

4 An inestimable good; but, at this time, ill understood; ver.

33

5 See ver. 37. 40. 45. &c.

<sup>e</sup> Issue, or posterity.

7 A gross falsehood, or mistake; as their condition in Egypt, Babylon, and now under the Romans, did prove. Perhaps, as usual, they meant to provoke from him, by disproving their assertion, what would offend.

8 Or slave.

9 See ver. 36.; comp. Gen. xxi. 10.; Gal. iv. 30. Similitudes and parables are not understood to agree in every particular. The casting out of Ishmael beautifully illustrates this.

10 That is, truly and fully.

11 This proof alone did supersede the necessity of every other; comp. M. xv. 17. &c.; xix. 11.; Wind. vii. 23. A mild manner of intimating their aversion to it.

12 Comp. 2 Tim. ii. 26. Leading fitly to what is yet more severe; ver. 44.; J. v. 19. 30.; see likewise J. vi. 46.

13 Or learned from; see ver. 40.; J. iii. 32.

SECT. 248. J. They answered and said unto him *again*, with more warmth than ever, Abraham <sup>1</sup> *the friend of God* is our father. Jesus saith unto them, if ye were Abraham's *genuine spiritual* children, ye would do the <sup>a</sup> works of Abraham. But now ye seek and *contrive* to kill me, a <sup>2</sup> man, *not only innocent, but* that hath told you the truth which I have heard of God; this did not Abraham, *whose chief honour consisted in his obedience to the divine will.* Ye do the deeds of your father <sup>3</sup> *from beneath.* Then said they, *in the heat of displeasure*, unto him, we be <sup>4</sup> not born of fornication <sup>5</sup>, we have one <sup>b</sup> *great common* Father, even God. Jesus said unto them, if God were *indeed* your Father <sup>c</sup> ye would love me, for I proceeded <sup>6</sup> forth and came from God *as his messenger*: Neither came I of <sup>7</sup> myself *without being called* <sup>d</sup>, but he sent me. Why do ye not *yet* understand my <sup>e</sup> speech? Even <sup>8</sup> because ye cannot, *under the power of so great prejudice*, patiently hear my word. Ye are *then* <sup>9</sup> *in plain terms* <sup>f</sup>, of your father the devil, *as to principle and conduct*, and the *criminal* lusts, *inspired by him*, ye will *persist* to do *without restraint*, and *while ye have any power*; he was a murderer from the beginning *of his apostacy*, and abode <sup>10</sup> not in the truth, because there is no <sup>g</sup> *place for truth* in him. When he speaketh a lye, he speaketh of his own *most pleasurable things*, for he is a liar, and the <sup>11</sup> father of it. And because I tell you the truth  
in

1 Still they hoped to extort from Christ what would tend to inflame the people.

2 See ver. 37. A murder dreadfully aggravated, and only suited to the utmost stage of perversion.

3 See ver. 44. This conclusion as yet is, by a generality of expression, left to themselves; on purpose to soften and amend.

4 They now dildained to ask him a direct question; but obliquely dared, as it were, to speak on.

5 See Ex. iv. 22.

6 As in J. xvi. 27; viii. 47.; 1 Cor. viii. 6.; Rom. xi. 36.; comp. J. xviii. 37.; Gal. iv. 4.

7 See Jer. xxiii. 21.

8 Comp. J. iii. 19. &c.; vi. 60.

9 Throughout the whole, prudence and lenity are most conspicuous; comp. Gen. iv. 20. 21. 22.; Deut. xviii. 15.; J. xi. 48.

10 According to some, in his originally righteous state; see Jude 6.; comp. J. iii. 21.; Rom. ii. 8.; 1 Cor. v. 8.; xiii. 6.; 3 Jo. iii. 4.; 1 Jo. iii. 8.; or more simply opposed to lying; Gen. iii. 5.

11 Author, fountain, propagator of error; false religion, vain hopes, calumnies, slanders, &c.

*in plain terms, therefore, ye believe me not <sup>h</sup>, but meditate against me the most cruel mischief's <sup>i</sup>. Which of you <sup>12</sup> convinceth me, upon any sufficient evidence, of sin? And if I say the truth, without any mixture of falsehood <sup>k</sup>, why do ye not believe me? He that is a child of God <sup>l</sup>, by doing those things that please him, heareth cheerfully and with ready assent God's words; ye therefore hear them not as ye ought, because ye are not of God.*

SECT. 249. J. Then, *their malicious wrath still increasing <sup>a</sup>, answered the Jews, and said unto him, say we not well <sup>1</sup> that thou, who speakest in such language of the people of Israel, art a <sup>2</sup> Samaritan, and hast a <sup>3</sup> devil? Jesus answered meekly <sup>b</sup>, I have not a devil in truth; but I do honour my <sup>c</sup> Father, by undeniable beneficent works and words <sup>d</sup>, and ye, by opprobrious reflexions, do dishonour me. And, having thus said, he added <sup>e</sup>, I speak not mine own glory <sup>4</sup> alone, and for its own sake, there is one sovereign <sup>5</sup> Almighty God that seeketh <sup>6</sup> and judgeth <sup>f</sup>, whom it much concerns you to be well with. <sup>7</sup> Verily verily I say unto you, if a man <sup>8</sup> receive as to keep my <sup>8</sup> saying, he shall never see <sup>9</sup> the <sup>5</sup> evil of death: whereas, if he remains <sup>10</sup> impenitent and unbelieving, he must perish for ever. Then said the unsoftened Jews unto him, now we certainly <sup>h</sup> know that thou hast a devil. Abraham the friend of God is dead, and all the most eminent succeeding*

L I

prophets;

<sup>12</sup> What signs of imposition dare you to charge <sup>ne</sup> with? comp. M. vii. 15. &c.

<sup>1</sup> Rightly or fairly.

<sup>2</sup> A term of severe reproach, in which they believed not themselves, but gratified their rage; see J. vii. 20. This founded them, as now heretic, schismatic, apostate, does with us; comp. M. ix. 34.; vii. 24.

<sup>3</sup> Or art mad, by the possession of one, and leaguings with them all.

<sup>4</sup> See J. xvii. 18.

<sup>5</sup> Comp. B v. 5. 6.

<sup>6</sup> So abrupt an end of expostulating was signally wise and gracious; both fitted to affect.

<sup>7</sup> Lay aside railing, and be all attention to what I have now to offer.

<sup>8</sup> Or obey my commands.

<sup>9</sup> See J. v. 21.; xi. 26.; 2 Tim. i. 10.; Heb. ii. 14.; Eph. ii. 6.

<sup>10</sup> Comp. J. iii.

prophets, and yet thou *presumptuously* sayest, if a man keep my saying, he shall never taste of death. Art thou *in thy self, or canst thou make any of thy disciples* greater than our father Abraham, which is *long since* dead? And the *most illustrious* prophets, who are also dead? Whom <sup>11</sup>, in the *height* of thine arrogance, makest thou thyself? Jesus answered, if I honour myself *above what is just* <sup>1</sup>, my honour is nothing worth, but vain and prejudicial; it is my Father that honoureth me <sup>12</sup>, by his spirit without measure, of whom, as a nation, ye do truly say that he is your God; yet, with all your advantages, ye have not <sup>13</sup> known him <sup>k</sup> as ye ought to have done, but I well know him, and if I should say, even by an undue silence, I know him <sup>14</sup> not, I shall be a liar like unto you; but, to avoid every such ground of offence, be assured again, that I know <sup>15</sup> him, and keep his <sup>16</sup> saying to the utmost extent. Even your great father Abraham, whom you profess to admire, without imitating <sup>17</sup>, rejoiced with transport to see my then distant <sup>1</sup> day, and he saw it in spirit <sup>18</sup> and was <sup>19</sup> glad. Then, grossly perverting what was spoken, said the Jews unto him, thou art not yet fifty <sup>20</sup> years old, and hast thou <sup>21</sup> seen <sup>m</sup> Abraham, who lived so many ages before this? Jesus said unto them, verily verily I say unto you, that long before Abraham was born, I am <sup>22</sup> his appointed superior. Then <sup>n</sup>, being beat out of all argument,

<sup>11</sup> Comp. J. v. 18.; x. 32.

<sup>21</sup> See note 9.

<sup>13</sup> The cause here used for the effect; thus mildly is the Jewish charge, in ver. 52. retorted against themselves.

<sup>14</sup> This were to keep back the truth, which was given me to make manifest; see M. v. 15; m. iv. 21.; M. xxv. 15.; L. xix. 12.

<sup>15</sup> Jam. iii. 13.

<sup>16</sup> The very reverse of ver. 46.

<sup>17</sup> Comp. Gen. xii. 7.; L. x. 24.; Heb. xi. 10. 13.

<sup>18</sup> See M. xiii. 17.

<sup>19</sup> Comp. 1 Sam. ix. 9. 11. 18. 18.; 1 Chr. xxiii. 29.

<sup>20</sup> Keeping within bounds much.

<sup>21</sup> No such thing was declared.

<sup>22</sup> The Messiah, light of the world; see m. xiii. 6.; L. xxi. 8.; M. xxiv. 5.; J. iv. 26.; comp. Gen. xvii. 5.; Rom. iv. 11.; Gal. iii. 7. 29. An answer truly suited to the kingdom of Christ; comp. J. xii. 23. 35.; xiv. 23.; L. xiii. 23. 24.; J. vii. 20. 21.; 1 Pet. i. 20.; J. xvii. 5.; Rev. xiii. 8.

Or, am he; as in ver. 24. 28.; comp. M. xi. 3.

ment, took they up *such stones as could be found*, to cast at him; but Jesus hid himself *from their view*, and went out of the temple *unhurt*, going through the midst of them *divinely protected*, and so passed by.

## C H A P. XXIX.

SECT. 250. *Jesus restoreth a blind man to sight; J. ix. 1. &c.*

J. **A**ND as Jesus <sup>1</sup> passed by, he saw a *poor man* which *he knew* was also blind from <sup>2</sup> his <sup>a</sup> birth. And his disciples, *observing that he looked piteously upon the miserable object*, asked him, saying <sup>3</sup>, Master, who *was it that did sin, with peculiar aggravations*, this <sup>b</sup> man or his parents, that he was *thus* born blind? Jesus answered, neither hath this man *so* sinned *as to deserve this great evil*, nor yet his parents <sup>c</sup>, but *so it has been ordered*, that the *gracious works of God* should be made *remarkably manifest* in him. Therefore I must work <sup>d</sup> the *miraculous works of him that sent me, and conformed to his order*, while it is <sup>4</sup> day; the night of death cometh <sup>5</sup>, when no man can <sup>e</sup> work, *were he ever so willing*. As long as I am in *the way of free and open converse with the world*, I am the <sup>6</sup> light of the <sup>f</sup> world. Now when  
he

<sup>1</sup> Either unto, or from the temple.

<sup>2</sup> A deplorable case, and clear evidence how great the miracle of his cure was.

<sup>3</sup> Punishment prior to transgression, is an unjust, and therefore unsupportable case. The transmigration of souls from one body to another, prevailed through the East. Questions of mere curiosity Christ did fitly wave, to fix on something more useful; comp. Wisd. viii. 9 10.; M. xiv. 2.; xvi. 14.

<sup>4</sup> Or opportunity is given me for them. A similitude from labouring men.

<sup>5</sup> Or is just at hand; comp. J. xii. 35. 36.

<sup>6</sup> A prudent indirect phrase as yet for his being the Messiah; comp. J. i. 9.; viii. 12. There probably was an allusion to the subsequent miraculous case; see Es. xxxv. 5. Still he is so by his doctrines, precepts, and example.

he had thus spoken, he spat on the ground and made 7 clay of the spittle, and he 8 anointed the eyes of the blind man 8 with the clay, and, *for trial of his patient's obedience*, said unto him, go wash in the 9 pool of Siloam, (which is by interpretation, 10 Sent, as a gift of God from the earth). He went his <sup>n</sup> way, therefore, in full confidence of obtaining what he wished, and came 11 home seeing all at once. The neighbours, therefore, and they which before had seen and known him, that till then he ever was blind, said one to another, in a sort of doubting surprise, 12 is not this he that sat at the temple porch <sup>i</sup>, and begged of those who went in and out from thence? Some said, this is he for certain; others said, he is most like 14 him; but he overhearing them, said, I am he 15 indeed. Therefore said they unto him <sup>k</sup>, upon so clear an evidence that he was the person, how were thine eyes opened, which, from a child, were close shut to the conviction of us all? He candidly answered and said, a certain famous 16 man that is called Jesus, made clay and anointed the lids of mine eyes, and said unto me, go to the pool of Siloam, and wash there; and I went, under friendly conduct, and washed, and in a moment received sight. Then

7 Thus working by degrees, the miracle would more impress, and faith have time to exercise itself. All creatures are only that which Almighty God makes them.

8 In appearance, most opposite to his design; comp. Num. xxi.

9. Such manner provokes attention. Conjectural allegories are to be avoided with caution; comp. 2 K. v. 10.; L. xvii. 14. He might also on purpose thus seem to violate the Sabbath.

9 Mentioned Neh. iii. 15.; Ef. viii. 6. Proving hereby the blind man's faith and obedience, which still comprehend the sum of Christian duty; 2 Cor. vii. 1.; allusion to Gen. xlix. 10.

10 Bearing some analogy to the character of Him who was sent of God.

11 Probably to his parents. Not so 2 K. v. 11.; comp. J. ix. 18. 20.

12 No wonder, from so great a change. Somewhat like this, that of a spiritually illuminated, and regenerated person.

13 See Acts iii. 22.

14 What a different air of spirit and cheerfulness would sight give?

15 This description is wisely particular; to evince how certain the miracle was.

16 His neighbours and guide would aid his knowledge.

Then 17 said they unto him, where is he *that performed this*?  
 He 18 said <sup>1</sup>, I know not *truly, as yet.*

SECT. 251. J. They 1 *of the neighbourhood*<sup>a</sup> brought to the 2 pharisees him that aforetime was blind *from his birth.* And it was the 3 Sabbath day <sup>b</sup> when Jesus made the clay *as above,* and *mercifully* opened his eyes. Then again, *having heard what the people had to say,* the pharisees also, *to be yet more certain,* asked him how, *or by what means,* he had received his sight. He, *this other time as before, with great plainness and simplicity,* said unto them, *he whom you have heard the people just now speak of* put clay upon *the lids of mine eyes,* and I washed, *agreeable to his direction,* and do *clearly see.* Therefore said some <sup>c</sup> of the captious pharisees, *this man, with all his wonder-working power, is assuredly not of God,* because he keepeth not the Sabbath day *as he ought.* 4 Others <sup>d</sup> *more ingenuous* said, how can a man that is a *great deliberate*<sup>e</sup> sinner do 5 *such astonishing useful* 6 miracles? And there <sup>f</sup> was a 7 *keen* division among them. They say unto the *late blind man* again 8, *on purpose to affright and make him vary*<sup>g</sup>, what sayest thou of him, that he hath, *by a mean so simple,* opened thine eyes? He said, *in direct terms*<sup>h</sup>, he is *and must be* a 9 *prophet of the highest.* But *still the* 10 *chief of the Jews who composed the Sanhedrim,* did not seem to believe concerning him <sup>i</sup>, that he had been *formerly blind,* and *had now miraculously* received his sight, until they called 11 *to them the*<sup>k</sup> *parents of him that,*  
*agreeable*

17 Some of them, no doubt, with a good design.

18 Christ withdrew from thence, as the man went to Siloam; fo J. v. 13.

1 See ver. 8. Their intention might be honest and good.

2 Of whom chiefly the Sanhedrim, or principal Jewish council was constituted.

3 To account for ver. 16.

4 See J. vii. 50. ; xii. 42.

5 See ver. 31. This argument was clear and convincing; see J. v. 17.

6 Or signs of a divine mission? No evil agent would or could attempt them.

7 See J. vii. 43.

8 Comp. J. ii. 19. ; Ex. vii. 12.

9 One sent from God.

10 See ver. 22.

11 Their purpose was to obtain more time, and have, if possible, his nearest connections,

agreeable to report, had suddenly received his sight. And they asked them, saying, is this *indeed* your son, who ye say, *so improbably*, was <sup>12</sup> born blind? <sup>1</sup> How then doth he now see? His parents answered them *in the plainest terms of assurance*, and said, we know, *beyond a doubt*, that this is our <sup>m</sup> son, and that he was *also* born blind; but by <sup>n</sup> what *strange* means he now seeth <sup>o</sup> we know not *yet precisely*; he is of *sufficient* age, ask him *if you please*, he shall speak *the very truth* for himself. These *disssembling* words *in part* spake his *necessitous* parents, because they feared the Jews, for the *principal* Jews had agreed already, that if any man did confess that he was Christ, he should *forthwith* be <sup>13</sup> put out of the <sup>p</sup> synagogue *as infamous*. Therefore said his parents *with some reserve*, he is of age *even to answer judicially*, <sup>14</sup> ask him *as many particulars as you will*, and *he will speak the truth*.

SECT. 252. J. Then again, *being unable to make any thing to their purpose from the parents*, called <sup>1</sup> they the man that was blind *to be brought back a second time*, and said unto him, give <sup>2</sup> God the praise *of a free confession*, and *him only*; we <sup>3</sup> your *superiors* know, *for certain*, that this man *of whom thou speakest* is a *profligate imposing* sinner; and, *as it is our peculiar office to inquire* <sup>3</sup>, *so, to this end*, we enjoy *the very best means*. He answered and said, whether he be *such a gross* sinner, or no, *as you alledge*, <sup>4</sup> I know

<sup>12</sup> The least detracting circumstance from the miracle would have been agreeable to them.

<sup>13</sup> Or excommunicated. Of this there were several degrees; comp. Efd. x. 7. 8.; Lev. vii. 27. In the first ages of the gospel, any thing temporally coercive was miraculous; 1 Cor. v. 5. &c.; 1 Tim. i. 20.; 1 Cor. xvi. 22. What remains to the church should be wholly spiritual; M. xviii. 17. 18.; 1 Cor. v. 11.; 2 Th. iii. 6. 14. Some of the above named decrees were attended with severe civil incapacities and penalties.

<sup>14</sup> Thus increasing difficulties to their own son.

<sup>1</sup> From different narratives, they hoped to find out disagreeing circumstances.

<sup>2</sup> This was a solemn Jewish manner of expiscating the truth; Jasph. vii. 19.; 1 Sam. vi. 5.; M. xxvi. 63.; Rev. xi. 13.

<sup>3</sup> Perhaps insinuating as if they had this from his parents. Do not you conceal what can so certainly and safely be made out. Deep laid art!

<sup>4</sup> Or shall not pretend to dispute with you learned men.

know not *from personal acquaintance* <sup>b</sup>; one thing I *most assuredly* do know, that whereas I was *formerly, and from my birth, blind,* now I *perfectly well see.* Then said they <sup>c</sup>, *in the heat of disappointment, to him again,* 5 *what did he to thee? How opened he thine eyes? He, now aware of their evil design,* answered them, *with* <sup>d</sup> *becoming firmness,* I have told you already, and ye did not hear, *so as to be benefited;* 6 *wherefore should ye be troubled and vexed to hear it again? e* Will ye also be *determined henceforth to own yourselves his sincere disciples?* Then, *unable to bear such freedoms at the hands of a mean laic* <sup>f</sup>, they reviled him *in opprobrious and exasperating terms,* and said, thou, *even as other incompetent judges,* 7 *art his disciple* <sup>g</sup>, but *we scorn the very thought,* for we are Moses disciples, *that great and holy prophet of the Highest.* We know, *beyond a doubt,* that God spake unto Moses *on Mount Sinai;* as for this *obscure* <sup>h</sup> fellow, we know not whence he is, *only that he could not possibly come from God.* The man, therefore, *setting aside every idea of danger,* answered and said, *with great concern of mind,* unto them, why, herein is a marvellous <sup>i</sup> thing indeed, that ye know not from whence he is, and yet 8 *it is plain that he hath opened mine eyes;* now we *all, however unlearned,* know well that God heareth not *such deceiving sinners* <sup>k</sup>, *so as to corroborate their impious claims;* but if any be a *true worshipper of God,* and *uprightly doth his will,* him he heareth *with a most favourable regard.* Since the 9 world began, 10 was it not heard that any man opened the eyes of one that, *like me,* was born blind. <sup>l</sup> If this man were not of God, he could do nothing 11

so

5 To be convinced was not their aim, but to entrap. From a lengthened out narrative, they would alledge important variations.

6 A just and brave severity. Nothing could serve to humble them more.

7 They could say no worse, who endeavoured to hold Jesus as an impostor; or be thou his disciple to thy utter ruin; but as for us, &c. A crafty, but false malicious contrast. The evidence for Moses, though great, was not nearly equal to that of Christ.

8 What other arguments could prevail, if this did not? J. xv. 24. &c. To remain unconvinced, was in effect to disbelieve Moses likewise.

9 Or age. Meaning perhaps from the beginning of the Jewish aera. Or in the memory of man it was never heard, &c. Moses's miracles were far inferior.

10 Here every possible ground of suspicion was excluded.

11 See J. viii. 54.

*so kind, nothing so miraculous. They answered and said unto him<sup>m</sup>, railing, thou, ignorant wretch, wast altogether <sup>12</sup> born in sins, and dost thou pretend to teach us, thyself <sup>13</sup> and perfectly well informed spiritual leaders? And, being ashamed to have their mouths thus stopped, they cast him out <sup>14</sup> by solemn excommunication, to be abhorred and shunned as a noisome plague.*

SECT. 253. J. Jesus heard from the common voice of the country, that they had<sup>a</sup> so arbitrarily cast him out, and for his sake; and when he had found him soon after, he, to enlighten his mind the more, said unto him privately, dost thou believe on the <sup>1</sup> Son of God, as certainly foretold, and even now in the world? He answered and said, show me who he is, Lord, that I might<sup>b</sup> entirely believe and rest on him, agreeable to this expected glorious and important character? And Jesus said unto him, thou hast already both seen <sup>2</sup> him, in the work performed upon thy own person, and<sup>c</sup> it is he <sup>3</sup> that even now talketh with thee. And he said, without delay, Lord, I most readily believe. And, by way of solemn public acknowledgment, he worshipped him <sup>4</sup> as the true Christ Messiah.

SECT. 254. And Jesus <sup>1</sup> said, with an audible voice to those who came around him, for <sup>2</sup> judgement, I am<sup>a</sup> come, executing my high

<sup>12</sup> Hebraism, for both an early and great sinner; hereby upbraiding the poor man and his parents. by a rash application of divine judgments; comp. Pf. li. 7.; lviii. 4.; Es. xviii. 8.; Job xxxi. xviii.; Pf. xxii. 9.; lxxi. 6. 7.

<sup>13</sup> Recollect now; M. vii. 4. &c.

<sup>14</sup> One of the earliest recorded examples of M. v. 10. &c.

<sup>1</sup> Or Messiah. Designed balance to his apparent meanness. The question put gave him an opportunity of knowing still better than before.

<sup>2</sup> Comp. J. viii. 28.

<sup>3</sup> A beautiful modest manner.

<sup>4</sup> Comp. Gal. i. 16. Spiritual respects all along did prevail with his upright mind.

<sup>1</sup> Here we have the proper use and end of the whole history above.

<sup>2</sup> Some, for discerning truth from falsehood; and truly righteous men from those that are wicked. Others, to declare God's judgement; so contrary to what prevails among men. By my coming

*high office into this world, as well as mercy, that, on the one hand, they which see not from ignorance, might see; and that on the other, they which pretend to see most clearly, might be made more culpably blind than ever. And some of the pharisees which were then present with him, maliciously watching, heard these awful words, and, suspecting the intention of them, said unto him, are we, whose province it is to teach and guide, ignorantly blind also? Jesus said unto them, if ye were involuntarily blind, ye should have no sin in comparison; but now ye say, and make your boast of it, we see much more certainly than others, therefore this your hardening sin remaineth against you.*

SECT. 255. *Christ shews himself to be the good Shepherd; J. x. 1. &c.*

J. Verily <sup>1</sup> verily I say unto you *who call yourselves leaders, and by excommunicating the late blind man, have therein aspersed his benefactor, he that entereth not by the <sup>2</sup> door of a divine election into the sheep-fold, but climbeth up, either by fraud or force, into the inclosure some other way, the same is to be considered as no better than a <sup>3</sup> thief and a robber. But he that entereth in by the real and well authenticated door of heaven, is the sure and earnestly looked for shepherd <sup>4</sup> of the sheep. To him the <sup>5</sup> delegated porter openeth, and the sheep, upon full and proper evidence, hear and obey his*

into the world, the just judgments of God are displayed. Plain and good men see the truth; wise and vicious men are judicially blinded.

<sup>3</sup> See L. xi. 54.; J. xii. 42.; iii. 36.; 1 Cor. iii. 14.

<sup>1</sup> Shews what follows to be of great moment.

<sup>2</sup> This similitude rises so high as to hold himself out for head or principal in the salvation of mankind; comp. Ezek. xxxvi. 23.; xxxvii. 24.; Es. xl. 10. 11.

<sup>3</sup> Or makes false pretences to the Messiahship, and must prove hurtful to those who are misled by them.

<sup>4</sup> Comp. Jer. xiii. 21. The opposition is all along to false Christs, and their Pharisaic adherents; ver. 12. 13.

<sup>5</sup> To such a shepherd Almighty God, by the law and the prophets, and the power of working miracles, affords the clearest light

his voice; 6 and, *in time* he familiarly 7 calleth his own sheep as by name, and <sup>a</sup> leadeth them out *with fond care to their destined pasturage*. And when he putteth forth his own sheep *from the fold, to enjoy their proper airing and food*, he goeth, *as the manner of all the skilful is*, before them, and the <sup>b</sup> sheep, *having their way thus cleared and marked out*, follow him; for they know and easily can distinguish his accustomed voice 8 from every other. And a 9 stranger, <sup>c</sup> *having no sufficient credentials*, will they not implicitly follow, but will flee from him as a cruel enemy; for they know 10 not, *with any degree of favourable regard*, the voice of such strangers. This short parable 11 spake Jesus unto them by way of reproof, 12 but they, *being blinded with prejudice*, understood not what things they were, *in their spiritual import*, which he thus figuratively spake unto them. Then, *for explaining himself more at large*, said Jesus unto them again, verily verily I say unto you, I am the *divinely authorized door* 13 of the true sheep, and no other 14. All that ever came 15 before me, *in this high character*, are <sup>d</sup> thieves 16 and robbers, *who made no scruple at measures the most illegal*; but the <sup>e</sup> mild attentive and docile sheep did not implicitly hear and rely upon them, *so as to* 17 suffer in their wicked following. I am indeed the very door which they did pretend to; by me if any <sup>f</sup> man doth so believe as to enter in, he shall

of entrance; J. i. 45.; v. 46.; Acts x. 47.; J. v. 32. According to some, a servant or porter might be left to watch them through night, or while shut up, till his chief appeared.

6 See J. ix. 31.; Ef. i. 19.

7 Mark of particular knowledge; Pf. cxlvii. 4.; likewise affection; J. xvii. 12.; 2 Tim. ii. 19.

8 See J. vii. 17.; x. 8.

9 Or alien.

10 See Pf. i. 6.; Am. iii. 2.; 1 Cor. viii. 3.; M. vii. 23.; xxv.

12.

11 Allegory, or figurative speech; see J. xvi. 25. 29.; M. xv.

16.

12 See J. viii. 40.

13 The same in effect as their shepherd, to guide them from earth to heaven; ver. 9.; J. xiv. 6.; Acts iv. 12.

14 See M. vii. 14.

15 Some, all that ever came before, to examine and prove me, viz. the scribes and pharisees.

16 Alluding to Jer. xxiii. 1. 2.; Ezek. xxxiv. 2. &c.

17 Only the ambitious, covetous, and voluptuous did so; Acts 7. 36. &c.; M. xxiv. 5. 11.

shall be 18 saved from the malicious power of all his adversaries, till he is made for ever happy, and, in the mean time, shall peaceably 19 go in and out, under my care and guidance, performing whatever may be expected from his place and station in life, and find every sort of necessary useful and pleasant pasture. The thief, seeking his own private advantage, cometh not but for to 20 steal, and to kill, and to destroy; I, on the contrary, am come that they might have true life, even now in purity and peace, and that they might have it more abundantly still in another eternal world.

SECT. 256. J. I am the 1 good shepherd, hitherto spoken of, and so often predicted under that character; the good shepherd giveth his life <sup>a</sup> cheerfully for defence of the sheep: But he that is an 2 hireling of mean mercenary spirit, and not the generous shepherd, whose own 3, by sincere affection, the sheep are not, seeth the ravenous 4 wolf coming, and leaveth the sheep <sup>b</sup> unprotected, and fleeth for his own safety and ease; and so the wolf, meeting with no resistance, by wiles and violence together, catcheth some of them, and scattereth the whole body of the sheep, to their hurt and ruin. The hireling fleeth <sup>c</sup>, not from necessity or prudence 5, but because he is an hireling of base secular views, and careth not affectionately for the weak timorous sheep.

SECT. 257. J. I am, believe this of me while you may, the good disinterested shepherd, and know my genuine sheep with unceasing regard,

18 Or he shall do well.

19 See Deut. xxviii. 6.; 1 Sam. xxix. 6.; 1 K. iii. 7.; 2 Chr. i. 10.; Acts i. 21.

20 Such were the false Christs; and such to this day are self-condemned heretics; M. vii. 15. &c.; Tit. iii. 10.

1 That is the Messiah so long foretold by the prophets; as in Mic. v. 2.; comp. M. ii. 6.; Pf. ii. 9. Alludes to David, who, from feeding sheep, came to rule. How good; see J. i. 17.; Et. xl. 11.; Ezek. xxxiv. 23.; xxxvii. 24.; 1 Sam. xvii. 34.

2 Salary and food for labour may be taken without a base mind; 1 Cor. ix. 13. 14.; L. x. vii.; but, in such a case, the spiritual affection is supreme.

3 See 2 Cor. xii. 15.

4 Put for every other enemy as being one of the worst; comp. 1 Pet. v. 8.; Rev. x. 3. 9.

5 Comp. M. x. 23.

regard, and, <sup>a</sup> *in fervent grateful return*, am I known of mine. As the Father knoweth me, *with an entire love*, even so know I, <sup>2</sup> *with familiar affection*, the Father; and <sup>3</sup> I lay down my life <sup>b</sup> for behoof of the *mild and tractable* sheep, <sup>4</sup> *in the most free and cheerful manner*. And other sheep <sup>5</sup> I have which are not of this *Jewish* fold; them also, *because of their great need and commendable integrity*, I must bring in at length, by *duly authorized missionaries*, and they shall <sup>c</sup> *readily and stedfastly* hear <sup>6</sup> my voice in them; and there shall be one <sup>7</sup> fold, and one *guardian* shepherd. Therefore, <sup>d</sup> *in place of being displeased with*, doth my Father *more especially* love me, because I *so generously* lay down my life, that I might, *in terms of his explicit promise*, take it up again, to reign as their governing head for ever. No man of you all, however *insidious and violent*, <sup>8</sup> taketh it from me *against my will*, but, <sup>9</sup> *from pious and liberal regards*, I lay it down of myself; I have power <sup>10</sup> to lay it down, *in proper time and manner*, and I have power *by right*, to take <sup>e</sup> it up again. This commandment, *with promise*, have I received of my Father.

SECT. 258. J. There was a division, therefore, <sup>1</sup> again among the chief of the Jews, for these remarkable sayings. And many of them, *who were most adverse*, said, *in their heat of rage*, he hath

a

<sup>1</sup> See 1 Jo. ii. 3. 4.; J. xiv. 14. 21. Christ was the true and faithful protector of all his disciples; they had a confidence in him, and knew how ready he was to guard and secure them.

<sup>2</sup> M. xi. 27. Just in the same manner as the Father knew how much Christ loved, and was ready to obey him; so did Christ know how much the Father loved him.

<sup>3</sup> M. xx. 28.; 1 Tim. ii. 6.; Rom. v. 8. 10.; J. vi. 51.; 1 Jo. ii. 2.; J. iii. 16.; xvii. 19.

<sup>4</sup> See Eph. v. 2.

<sup>5</sup> Viz. the Gentiles. He speaks of that which was certainly and soon to be, as if it were already done.

<sup>6</sup> See M. xxviii. 18.; m. xvi. 20.

<sup>7</sup> Or church, for the whole earth; comp. Eph. ii. 14. 15.; Acts xiii. 42. 48.

<sup>8</sup> Comp. J. xviii. 6.; Phil. ii. 6. &c.

<sup>9</sup> See Ef. liii. 10.; L. xxiii. 46, 47.; m. xv. 39.

<sup>10</sup> Comp. Gal. i. 1.; Eph. i. 17. 20.; Acts xiii. 15.; 1 Th. i. 10.; Rom. viii. 11.; Heb. v. 7.; Acts xiii. 33.; Rom. i. 4.; Col. i. 18.; Rev. i. 5.; J. v. 26.

<sup>1</sup> Like that in J. vii. 43.; ix. 16.

a devil, <sup>a</sup> and is mad by *that possession*; why hear ye him *so unprofitably any longer*? Others <sup>b</sup>, *much more wisely and favourably*, said, these *plain, sober, and useful instructions*, are not like the *extravagant words* of him that hath a devil; <sup>c</sup> can a devil, *besides in any one*, open the eyes of the blind, *as this man hath often, and so very lately done*?

## C H A P. XXX.

SECT. 259. *Christ sendeth out at once Seventy Disciples, to work Miracles, and to preach; L. x. i. &c.*

L. **A**FTER these things, the Lord appointed, *from among the number of his followers*, other seventy also, <sup>1</sup> *besides his twelve apostles*, and sent, *as he had done formerly*, <sup>2</sup> *two<sup>a</sup> and two together*, before his <sup>3</sup> *face*, into every city and *more private place*, whither he himself would *soon afterwards* come. Therefore, *that they might know why he had sent so great a number*, said he unto them, the *harvest of well affected souls to my religion* truly is great, but the *faithful labourers* are *very few*, *as yet*, to *accommodate their wants*; pray ye, therefore, the Lord of the harvest, that he would, *by his gracious spirit*, send forth <sup>4</sup> *labourers still more numerous* into his harvest. *Mean while go your ways, in full*

<sup>1</sup> See M. x. 1. &c. Some MSS. have 72. If so, respect may have been had to Ex. xviii. 21. Even numbers, and near to the truth, were often used without any scruple; comp. Gen. xlvi. 27. Inferior they were to apostles; Acts i. 21.; L. ix. 1 &c.; M. ix. 37. &c. Luke is the only evangelist who gives us this history, probably owing to his being one of them himself, agreeable to ancient tradition.

<sup>2</sup> For mutual aid, and weight of testimony; so Ex. v. 1.; M. ii. 2.; xxi. 1.; L. ix. 52. 54; xxii. 8.; Acts xiii. 2, 3.

<sup>3</sup> Hebraism for himself; L. i. 76.; vii. 27.; M. i. 2. A wife mean of proportion for sowing more at large the seed of his heavenly doctrine.

<sup>4</sup> Gr. Thurst forth. Men are naturally averse to what is fatiguing and hazardous.

*full confidence of my protection; for behold I send you forth as weak harmless lambs among blood-thirsty ravenous wolves. Carry neither purse for money, nor scrip for victuals, <sup>b</sup> nor even shoes more than you have on; and <sup>5</sup> salute no man at any length by the way. And, throughout your whole progress, into whatsoever house ye enter, according to appointment, first say, with the utmost benevolence of affection, <sup>6</sup> peace be to all in this house. And if the worthy <sup>7</sup> son of peace <sup>c</sup> be there, your prayer of peace shall be answered, and rest upon it, in suitable effects; if not, it <sup>d</sup> shall turn with advantage to you again, but without doing them any good. And in the same friendly house remain, eating and drinking just such things as they give, without the least desire after what might seem more preferable; for the labourer <sup>8</sup> is worthy of his hire. Go not, after the manner of those who love delicacies from house to house; and because this is momentous, I repeat it again, that into whatsoever city ye enter, and they hospitably receive you, eat and drink such things as are set before you, be they ever so plain or coarse; and, to render both your persons and doctrines the more agreeable, heal the sick that are therein, and say unto all them who live in such places, the long expected kingdom of God, under Prince Messiah, is come nigh unto you. But into whatsoever city ye enter, and they, from pride or virulence, receive you not, go your ways into the open streets of the same, and say, in a most solemn public manner, even so far from wishing to have any of your temporal goods, the very dust of your city which cleaveth on us, we do wipe off, as a testimony against you; notwithstanding, be ye sure of this, that the merciful kingdom of God is come nigh unto you, which now you reject. But I say unto you, as I formerly did to your apostolical brethren, that it shall be more <sup>e</sup> tolerable in that day <sup>9</sup> of awful final justice, for the hated transgressions of Sodom, than for the inhabitants of that city. On which account, wo unto thee thou obstinate Chorazin, wo unto thee thou incorrigible Bethsaida, for if the mighty works, in support of a reforming doctrine, had been done in now desolated Tyre <sup>f</sup> and Sidon, which have been done in you, they, whom you think, and speak of as abominable, had a great while ago repented, in a deep and solemn manner, by*

fi ting

<sup>5</sup> Observe speed and fidelity; see in 2 K. iv. 29. Be solely intent upon your office.

<sup>6</sup> Every kind of happiness.

<sup>7</sup> See M. x. 13.; L. vii. 35.

<sup>8</sup> Or workman.

<sup>9</sup> See M. x. 15.

sitting in sackcloth, and lying down among ashes. But, though visible vengeance has long since been executed upon them, it shall be more tolerable for Tyre and Sidon at the last tremendous judgment than for you: And thou, O most ungrateful and rebellious Capernaum, which, swelling in the pride of riches, and swimming in sensual delights 10, art in appearance exalted to heaven, shall ere long be thurst down<sup>8</sup> as to 11 the deep and hideous pit of hell.

SECT. 260. L. He that heareth you *my plain and simple messengers*, heareth 1 me *in effect*; and, for the same reason, he<sup>a</sup> that despiseth 2 you, and the kind offers you bring, despiseth me; and he that despiseth me, despiseth the clear credentials of him that sent me.

SECT. 261. *Jesus is received into Martha's house; L.*  
x. 38. &c.

L. Now it came to pass, as they went on their journey, that he, with some of his attendants, entered into a certain neighbouring village 1; and a certain pious woman named Martha 2 hospitably received him into her house: And she had a sister called Mary, which 3 sat, as one anxious to be taught, at Jesus<sup>a</sup> feet, and heard with rapture his heavenly word. But Martha was cumbered 4 about much serving up of victuals, and other necessaries, to her Lord and his disciples, and came in to him, and b said, with some degree of warmth, Lord 5, dost thou not care that my sister hath left me  
to

10 Or by my long residence in thee hast been so eminently distinguished.

11 Or ruin irrecoverable.

1 See M. x. 40.

2 Or disregards.

1 J. xi. 1. named Bethany.

2 She might be the eldest of the family, if not a widow.

3 See L. ii. 46.; viii. 35.; Acts xxii. 3.

4 Was drawn as it were different ways at the same time, or exceedingly hurried.

5 A Hebraism, importing that it would please him to admonish her.

to provide and serve up the entertainment alone? Bid her, therefore, that she <sup>c</sup> rise up for some while at least to help me 6. And Jesus answered and said unto her, O Martha 7! Martha, thou art over careful and disturbed 8 about many things relative to mere bodily ease; but one 9 thing is needful, and pleasing to me above every other; and Mary hath chosen that eminently good 10 part, in the case of improving her soul, which 11 shall not be taken away from her.

SECT. 262. *The Return of the Seventy Disciples; M. xi. 25. &c.; L. x. 17. &c.*

And when the trust of preaching the gospel had wonderfully prospered in their hands, the seventy returned again 1 to give an account of their success with great joy <sup>a</sup>, saying, Lord, not only diseases are driven away by us, but even the devils are subject unto us through thy name 2 called over them, as hitherto has been done in the name of the God of Israel: And he said unto them, this was not hid from me, for I beheld Satan 3 in all his grandeur, as instant as lightening <sup>b</sup> fall from heaven. Behold, for your farther encouragement, I give unto you continued power 4 to tread securely on serpents, and scorpions, and over all the power of the enemy, and nothing 5 shall by any means hurt you. Notwithstanding, that these

6 Comp. Rom. viii. 26.

7 The name twice repeated, to signify that what he had to say was of great moment.

8 Alludes to water, or any thing else, in a state of restless agitation; or troubled.

9 This, it has been well observed, is one of the greatest and most important apophthegms that ever was uttered.

10 Comp. M. xix. 17.

11 See M. xvi. 26.; Comp. 1 Cor. vii. 34.; Rom. vi. 22.

1 As did the apostles before; L. ix. 10.

2 Or through the power derived from you; comp. Acts iii. 6.

3 Comp. Eph. ii. 2.

4 Allusion to Ps. xci. 13. A strong expression of divine care; see Ecclus. xxxix. 36.; M. xvi. 18.; Acts xxviii. 5.; Gen. iii. 15.

5 Neither thing nor person obstruct your salvation.

*these your honours may be accompanied with suitable virtues; in this<sup>c</sup> rejoice not so much that the evil spirits are thus subject unto you, but rather rejoice, because your names<sup>d</sup> are written<sup>d</sup> among the peculiar objects of divine love in heaven.*

SECT. 263. L. In *1* that remarkable hour, Jesus greatly *2* rejoiced in spirit, and said, M. *3* I thank thee, O Almighty Father, supreme Lord of heaven and earth, because thou hast allowed to be *4* hid things relative to the gospel kingdom from the wise and prudent *5* in other matters, and *a* hast, first of all, revealed them unto comparatively weak simple babes: Even so, Father, do I thus thank thee, for so it seemed good in thy sovereign unerring sight<sup>b</sup>. Then turning himself to those who stood near him, he subjoined, all things are delivered unto me of my Father, which pertain to the salvation of mankind, and as no man hitherto knoweth the<sup>c</sup> Son in the full extent of his high nature and mediatorial character but the Father, so neither<sup>d</sup> knoweth any man the Father, in that very sweet and peculiar relation, save the Son, and he to whomsoever<sup>e</sup> the Son<sup>e</sup> will see proper to reveal him. L. And from the multitude he turned him unto his disciples, and said privately, blessed are the eyes which see spiritually the things that you see: For I tell you, that many illustrious prophets and kings, in former ages, have<sup>f</sup> desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

## SECT.

*6* Opposed to written on earth; Jer. xvii. 13. or perishing; comp. Pf. cxxxix. 16.

*1* Or at that time.

*2* Or did exult.

*3* Occasioned by L. x. 17. Herein, no doubt, he had also respect to what should happen afterwards; or ascribe glory; see Rom. xv. 9.

*4* God, in scripture, is said to do what he only permits; recollect Jam. i. 13. &c.; comp. Ex. vii. 3. 4.; 2 Sam. xii. 11. 12.; 1 K. xxii. 22.

*5* Such as philosophers and politicians; comp. Eph. iii. 5. &c.; 1 Pet. i. 12.; 1 Cor. i. 27. &c.

*6* See M. iv. 2.; L. viii. 10.; Rom. xvi. 25.; 1 Cor. ii. 7.; Col. i. 26.; M. xiii. 16. &c.

SECT. 264. M. *Wherefore* come I unto me, *with true faith*, all ye that labour, and are heavy <sup>a</sup> laden <sup>2</sup> *with afflictions*, and I will give you *entire rest from them*. Take <sup>3</sup> my yoke of *divine precepts* upon you, and learn <sup>b</sup> of me *also how to live*, for <sup>4</sup> I am <sup>c</sup> meek, *condescending*, and lowly in heart *towards all sincere penitents*, and ye shall find *that necessary and promised satisfaction* of <sup>5</sup> rest unto your <sup>d</sup> souls; for my *governing yoke* <sup>6</sup> is easy <sup>e</sup>, and my *burden of necessary restraints* is made *pleasantly light*, by *celestial aids and encouragements*.

SECT. 265. *Who is our Neighbour*; L. x. 25. &c.

L. And I behold a certain <sup>2</sup> lawyer stood up, and tempted him, saying, Master, what *good thing* shall I do to inherit *that eternal life*, *which you so often and so properly speak of*? He, *who well knew his design*, said unto him, what is written in the law <sup>3</sup> of Moses? How <sup>4</sup> readest thou *there*? And he answering <sup>5</sup>, said, *his determination is as follows*, thou shalt <sup>a</sup> love the Lord thy God with all thy <sup>b</sup> heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as *sincerely and impartially as thou lovest thyself*. And he said unto him, thou hast answered right; *this do in perfection* <sup>c</sup>, and thou shalt live.

SECT.

<sup>1</sup> See J. vii. 37.

<sup>2</sup> Comp. Pf. xxxii. 4.; xxxviii. 4.; M. xxiii. 4.

<sup>3</sup> Comp. Acts xv. 5. 10. 24.; M. xvi. 24.

<sup>4</sup> Alluding probably to Zech. ix. 9.; see 2 Cor. x. 1.; Ph. ii. 6. &c.

<sup>5</sup> See Jer. vi. 16.; xxxi. 25.

<sup>6</sup> To be understood of a habit of well-doing; comp. 1 Jo. v. 3.; Deut. xxviii. 47.; 1 K. xii. 4.; Ef. x. 27. Opposed to ceremonial yoke; Gal. v. 1.; M. xvi. 19.

<sup>a</sup> See M. xxii. 35.; m. xii. 28. &c.

<sup>2</sup> So named from his supposed great knowledge and ability to teach in the law.

<sup>3</sup> To prove that he came not to destroy the law; M. v. 17.

<sup>4</sup> A most prudent reference.

<sup>5</sup> Comp. Deut. vi. 4. 5.; Lev. xviii. 5.; Ezek. xx. 11.; Neh. ix. 29.; Lev. xix. 18.

SECT. 266. L. But he willing to justify himself *from any defect in his obedience* <sup>a</sup>, said unto Jesus, and who *do you suppose* <sup>1</sup> is my neighbour? And Jesus <sup>b</sup> answering, *by an historical representation*, said, a certain man of *our own country*, went down <sup>2</sup> from Jerusalem to Jericho, and, *in those wild infested deserts*, fell among thieves, which stripped him of his raiment, and *cruelly* <sup>3</sup> wounded him, and *then* departed, leaving him half dead; and by chance, *as we would say*, it did so happen that there came down a certain priest that way; and when he saw him, *at some little distance*, to be in want of aid, he, *untouched with compassion*, and yet willing to have it concealed, passed by, *without farther notice*, on the other side of the road. And likewise a levite, when he was at the <sup>c</sup> place, came and looked on him, and yet *more brutishly insensible*, passed by on the other side. But a certain <sup>4</sup> Samaritan as he journeyed *after them*, came, *upon the very first suspicion*, where he was; and when he saw him *so miserably distressed*, he had *very tender* compassion on him, and went to him, and bound up his wounds, *in the best manner he could*, with part of his own garments, pouring in oil and <sup>5</sup> wine *before that*, on purpose to cleanse and soften them, and set him on his own beast, and, *supporting him as he rode*, brought him *safely at last* to an inn, and took care of him *for that whole night*: And on the morrow, when he departed, *in prosecution of his necessary business* <sup>d</sup>, he took out <sup>6</sup> two pence, and gave them

<sup>1</sup> Understanding it in his own mind, probably of Israelites only; M. v. 43.

<sup>2</sup> A road much infested, says St Jerom, called therefore the bloody-way. Jericho was seated in a valley. Here, it is said, that vast numbers of Priests and Levites were settled, which shews how natural the examples were.

<sup>3</sup> Gr. Have laid on wounds.

<sup>4</sup> Held by the Jews as apostates from God; J. viii. 48.; iv. 9.

<sup>5</sup> Comp. Gen. xxviii. 18.; Josh. ix. 12. 13.

<sup>6</sup> Amounting to about fifteen pence Sterling; whence it may be concluded, that he was not wealthy. Money there might not be so plenty as now in Britain. Says a late good writer, there cannot be a greater opposition of character than between a priest and a levite, teachers and ministers of a law abounding in precepts of mercy to their brethren, and one who bore a religious enmity to the Jewish nation, heightened by reciprocal acts of hatred and contempt. All the ancient physicians agree, that oil and wine are good for wounds.

them to the 7 host, and said unto him, take *all possible care of him as I have done*; and whatsoever thou spendest more *on his account than you have already received*, when I come again I will repay thee. Which now of these three thinkest thou, *O man of deep erudition in the law*, was in the true spirit of a neighbour unto him that fell among the thieves? And he said, *undoubtedly it was he that shewed mercy on him*. Then, *allowing his answer to be just*, said Jesus unto him *f*, go and do thou likewise, *after so amiable an example*.

SECT. 287. *The Reprobation of the Pharisees and Scribes*; M. xxiii. 25. &c.; L. xi. 37. &c.

L. And *one day as he spake to the people of their great eternal concerns*, a certain pharisee besought him to dine with him <sup>a</sup>; and he, *ever ready to oblige*, went in to his house, and *forthwith sat down to meat*. And when the pharisee saw it <sup>2</sup>, he marvelled *under some degree of indignation likewise* <sup>b</sup>, that he had not first washed before dinner, *agreeable to their constant custom*. And the Lord, *perceiving his thoughts*, said unto him, M. Wo unto you scribes and pharisees, hypocrites, because L. ye *only make clean what may be compared to the outside of the cup and platter*; but your inward part <sup>c</sup>, *like that of a fouled dish*, is full of *cruel ravening*, and *some of the worst kinds of wickedness*, M. and <sup>3</sup> all *polluting excess*. L. Ye *very careless and unthinking* fools, did not he that made that which is without, make that *still nobler distinction of our being*

7 Or landlord of the house.

<sup>1</sup> Probably expecting the notice which was afterwards taken of his not washing. See for the stress they laid upon this, m. vii. 4.; J. ii. 6.; M. xv. 2.; dipped or bathed.

<sup>2</sup> To this purpose probably he did watch, if not lay a snare for him. Thus did he fulfill Ps. lxi. 9. He felt, reprehended, and refused them.

<sup>3</sup> Every kind of base, cruel, and selfish vice. If the numbers invited were numerous, the courage and zeal of our Lord were the more remarkable.

being which is within 4 also? M. Thou 5 wilfully blind pharisee, be advised henceforth, and in all time coming, to cleanse first that which is within 6 the cup and the platter, that the <sup>d</sup> outside 7 of them may be clean also. L. But, which is yet more than simple cleansing, rather give alms in due proportion of such things as you <sup>e</sup> have an honest property in; and, if done as to <sup>f</sup> God, behold 8 all things for bodily sustenance are abundantly clean unto you.

SECT. 268. Wo unto you, above every other in these fast approaching days of divine judgment, scribes and pharisees, hypocrites, for to gain the admiration of an ignorant multitude, ye pay 1 with scrupulous exactness tythe of mint L. and rue, M. and annise, and cummin, L. and all manner of such small herbs as grow in your gardens; M. and yet have omitted shamefully to keep the weightier 2 matters of the <sup>a</sup> law, judgment, mercy, and faith 3, to your fellow creatures, L. and the love of God, your most indulgent Creator. These ought ye to have done <sup>b</sup>, agreeable to the light of your own minds, and not to leave the other, and far superior duties undone. M. Ye blind <sup>c</sup> guides, of blind and wretched followers, which squeamishly 4 strain at a small gnat, and swallow a huge camel of guilt.

SECT.

4 Comp. Pf. xciv. 8. 9.

5 Or ignorant; see Rom. ix. 33.; 1 Pet. ii. 6.; Heb. vi. 7. Christ, as divine teacher and searcher of the heart, had authority to reprove in this manner. Those whom he reprov'd, sought to murder him, and blasphemed the Holy Spirit, contrary to intuitive evidence. The punishment of men and their vices were wisely distinguished.

6 Make the mind or conscience pure; Tit. i. 15.; Heb. xi. 26.; xii. 25.; Dan. iv. 13.

7 Or the actions of his life, honest and good.

8 The same as in M. xxiii. 26.

1 See Gen. xxviii. 22.; Deut. xiv. 22.; comp. L. xi. 42.

2 Taken probably from Mic. vi. 8. and comprehending justice in every shape, charity or beneficence, and love with trust in Almighty God.

3 According to some, fidelity; comp. Tit. ii. 10.; Gal. v. 22.

4 Gr. Strain out: Allusion to liquors. Proverbial, for affecting to scruple at trifles, and yet neglecting great duties; or, upon temptation, committing very gross crimes. A next to certain mark of hypocrisy.

SECT. 269. L. Wo unto you pharisees, for ye love, *from insufferable pride*, the <sup>a</sup> uppermost seats *even* in the *sacred* 1 synagogues, and greetings 2 *yet more* in the markets. M. Wo unto you scribes and pharisees, hypocrites, for ye devour *the necessary means of life out of* widows houses, and, for a pretence of *uncommon piety*, make long prayers; therefore, *on account of so dreadful an imposition* <sup>b</sup>, ye shall *hereafter* receive the greater damnation. Wo unto you scribes and pharisees, hypocrites, for ye, *with indefatigable industry*, compass 3 sea and land *as it were*, to make one proselyte 4 *to Judaism, or the principles of your own party*; and when he is *thus* made, ye make him *often*, by your *false glosses and immoral examples* <sup>c</sup>, *even two-fold more* the 5 child of hell than yourselves are. Wo unto you, ye blind guides, which say, whosoever shall swear *only* by the temple, it is nothing *to bind a person* 6, but whosoever shall swear by the <sup>d</sup> gold of *and within* the temple, he is a debtor *even to the utmost extent of his oath* <sup>e</sup>. Ye wicked fools and blind, for whether is greater the gold *which adorns the temple, and is turned to your private account*, or the temple *itself* that 7 sanctifieth the *gift of gold*? And whosoever shall swear *only* by the altar of God, it is nothing *to bind a person*; but whosoever sweareth by the gift that is upon it, he is guilty, *if to the very utmost he does not perform*. Ye wicked fools and blind, for whether is greater the gift, *as to its power of obliging*, or the altar that sanctifieth the 8 *consecrated gift*? Who so, therefore, shall swear by the altar, sweareth *plainly* by it, and by all things *offered* thereon. And who so shall swear by the temple <sup>f</sup>, sweareth by it, and by him *also* that dwelleth *with special tokens of his presence* therein: And, *similarly to both* <sup>g</sup>, he that shall swear by heaven, *which numbers of you conceive as next to no binding oath*, sweareth

By

- 1 Where humility in devotion ought to be exercised.
- 2 Or salutations.
- 3 Proverbial, for taking uncommon pains about any thing.
- 4 Or convert.
- 5 That is wicked, and more obnoxious to punishment; see 1 Sam. xx. 31.; 2 Sam. xii. 5.; Deut. xxv. 2.
- 6 They first induced people to make gifts, and then to swear by them. Impious avarice!
- 7 Setteth it aside as holy from all common use. An oath by the temple was virtually an oath by him who was worshipped there, of all others the most sacred.
- 8 See Ex. xxix. 37.

By the throne of God *most high*, and, *of course*, by him that sitteth, *in the midst of attendant angels*, thereon.

SECT. 270. M. Wo unto you scribes and pharisees, hypocrites, L. for ye are as graves which appear not *what they really are*, by being dug under the earth and overgrown with grass, and the men that walk over them are not aware of them, *till they stumble and fall, to their great hurt*; not only so, M. for ye are like unto whited sepulchres too, which indeed appear beautiful <sup>a</sup> outward, *from sculpture and painting*, but are within full of dead men's bones, and of all *putrified uncleanness*. Even so ye also outwardly appear righteous unto *the view of men*, but within, *and as seen by the eye of an heart-seeing God* <sup>b</sup>, ye are full of *loathsome hypocrisy*, and *other iniquity of the very worst kinds*.

SECT. 271. L. Then answered one of the *learned lawyers* <sup>1</sup>, *in defence of the pharisees*, and said unto him, Master, thus saying, thou reprovest, *not only them, but us also, who have in trust the most sacred of all employments*. And he, *without the least dread of their displeasure*, <sup>2</sup> said, wo unto you also, ye *high professing lawyers*, for ye lade men with <sup>3</sup> *multiplied ritual burdens*, grievous <sup>a</sup> to be borne, and yet ye <sup>b</sup> yourselves touch them not, *when unseen by the world*, with one of your fingers. M. Wo unto you scribes, and pharisees, hypocrites, because ye *sumptuously build up the tombs of the ancient prophets, under a pretence of great veneration for their memories*, and garnish, *with like view*, the sepulchres of the *other eminently righteous*, L. and your fathers killed them; M. and ye say, <sup>4</sup> *in effect, by this your conduct*, if we had been *alive in the days of our fathers*, we would not have been <sup>c</sup> partakers with them in *shedding the blood of the holy prophets*. Wherefore ye, *still continuing to cherish the like persecuting spirit with theirs*, be  
witnesses

<sup>1</sup> Decent without, but within a dead carcase of malice and wickedness; comp. Gen. xxxv. 19. 20.

<sup>2</sup> Or monuments raised to the honour of the dead, and over them.

<sup>1</sup> Teachers from the law of Moses. They were close conjoined with the Pharisees, by practice, comments, and traditions.

<sup>2</sup> See M. xxiii. 4. 29.

<sup>3</sup> They tormented them with scruples about trifles, and thus rendered a burdensome ritual still more so.

<sup>4</sup> Among your admirers, and so as to keep them ignorant of your real characters.

witnesſes unto yourſelves, that ye are *indeed* 5 the children of them *as to temper, no leſs then deſcient*, which killed the prophets. L. Ye allow the 6 deeds of your fathers *to be undeniable*, for they indeed killed them, and ye build their ſepulchres. M. Fill ye 7 up then <sup>d</sup>, *ſince no proper means can be ſufficient to deter you*, the meaſure of your fathers ſins, *that wrath may come upon you to the uttermoſt*. Ye *ſubtile malicious ſerpents*, ye generation of mortal *poiſoning vipers*, how can ye, *who abide under ſuch great and long continued guilt*, *hope to eſcape the fearful damnation* 8 of hell? L. Therefore alſo ſaid the wiſdom of God, M. *to finiſh out the meaſure of his patience, and to render your vice without excuſe*, behold I ſend unto <sup>e</sup> you prophets, L. and apoſtles, M and wiſe men, and 9 ſcribes *fully qualified to preach my doctrine*; and ſome of them, *I know for certain*, ye ſhall kill, and *even barbarouſly crucify, like common ſlaves*, and ſome of them ſhall ye ſcourge 10 in your ſynagogues, and 11 perſecute them from city to city, that upon you may *ſeem to come all the juſt puniſhment of* 12 righteous <sup>f</sup> blood, and L. that the blood of all the prophets *in particular* may be required, which was ſhed M. upon the earth, L. from the foundation of the world, M. *even from the blood of righteous* 13 Abel, unto the blood 14 of Zacharias, 15 ſon of Barachaias,

5 Comp. Prov. xiii. 24.; Am. v. 26.; M. xxvi. 12.; L. xi. 48.; J. xii. 7.

6 Acts, or works.

7 Or it is clear ye will do ſo.; ſee Rev. xxii. 11.; Gen. xv. 16. They were now contriving Chriſt's death, who in their zeal for fancied juſtice and love, did beautify the ſepulchres of the prophets.

8 Or the grievous puniſhments of another world; comp. M. iii. 7. &c.

9 See L. xi. 49.

10 As John and Peter; all in the true ſpirit of their wicked anceſtors.

11 As Paul and Barnabas.

12 See Pf. ix. 12.; 1 K. ii. 32.

13 See Gen. iv. 10. This may have come to be a proverb.

14 Not excluding the blood of other recent murders better known. Joſephus narrates the murder of another Zacharias in the temple; the foreſight whereof might be thus taken by the bleſſed Jeſus. That happened juſt before the ſiege of Jeruſalem; ſee 2 Chr. xxiv. 20. 21.

15 Underſtood by ſome to be the ſame with Jojadas. Among the Hebrews, two names was common; ſee 2 Sam. xii. 25.; 2 Chr.

Barachaias, whom ye, 16 of the Jewish nation, so impiously flew between the outer court of the 17 temple and the altar. Verily I say unto you, L. it shall be required of this generation, even M. <sup>s</sup> all these dismal things I say shall come upon this same devoted generation.

SECT. 272. M. But wo <sup>a</sup> unto you scribes and pharisees, hypocrites, L. for ye have, as it were, taken away the 1 key of knowledge from others, by assuming to yourselves the sole right of discovery in what is saving; M. ye 2 shut up the door of admission to the kingdom of heaven against men, for ye neither go in yourselves, as ye ought to do, neither suffer ye them 3 that are properly entering to go in as they would wish. L. And as he said these severe and awful things unto them, the scribes and pharisees <sup>b</sup> began to urge him 4 vehemently, by reproaches and multiplied questioning, 5 and provoke him, if possible, to speak many things upon nice and hazardous subjects, laying wait for him, and seeking to catch something unguarded out of his mouth, that they might accuse 6 him to the magistracy or populace.

## SECT.

25. 2 Chr. xxxvi. 4. Joadas and Barachias both signify blessed, or praise of God. In L. xi. 51. these words are omitted; so in two MSS. referred to by Wetstein. Some think they are a gloss from Josephus; B. iv. &c. where the murder of Zacharias, son of Baruch, is recorded, and throwing him from the temple into the valley; comp. 2 Chr. xxiv. 17. &c.

16 Spoken of as one person; as in m. x. 3.; J. vi. 32.; vii. 19. 22.; Acts vii. 38.

17 Sometimes used for the building in general; sometimes for that part of it where the priests officiated as here; comp. 2 Chr. xxiv. 22.

1 See L. xi. 52. It is said that a key was delivered to them as a badge of their office.

2 Similitude taken from the head of a family's opening and shutting at pleasure.

3 See M. xxiii. 13. Among the Hebrews, power given to interpret the law and the prophets, was expressed by the key of knowledge.

4 Or fiercely to fasten on him; see m. vi. 19.

5 Likewise by threatened excommunications; as sportsmen eager to start game.

6 And all, under a fair shew of love and duty to God.

SECT. 273. *Concerning the necessity of Repentance; L.*  
 xiii. 1. &c.

SECT. 273. There were present at that season *in which he spake to the Jewish people*, some that told him of the *unhappy Galileans*, whose blood Pilate had *lately* <sup>1</sup> mingled with their sacrifices. And Jesus, *to improve the event*, answering said unto them, <sup>a</sup> suppose ye that these Galileans were *notorious* <sup>2</sup> sinners above all the Galileans, because they suffered such *hard and unusual things*? I tell you nay: but except ye repent, *and that without delay*, <sup>3</sup> ye shall all likewise <sup>b</sup> perish *no less certainly, and even more dreadfully*. Or of those eighteen upon whom the Tower of Si-loam <sup>4</sup> fell and slew them, think ye that they were sinners above all *other men that dwell at Jerusalem*? I tell you nay: but except ye repent, ye shall all likewise perish, *by the entire overthrow of your city*.

SECT. 274. L. He spake also this parable, *to illustrate what he had said, and to impress it the more deeply*. A certain man had <sup>2</sup> <sup>1</sup> a fig-tree planted in his <sup>2</sup> vineyard, and he came and sought fruit thereon, <sup>3</sup> *for several* <sup>a</sup> *successive seasons*, and found none. Then, *despairing of it altogether*, said he unto the dresser of his vineyard,

<sup>1</sup> Giving orders to destroy them in the midst of their religious worship. Probably they had gone up thither to keep the passover, and might be followers of Judas Gaulonitas; Acts v. 37. Pilate's power in Jerusalem was not controulable. They asserted God to be their only Sovereign.

<sup>2</sup> Debtors, or offenders.

<sup>3</sup> Having an obvious eye to the impending Jewish judgments. Both happened at the passover; and, on the account of sedition, cloaked with godliness. A prelude to still worse in another world.

<sup>4</sup> Near to the pool or pond of that same name; see Is. viii. 6.; J. v. 7. The walls thereof bordered upon the water. More apparently providential than the former instance.

<sup>1</sup> Denoting the Jewish nation.

<sup>2</sup> Of the whole earth.

<sup>3</sup> Among its numerous branches and promising leaves; comp. M. xxi. 19.

vineyard, behold these 4 three years I have come seeking fruit on this fig-tree, and still I find none; cut it, therefore, immediately down, why, besides disappointing expectation, 5 cumbereth it the ground any longer? And he answering said unto him, Lord, if thou pleasest, let it alone this year also, <sup>b</sup> till I give my very utmost care and diligence to dig the ground about it, for new air, and to admit both heat and moisture, 6 and likewise dung it at the root more richly, and if it bear fruit, then is every endeavour well answered; if not, then after that thou shalt cut it down, <sup>c</sup> as not only useless but worse.

SECT. 275. *The woman which had a spirit of infirmity cured; L. xiii. 10. &c.*

L. And he was teaching, as usual, in one of the synagogues, on the Sabbath-day. And behold there was present a poor woman which, in the Jewish sense, had a 1 spirit of infirmity eighteen years, and was 2 bowed together, and could in no wise lift up herself 3 straight. And when Jesus saw her religiously attending, <sup>a</sup> he, without any solicitation, called her to him, and said unto her, woman, 4 thou art henceforth loosed from thine affecting infirmity. And, to give her yet the more comfortable assurances, he, while uttering these words, laid his hands on her, and immediately

4 Beyond this time, the fig tree uses not to want fruit. The preaching of John Baptist and Christ may here be understood; comp. If. v. 1. &c. This parable is much enlivened by the introduction of a dialogue; see If. xxvii. 2. 3.

5 It exhausts nourishment, and is hurtful to every thing nigh it; comp. Rom. ii. 24.

6 The means used to bring the Jews to repentance after Christ's resurrection were extraordinary.

1 Thus the Jews loved to speak of all dreadful diseases, and such as were incurable by any human means; so in the cases of Job and Saul; see M. ix. 26.; 1 Cor. v. 5.

2 How piteous a sight! Yet how much more bowed together (miserably) are all the proudly impious?

3 Comp. Heb. vii. 25.

4 So M. ix. 2.; M. 2. 5. Probably in this very moment he stretched out his hand to touch her.

dially she was made straight, and glorified *the goodness of God before the whole assembly, in this his great prophet.* And the ruler of the synagogue, *instead of joining her,* answered with an air of indignation, because that Jesus had *so* healed on the Sabbath-day, and said unto the people, *that he might enrage them against him,* <sup>b</sup> and as if he would have taught them some great matter, there are six days in which men ought to work <sup>5</sup> *for this life,* in one of them, therefore, come and be healed, and *make not such applications* on the Sabbath-day. The Lord then answered him, *with a just severity,* and said, thou <sup>c</sup> *malicious hypocrite,* <sup>6</sup> doth not each one of you, *who affect to be strictest in principle,* on the Sabbath *itself* loose, *without scruple,* his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham <sup>7</sup> *your greatly and justly valued head,* whom <sup>8</sup> Satan hath bound, <sup>10</sup> these eighteen years, be *much more fitly* loosed by a *single word or touch* <sup>9</sup> from this bond on the Sabbath-day? And when he had said these things, all his adversaries, *from so clear and irrefragible an appeal to common reason,* were ashamed *of their slanderous words;* and all the people, *whom they sought to irritate,* exceedingly rejoiced for all the glorious things that were *now* done by him.

SECT. 276. L. And he <sup>a</sup> went through the cities and villages, teaching and journeying towards Jerusalem, *where he knew for certain he should be put to death.*

## C H A P.

<sup>5</sup> A word of labour made use of in great cunning. Herein lay the sanctity of such men; see M. ix. 8.

<sup>6</sup> What a just and obvious exposure?

<sup>7</sup> See M. iii. ix.; L. iii. 8.; J. viii. 33.; Acts xiii. 26.

<sup>8</sup> Highly emphatical, as opposed to the other. In the one case there might be some delay without danger, but not in the other.

<sup>9</sup> Besides being descended from Abraham; she might, like him, have a sincere and strong faith.

<sup>10</sup> A day of rest; meaning the weekly day of rest.

## C H A P. XXXI.

SECT. 277. *Christ declares among the Jews that he was the Son of God; J. x. 22. &c.*

J. And it was at Jerufalem <sup>1</sup> the feaft of the dedication, and it was winter. And Jefus walked in the temple in <sup>2</sup> Solomon's porch. Then came *feveral* of the Jews round about him, *that he might not efcape*, and certain of their chiefs faid unto him, how <sup>3</sup> long doft thou make us *anxiously* to doubt? If thou be indeed the <sup>4</sup> Chrif, tell us *fo* <sup>5</sup> plainly. Jefus, *to evade the mifchief*, answered <sup>a</sup> them, I *have often before* told you *what is fufficient*, and *hitherto* ye believed me not, *though ye well underftood my meaning*; the works that I do in my Father's name, <sup>6</sup> *above whatever were known in the world before*, they bear witnefs of me, and there is no need of words with *such as are impartial*, where proofs of that fort are *fo clear*. <sup>b</sup> But *the fact is*, ye believe not, <sup>c</sup> becaufe you <sup>7</sup> are not of the number of my upright fimple and docile <sup>8</sup> fheep, as I faid unto you *formerly*. <sup>9</sup> My genuine fheep hear my voice *with attention, faith and love*, and I know them *tenderly in return*; and they <sup>10</sup> follow me *close in obedience and imitating*. And *to reward their*

<sup>1</sup> Almost two months diftant from the paffover, and celebrated yearly; 1 K. viii. ; 1 Efd. vi. 16. &c. ; 1 Mac. iv. 59. ; fee Jofeph. Ant. B. xii. c. 11.

<sup>2</sup> 1 K. vi. 3. Retained ftill the fame name after the temple was rebuilt; A&ts iii. 11. ; v. 12. It was a noble ftructure, fupported by a wall beyond the level of the mount, 400 cubits high, and confifting of very large ftones 20 cubits long and fix high.

<sup>3</sup> Their design was to enfnare.

<sup>4</sup> Hitherto, for wife reafons, he left this auguft title to be inferred from his words and works; M. xvi. 20. ; J. viii. 12.

<sup>5</sup> Or freely.

<sup>6</sup> By his commiffion, authority, or power; A&ts iii. vi.

<sup>7</sup> You live bafely, and feek to devour.

<sup>8</sup> Comp. 1 Pet. v. 8. What inefimable bleffing have we here!

<sup>9</sup> Farther proof of ver. 26. ; comp. ver. 3. 4. 14. 16.

<sup>10</sup> They do neither carelefsly nor prefumptuoufly wander from my direction.

*their mild, humble, and regular virtue, I give unto them the assurance of eternal life, and they shall never perish, by dying away from this world, neither, while they abide in their simplicity and teachableness, shall any foe, however subtle or violent, be able to <sup>d</sup> pluck 11 them out of my hand. My <sup>e</sup> Father which gave them me in keeping is confessedly 12 greater than all, and, for certain, none is able to pluck them out of my Father's hand. I and my Father are 13 of one mind and will. Then the Jews, transported with rage, took up 14 stones again, to stone him. But Jesus, who knew their purpose, and bound up their arms at the time, thus mildly answered them, <sup>f</sup> many 15 good works have I shewed you 16 from my Father, for which of the works is it that ye do now endeavour to stone me? The Jews, withheld as yet from their cruel and malicious design, answered him, saying, for a good work we stone thee not, but for hideous blasphemy, and because that thou, <sup>g</sup> being a mean man, 17 makest thyself of one nature with God. Jesus, in return to so injurious a perversion of his words, answered them, is it not 18 written in a most highly and justly esteemed book of your 19 law, I said ye <sup>h</sup> are Gods? If he called them of your kind, though magistrates, Gods, unto whom the word of God only came, in the above citation from it, and the scripture, as certain as infallible, cannot be safely broken; say ye of him whom the Father hath solemnly 20 sanctified to so high and glorious an office, and 21 sent, with every suitable credential, into the world, thou blasphemest, because I said I am the 22 Son of God? If I do not the works of*

11 See above.

12 See J. xiv. 28.

13 So Calvin; see J. xvii. 21. Hence the two arguments differ in their nature, and, when joined, prove infinitely encouraging.

14 As in J. viii. 59.

15 Fair and conciliating.

16 See ver. 25.; J. xi. 8.

17 Ah! how rash and harsh often are the judgments of mortals!

18 Pf. lxxxii. 6.; 1 Cor. viii. 5.

19 The whole Old Testament thus denominated from a principal part thereof.

20 Or consecrated. Possibly referring to his baptism, fasting, and temptation.

21 Comp. If. lxi. 1. &c.; L. i. 35.; M. iii. 16.

22 A title which is manifestly inferior, and less comprehensive, than even Gods metaphorical. The argument is here from the less to

of my Father, *in confirmation of this assumed title*, believe me not. But if I do *what is undeniably beyond every human power*, though ye believe not me <sup>23</sup> singly, believe *at length* the <sup>24</sup> works, and *the evidence they were most obviously designed for*; that ye may first <sup>1</sup> know, and then believe, that the Father <sup>25</sup> is in *close union with me*, and I in him. Therefore, *being beat out of all argument, and quite under the power of malicious violence*, they <sup>k</sup> fought again, <sup>26</sup> after *some more safe and private manner*, to take and carry him before their supreme council; but, for this other time, <sup>27</sup> he escaped out of their hands.

SECT. 278. *Jesus teaches and cures many beyond Jordan*; M. xix. i. &c.; M. x. i. &c.; J. x. 40. &c.

J. And he <sup>a</sup> went away <sup>1</sup> again from Jerusalem, M. into the coasts of Judea, beyond the river Jordan, J. into Bethabara, <sup>2</sup> the place where John <sup>3</sup> first baptized, and there he abode for a while, till their fury should abate. M. And the people of that place, in great numbers, <sup>4</sup> resort unto him again, for instruction, and the other means of faith; and, as he was wont, he taught them <sup>b</sup> again, M. <sup>c</sup> and he likewise healed them there. J. And they said, <sup>5</sup>, John did no miracle, but all these extraordinary things that

the greater. Hereby his glory is not diminished, but rendered more illustrious. No answer could have been more wise or pertinent. It is prudent, yet mingled with sweetness and spirit.

<sup>23</sup> Elegant concession.

<sup>24</sup> See J. xiv. 11.

<sup>25</sup> See ver. 30.; J. vi. 56.; xiv. 10. 11. Denotes the highest mutual love, union, and harmony of design.

<sup>26</sup> See J. vii. 32. 33. 36.

<sup>27</sup> The same way, it is probable, as in J. viii. 59.; L. iv. 30.

<sup>1</sup> See J. i. 29 39.

<sup>2</sup> J. i. 28. A place of great human resort for passage; comp. Josh. iii. 16.; Jud. vii. 24.

<sup>3</sup> He afterwards baptized at Anon near Salem; J. iii. 23.

<sup>4</sup> Partly on account of John's testimony, and partly on account of the works which he did.

<sup>5</sup> Which was true, lest the glory of Christ should in any degree have been lessened. His birth and manner of life, however, were a kind of prodigy; see L. iii. 15.; J. i. 19. &c.; M. vi. 20.

that John spake <sup>d</sup> of this man, 6 *before he came*, were true. And 7 many believed on him there.

SECT. 279. *Concerning the Marriage-bond*; M. xix. 3, &c.; M. x. 3. &c.; L. xvi. 18.

M. The pharisees <sup>a</sup> also, *among others*, came unto him 1 *with an evil design of* tempting him, and saying, *in particular*, unto him, 2 is it lawful for a man *of our country and religion*, to put away his wife for every *slight* cause of offence? M. And he answered and said unto them, what did Moses command you? And they said, 3 Moses suffered, *in certain cases besides adultery*, to write a bill of divorcement, and to put her away *before witnesses*. And Jesus answered and said unto them, M. have <sup>b</sup> ye not read, *in your own sacred books*, that he which made them at the beginning made them male 3 and female, *and then only one of each sex*? And said, for this cause shall a man, *so engaging, now and ever after*, leave Father and mother, *of whom by nature he is a part*, and shall cleave, <sup>c</sup> *with a closer and more inseparable conjunction still*, to his wife, and they twain shall be *as one* 4 flesh. Wherefore, they are no more twain but one flesh. What, therefore, God hath *thus closely* joined together, *by his primitive institution of marriage*, let no man *whatever*, at his own private hand, put asunder. They, *objecting*, say unto him, <sup>c</sup> why did Moses

6 A clear confirmation of John's own divine mission; see Deut. xviii. 21. 22.

7 He wanted not genuine sheep every where.

1 Their wish and endeavour was, by captious questions, to ensnare and discredit him with the people; or to draw from his words matter of calumny.

2 One or other of the sexes they were next to certain he would offend by any decision he could give. Among the most eminent Jewish doctors there were differences upon this point; see M. v. 31. &c.

3 This clearly demonstrates what infinite wisdom saw to be best in itself. The permission afterwards of a less enormity was to prevent a greater; see Gen. ii. 24.; i. 27. The ends and obligations of marriage have a divine revelation for their support.

4 Or person. Their union of friendship, interest, and mutual power over each other's bodies, are the grounds of this; see Acts ii. 17.; Rom. iii. 20.; 1 Cor. i. 29.

Moses then, <sup>5</sup> by order of Almighty God, command a man, if he chose it, to give her a writing of divorcement, and, after that, without any scruple, to put her away? He, in return, saith unto them, the supreme lawgiver by Moses, it is true, because of the hardness of your hearts, against the earliest equitable prescription, <sup>6</sup> suffered you, from inferior causes, <sup>7</sup> to put away your wives; but you have seen how from the beginning it was not done so. And I now say unto you, notwithstanding all your late and dangerous traditions, whosoever shall put away his wife, <sup>8</sup> except it be for adulterous <sup>8</sup> fornication, and shall marry another, committeth adultery against his former wife; and whoso marrieth her which is thus unrighteously put away, doth likewise commit adultery against her former husband.

SECT. 280. M. And in the house, his apostolical disciples privately asked him <sup>1</sup> again of the same matter, as what did appear to them exceeding hard. And he saith unto them <sup>2</sup>, whosoever shall put away his wife, who hath not violated her faith, and marry another, committeth adultery, <sup>2</sup> in the eye of God, <sup>b</sup> against her. And if, by parity of reason, a woman <sup>3</sup> shall put away, by an extorted

<sup>5</sup> This, like the ceremonial law itself, was accommodated to the times, and not to be of perpetual obligation. It might be foreseen that such hardness some of them would be capable of, as to torment and even murder their nearest relations to get rid of them, and therefore the good of both parties, for a time, did render this permission requisite. The suborning of witnesses likewise, to prove adulterous commerce, separations without divorce, and living unmarried, would, in a gross age, have been the effects of a pure and strict attachment to the wise original institute. By yielding to a less, all those greater evils were avoided; see Deut. xxiv. 1.

<sup>6</sup> Stubbornness; comp. Ex. xxxiii. 3.; xxxiv. 9.; Deut. ix. 6.; xxxi. 27.; Ef. xlvi. 4.; Ezek. ii. 4.; Acts vii. 51. A more tender disposition may justly be expected from the disciples of Christ.

<sup>7</sup> Thus does he silence, by that very authority which they expected him to oppose. The first contract still continued in force; comp. M. v. 32.; L. xvi. 18.

<sup>8</sup> See note 7th.

<sup>1</sup> See M. xix. 10

<sup>2</sup> He hath left her in a state of great provocation. Such an one effectually doth divorce himself. In the case of obstinate desertion, a man cannot be said to put away his wife; comp. 1 Cor. vii. 15.

<sup>3</sup> See an example of this in 1 Sam. xxv. 44. Among both

*torted bill of divorce, her husband, and be afterwards married to another, she committeth the terrible crime of adultery against him.* M. His disciples say unto him, if the case of the man be so *indissoluble* with his wife as you have represented, it is not good, as *seemeth unto us*, for him to marry. But he said unto them, all men cannot receive this saying of yours, *so as to abide single and chaste*, save they to whom, *in the use of their own utmost efforts*, it is given <sup>4</sup> by Almighty God. For there are some, *who, from natural temper and constitution, can live as eunuchs do, and which were so peculiarly born from their mother's womb*; and there are some eunuchs, which were *wickedly and cruelly* <sup>5</sup> made eunuchs of men, *in their early years*; and there be eunuchs, <sup>6</sup> *like myself by abstinence*, who have made themselves as it were eunuchs for the kingdom of heaven's sake. He that *finds* he is able to receive it, *in this last manner*, let him <sup>c</sup> receive it.

SECT. 281. *Little children brought to Christ*; M. xix. 13. &c. ; M. x. 13. &c. ; L. xviii. 16. &c.

M. Then there were brought unto him <sup>1</sup> little children, that he should <sup>2</sup> put his hand on them, and <sup>a</sup> pray for their welfare. L. But when his *apostolical* disciples saw it, <sup>m</sup> they, *supposing the dignity and ease of their divine Master to be hurt thereby*, <sup>3</sup> rebuked <sup>b</sup> those that brought them. But when Jesus saw it, he was much displeas'd, *that the piety of those who brought them, and his own act of benevolence should be thus obstructed*, L. and called them to

Jews and Romans this was practis'd in the most scandalous manner; comp. 1 Cor. vii. 15.

<sup>4</sup> Some few only have this given them by natural constitution.

<sup>5</sup> By the wanton cruelty of men, and for their own private ends.

<sup>6</sup> To subdue their natural inclinations, and acquire, through time, and holy endeavour, a habit of chastity, on purpose to have the better opportunity and means both for studying and propagating the gospel; see 1 Cor. vii. 34. &c. ; Ef. lvi. 3.

<sup>1</sup> Infants, or but just above that age; see L. xviii. 15. ; 2 Tim. iii. 15.

<sup>2</sup> A common Jewish form, when they invocated a divine blessing upon any; Gen. xlvi. 14.

<sup>3</sup> And it may be rather roughly.

<sup>c</sup> to be brought unto him, M. and said, suffer the little children thus to come unto me, and forbid them not now, or at any other time; for of <sup>d</sup> such as these is the 4 kingdom of God. Verily <sup>e</sup> I say unto you, whosoever shall not be willing to receive the kingdom of God <sup>5</sup> as a candid little child, he shall not enter therein. And, with the utmost tenderneſs, he took them up in his arms, put his hands upon them, and ſolemnly bleſſed <sup>f</sup> them. And when M. he had laid his hands on them, he departed thence to a place in the neighbourhood.

SECT. 282. *A rich man is deterred from following Chriſt; M. xix. 16. &c.; M. x. 17. &c.; L. xviii. 17. &c.*

M. And when he was gone forth, <sup>1</sup> from the coaſts of Judea, beyond Jordan, into the way, there came a man running, with an earneſt deſire of conſerſe, even L. a certain <sup>2</sup> wealthy ruler, M. and kneeled down to him in an humble manner, and aſked him, L. ſaying, with profeſſions of decent regard and ſeriouſneſs, M. <sup>3</sup> good Maſter <sup>a</sup>, what good thing ſhall I do <sup>b</sup>, that I may have <sup>4</sup> life eternal? L. And Jeſus, with a view of allaying his ſpiritual pride, ſaid

<sup>4</sup> The two component members of the Chriſtian church, and eminently qualified for the celeſtial inheritance. Of ſuch as reſemble them in their ſimplicity, freedom from evil habits, teachableneſs, and modeſty. Every heart muſt be warmed by the plain recital of ſuch a conduct, and every tongue muſt praife it.

<sup>5</sup> Comp. M. xviii. 3. 4.; Pl. cxxxi. 2.; Ef. xl. 11.

<sup>1</sup> See M. xix. 1.; J. vii. 17.

<sup>2</sup> Magiſtrate, or governor.

<sup>3</sup> Or thou inſpired and inſallible teacher. Here, though right, he ſeems to have gone rather farther than was his preſent full conviction; for which he is mildly rebuked; M. xix. 17. A title, ſay ſome, which the Jewish Rabbis affected.

<sup>4</sup> The kingdom of the Meſſiah was foretold to be eternal; Dan. vii. 18. 27. &c. As ſuch was ſpoken of, both by Chriſt and John Baptiſt. The wealthy young man's deſign was ſincere and not malicious; as M. xix. 3. Like many others of his Jewish brethren, however, he conceived that ſome one good thing done, and perſiſted in to the laſt, would make him happy for ever.

said unto him, why, *believing me to be no more than an eminently improved human teacher*, callest thou me good? *Thou shouldest upon all occasions know that none is absolutely good* 5 save one, that is *the glorious unchangeable and eternal* <sup>c</sup> God. M. But, *to encourage and forward thy present holy intent, know that*, if thou wilt *resolutely enter into* 6 *life, thou must keep* <sup>d</sup> the 7 commandments. He saith unto him, which *of them*? Jesus said, L. thou knowest the 8 commandments *given of old to Moses*; do not commit adultery, do not 9 kill, do not steal, *either by subtlety or violence*, do not bear false witness *against thy neighbour*, M. defraud not, 10 *by any means, the young and simple*, M. honour, *with respect and constancy of affection*, thy Father and thy mother; and *to sum up all in few and comprehensive words*, thou <sup>e</sup> shalt love thy neighbour as thyself. The young man, *not apprehending their large extent and spiritual import*, saith unto him, *with confidence*, M. Master, all these have I *known and conscientiously observed* <sup>f</sup> *even from* 11 *my youth*, M. what lack I yet, *to secure the glorious prize*? L. Now when Jesus heard these things, M. Jesus beholding him *steadfastly*, loved and pitied him <sup>g</sup> *at once*, and said unto him, *by way of peculiar trial*, L. yet lackest thou one *important thing*; M. if thou wilt be perfect

5 Elsewhere our blessed Lord assumes and vindicates the application of *good*, perfect, and infallible, as a teacher, to himself; M. xxiii. 8. 11.; J. x. 12. But here he modestly declines it; first to shew that his doctrine is wholly of God; and then to give the greater weight of authority to what he had afterwards to deliver.

6 The same as the kingdom of God, or heaven; M. xix. 23. 24.

7 Those of a moral nature in the law of Moses; from which, as the principles or rudiments of his own religion, he proceeds with him, in what follows, to things more perfect.

8 They relate not to rites and ceremonies, which the bulk of the Jews did magnify and doat upon, but to duties moral and greatly superior; see M. xii. 33.; Ef. i. 11. &c.; M. ix. 13.; Ex. xx. 12. &c.

9 Or murder, even upon the most grievous provocations; Ex. xx. 13. &c.

10 Comp. 1 Cor. vi. 8; Lev. xix. 11. 13. 18.; Rom. vii. 7.

11 He means, to the best of his recollection, and from the time that he began to have the use of reason. Also it is probable, in the ordinary lax sense put upon these words by the Jewish doctors. See, for the more extensive spiritual import, M. v. 21. &c.; comp. Rom. x. 3.; Ph. iii. 9.

fect 12 in the spirit, as well as in the letter of the law, <sup>h</sup> go, L. be thou forthwith prepared in mind to sell 12 all the valuable possessions that thou hast, M. and give what arises from them to the <sup>i</sup> poor, and thou shalt have a special treasure in heaven; and come, in the full faith of my divine mission, M. take up the cross, M. and follow me, <sup>k</sup> to be yet farther instructed at every hazard of life. But, when the young man heard that difficult saying to a worldly mind, he went away sorrowfull, even to dejection, <sup>l</sup> for he L. was very rich, and had besides great land-possessions, and could not think to part with them.

SECT. 283. L. And when Jesus saw that he was very sorrowful, to have his prospects of future worldly ease so unexpectedly blasted, M. looking round upon them, L. he said, M. unto his disciples, verily I say unto you, M. how <sup>a</sup> hardly shall they that have the riches of this life to a great extent, enter into the kingdom 1 of God? And the disciples were astonished at his words. But Jesus answereth again, to their visible surprise, and, to rivet the impression, saith unto them, M. and again I say unto you, my dear M. children, <sup>b</sup> how hard is it for them that trust in their riches, to enter into the kingdom of God? M. It is easier for a 2 camel to 3 go through the eye of a needle, than for a <sup>c</sup> rich man, bound up in his wealth, to enter into the kingdom of God. When his disciples, who looked for and earnestly desired a temporal reign under the Messiah, heard it, M. they, under so great a disappointment, were astonished out of measure, M. saying among <sup>d</sup> themselves, who then of all those can possibly be saved? M. And Jesus looking upon them with pity, saith M. unto them, with men who covet wealth to an extreme degree this truly is impossible, M. but not with

12 Capable of eternal life, as things now are; M. x. 21.; L. xviii. 22.

13 Comp. L. xii. 33.; xiv. 26.; M. x. 21. These words refer to the greatest perfection that could be attained while Christ was on earth, which consisted in waiting close upon his person, in preaching the gospel, with an entire reliance upon Providence for daily subsistence, and in readily laying down life itself for the truth.

1 That is, to be an upright and stedfast believer upon earth, and so qualified for eternal life hereafter.

2 Common Jewish proverb, to signify what is impossible, or exceeding difficult. Some Jewish books have elephant; but the sense is the same.

3 Of huge unweildy bulk.

with God, <sup>c</sup> and they who use his gospel word as they ought; for L. the things which are impossible with men, are 4 possible and easy with God.

## C H A P. XXXII.

SECT. 284. *The advantage of forsaking all to follow Christ; M. xix. 27. &c.; M. x. 28. &c.; L. xviii. 28. &c.*

M. **T**HEN I answered Peter, in his own and in the name of the other apostles, and said unto him, with confidence, behold <sup>a</sup> we, whom thou didst call, have instantly forsaken our all, and hitherto, with great affection, followed thee, what reward, if the case is as thou declarest concerning riches, <sup>2</sup> shall we have therefore? And Jesus, though he well knew what mean secular motives were mixed with their <sup>b</sup> best attainments, said unto them, by way of encouragement to abide with him, verily I say unto you, that ye shall be no losers, but the contrary, which have followed me in the <sup>3</sup> regeneration of mankind, when the Son of Man, from his present low estate, shall be advanced to sit in the throne of his <sup>4</sup> glory; for

<sup>4</sup> God was able to effect their conversion by the illustrious evidence of the gospel, which, from time to time, he would vouchsafe.

<sup>1</sup> The same as simply he said.

<sup>2</sup> In fact, they had done what the young man was required to do, ver. 21. and their hopes from thence were no doubt proportionably raised.

<sup>3</sup> Or the setting up of a new state among them; 2 Cor. v. 17. This, though in part only, was begun by the blessed Jesus while on earth. It was carried on by his apostles, under the influence of a divine spirit, after he rose from the dead, and sat down as both Lord and Christ, at the right hand of power; see Dan. vii. 9. 13.; comp. L. xxii. 28. &c. Some would put a comma after *me*, and by *regeneration* they understand at the new aera, or establishment of things, when *the Son of Man*, &c.

<sup>4</sup> Or glorious throne. The place of Judas he well knew would be supplied.

for ye also, next to him in office, shall sit <sup>e</sup> upon twelve <sup>5</sup> thrones, judging the twelve tribes of Israel. And, in general, M. there is no man that hath left, or who shall do so hereafter, house, or brethren, M. or sisters, or father, or mother, or wife, or children, M. or lands, for my <sup>d</sup> sake <sup>6</sup> and the gospel's, but he shall receive an <sup>e</sup> hundred fold of divine comforts, now in this <sup>f</sup> time, for loss of houses, and brethren, and sisters, and mothers, and children, and lands, with other severe persecutions, and, when these shall cease forever, in the world to come <sup>g</sup> eternal life. M. But beware of carelessness; for many that are first, like you, in respect of privileges, shall be last, through non-improvement of their early call, and the last in vocation <sup>h</sup> shall be first, <sup>7</sup> in the measures of true and endless happiness.

SECT. 285. M. XX. 1. &c.

M. For the equity of divine dispensation in the 1 kingdom of heaven, is like unto a man that is an householder, which went out 2 early in the morning to hire labourers into his 3 vineyard. And when he had agreed with certain of the labourers, for

5 Among the Hebrews, this word was often used to signify ruling, governing; see Jud. xii. 7.; 1 Sam. viii. 5. The apostles were, in their great Lord's name, to rule the Christian church by the laws of the gospel. They were to be chief magistrates in his kingdom, and in a much higher sense than they either now thought of or wished for. This general declaration would wisely serve to rouse their dejected spirits; see M. xvi. 19.

6 Or on my account, &c.

7 See this largely illustrated; M. xx. 1. &c. The preference of the Gentile believers to the Jewish infidels, and that of some late wicked people among the Jews themselves to those proud pharisees who thought that they were eminently righteous, is set forth as yet by general terms: Meek wisdom required that it should be so.

1 Or under the gospel.

2 The whole twelve hours in this parable represent the time of preaching the gospel from the days of Christ to the end of the world; 2 Pet. iii. 8. &c.

3 That is the church of God; taken probably from II. v. 1. &c.

for *the usual wage of a penny 4 a day*, he sent them *for service* into his <sup>a</sup> vineyard. And *afterwards* he went out about the 5 third hour, and saw others standing idle in the *common 6 market-place*, and said unto them, *who waited for an employer there*, go ye also into the vineyard *for service*, and whatsoever hire is 7 right I will *surely*<sup>b</sup> give you. And they went their way *satisfied in this*. Again, he went out about the 8 sixth and 9 ninth hour, and did likewise *make such general promise* as he had done to the last. And *once more*, about the 10 eleventh hour, he went out *from his house*, and found others, *even so late*, standing idle, and saith unto them, *why stand ye here all the day idle?* They say unto him, *not from inclination to be idle, but because 11 no*<sup>c</sup> man hath yet hired us *for labour*. He saith unto them, go ye also into the vineyard *and work*, and whatsoever is right *in proportion to be given*, that shall ye *be sure to receive*. So when *the even 12 for rest from every kind of labour*<sup>d</sup> was come, the lord of the vineyard saith unto his 13 steward, call the labourers *who have been this day employed*, and give them their *full hire*, beginning from the last 14 *employed, without any difference,*<sup>e</sup> even unto

4 Nearest to our sevenpence halfpenny. To this hire the gospel term of salvation is likened.

5 Or our nine in the morning, reckoning from six to seven, as the first hour, and so on. This may well denote the preaching of the gospel to the Gentile Roman empire for three successive centuries.

6 Where those who wished to be employed were in use to assemble.

7 According to the now published word of God in the New Testament; Ph. i. 7.; 1 Cor. iv. 1.; 2 Pet. i. 13.

8 Our twelve, or noon.

9 Three afternoon. Some parts in every parabolical narrative are merely ornamental. If this has any particular view, it may respect the corrupt ages of the church, foretold in Rev. xi. 3.

10 Five afternoon, a little before the coming of the Lord. Such have a new and strong stimulation to work. Perhaps they may signify those who shall be called after the overthrow of papal Rome, and other great obstacles besides in the way of an obedient faith.

11 This cannot now be said with truth of any Christian.

12 The end of the gospel age.

13 It may be some chief, or archangel; if not many of them to different departments.

14 Whose diligence in proportion might surpass that of all the former.

unto the 15 first. And when they came forward that were hired about the eleventh hour, they received every man *no less than* a penny. But, upon seeing this, when the first came to be paid off, they supposed in themselves that, after the rate of time, they should have received <sup>f</sup> considerably more wages than any of the rest; and they likewise received every man, as by agreement, a penny. And when they had received it, they 16 murmured against the good man of the house, who had set them to work, saying roughly, these last have wrought but one hour, and that too in the cool of the evening, and thou hast made them equal in payment unto us, which have born the whole burden and heat of the day, from morning to night. But he calmly answered one of them, in hearing of the rest, and said, friend, it is manifest I do thee no <sup>s</sup> degree of wrong, in freely bestowing that which may be understood to be above strict legal wages; didst not thou agree with me to labour for a penny? Take that thine own is, by just though no less free promissory engagement, and go <sup>h</sup> thy way peaceably and thankfully; I will give unto this last unfortunate man <sup>i</sup> even as much hire as unto thee. Is it not indeed lawful for me to do what I will with mine own undoubted property? And is thine eye 17 thus enviously evil, because I am generously 18 good? So the last <sup>k</sup> in privilege, agreeable to my late doctrine, shall be 19 first in recompense; and the first in privilege shall be last; for many 20

of

15 Without omitting any, and without respect to their several times.

16 The only thing that can answer to this; is the Jewish dislike of admitting Gentile converts into the same church of God and heavenly kingdom with themselves; see L. xv. 28.; Acts xi. 2.; xiii. 45.; xvii. 5. &c.; xviii. 6. &c.; xxviii. 29.; xxii. 21.; 1 Th. ii. 16.; Rom. xi. 28.

17 See M. vii. 22.; Deut. xv. 9.; Pr. xxiii. 6.; Ecclus. xxxi. 14.

18 Or kind.

19 This is the reddition of the whole parable; see M. xix. 30. The obedience of faith, in the Gentiles, being sincere and faithful, though late, was more acceptable than all the outward and boasted righteousness of the Jews.

20 Seems to have been proverbial, and might allude to such a practice as we read of Josh. viii. 3.; or L. vi. 13. See for the phrases, Pf. cv. 6. 43.; cvi. v.; Ecclus. xlvi. 1. All applied to the Jewish nation. But to particular persons; 2 Sam. vi. 1.; Pf. lxxxix. 3.; cvi. 23.; 2 Sam. xxi. 6.; comp. Rom. xi. 5.

*of you Israelites be called, <sup>1</sup> but few, even of all your thousands, are of chosen <sup>2</sup> spirits.*

SECT. 286. *A man cured of a dropsy; L. xiv. 1. &c.*

L. And it came to pass, as he went, upon invitation, into the house of one of the <sup>1</sup> chief people belonging to the sect of the pharisees, to <sup>2</sup> eat bread on the Sabbath day, that, according to custom, they watched <sup>3</sup> him narrowly. And behold there was a certain man brought thither before him, which had the dropsy <sup>4</sup> to a great degree. And Jesus <sup>a</sup> answering to their very thoughts, spake unto the lawyers and other pharisees, saying, <sup>b</sup> is it <sup>5</sup> lawful to heal on the Sabbath day? And they, being of different sentiments among themselves as to this point, held their <sup>6</sup> peace. And he took hold of him, to shew whence the cure came, and benevolently healed him by a touch of his hand, <sup>7</sup> and let him go, to demonstrate every where the certainty of his cure, and afterwards answered them, who he knew would propagate it to his disadvantage, <sup>c</sup> saying, which of you shall have an ass or an ox fallen into a pit, <sup>8</sup> in search of water, or by some other accident, and will not;

<sup>2</sup> 1 Comp. Deut. vii. 6.; J. xv. 16.; Acts ix. 13. &c.

<sup>1</sup> A common form for denoting those of the supreme council at Jerusalem; see J. iii. 1.; Acts iii. 17.

<sup>2</sup> Hebrew phrase, for making a meal.

<sup>3</sup> The inviter, with the rest of his company, to find some ground of accusation against him. Even the strictness of the Jewish Sabbath did not exclude this kind of social intercourse; much less ought the day on which his followers commemorate his resurrection.

<sup>4</sup> Was thereby miserably swollen and discoloured.

<sup>5</sup> Use and tradition held this to be unlawful, unless in cases the most extreme. A proper question before such an audience, and at that time especially.

<sup>6</sup> Or they might fear being put to shame by his arguments afterwards; comp. M. xii. 11. 12.

<sup>7</sup> By this deed, he made a clear and useful return to his own question, ver. 3. It was condescending, and shewed that the work was not laborious. The reality and perfection of the cure could not be denied, though the manner of it be inexplicable.

<sup>8</sup> Elegant contrast to the dropical person in danger of perishing from too much.; see L. xiii. 15.

not, *fearless of censure*, straightway pull him out on the Sabbath day? And they could not answer 9 him again 10 to these plain things.

SECT. 287. *The pride of the Pharisees and Lawyers censured; L. xiv. 7. &c.*

L. And he put forth a 1 parable, *in favours of a modest lowly disposition*,<sup>a</sup> to those which were bidden to dine by the pharisee, when he marked how they *not only chose*<sup>b</sup> out *but contended* for the chief rooms at table; saying unto them, when thou art bidden of any man to a wedding feast, or any other great entertainment, sit not down in the highest room, lest a more honourable man, *from office, rank, or reputation*, than thou *should happen also* to be bidden of him, and he that bade thee and him come and say to thee, give this man place, and thou begin with shame to take the *very lowest*<sup>c</sup> room. But, *on the contrary*, when thou art bidden, go and sit down *at first* in the lowest room *thou canst find*,<sup>2</sup> that when he that bade thee cometh in, he may say unto thee, *my*<sup>d</sup> friend, go up higher; then shalt thou have *commendable*<sup>3</sup> worship in the presence of all them, *both master and guests*, that sit at meat with thee. For, *in general, this may be laid down as a sure maxim, that*,<sup>e</sup> *whosoever exalteth himself, beyond his proper rank and circumstances, shall be proportionably*<sup>f</sup> *abased*; and he that<sup>g</sup> *humblith himself, in word, deed, and thought, shall be proportionably exalted with every kind of blessing*<sup>h</sup>.

SECT. 288. L. Then said he also, 1 *in grateful return*, to him that bade him, when thou makest a dinner or a supper,

9 Yet would they not own themselves to be persuaded. False shame, religion highly perverted.

10 See note 6.

1 See ver. 11. A grave, concise, and memorable sentence.

2 This ought not to be the chief motive, but makes a good argument from what would naturally happen; see Prov. xxv. 6. 7. Even the appearance of modesty may be assumed to extort praise. The use of this convivial admonition runs through every kind and state of life.

3 Glory, or honour.

4 For carnal bread, he provides him richly in that of the soul.

whence true and endless glory may be obtained, call not ever and only 2 thy friends, nor thy like unneedy brethren, neither thy kinsmen of this sort, nor thy well known rich neighbours, lest they should bid thee again, and this as a sole recompense be made thee. But rather, when thou makest a feast, <sup>b</sup>call to it the poor who live under great difficulties, the maimed of them in particular, 3 the lame, the blind, who are least able to provide for themselves; and then shalt thou be blessed above the power of words to declare, in the very work itself; for though they indeed cannot <sup>c</sup> recompense thee, yet for this very reason <sup>d</sup> thou shalt be abundantly recompensed at the resurrection of the just 4 into eternal life.

SECT. 289. L. And when one of them that sat at meat with him heard these useful things, he, approving the doctrine of Jesus, said unto him <sup>a</sup>, with a degree of ecstasy, blessed is he that shall be honoured so far as to 1 eat bread in the kingdom of God. Then said he unto him, and so as to be heard by all present, suitably to what he knew they could yet receive, a 2 certain man made a great supper, and bade many guests to it, and sent out his inviting servant 3 at supper time, to say, as usual in such grand festivals,

to

2 To invite such often, and in testimony of mutual love, is by no means unlawful, if with due regard to works of mercy and munificence. Here might be intended an oblique and mild censure of his inviter's former practice. It is very evident from our Lord's own practice, that he was far from discouraging agreeable intercourse and conversation among friends, and the offices and entertainment of social life.

3 Hence, probably, came love-feasts; Jud. ver. 12. in and about the time of celebrating the Lord's supper; and their abuse shews how dangerous a thing it is to innovate upon the plain certain spirit of Christ's doctrine; 1 Cor. xi. 21. &c.

4 See J. v. 19. &c. This is the only resurrection, existence, or standing again, that is desirable.

1 The Jewish notions of a future state were rather coarse. He possibly feared that this would be the lot of a few only, such as were the chief of the Jews; an error of great hazard, and that required as yet a very mild correction. The parable, in that view, is amazingly wise and proper; likewise to rectify all carnal prejudices, or make a meal; 2 Sam. ix. 7. 10.; xii. 17. 20.; Prov. ix. 5.

2 Comp. M. viii. 21.; xxii. 2. &c.

3 Or slave.

to them that were bidden, come *with speed*, 4 for all things are now *just ready to be served up*. And they 5 all as with one consent began to make excuse, and thereby *slight the hospitable entertainer*. The <sup>b</sup> first said unto him *that was sent*, I have bought, since your master's invitation, a piece of ground, I must needs go *even now* and see it, I pray thee have me, *on this account*, excused to thy master. And another said, I have *very lately* bought five yoke of oxen, and I go to prove them by an *immediate piece of work*, I pray thee have me excused *from attending*. And another said, I have *just* married a wife, and brought much company *home with her*, therefore I cannot *possibly* come. So that servant came, and shewed his lord *all these things*. Then the master of the house, being <sup>c</sup> *exceedingly* angry, said to his servant, go out quickly into the *broad streets*, and *narrow lanes* 6 of the city, and bring in hither, *to be entertained*, 7 the poor, and the maimed, and the halt, and the blind, *who have little or nothing to support themselves with*. And the servant *very soon returning*, said, Lord it is done *so* as thou hast commanded, 8 and yet there is *abundance of room* <sup>d</sup> *for more guests*. And the Lord said unto the servant, go out *then yet farther than you have done*, into the *highways for poor helpless travellers*, and *others who sit fatigued with heat and long journeying under* 9 hedges, and <sup>e</sup> *compell them*, 10 by *instant*

4 So, at this time, were the blessings of God through Christ; M. xxii. 4.

5 Hereby we may understand the lawyers, scribes, and chief of the Jews, who not only withstood the prophets, John Baptist, and the invitations of Christ personally, but the apostles likewise.

6 Or alleys.

7 To such may be compared fishers, and yet more despised publicans and harlots; see 1 Cor. i. 26. &c The greatest number of converts were from among such, though not all.

8 Comp. J. xiv. 2.; Is. ix. 7.; L. i. 33.

9 An elegant allusion, like Eph. ii. 14.; that is the miserable, destitute, and idolatrous heathens; see M. xxii. 9.

10 Or press; comp. m. vi. 45.; L. xxiv. 29.; Gal. ii. 14.; vi. 12. In all parables, some things are merely circumstantial, and not to be interpreted literally, but with allowance; comp. M. xxii. 9. Used for cogent argument and persuasion; M. xiv. 22.; L. xiv. 18.; Acts xvi. 15.; 2 Cor. xii. 11.; Jud. 3. So Christ compelled the Gentiles to receive his gospel, by endowing the preachers of it with wisdom and power from on high. He laid them under a moral necessity

*instant friendly persuasion, to come in, that the table of my house may be quite filled up. For I say unto you, that none of these men which were formerly and unsuccessfully bidden † shall so much as taste hereafter of my supper.*

SECT. 290. *Every thing is to be renounced for Christ;*  
L. xiv. 25. &c.

L. And there went great multitudes with him, *to hear him discourse, and to see his works*; and he turned about, and said unto them, *whom he knew to be sincere, though imperfect in their views, if any man come to me as a disciple, and I hate<sup>a</sup> not in comparison his father and mother, and wife and children, and brethren and sisters, yea and his own<sup>2</sup> life also, he cannot indeed be my real disciple, profess what he will. And whosoever doth not, in the deliberate and settled purpose of his mind, bear<sup>3</sup> his cross, and come<sup>4</sup> after me, believing my words stedfastly, and imitating my example<sup>b</sup>, cannot, I assure you, be my disciple. 5 For thus the important subject may be illustrated, which of you who have common prudence, intending to build a magnificent tower<sup>6</sup>, sitteth not*  
down

necessity of believing, by furnishing the fullest means of conviction. This method only could become a feast, and suit the nature of rational beings.

1 That is, love them not less than Christ; comp. M. x. 37.; Gen. xxix. 30. 31. 33.; Deut. xxi. 15. 17.; M. vi. 24.; Rom. ix. 13.; Mal. i. 2. Our Lord does not mean here the passion of the mind, but an inferior consideration and regard. We shall not rightly understand his abrupt reply, unless that we consider he addresses himself to the prejudices of his hearers, in favour of a temporal Messiah; comp. J. xii. 23. &c.

2 See M. x. 38.

3 And likewise doth it not when his trial comes. Carry, or support.

4 See 1 Cor. ii. 1. What the Jews chiefly sought after from the Messiah were bodily and temporal advantages.

5 This, and the next immediate parable, are to be explained only from their chief intention.

6 Comp. 2 Chr. xxvi. 10.; Mic. iv. 8.; Is. v. 2.; M. xxi. 33.; M. xii. 1.

down first *with good leisure*, and counting the cost *with the utmost possible exactness*, whether he have a sufficient stock of wealth to finish it? Left haply after he hath laid the foundation, and is not able to finish it, *for want of necessary funds*, all that behold it *as they pass*, should begin to mock him, saying <sup>d</sup>, this man began *like a fool* to build, <sup>e</sup> and was not able to finish *his plan*. Or what *wise king* going *forth* to make war against another king, sitteth not down first, and <sup>e</sup> consulteth *diligently in his own mind*, whether he be able with *the arms, strength, and situation* of ten thousand men, to meet him that *successfully* cometh against him with twenty thousand? Or else, *finding these to be insufficient*, while the other is yet a great way off, he <sup>f</sup> sendeth an ambassage, and desireth *the best conditions of peace he can make*? So likewise, whosoever he be of you that, *in firm purpose of heart*, forsaketh <sup>g</sup> not <sup>h</sup> all the goods that he hath, *upon occasions*, and all they whom his soul doth most love in this world, he cannot be owned by me as my sincere disciple. <sup>9</sup> Salt is good for preserving when its strength is quick, but, if the salt have lost his native <sup>10</sup> favour, wherewith shall it be <sup>11</sup> seasoned? It is neither fit for manuring the land, nor yet for adding to the usefulness of a dung-hill; but men <sup>i</sup> cast it out as perfectly dead and barren. He, therefore, that hath <sup>k</sup> ears fitted to hear such important things, let him both hear and apply with the closest attention.

## C H A P.

<sup>7</sup> So shall the last state of such an one be worse than the beginning; 2 Pet. ii. 20.

<sup>8</sup> See M. xvi. 24.; M. viii. 34.; L. ix. 23.

<sup>9</sup> This saying is often used; see M. v. 13.; M. ix. 50.

<sup>10</sup> No other kind of salt can repair the loss.

<sup>11</sup> A certain degree of salts is necessary for them both.

## C H A P. XXXIII.

SECT. 291. *How much joy there is in Heaven when a sinner repenteth; L. xv. 1. &c.*

**T**HEN drew *very* near unto him, and in a familiar way, **1** all the *hated* publicans, and some other *notorious* **2** sinners of those parts, for to hear him *preach*. And the *haughty* pharisees and **3** scribes, who were present, <sup>a</sup> murmured against his *condescending affable disposition*, saying, this man, who professes a new and *singular holiness*, receiveth <sup>b</sup> *profligate* sinners, as his familiar friends and disciples, and even eateth **4** with them. And he, for their *reproof as well as to encourage humble penitents*, spake this **5** parable unto them, saying, what man is there of you having a flock of an hundred sheep, if he lose one of them by *straying*, doth not feel himself so greatly moved as to leave the ninety and nine, that were feeding together, in the **6** wilderness, and go from place to place in search after that which is lost, <sup>c</sup> until he find it? And when at length he hath found it, he layeth it on his shoulders, rejoicing more at the time, than even for all the rest of his flock. <sup>d</sup> And so great is his gladness, that when he cometh home, he forthwith calleth together his friends and neighbour, saying unto them,

*as*

**1** Or many; like M. iii. 5. Such were hated and anxiously avoided by the Jews. The noble pharisee, we may be sure, would not take them in.

**2** In common estimation.

**3** See M. ix. 12.

**4** Comp. m. ii. xvi.

**5** Parables are best taken from things of daily use among men. The strength of those following was irresistible, and not to be explained away, as some of the most suitable scripture citations might have been.

**6** Or desert. In distinction from arable or inclosed lands; comp. Josh. xv. 61.; 2 K. ii. 34.; 2 K. iii. 38.; M. iii. 1.; m. vi. 31.; M. xviii. 12.

as if he had acquired some new and very great gain, <sup>d</sup> rejoice with me as becometh, for I have happily found my sheep which was lost 7. I say unto you, that likewise similar joy shall be among the angels 8 in heaven, over one sinner <sup>f</sup> that repenteth, even 9 more sensible for a while, than over ninety and nine habitually just persons which need no repentance for very great crimes, or for allowed practices of any.

SECT. 292. Either, to like purpose, and to affect the very meanest, what poor woman having, for her whole stock, ten 1 pieces of silver, if she lose one piece, doth not, only because she hath the other nine safe in her custody, in that same instant light a candle, and sweep the house throughout, and seek diligently among all the gatherings, till such time as she find it? And when she hath fortunately found it, she, unable to stay the pleasure of her soul, from it, calleth her friends and her neighbours together, saying, <sup>a</sup> rejoice with me, for I have found the piece of money which I had lost. Likewise I say unto you, there is such peculiar joy in the 2 presence of the angels of God over one sinner that repenteth.

SECT. 293. L. And he 1 said, for yet further illustrating the divine mercy, a certain 2 man 3 had two grown up sons; and the 4 younger of them, impelled by his bodily appetites, said to his indulgent father, give me the portion of goods 5 that falleth to me

7 The Lord Jesus himself is that incomparable good shepherd.

8 See ver. 10. A very proper contrast to an ordinary Jewish saying, that if one of their nation did commit a great iniquity, the angels wept.

9 This said after the manner of men, whose minds are much moved with recoveries unexpected, despaired of. This they may be informed of, either by revelation, or otherwise.

1 A drachma is about 7-8ths of an ounce of silver.

2 A description of the court of heaven. When human passions are ascribed to God, it is certain they are to be taken in a figurative sense.

1 To confirm ver. 10. is the great design of this parable.

2 Here representing God.

3 Sinners who need, and those who need no repentance.

4 In whom naturally the lusts of the flesh are strong.

5 As yet he had no right, nor was the Father bound up. To

me as one of yours, that I may employ it to the best advantage in trade. And he kindly divided unto them his 6 living. And not many days after this generous division, the younger son, selling what he had, and turning his goods into ready money, gathered all his treasure together, and took his journey into a far <sup>a</sup> distant country <sup>b</sup>, from those who were his best friends; and there, being at his own liberty, he soon wasted his substance with extravagant riotous living. And when he had spent all in this debauched course, there arose a mighty famine, through the righteous judgment of God, in that land where he abode, so that the rich themselves could hardly live; and he <sup>c</sup> began to be in extreme <sup>7</sup> want of necessaries. And, now entirely left by his old wicked companions, he went and joined <sup>d</sup> himself to a <sup>8</sup> citizen of that country for common service, and he sent him away into his fields <sup>9</sup> to feed <sup>10</sup> swine. And, mean as the employment was, he would fain have filled his hungry belly with the vilest husks <sup>11</sup> that the swine did eat, <sup>12</sup> but could not <sup>e</sup>; and no man gave unto him any thing better. And when <sup>f</sup>, by infamy and distress together, he came to reason with himself, he said in his own mind, how many <sup>13</sup> hired servants <sup>8</sup> of my good father's have, through his bounty, bread enough, and to spare, and I, his undutiful child, do here perish with hunger? Whatever be the consequences, I will immediately arise from this desponding state, <sup>14</sup> and go to my much abused <sup>h</sup> father, and will ingenuously say unto him,

do so before death was mere indulgence, unless it were to put in the way of business, and afterwards abstracted from his patrimony. The parables of Christ were mostly taken from what was prevalent in and about the country.

6 The same as goods. What he chiefly wanted was freedom from <sup>e</sup> traint; so Ps. lxxiii. 27.

7 In such hard times, what was to become of a stranger, poor and unknown?

8 How grievous a yoke was this compared with his Father's?

9 What a fellowship was this, in comparison of what he had left?

10 Or hogs. The aversion of Jews for this unclean animal must have rendered the employment peculiarly odious. His state was the most vile and servile that could be imagined.

11 Husks. Any kind of herbage, refuse of seeds or corns.

12 Dismal extremity! The very gifts of nature were now defaced in him; and with these, the freedom of his will, too, was lost and gone.

13 Most natural reflections to one in that state.

14 Comp. Deut. xxxi. 18.

15 See M. xxi. 25;

him, *O my dear injured father,* <sup>1</sup> I have sinned against *the great God of heaven,* <sup>15</sup> and *most unnaturally too* before thee, <sup>16</sup> by *my rash importunity,* and, *having burst through every bond of love and sacred duty,* am no more worthy to be so called thy son, as to be again received in that character: <sup>k</sup> make me but as one of thy hired servants, and this will suffice. And accordingly he arose and came, *under deep dejection,* to his aged <sup>l</sup> father. But when he was yet a great way off, his father saw him *thus piteously circumstanced,* and <sup>17</sup> had <sup>m</sup> compassion, and <sup>n</sup> ran with eager love, to prevent his dread, and to save his shame, and tenderly fell on his neck <sup>o</sup>, and <sup>18</sup> kissed him with tears of joy. And the son, when he could articulate his heart-felt pangs of confusion and sorrow <sup>p</sup>, laid unto him, *O my dear injured father,* I have sinned against *the great God of heaven,* and in thy own sight, long before some of my late vile crimes, and am no more worthy, therefore, to be called and owned as thy son. But, ere he could finish his humbling acknowledgment, the mild generous father said to his surrounding servants, bring forth the best robe <sup>19</sup> in the house, to supply the place of those filthy rags; and put a <sup>20</sup> ring on his hand, and shoes on his feet; and some of you bring hither, out of my pastures, the fatted calf and kill it, by way of festival, and let us now eat and be merry, for know ye that this my son was long <sup>21</sup> dead, to me, <sup>q</sup> to true virtue and happiness, and is alive again, both to himself, and to proper friendly usages; he was as one irretrievably lost, through his own folly, to all hope of restoration, and is at length found, by a most just confidence in my love. And they of the family began to make merry <sup>r</sup> with each other. Now his <sup>22</sup> elder son, during what had passed, was abroad in the field; and when he came and drew nigh to the house, he heard, with surprise, the sound of joyous <sup>s</sup> music and dancing. And he called to him one of the men-ser-  
vants,

16 See ver. 12.

17 Elegant graphical description of parental gentleness! His looks and deeds declared more than his works could have done.

18 Sign of thorough reconciliation.

19 Comp. M. xxii. 11.; Rom. iii. 2. This spiritualized may signify a grateful obedient life in all time coming; Rev. vi. 11.; vii. 13. 14.; xix. 8.; If. lii. 1.

20 Sign of his welcome advancement; Gen. xli. 42. All hold out how much as a son still he was disposed to use him. He seems to interrupt his son in his act of confession and self abasement.

21 Comp. J. v. 25.; Eph. ii. 1.; v. 14.; Rev. iii. 1.; 1 Tim. v. 6.

22 See ver. 11.

wants, and asked what these *very extraordinary* things meant? And he said unto him, thy *late prodigal* brother is come home, and thy *noble compassionate* father hath killed the fatted calf for an entertainment, because he hath *so unexpectedly* received him safe and found. And he was *exceedingly* 23 angry at such great indulgence, and resolved that he would not go in to partake of the common festivities; therefore came his father out to appease his wrath, and *courteously* intreated him for that effect. And after all he would not relent of his envy, but answering, said, with much indecent heat, to his father, lo, these many years do I serve 24 thee in every family concern, neither, as thou well knowest, transgressed I at any time thy commandment, and yet thou never gavest me so much as a 25 kid, that I might make a merry entertainment with my friends; but as soon as ever this thy son was come, which hath devoured thy living, which he had no equitable right to, with scandalous harlots, thou hast killed for him even the best fatted calf. And he said unto him, in great conciliating goodness, son, 26 thou art ever in the family with me, and by much the greater part of all that I have yet left, from inclination and right both, is thine. It was, notwithstanding, meet, that you and we together should, to-day, make merry <sup>u</sup> and be glad in a high degree; for this thy 27 brother was lately as one dead, and, by a blessed change of

23 This indignation explained by the behaviour of the pharisees, ver. 2. It is not natural for the truly good to complain of receiving others into favour by repentance. What follows doth prove, that there is no just cause for any such thing; comp. Acts xiii. 42. &c.; 1 Th. ii. 16.

24 Though scribes and pharisees were by no means unchargeable with guilt, yet were they much inclined to appear so. Supposing the best, however, their anger was most unjust; comp. ver. 28.; M. xx. 12. This sometimes happens in what we term civil life. Here is ostentation of his own obedience; a charge of unkindness against his father; aggravation of the younger son's conduct, (for he does not so much as call him brother), and expostulation with his father, for an act of the greatest placability and goodness.

25 Or young goat.

26 The claim of uninterrupted obedience is not denied, and thus the case is put as favourably as possible for the Jews, and they are left, with much delicacy, to recollect their guilt from their former history and present conduct.

27 Hereby the Father endeavours to raise the most tender emotions; comp. ver. 30.

*of manners, is alive <sup>v</sup> again; and was as one lost to us all, and is now found, to abide with us in the character both of a brother and of a son.*

SECT. 294. *A dissuasive from covetousness and solicitude about the world; M. vi. 25. &c.; L. xii. 13. &c.*

L. And one of the company, *being much affected with his wife and just sentiments, said unto him, Master, if it so please thee, speak to my brother, that he would divide, agreeable to thy determination, the inheritance, which he now injuriously possesses, with me, <sup>a</sup> and which of right should serve us both.* And he prudently said unto him, man, who made <sup>1</sup> me a judge in concerns of that nature, or a <sup>b</sup> divider over you? And he, *improving the occasion, said unto them all present, take heed <sup>c</sup> to the utmost and beware <sup>2</sup> of covetousness; for the happiness of a man's life <sup>c</sup> consisteth not in the abundance of the things which he possesseth.*

SECT. 295. L. And, *to this purpose, he <sup>1</sup> spake a very instructive parable unto them, saying, the ground of a certain rich man brought forth more plentifully than he had any use for.* And he thought within himself, saying, what shall I do *with this great and unexpected income, because I have no room at present where to bestow my fruits? And, after some such reasoning, he said, as if there were no other to care for than himself, this I will immediately do: <sup>2</sup> I will pull <sup>2</sup> down my old barns and will build greater, and there will I bestow all my late produced fruits, and my other bulky goods, that none of them may be taken away or perish.* And, thus fully established in the means of happiness, I will say in confidence to my soul, <sup>3</sup> soul, thou <sup>4</sup> hast much goods for the comfortable subsistence

<sup>1</sup> Alluding to Ex. ii. 14. as what the brother might have urged.

<sup>2</sup> Or the desire of having more than is necessary, and of acquiring by undue means; see Eph. v. 3. 5.; <sup>1</sup> Col. iii. 5.; comp. M. xvi. 6.

<sup>1</sup> By this parable, every one both may and ought to try their affection.

<sup>2</sup> He little thought of that wise counsel; Jam. iv. 15.

<sup>3</sup> Beautiful instance of personification.

<sup>4</sup> Strange want of foresight! Blind confidence! And both from ungodliness.

*istence of many years, take thine ease at large; eat, drink, and be as merry with jovial companions as thou canst. But God 5 said, by a sudden judicial stroke of sickness and death, thou fool, 6 this very night thy 6 soul, so wickedly projecting, shall be required of thee, and along with that, how thou hast made use of thy trusts. Then whole 7 shall those things be which thou hast 6 provided with so much criminal solicitude and industry? So is he, in every age and country that layeth up, with incessant diligence, treasure for himself only, 8 and is not rich in good works towards 4 God.*

SECT. 296. L. And he further said, in the same train of thought, unto his disciples, therefore I say unto you, take no 1 anxious thought for your life, what ye 2 shall hereafter eat; neither M. for your body, what you shall put on, to cover, defend, and adorn it. Is not the life 6, which you received from God without your own knowledge, much more important than meat, and the body than raiment? Behold the 6 fowls of the air how they are subsisted; L. consider in particular the vast number of encompassing ravens, for they neither sow nor reap, which neither have store-house nor barn; and yet, voracious as they are, God, M. your heavenly Father, one way or other, feedeth them. L. How 2 much are ye better 2 to be cared for than the fowls? And reflect likewise how useless your excessive care is, for which of you 6 with

5 Comp. Pf. lxxiii. 18. 19. All at once he is forced from both life and wealth; see Prov. xxvii. 1.

6 Or life.

7 Not thence for certain, as the remove is distant and everlasting. They shall fall into the hands of other masters; or what proof shalt thou, then, derive from them; comp. Pf. xlix. throughout.

8 Comp. M. vi. 20.; 1 Tim. vi. 18.

1 The subject is great, and handled in a dear and forcible manner, suitable to its dignity. Taking our Lord's whole arguments together, they overpower the attentive mind with conviction. His examples are various, pleasant, and often under our eye. The truest method of all others for instructing the ignorant.

Where, says a late excellent writer, in the main is there so just and so elegant a reproof of eagerness and anxiety in worldly pursuits, closed with so forcible an exhortation to confidence in the goodness of our Creator, as in the words which follow? Soame Jenyns.

2 Will he ever deny his blessing to your honest industry? Be diligent, without solicitude.

taking thought *in that anxious manner*, can 3 add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye *undue* thought about the rest? M. And why take ye *this kind of uneasy and fruitless* thought for raiment? Consider the lillies of the field, *a much lower part of the creation still than even birds*, how they grow; they toil not *for materials*, neither do they spin *them into form*; and yet I say unto you, that even Solomon in all his glory 4 *upon the throne*, L. was <sup>f</sup> not arrayed 5 like one of these. If then God so clothe 6 the grass, *with their amazing variety of flowers*, which is *flourishing* to-day in the field, and to-morrow *when dried* is cast *by way of jewel* into the oven; how much more will he clothe you, *in rank of being so superior*, 7 O ye of little faith? M. Therefore, *upon such various and clear grounds*, let me again urge that ye take no *anxious* thought, L. and seek not, *by any improper means*, what ye shall eat, or what ye shall drink, M. saying, *in a wild and impious distrust*, what shall we eat? Or what shall we drink? Or, *wherewithall* shall we be clothed? L. Neither be ye 8 of doubtful mind. For, *when thus tempted*, remember that all these *inferior things* 9 do the *poor unenlightened* 9 nations of the world seek after, 10 *with unceasing ardour*; and your <sup>h</sup> Father, *whose gracious will is to be relied upon*, knoweth M. that ye have need of all these things. But, *that you may apply your earnestness properly*, seek ye first, *and above every other known interest*, 1 the kingdom of God, *made known by the gospel*, and his righteousness 11 *enjoined therein*, and all these things,  
relating

3 Yet this is done gradually to the age of manhood, without either our knowledge or aid. Proverbial.

4 The third King of Judea, and in the time of its highest opulence and splendor; see 1 K. from ch. iv.

5 No beauties of art can come near to those of Nature.

6 Not only to necessity, but to luxury and delight, and all without any study of theirs.

7 Have ye no more confidence, who at present possess what is needful, in the future care, power, and wisdom of the Almighty?

8 Hanging in suspense, and feeding as it were upon the wind; or of an anxious unsettled temper. Agitated like meteors of the air, with a variety of restless and uneasy thoughts.

9 The gentiles or heathens, who know little of Providence, or a future state.

10 Things of this sort were the chief, if not the sole subjects of request, even in their prayers.

11 The obedience due to divine laws, as preparative for heaven; see Jam. i. 20.; Heb. xii. 14.

*relating to the body and time, so far as they are* 12 *needful, shall be added unto you, <sup>k</sup> by way of earnest. Take, therefore, no* 1 *anxious thought for the* 13 *morrow, whilst you faithfully and diligently perform the duties of the present hour, for the morrow shall make you take some necessary thought for the things of itself; and* m *sufficient unto the day, when it comes, is the vexatious* 14 *evil thereof.*

SECT. 297. M. vi. 19. &c.; L. xii. 32. &c.

L. Fear not *want*, my 1 little flock, it is your Father's 2 *free and* 3 *good pleasure to give you in promise the kingdom of endless life.* <sup>a</sup> Sell, 4 *if it should be necessary, that ye already have, in place of hoarding up, and give alms from thence.* M. Lay not up for yourselves *unnecessary* b *treasures upon earth, where* 5 *moth and rust doth corrupt, and where thieves break through* 6 *and steal.* L. Provide yourselves *chiefly, by large and cheerful works of goodness, bags of wealth which wax not* 7 *old.* M. *After this manner lay up for yourselves treasures with God in heaven, L. that fail not* c *from any such accidents; M. where neither moth nor rust doth secretly corrupt, and where thieves do not audaciously break through nor steal. For where your principal treasure is, in the habitual judgment of your mind, there will your supreme* 8 *heart-affection be also.*

CHAP.

12 Hebrew phrase for future time.

13 Alluding to Solomon, who had long life, riches, &c. given him, by way of overplus to wisdom. See note 12.

14 Put for trouble; Num. xi. 15.; Am. iii. 6.; see note 12.

1 Comp. Ps. xxiii. 1.; J. x. 11. Poor as well as few, and to appearance contemptible.

2 Emphatic name.

3 A word of beautiful and wonderful import, viz. pleasureable acquiescence; comp. Prov. viii. 31.; Jer. xxix. 11.; Zeph. ii. 17.

4 Similar form of speech to L. xxii. 36.; comp. Acts ii. 41. &c.

5 Garments in Eastern countries were one chief part of the treasures of the rich. With them, fashions did not so often alter as with us, and their habits were costly.

6 Thereby carrying as it were a kind of testimony for God, and against the covetous; Jan. v. 3. &c.

7 Comp. Hag. i. 6. The rich men of Judea found it so.

8 Heart may be put for desire, hope, fear, confidence, solicitude.

## C H A P. XXXIV.

SECT. 298. *Of Almsgiving; M. vi. 24. &c.; L. xvi. 1. &c.*

L. **A**ND he said unto his disciples <sup>1</sup>, for directing their conduct as to wise and charitable distribution, there was a <sup>2</sup> certain rich man who had a steward <sup>3</sup>, in whom he had long put confidence, and the same at last was accused unto him, that he had most unfaithfully wasted his goods to private ends. And he called him, and said unto him, how is it that I am forced to hear this disagreeable report of thee? Give me an exact account of thy stewardship with speed, for thou mayest no longer be <sup>b</sup> trusted with dispensing for me as a steward. Then the conscious guilty steward said within himself, what shall I now best do to subsist myself? For my Lord taketh away from me the lucrative trust of stewardship. I cannot dig as a labourer in the field for wages, and to beg I am utterly ashamed. I am at length resolved what to do, under this great exigence <sup>c</sup>, that when I am put out of the stewardship, they, whom my services shall oblige, may kindly receive me into their houses. So, in pursuance of what did offer to him, he called every one of his Lord's debtors unto him, whom he could hope to oblige, and said unto the first, how much owest thou unto my Lord? And he said, an hundred <sup>4</sup> measures of oil; and he said unto him, take back thy present bill, and sit down quickly, and <sup>5</sup> write <sup>d</sup> with thine own hand a new bill for fifty. Then said he

<sup>1</sup> See ver. ix.

<sup>2</sup> Here representing the Almighty; comp. Ps. l. 12.; Hag. ii. 9.

<sup>3</sup> Such are all they who eminently possess the goods of this world.

<sup>4</sup> Each, according to some, containing about seven gallons of liquor; comp. 1 K. vii. 26.; 2 Chr. ii. 10.; Ezr. vii. 22.

<sup>5</sup> This lessening of the debt, he could not fairly grant, till he had made full restitution to his Lord; but if he intended a new

he to another, and how much owest thou? And he said, an hundred 6 measures of wheat. And he said unto him, take back thy present bill, and write, in the place of that great quantity, fourscore. And the injured 7 Lord, when he came to have full information of the whole wicked transaction, commended the deep art of the unjust steward, because, though injurious to him, he had done 8 wisely for preventing utter ruin; and thus said Jesus, 9 the children of this world are in their 10 generation<sup>c</sup> wiser, to discern and make use of proper means, for accomplishing their own wicked ends, than the<sup>f</sup> children 11 of gospel light are to accomplish their professionally high and glorious ones. And, now to apply the whole, I say unto 12 you, make to yourselves, in imitation of the prudence above described, friends<sup>g</sup> of the 13 mammon of unrighteousness, by good works, that when ye fail from the enjoyment of them, they may 14 receive you, by way of preparative, <sup>h</sup> into everlasting 15 heavenly habitations.

SECT. 299. L. He that, on right religious principles, is faithful in 1 distributing that which is comparatively least,<sup>a</sup> is, from a like religious principle, faithful also in 2 much higher spiritual trusts; and

fraud against him, the guilt was enormous in itself, besides corrupting others.

6 Or corn. Each somewhat more than fourteen bushels, according to Josephus.

7 Or wronged master.

8 Hebrew phrase, like M. ix. 15.

9 He had not the least design of commending his theft.

10 A Hebraism, for business and things; Gen. vi. 9.; xxxvii. 2.; comp. J. xii. 36.; 1 Th. v. 5. How much more thoughtful and active are worldly men in their momentary, precarious interests, than most professors of religion, in what concerns eternity?

11 They who have, or would be thought to have some just knowledge of an infinitely better world beyond this.

12 This explains the whole parable.

13 Or riches, from the reputed god of them. A Syriac word; M. vi. 24. Too often, as in the case of the steward, unrighteously obtained; at best, deceiving.

14 Alluding to ver. 4. Or you may be received; comp. Rom. i. 18.; ii. 8.; Deut. xix. 19.; Mic. vi. 12.; see last note.

15 Comp. J. xiv. 2.; M. v. 7.

1 Alluding to the office of a steward; L. xvi. 1.

2 Comp. Rev. iii. 11.; Heb. ii. 17.; xii. 28.; Phil. ii. 12.; L. xix. 16.; 2 Tim. i. 6.; 2 Pet. i. 5. proverbial, from trial made of

and he that is unjust <sup>b</sup> in the least *worldly deposit*, is sure to be unjust also in much <sup>3</sup> *more important things*. If, therefore, it appears that ye have not been faithful, as stewards, in management of <sup>4</sup> the unrighteous mammon assigned to your distribution, who will commit to your trust the true <sup>c</sup> *satisfying and unfading* <sup>5</sup> riches? And if ye have not been <sup>6</sup> faithful, as stewards, in that which is really another man's, and committed to your management only for a little time; who do you think shall give you that which is intended to be <sup>d</sup> your own for ever? M. No domestic servant whatsoever can serve two masters, who are in direct opposition to one another; for either he will <sup>7</sup> hate the one, and love the other, or else he will hold to what the one requires, and despise the other. Ye <sup>e</sup> cannot then, if ye would, serve God, with your chief care and study, and, the same way <sup>8</sup> serve mammon. L. And the <sup>9</sup> pharisees also, who had now mixed in company with his disciples, and were extremely covetous of wealth, heard all these things, and they derided <sup>f</sup> him <sup>10</sup> by a mutual sneer. And he said unto them, ye are they which, <sup>11</sup> by zealous outward appearances, <sup>8</sup> would justify yourselves before men; but God, the supreme and only infallible judge of characters, knoweth <sup>12</sup> your hearts <sup>b</sup> to be void of real piety; for that which is highly esteemed among men, is, in many cases, abomination itself in the sight of God.

## SECT.

servants in smaller things at first. These, however, hold in most cases and things only. Some have resisted small temptations who could not resist large bribes.

<sup>3</sup> Application of ver. 10.

<sup>4</sup> False, deceiving; so LXX. Deut. xix. xviii.; Jer. v. 31.

<sup>5</sup> Comp. J. xvii. 18.; i. 9.; xv. 1.

<sup>6</sup> Some understand the words thus, if you have not been faithful in that which is another's, who will reward you, by giving you property of your own? Alludes to a probable custom of rewarding after this manner.

<sup>7</sup> That is, love him less; see L. xiv. 26.; M. x. 35.; Gen. xxix. 30. &c.; Deut. xxi. 15. &c.; seems to have been proverbial. Such are regards to Almighty God, and ardent desire after the world.

<sup>8</sup> Greedily spare, or be unmerciful.

<sup>9</sup> Their views were entirely captious; see L. xi. 53. 54.

<sup>10</sup> The promised greatness, under the law, and so much enjoined liberality, they could not reconcile.

<sup>11</sup> Comp. L. xviii. 9.

<sup>12</sup> See L. xi. 39.; comp. 1 Sam. xvi. 7.

## SECT. 300. L. xvi. 19. &amp;c.

L. *To dissuade from immoderate worldly pursuits and pleasures, consider the following narrative: There was a certain* 1 *rich man which was elegantly clothed in* 2 *purple and fine* 3 *linen, and fared sumptuously every* 4 *day,* 2 *by eating and drinking, and other bodily gratifications. And there was in the same place a certain beggar named* 5 *Lazarus, which was laid down at his gate, to be seen of all the household and guests, passing and repassing, full of grievous sores, and modestly desiring to be fed, if it were but with the* 6 *crumbs which fell from the rich man's table; moreover the dogs, led by the smell of putrefaction, came and licked his most pitiful running* 7 *sores. And it came to pass that the beggar died* 8 *away, by want and disease together, from all his miseries; and, being a favourite of heaven, though forsaken by the world, he was carried by* 9 *angels into* 10 *Abraham's bosom* <sup>b</sup>. The rich man

1 The hint of this parable might be taken from real fact. There was no need of a more perfect law than that of Moses to condemn the coveting pharisees. The necessitous poor should be sought out, in order to assist them.

2 The usual garment of kings; M. xxvii. 28. His circumstances, as well as those of the poor man, are put in the strongest light, to affect the more; see Ezek. xxvii. 7. A famous Tyrian dye.

3 Named byssus by the ancients, of exceeding high price.

4 He lived carelessly, and spent all upon himself; see Is. v. 11. 12.

5 Even if the history was real this could not offend; but to have named the rich man would have been wrong, as now he could not answer for himself. His friends, too, might have been justly provoked. A miserable spectacle, compounded of two Hebrew words, which signify a helpless person.

6 Comp. M. xv. 27. Here is, at once, an affecting evidence of the greatest poverty, and of the rich man's wicked thoughtlessness.

7 See L. x. 33. The picture is heightened by this circumstance of horror. It seems to intimate, that the sufferings of Lazarus were insupportable to human nature; comp. Is. i. 6.; full proof of Eccl. ix. 1.; 1 Cor. iv. 5.

8 See 1 Sam. xxviii. 15.

9 What a sudden and glorious change! comp. Wisd. iii. 1.; L. xxiii. 44. An office well suited to their benevolent nature.

10 A place of honour at feasts; M. viii. 11.; J. xiii. 23.; L. xxii. 30.

man also, soon after him, died, 11 and was buried with great funeral pomp. And in hell 12 he lift up his eyes, <sup>c</sup> being in the midst of severe 13 torments, and <sup>d</sup> seeth Abraham afar off, and the late poor despised Lazarus in his bosom. And he cried out with earnestness, and said, O father Abraham, 14 have mercy on me, thy now most miserable descendant, and send 15 Lazarus that he may dip if it were but the tip of his finger in water, and therewith 16 cool my tongue, for I am grievously tormented in this flame. But Abraham said, as an assentor to divine justice, <sup>c</sup> son, remember that thou in thy lifetime upon earth, receivedst then thy chosen and only desired 17 good things, and likewise Lazarus, as well thou knowest, evil things, for trial to his patience and virtue; but, in his turn now, he is 18 comforted, <sup>f</sup> and thou, in thine, art justly tormented. And, besides all this perfectly equal retribution, between us and you there is, to hinder what you so importunately request, a great wide and deep gulph fixed by divine ordination, so that they which would pass over from hence to you, cannot; neither can they pass to us, that would anxiously come from thence. Then, perceiving his own case ir retrievable, he said, I pray thee, therefore, O father, please 19 send <sup>g</sup> him without delay to my father's house, for I have five grown up 20 brethren there, that he may testify unto them how extreme my misery is, lest they also, by similar evil courses with mine, come unto this place of severe torment. Abraham saith, by way of answer, unto him, they already have the clear written word of Moses and the prophets, let them hear them  
teach

11 See Pf. xlix. 6. 7. That which ends misery to the good begins sorrow to the wicked.

12 See M. v. 22.

13 All wisely represented by what we have experience of in life.

14 The relation he gloried in as a Jew he still trusts to; but how unlike were they, in faith and disposition? comp. Heb. xiii. 2.; Gen. xviii. 2.

15 He applies not to Lazarus directly, having of late lent a deaf ear to all his complaints and petitions.

16 Fire is the fittest emblem of a soul in agonies. What a reverse of exaltation and depression was this! What a contrast to crumbs! Hideous group of tormenting ideas.

17 Comp. M. vi. 2. 5.; L. vi. 24.

18 Here recollect M. v. 4.

19 Here is a new improvement of the parable. His constitution may have been soon broken, by debauchery amidst great riches.

20 A goodly number, and fitted to move compassion.

*teach the obligations of just and pious love, and do as they ordain to be secure against all danger. And he still said in their behalf, nay, father Abraham, that alone will not do, 22 as my own sad experience doth witness, but surely if one went as a reprov<sup>h</sup> unto them from the dead, they will much more easily believe and so be prevailed upon to 23 repent. And he said unto him, the evidences of divine revelation are such, that, if they hear not Moses and what is written by the prophets, 24 so as to obey them, neither will they be persuaded <sup>i</sup>, to an effectual reformation <sup>k</sup>, though one 25, such as Lazarus, rose from the dead to visit them.*

SECT. 301. *The true way to eternal life in heaven ;*  
M. vii. 13. &c ; L. xiii. 23. &c.

L. Then said one <sup>1</sup> of his attendants unto him, Lord <sup>a</sup>, are there few that be saved? And he said unto them *who 2 came for real instruction, strive <sup>b</sup> to enter in each of you at the strait gate of prescribed piety and virtue, now while it is open ; M. for wide <sup>c</sup> is the gate of different and contrary methods, which seem to promise a smoother and easier access to happiness, and broad is the way upon which it opens, and that leadeth to sure destruction in the end, and many there be that go in thereat. Also because 3 strait is the <sup>d</sup> gate,*

<sup>21</sup> See for example ; If. lviii. 7. &c.

<sup>22</sup> A great body of the Jews named Sadduces treated the whole doctrine of a future state with ridicule ; comp. If. xxviii. 15. ; Pl. xiv. 1.

<sup>23</sup> This seems probable, but is not at all certain.

<sup>24</sup> Whom they profess to believe in, as inspired persons, and in matters of such plain sense and moment ; comp. Pl. xvi. 9. ; xvii. 15. ; Prov. xiv. 32.

<sup>25</sup> A person so lately vilified and loathed ; J. xi. 46. ; M. viii. 4. 15.

<sup>1</sup> Probably judging from himself that the multitude would never embrace what he taught.

<sup>2</sup> He is wisely silent upon the point in question.

<sup>3</sup> See, for reasons of this, Gal. v. 17. ; Rom. xii. 2. ; 1 Jo. ii. 16. &c. This gate is well described, M. v. 3. &c. compared with L. vi. 20. &c. Secular pursuits are evidently the great objects

gate, and narrow is the way which leadeth unto life, and few \* there be, *compared with the numbers of the former*, that find it. L. Many, I say unto you, will seek †, *without striving, and others very importunately, but not in proper time*, to enter in, and shall not be able. 4 When once the master of the house, *having waited his time*, is risen up, and hath shut to the 5 door upon his regularly attending guests, and ye begin to stand, *who are without*, and to knock at the door, saying, *in great earnest*, Lord, Lord, open unto us; and he shall answer, *whom you would not hear before*, and say unto you, I know \* you not, *who you are, or whence you are come*; then shall ye begin to say, *how should this be, seeing we have often eaten and drunk in thy 6 presence, and thou hast taught, with great approbation by us, in our streets?* But he, *still disowning you, on account of your former impious ingratitude*, shall say, I tell you again I know you not, *either who you are, or whence you are come*.

## SECT. 302. M. vii. 22. &amp;c.; L. xiii. 27.

M. Many will say unto me, in that day 1 of final retribution, *and therein speak truly*, 2 Lord, Lord, have we not 3 prophesied in thy 4 name? And, *as ambassadors in thy name*, have cast out devils? And in thy name done many wonderful 5 works, *for a testimony to the a truth?* And then will I profess unto them, I never 6 knew you for mine b; depart from me, ye *obstinate workers of iniquity* 7.

## SECT.

with the bulk of mankind, and a supreme regard to the will of God and a future life are comparatively rare. Gr. Exert your utmost strength, alluding to the ancient games or war; see 1 Cor. ix. 25.; Col. i. 29.; 1 Tim. vi. 12.; 2 Tim. iv. 7.

4 An apposite illustration, by simile, of the last sentiment.

5 Comp. M. xiii. 27. &c.

6 Or company.

1 Or of manifesting my kingdom to all the world.

2 Master, master; J. xiii. 13.

3 Taught.

4 By a power derived from thee.

5 Miracles. So did Judas and others.

6 See 1 Cor. viii. 3.; 2 Tim. ii. 19.; Pf. i. 8.

7 Or unrighteousness.

## SECT. 303. M. vii. 21. &amp;c. ; L. vi. 46. &amp;c.

L. And why call ye me Lord, <sup>a</sup> Lord, *by a profession of words only*, and do not the things which I say ? M. Not every one that *thus* saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he which doth <sup>b</sup> the will of my Father, which is *gloriously manifested* in heaven.

## SECT. 304. L. xiii. 28. &amp;c.

L. There <sup>1</sup> shall be *the bitterest* weeping and gnashing of teeth *from despair*, when ye shall see Abraham <sup>a</sup>, *your boasted Jewish head*, and Isaac, and Jacob, and all the *succeeding holy* prophets, in *sure possession* of the kingdom of God, and you yourselves *indignantly* thrust out. And they *who have been Gentiles by nature*, shall *hereafter* come, *by means of a sound gospel belief*, from the *distant east*, and, *in like manner*, from the west, and from the north, and from the south, and shall <sup>2</sup> sit down, *as at a feast of pure and endless delights*, in the kingdom of God. And behold, there are *multitudes from each of these quarters* last in being called <sup>b</sup>, which shall be first in admission to high heavenly honours ; and there are *many now* first in being called, <sup>3</sup> which shall *then* be found last.

SECT. 305. L. the same day, there came certain of the <sup>1</sup> pharisees, saying unto him, get thee out, and depart <sup>2</sup> hence, for <sup>3</sup> Herod the king of this province beareth thee malice, and will kill

<sup>1</sup> See M. viii. 12.

<sup>2</sup> See M. viii. 11.

<sup>3</sup> Comp. M. xix. 30. ; M. x. 31.

<sup>1</sup> See L. v. 17.

<sup>2</sup> Either from Galilee, or Perea, beyond which Herod's government did not extend.

<sup>3</sup> They had no evidence for this, and his remove from thence, where he had been popular, towards Judea, seems only to have been urged under an appearance of regard, that they might the more easily kill him themselves.

kill thee <sup>a</sup>, as of late he did John the Baptist. And, far from being intimidated, he said unto them, <sup>4</sup> with <sup>b</sup> great steddiness, go ye and tell that <sup>5</sup> fox of a prince, behold, in spite of every opposition, either from fraud or from force, I cast out devils, and I do other great cures to-day and to-morrow, and the third day I shall <sup>c</sup> be perfected <sup>6</sup> as to the end of my mission. Nevertheless, I must walk <sup>7</sup> in the way of my office <sup>8</sup> to-day and to-morrow, and the day following; for it cannot be supposed that a prophet should perish out of the precincts of Jerusalem <sup>9</sup> the capital.

## C H A P.

<sup>4</sup> Accommodating his manner to their malicious lie, and thus strongly, though indirectly rebuking them.

<sup>5</sup> Men often denominated from beasts which they did most resemble; Dan. vii. 4. &c.; 2 Tim. iv. 17. Herod was both cunning and cruel, and the pharisees no less. Prophets were allowed to reprove Kings; Jer. i. 10. Not to be drawn into a precedent by others; Zeph. iii. 3.; Ezek. xxii. 27.; Prov. xvii. 12.

<sup>6</sup> See Acts xx. 24.; comp. Heb. ii. 10.; Phil. iii. 12.; viii. 9. 10.; M. vii. 27. 28. Such works merit approbation and honour.

<sup>7</sup> So J. xii. 35.; viii. 12.; Rom. viii. 4.

<sup>8</sup> That is yet a short space; see Hof. v. 2.; Ex. iv. 10.; 1 Sam. xix. 7.

<sup>9</sup> Because there was collected his most numerous and bitter foes, priests, scribes, pharisees, and elders. This sad right they had acquired by long use; and here the cup of their iniquity was just about to be filled. Here the larger Sanhedrim sat.

## C H A P. XXXV.

SECT. 306. *Jesus raiseth Lazarus 1 from the dead;*  
 J. xi. 1. &c.

J. **N**OW a certain man was <sup>2</sup> *dangerously* sick, named <sup>3</sup> Lazarus, of <sup>4</sup> Bethany, the town <sup>5</sup> of Mary and her sister Martha. It was that <sup>6</sup> Mary which *afterwards* anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. Therefore, his sisters, *being firmly convinced of Christ's readiness and friendship*, sent unto him <sup>7</sup> at Bethabara, saying, Lord, <sup>8</sup> behold he whom thou *tenderly* lovest, and *would no doubt wish to comfort and heal*, is *dangerously* <sup>a</sup> sick. When Jesus heard that, he said, this sickness is not *to end in lasting* <sup>9</sup> death, but *shall serve for manifesting* the <sup>b</sup> glory of God in *his power and love*, that the Son of God might be *likewise* <sup>10</sup> *eminently*

<sup>1</sup> The most famous of all Christ's miracles, and what did peculiarly irritate his enemies.

<sup>2</sup> So M. x. 8.; L. iv. 40.

<sup>3</sup> Not the person named; L. xvi. 20. He might be alive at the time of writing the three former gospels, and therefore this account of him then not so proper to be given.

<sup>4</sup> Nigh to Jerusalem, and whence what was done there could be soon known, especially upon a passover occasion, ver. 55.

<sup>5</sup> Or village where they dwelt, and perhaps were born. The sisters were best known in the gospel history.

<sup>6</sup> To distinguish her from others of the same name who followed Christ; see J. xii. 1.; M. xxvi. 6. &c.

<sup>7</sup> Christ; see J. x. 40. Their own immediate personal services were needed about their brother.

<sup>8</sup> Simple and yet energetic petition.

<sup>9</sup> Explained ver. 13.; like that in Heb. ix. 27.; comp. M. ix. 24.; M. v. 39.

<sup>10</sup> Comp. ver. 11.; J. ix. 3.; v. 21. &c. For wise purposes he determined to make this miracle very public. Likewise to remove from malevolent spirits any just ground for objecting.

eminently glorified thereby. Now Jesus <sup>11</sup> loved Martha and <sup>e</sup> her sister, and Lazarus *with a special affection*. When he had heard, therefore, that he was sick, he abode two days still in the same <sup>d</sup> place where he <sup>12</sup> was, *to make the miracle so much the more conspicuous*. Then, after that, saith he to his intimidated disciples, <sup>13</sup> let us now go back into Judea again. His disciples say unto him, Master, <sup>e</sup> the Jews of late <sup>14</sup> fought to stone thee, and goest thou *so readily* thither again, *to put thyself into more hazard than ever?* Jesus, *to encourage and strengthen them*, answered, are there <sup>15</sup> not twelve hours in the day? If any man walk in *those times* of the <sup>f</sup> day, he stumbleth not *at what may be laid before him*, because he seeth <sup>g</sup> how to avoid such danger by the light of this world. But if a man will rather choose to walk in the night, he stumbleth upon <sup>h</sup> any obstacle, because there is no sure directing light in and about him. These things said he, and after that *he had done what was proper to mitigate their fears*, he who knew things distant, saith unto them, *as the cause of his returning*, our worthy friend <sup>i</sup> Lazarus sleepeth, <sup>16</sup> but I go, *for all our sakes*, that I may awake <sup>k</sup> him out of sleep. Then said his disciples, Lord, if he sleep, *there is every ground of hope that he shall do well without any further aid, or thy running any new risques*. Howbeit, Jesus spake of his natural death; but they only thought he had spoken of taking of rest in common sleep. Then, *perceiving how slow they were to apprehend his real meaning*, said Jesus unto them plainly, Lazarus is *for certain* dead. And I am glad, for your sakes, that I was not there *to prevent this*, (to <sup>m</sup> the intent ye may, *by a miracle exceeding any you have yet seen* <sup>17</sup>, *more firmly than ever believe*) <sup>18</sup> nevertheless, let us, *without hesitation*, go directly unto him, *as he now lies* <sup>n</sup>. Then said Thomas,

which

<sup>11</sup> A confirmation of ver. 3. He had often been their guest; comp. 1 K. xvii. 9.; 2 K. iv. 8. He mildly prevents their being panic-struck, and the confusion of mind which is natural to it.

<sup>12</sup> See note 10.

<sup>13</sup> See note 11.

<sup>14</sup> See J. x. 32.; xi. 55.

<sup>15</sup> Thus the Jewish day, throughout all the seasons of the year, was divided, beginning the first hour from six to seven, and so on.

<sup>16</sup> A gentle image, expressive of tendernefs and mercy.

<sup>17</sup> See J. ii. 11. There was real need for so great a miracle, when his own death was so near.

<sup>18</sup> Or therefore.

which is called *in Greek* Dydimus 19, unto his fellow-disciples, let us also, *laying aside all fear*, go, 20 that, *if need be*, we may die with him.

SECT. 307. Then when Jesus came *near to Bethany*, with his disciples, he found that he had 1 *lien* in the grave four days already. (Now Bethany was nigh unto Jerusalem about fifteen 2 furlongs off). And many of the Jews 3 *of Jerusalem* came from thence to Martha and Mary, to comfort them concerning their late \* *great loss*, by the decease of such a good brother. Then Martha, *ever diligent and stirring*, as soon as she heard that Jesus was coming, went, *with great haste*, 4 and met him; but Mary sat 5 still, *with her condoling guests*, in the house. Then said Martha unto Jesus, *under great concern*, Lord, if thou hadst been 6 *sooner* here, my dear brother had not died. But I know, that, even now, whatsoever thou wilt *see fit to ask* 7 of God, *in relation to him*, God will assuredly give it thee. Jesus, *to encourage and strengthen belief*, faith unto her, 8 *thy much esteemed* brother shall rise

19 That is one of two. Such name, however, by this time, might have been common to many, though not twin-born.

20 Comp. J. x. 39.

1 He could not therefore be less than full five dead.

2 Each of these were 125 paces, eight of them an Italic mile. Fifteen about one half of ours.

3 Comp. with this, J. ix. 18. So over-ruled, to render the fame and the credit of the miracle greater.

4 Her temper seems to have been less sedate than that of her sister Mary; L. x. 40. &c. She might also have had a more immediate charge of the house.

5 Probably on the ground, a mourning posture; comp. Job. ii. 8.; Ezek. viii. 14.; M. xxvii. 61.

6 Her faith as yet was not so strong as to apprehend that he could cure people at a distance. It was more modest, however, than to blame him off hand for so long a delay, which yet he might design to insinuate.

7 She possibly knew not of any such power he had in himself from him; J. v. 21. She has not sufficient confidence to demand, in direct terms, what she certainly meant. Here is a mind neither utterly despairing, nor yet believing. It may be she thought of some peculiar privilege, or other to be obtained for him in Paradise.

8 At first his words are wisely ambiguous, to prevent an excess of joy and hurt from it. The manner is also delightfully modest.

rise again. Martha saith unto him, *being still agitated between hope and fear*, I know indeed that he shall rise again, *as thou hast kindly taught us*, in the 9 resurrection, at the last 10 great day. Jesus, *to heighten her confidence and good opinion of his designs*, said 11 unto her, *even that period needs not be waited for*, since I am, *by supreme authority*, the 12 resurrection and the <sup>b</sup> life; he that believeth in me, *and abideth by my discipline*, though he were dead *from this world*, yet shall he <sup>c</sup> live eternally; and whosoever liveth and believeth in me, 13 shall never die <sup>d</sup>. Believest thou this, 14 *to secure my interest for obtaining what thou hast requested?* She saith unto him, yea, Lord, I believe *with my heart* that thou art the 15 Christ, the <sup>d</sup> Son of the living God, which, *according to promise*, should come into the world, *and that all thy words are true.*

SECT. 308. J. And when she had so said, she, 1 *at the desire of Christ*, went her way home, and called Mary her sister secretly, *to prevent confusion from their being over-crowded*, 2 saying, the Master is come *nigh to this*, and calleth for thee. As soon as she heard that, she, *from obedience and love together*, <sup>a</sup> arose quickly and came *with eagerness* unto him, *for completing comfort*. Now Jesus was not yet come into the town, but was in that place where Martha *had before met him, waiting Mary's arrival.*  
The

9 That is, literally the standing or existing again in another world; comp. J. v. 29.; L. xiv. 14.

10 Such is death to every one. The last great day will be that of the restitution of all things; Acts iii. 21.; and times of universal refreshing, Acts iii. 19. If she had any doubts, this was a good method likewise of having them cleared.

11 The gradual steps to so grand a miracle are truly admirable.

12 Recollect J. v. 21.; xi. 48. Effect here, put for the cause of resurrection and the life; as in L. ii. 30.; 1 Cor. i. 30.

13 But be changed in a moment, according to some. According to others, not die for ever. Some, *liveth* in the future state.

14 Comp. M. ix. 2. 23. &c.

15 Or anointed.

1 By this time he was not far off from the sepulchre, which lay without the village.

2 Though he might foresee that the visitors would follow, it was exemplarily modest, not to call for them.

The Jews then, which were with her in the house, and comforted her *as they were able*, when they saw Mary, that she rose up so hastily, and went quite out from them under some new and visible emotion, followed 3 to comfort her, saying to one another, she certainly goeth, in deep inexpressible concern, unto the grave 4 of Lazarus, to weep <sup>b</sup> more freely, for an immediate relief there. Then when Mary was come where Jesus was, and saw him, she <sup>c</sup> respectfully fell down 5 at his feet, saying unto him, *as in sighs and groans she had often done to her own breast*, Lord, if thou hadst been here in due time, my beloved brother had not died. When Jesus, therefore, saw her of so much natural composure and pious affection, and the Jews also weeping which came with her, he groaned <sup>d</sup> in the compassion of his spirit, and was observably troubled; and, to take off their attention a little from what was grievous, he said, where have ye laid him? They instantly said unto him, Lord, come with us and you 6 shall see. Jesus, <sup>e</sup> in sight of the grave 7 wept. Then said the Jews, behold in these marks of generous distress how entirely he loved him. And some of them, who were much commoved likewise, <sup>f</sup> said, under harboured aversion to him, could not this 8 man which opened the eyes of the blind, have caused, with ease, that this man should not have died?

SECT. 309. J. Jesus, therefore, again groaning in himself, at so invidious an insinuation, along with the appearances of such a general and tender grief, cometh to the grave. It was a cave hewn out of a rock, and a 1 large stone was laid upon the mouth of

3 Thus they are providentially led to become witnesses of what was to happen.

4 Customary among the ancients. Or sepulchre. Some of these were such as people could walk into.

5 Comp. J. ix. 22.

6 Here they might begin to expect something extraordinary.

7 He foresaw likewise, with compassion, how finally impenitent the Jews would prove. How tender were his sentiments of compassion!

8 None of them did question, or could question, that Lazarus really was dead; comp. ch. ix. 1. &c.

1 A little different from M. xxvii. 50. Perhaps the grave might lie upon a declivity, having one end higher than the other.

of it. Jesus said <sup>a</sup> to the attendants, take ye away the stone 2 which stops up the entrance. Martha, the sister of him that was dead, forgetful of what Christ had promised, and supposing him to have done so from curiosity or affection, saith unto him, Lord, if it please thee forbear, because by this time he <sup>3</sup> stinketh, for he hath been dead four days. Jesus, mildly rebuking that diffidence, saith unto her, said I not <sup>4</sup> just now unto thee Martha, that if thou wouldst believe, thou shouldst see the <sup>5</sup> glory of God remarkably displayed? Then, expecting somewhat wonderful, they who accompanied the two sisters took away the stone from before the place where the dead was. And, while the multitude stood in doubt of the consequence, Jesus <sup>6</sup> lift up his eyes to heaven, and said, Father, <sup>b</sup> I thank thee that thou hast heard me <sup>7</sup> in the present affecting case; and I know <sup>c</sup> that thou hearest me with acceptance, even now as always, but because of instructing the people which stand by, I said it audibly that they may believe yet more generally <sup>8</sup> that thou hast sent me. And when he had thus spoken, he cried with a loud and distinct voice, <sup>9</sup> Lazarus, come <sup>d</sup> forth. And suddenly he that was so long dead came forth alive and whole, bound in part still hand and foot with <sup>10</sup> grave-clothes, and his face was also bound about with a <sup>11</sup> napkin. And, while he thus stood upright, Jesus saith unto them who were nigbest, loose him

2 Comp. m. xvi. 3. He wrought no vain miracles. All unnecessary pomp and parade he avoids, and mingles majesty with the most modest amiable simplicity.

3 Rather, smells. Expressions become mean by vulgar use ought to be avoided. Hence it appears, that their circumstances could not be great, since the body had not been swathed nor anointed.

4 Comp. ver. 23. 25. &c. All to like purpose with this. A mind under painful struggle, and, tossed by a variety of passions, prevents perfect consistence of behaviour.

5 Or power of God; to whom ultimately all is ascribed.

6 Comp. L. xviii. 3.

7 Comp. Pf. xx. 16.; If. lxv. 24.

8 Hence he did clearly refute L. xi. 15.

9 Emblem of M. xxv. 31.; 1 Th. iv. 16.; see 1 Cor. xv. 52. This was more than m. v. 41.

10 Such was the Jewish manner.

11 Or handkerchief. It probably went round the forehead, and under the chin, so that he might easily see his way out of the sepulchre.

him quite free, and let him <sup>c</sup> go <sup>12</sup> home. Then many of the Jews which came from friendly affection to Mary, and had seen the things which Jesus did, being overcome with the greatness and certainty of this miracle, believed on him as the expected Messiah, and abode by his doctrine. But some of them, most perversely obstinate, who saw and could not deny the miracle, went their ways to his <sup>13</sup> malicious enemies the pharisees, <sup>e</sup> and told them what things Jesus had done, and how much the people were affected by them.

SECT. 310. J. Then, dreading more than ever the effects of so great miracles with the people, gathered the chief priests <sup>1</sup> Caiaphas and Annas, and the pharisees, <sup>2</sup> their prime instigators, a <sup>3</sup> council of other scribes and elders, and said, what do we thus so long and so foolishly suffer? For that this man, whom hitherto we have endeavoured to suppress, doth many miracles we cannot disprove. If, however, we let him alone to practise those wonderful things, all men, despising our <sup>a</sup> authority quite, will believe <sup>4</sup> on him, as the promised Prince Messiah; and the Romans, jealous of some new and popular rival, shall come and take away both our holy place <sup>5</sup> in this city, and our whole nation, by rooting out its inhabitants. And one of them named Caiaphas, being the high priest that same year, said unto them who were most apprehensive of attempting to lay hold of Jesus, ye know nothing at all for your interest as becometh, nor consider that, without any farther deliberation, it is expedient for us, that one man should die, <sup>b</sup> be this in itself either right or wrong, for the security of the <sup>6</sup> people, and that the whole nation perish not which he belongs to. And this form of words spake he not merely of himself; but being high priest that year, he, in <sup>7</sup> effect prophesied, without his own knowledge

<sup>12</sup> To avoid the appearance of ostentation, Christ did not accompany him.

<sup>13</sup> Comp. L. xvi. 31. An amazing instance of incorrigible hardness, and dreadful proof of the above text.

<sup>1</sup> L. iii. 2.; J. xviii. 13, 24.; Acts iv. 6. The chief of inferior orders might be included; as in M. ii. 4. Chief priests were now often changed contrary to law, and their office basely set to sale.

<sup>2</sup> See ver. 46.

<sup>3</sup> See M. xxvi. 3.

<sup>4</sup> In this they ought themselves to have been the prime leaders.

<sup>5</sup> Comp. Hof. i. 6.; Acts vi. 13. 14.

<sup>6</sup> Most impiously understood by him.

<sup>7</sup> Divine wisdom did so over-rule his language as at once to ex-

ledge, that Jesus should *shortly* die, 8 for the benefit of that nation ; and not for that nation only, but that he should gather into one glorious body <sup>c</sup> out of every nation the children of God that were 9 as yet scattered abroad, in the most distant ages and places. Then, unanimously acquiescing in so wicked an advice, from that day forth, they took <sup>a</sup> counsel together for 10 to put him to death, <sup>c</sup> one way or other. Jesus, therefore, lest he should increase their fury, walked no more openly among the Jews, in those parts, but went thence into a country near to the wilderness of Judea, into a little city called Ephraim 11, and there continued with his few select disciples.

SECT. 311. J. And the Jews 1 passover was at hand ; and many went out from all parts of the country up to Jerusalem, some little time before the passover, to purify 2 themselves, by sacrifice and prayer, from legal uncleannesses. Then, in great numbers, sought they diligently for Jesus, to see his miracles, and spake among themselves, as they stood in the temple, where he was in use to come and teach, what think ye, that he, from fear of our exasperated rulers, <sup>a</sup> will not come as formerly to observe the solemn feast ? Now both the chief priests and the pharisees had by this time given forth a positive commandment, that if any man knew where <sup>b</sup> he were to be found, he should 3 immediately show it, that they might take and bring him to them as a disturber of the public peace.

## C H A P.

press what he wickedly intended, and that they should turn out to be prophetically true. Before this, the will of God was frequently made known by the high priest.

8 Viz. those of them who should believe ; comp. Acts x. 22. ; xxiv. 10.

9 Namely, believers from among the gentiles ; J. i. 12. ; Gal. iii. 26. 28. ; comp. Gen. xlix. 10. ; Dan. iv. 2. ; vii. 13. 14. ; Num. xxiv. 5. 17.

10 For the unlawful manner ; M. xiv. 1.

11 Signifies *increasing*. Supposed by some to be Bethlehem Ephrata ; by others, a city more directly named by the tribe of Ephraim ; see Jud. xii. 6. ; 2 Ch. xiii. 19.

1 The last which Christ celebrated with his disciples.

2 Comp. J. xviii. 28. Some might be under a vow ; comp. 2 Chr. xxx. 17. 18.

3 They hereby invidiously gave out, that he now hid himself as a conscious evil doer.

## C H A P. XXXVI.

SECT. 312. *Jesus is rejected by the Samaritans; L. ix. 51. &c.*

L. **A**ND it came to pass, when the time was *nearly* 1 come that he should be received up <sup>a</sup> to heaven, in consequence of suffering, he, stedfastly firm to the Father's command, set his face 2 to go up to die at Jerusalem. And sent 3 certain of the apostles as messengers before his face, to provide lodging and necessary accommodation; and they went, and entered into a village of the Samaritans to make ready for him. And they, from a national grudge against the Jews, did not receive him to common hospitable dues, when he came to any of their houses, because his 4 face was so turned as though he would go to the ensuing feast at Jerusalem, to perform <sup>b</sup> there the most solemn religious duties. And when his disciples James and John saw this opposition to the chief of all God's prophets, they said in their wrath, Lord, wilt thou that we command fire to come down from heaven, and consume them of this place, even as Elias 5 once did? But he, that instant, turned and rebuked them sharply, and said, ye know not, after all that has been both told and done for your instruction, what manner 6 of vindictive spirit ye are possessed of. For the <sup>c</sup> Son of Man is not come 7 to destroy men's lives, by severe judgements, but to save

1 Comp. Gen. xv. 24.

2 Comp. Lev. xvii. 10.; Pr. xxi. 29.; Ezek. iv. 3.

3 Probably James and John, ver. 54.

4 Put here for his whole outward appearance, as in 2 K. xii. 17-2 Ch. xxxii. 2.; Jer. xlii. 15.; comp. M. x. 5.; J. iv. 9. This might have been constructed as an acknowledgment of the capital, as having the preferable claim to mount Gerizzim; see J. iv. 20.

5 See 2 K. i. 10. 12.

6 Comp. Rom. viii. 15.; M. v. 3. Your's is zeal without knowledge, impelled by carnal affections; see ver. 56. Elias acted by an immediate divine impulse.

7 A reason this of ver. 55.

save them in a way of repentance. And they went aside from thence till they came to another village.

SECT. 313. *Christ foretells his own death*; M. x. 17.

&c.; M. x. 32. &c.; L. xviii. 31. &c.

M. And they were in the way, going up to keep the approaching passover at Jerusalem, and Jesus magnanimously <sup>a</sup> went before them; and they were amazed at the great hazards he was willing to run, and, as they followed, they were <sup>b</sup> afraid of suffering with him. And he took again the *12* twelve M. <sup>c</sup> disciples apart, from the multitudes that were in company with him in the way, M. and began particularly <sup>d</sup> to tell them what things should happen unto him; M. and said unto them, behold, as I have often foretold, we go up now to Jerusalem for the last time, L. and then all things that are written by the ancient prophets, concerning the 2 sufferings of the Son of Man, shall be exactly accomplished. For he shall <sup>3</sup> then be <sup>4</sup> betrayed, by one of his own company, M. unto the will of the chief priests, and unto the scribes, who do at present lie in wait for him; <sup>e</sup> and they shall formally condemn him to death as a felon; and <sup>f</sup> shall deliver him to the idolatrous 5 Gentiles, to mock, and to <sup>g</sup> scourge, and to crucify him, as a notorious evil doer; L. and he shall thus be cruelly mocked, and spitefully entreated, and even spit upon; and they shall scourge him, and put him to an ignominious and miserable death, and the third

<sup>1</sup> By a more open prediction, he might have appeared to excite the hatred of his enemies, or to put into their minds what they would not otherwise have thought of; comp. M. xvi. 21.; M. viii. 31.

<sup>2</sup> Compare with this Acts xxviii. 23.; xvii. 11.; Pf. xxii. 15. liii. Dan. ix. 26.; Pf. xvi. 8.; Acts ii. 25. &c.; xiii. 13. &c.; Pf. lxviii. 19.; Eph. iv. 8.; Pf. cx. ii. 6. 7.; 2 Cor. xv. 29.

<sup>3</sup> Pilate with his guard of Roman soldiers. The power of capital executions was now taken from the Jews. How much more probable was it, humanly speaking, that he should be privately assassinated? Or murdered by popular fury? comp. M. xxvi. 5. 6. 65. 66.; J. xviii. 31.; xix. 36.

<sup>4</sup> Comp. J. xi. 57. With reason and justice, all the kinds of ignominy and torture here condescended upon, are imputed to those who first gave the occasion for them.

<sup>5</sup> See note 3.

third day he shall rise again, *in triumph over* <sup>h</sup> *all their combined malice.* L. And, *plain as these declarations were,* they understood *as yet how to apply* none 6 of these <sup>i</sup> things; and this saying was hid from them, neither knew they *thoroughly* the things which were spoken.

SECT. 314. *The ambition of the Apostles is repressed;*  
M. xx. 20. &c.; M. x. 35. &c.; L. xxii. 24. &c.

M. Then, *full of temporal benefits at last,* came to him the mother of Zebedees children, with her sons *James and John,* <sup>a</sup> *respectfully* <sup>1</sup> worshipping him, and m. saying, Master, we would *earnestly beg* that thou shouldst, *by an explicit promise,* do <sup>b</sup> for us <sup>2</sup> whatsoever great thing we shall *now* desire. And he, M. *seeming* <sup>c</sup> *as though he would deny nothing,* said unto her, and *so* as both sons might hear, m. what <sup>d</sup> would ye *by this important manner* that I should do unto you? M. She saith unto him, grant, Lord, that these my two sons, *whom as yet you have peculiarly favoured,* <sup>e</sup> may <sup>3</sup> sit *with eminence,* the one on thy right hand, and the other on thy left hand, in thy kingdom <sup>f</sup> *upon earth soon to be erected.* But Jesus, *turning his discourse from her to the children themselves,* answered and said m. unto them, M. ye know not what ye <sup>g</sup> ask, *owing to your ignorance of the true nature of my kingdom,* else you would *hesitate to profer* to me such a petition. Are ye able to drink of the *awfull* cup <sup>4</sup> of ignominy, torture, and death, that I shall drink of *ere long* <sup>h</sup>? And be baptised

6 So likewise L. xxiv. 21.; Acts i. 6.; M. xvi. 21.; xvii. 22.; L. ix. 44. &c. They were blinded by temporal prejudices.

1 Doing obeisance, or paying her respects.

2 Comp. 1 K. ii. 16. They had more than once been distinguished before this, and their mother might very often have ministered unto Jesus. Possibly they might have feared Peter as a dangerous rival; comp. M. xix. 28.; m. x. 35.

3 In other words, have the chief places of honour and the next in dignity and trust to thy self; see 1 K. ii. 19.; Pf. xlv. 9.; Heb. xii. 3. Some such peculiar distinction did obtain in the Sanhedrim, or chief Jewish court.

4 Comp. Pf. xi. 6.; Jer. xlix. 12.; Ezek. xxii. 21.; M. xxvi. 39. 42.; m. xiv. 36.; L. xxii. 42.; J. xviii. 11.

tified with the baptism <sup>5</sup> *in blood* that I am about to be baptized with? And they, as yet not knowing their own strength, <sup>6</sup> said unto him, *in the zeal of their ambition, we certainly* <sup>7</sup> can. And Jesus said unto them, ye shall indeed *both of you* drink of the cup *similar to that* <sup>8</sup> I drink of; and with the baptism *similar to that I am soon to* <sup>9</sup> be baptized withal, shall ye be baptized; but, for your present request, <sup>10</sup> to sit, in places of chief dignity, on my right hand and on my left hand, *this is not mine to give, in the partial manner you now conceive* <sup>11</sup>; but it shall be given to them, without respect of persons, for whom it is <sup>12</sup> prepared, <sup>13</sup> by suitable degrees of virtue, M. of my Father. And when the other ten apostles heard of it, they were moved <sup>14</sup> with indignation against the two aspiring brethren, M. James and John.

SECT. 315. L. And there was also a new <sup>1</sup> strife begun among them, which of them hereafter should be accounted of and rewarded as the greatest. M. But Jesus, to pacify their resentment, and root out the cause of it, called them all unto him, and M. said unto them, ye well know that they which are accounted <sup>2</sup> worthy to rule over the Gentiles, exercise unlimited lordship over them; M. and they that are great, under such tyrants of the earth, exercise similar authority upon <sup>3</sup> them, even as their several laws and customs do admit; L. and they that exercise a *more*

<sup>5</sup> Figurative allusion to passing through great and dangerous waters; see L. xii. 50.; M. x. 38.

<sup>6</sup> Rashness and valour are two very different things.

<sup>7</sup> What a change was this from their late fear and amazement?

<sup>8</sup> Comp. Acts xii. 2.; v. 40.; Rev. i. 9.

<sup>9</sup> This reply was an open and upright one. Or save them; see M. xvii. 8.; M. ix. 8.

<sup>10</sup> Even in my own case, through the suffering of death, I am to be crowned; see Heb. ii. 9. &c.; 1 Cor. ii. 9.; Heb. xi. 16.; comp. Rom. viii. 17.; 2 Cor. i. 7.

<sup>11</sup> Or contention.

<sup>12</sup> Or think good. Comprehending kings and all others deputed by them; M. xx. 26.; L. xxii. 25. The Jews were ruled by divine precepts, and the greatest among them acted only as ministers in these to the Almighty. Hence Gentiles, and not Jews, are here condescended upon.

<sup>13</sup> The high places among such are accompanied with splendor and wealth, as well as power.

*more prudent gentle authority upon them are called 4 benefactors.* M. But it shall not be so among you, *as among the former*; but, *instead of a lordly imperious greatness, accompanied with retinue, and other means of bodily delights,* whosoever will be great among you, *in the eye of God,* L. let him be of *modest yielding demeanor* as the 5 younger, M. let him *choose to be your minister when needful, in* <sup>b</sup> *kind and lowly condescendencies*; M. and whosoever of you will be the chiefest, *in my* 6 *esteem,* shall be *the ready servant of all about him.* L. And he that is *to be advanced* 7 *chief of the blessed at last,* is he that doth *now most humbly serve his brethren.* For whether is greater he that sitteth at meat, or he that *standeth and serveth him*? Is not *plainly* he that sitteth at meat? But I, *the common Master,* am among you *in office* as he that serveth *the rest.* M. For indeed, even the Son of Man *himself, though undoubted head in his own kingdom,* came not to be *pompously ministered to by others,* but to 8 *minister upon earth with incessant labour*; and, *in the end,* to give <sup>c</sup> his life *to be taken, as one of the worst of criminals, by way of a* 9 *ransom for 10 many.* L. Ye are they which, *when many others did go off,* have continued *faithfully* 11 *with me from the beginning,*

4 Very properly; see Gen. i. 28.; ix. 1. &c.; Num. xxiii. 29.; Pf. lxxii. 8.; comp. Rom. xiii. 1. &c.; 2 Pet. ii. 16.; Jud. 8. This was a title of some of the kings of Syria and Egypt; comp. likewise Job. xii. 21.; Pf. lxxxiii. 11.; Mac. iii. 13.

5 Comp. Acts v. 6.; 1 Pet. v. 5.; 1 Tim. v. 1.

6 Comp. Heb. xiii. 7.

7 In the example, see the difference of Christ's kingdom from those of the world; comp. J. xiii. 4. &c.; Rom. xv. 8.; Phil. ii. 6.

8 How do men every day thus minister, in order to raise themselves? Here reflect with some confusion upon the necessity sometimes of being served by others. We should dispense with it as much as possible, to be conformed to the prince of pastors. Such a serving spirit is little known, and far less put in practice.

9 Referring probably to If. liii. 10. &c. or Pf. xxii. 23. &c. At the expence of his own ignominious and cruel suffering, he purchased a people to himself from the slavery of Sin, Satan, and Death; comp. Syrach. xliv. 17.; M. xx. 28. A mean of redemption for many.

10 Not only for the Jews, but for all mankind, if they are not wanting to themselves.

11 Think of Christ's poverty, L. ix. 58.; viii. 3.; his contempt and ignominy, J. i. 47.; vii. 52.; M. xiii. 55.; J. vii. 48. 49.; L. xi. 15.; J. viii. 48.; M. x. 25.; his persecutions of various

beginning, in <sup>d</sup> all my 12 severe temptations. And, by inviolable engagement, I appoint unto 13 you a kingdom to be put in possession of, through close and humble service, as my Father hath most solemnly appointed unto me; that ye may 14 eat and drink, as it were distinguished favourites, at my table, and in my glorious eternal kingdom, and 15 sit like assessors on thrones, judging \* the twelve tribes of Israel.

SECT. 316. *Jesus is guest to a Publican; M. x. 46.; L. xix. 1. &c.*

M. And they came on their way 1 to Jericho; L. and Jesus entered 2 and passed through Jericho. And behold in his train there was a man named Zaccheus, which was the chief among the publicans, and he was very 3 rich. And he <sup>a</sup> anxiously sought to see Jesus, so renowned by this time for his miracles and life, who he was, and how if possible he might afterwards distinguish him, and <sup>b</sup> could not compass his design for the press, because he was little of stature. And he ran before most of the rest, and climbed up into a 4 Sycamore-tree on the road side, to see him full,

kinds, L. vi. 7.; xiv. 1.; M. xvi. 1. &c.; xxii. 34. 35.; L. iv. 29.; J. viii. 59.; x. 39. &c.

12 Or trials of faith and constancy; comp. Gal. iv. 14.; 1 Cor. x. 13.; Jam. i. 2. 12.; 1 Pet. i. 6.; 2 Pet. ii. 9.; Rev. iii. 10.; Heb. ii. 15.; iv. 15.

13 Comp. 2 Chr. vii. 18.; Pf. lxxxix. 3. Alluding to present marks of noble destination; M. xix. 28. There is a princely dignity in reserve for all the faithful.

14 See last note. Here the reward of heaven is both elegantly and magnificently spoken of.

15 A mark of great power, along with honour. Spoken of in such manner as the apostles best could understand; see M. viii. 11. xix. 28.; comp. 1 Cor. vi. 2. 3.; Rev. ii. 26. 27.; iii. 21; iv. 4.

1 The account of this journey is begun, L. xvii. 11.

2 See L. xviii. 35. Here he made no stay, as his suffering hour was nigh; M. x. 32. &c.

3 So were most of them. Hence the virtue of Zaccheus became the more conspicuous.

4 Many of which were large and high. He regarded not what others might either think or say of him.

full, whom he did now from report sincerely esteem and love, <sup>c</sup> for it appeared plain he was to pass that way. And when Jesus came to the place beneath, he looked up <sup>d</sup> and saw him, and graciously said unto him, Zaccheus, <sup>e</sup> make haste from thence, and come down again; for <sup>e</sup> to day I design thee a visit, and must abide for a while at thy house. And he, thus highly favoured beyond his hope, made haste <sup>f</sup> and came down, and received him joyfully. And when they of the proud pharisaic order saw it, they <sup>g</sup> all murmured at a distinction so strange, saying, that he was gone to be <sup>g</sup> guest with a man that is a <sup>h</sup> notorious sinner. And Zaccheus, having heard Christ's doctrine from his own mouth, stood nigh to him, <sup>h</sup> and said, in presence of his company, unto the Lord, behold Lord, by what you have been pleased to inform me of, the half of my <sup>h</sup> goods I instantly purpose to <sup>i</sup> give to the poor; and, if I, before this, have taken, either fraudulently or forcibly, any thing <sup>i</sup> from any man, by false oppressive accusation, I also purpose to restore <sup>i</sup> him, as the <sup>i</sup> utmost of the law directs, fourfold. And Jesus <sup>i</sup> said unto him, in the hearing of all, this day is salvation <sup>k</sup> come to penitent Zaccheus in <sup>i</sup> this house; forasmuch as he also is, by faith, become the genuine <sup>l</sup> son <sup>l</sup> of Abraham. For, be it known to every one, that the Son of Man is come to <sup>m</sup> seek and

<sup>5</sup> We have not another instance of this sort in our Saviour's history. He prevents the modesty of Zaccheus in asking him.

<sup>6</sup> Gr. To refresh or bait at the House. Refers to laying down burdens for that end.

<sup>7</sup> He disregarded the invidiousness of the action, on account of the man's personal virtues, and exhibited the character of a perfect teacher, despising that of a popular one. Such all the Roman tax-gathers were accounted; see M. ix. 11.

<sup>8</sup> This might happen either before or after dinner.

<sup>9</sup> A beautiful example of L. xviii. 14. Hearest thou this, thou pharisee!

<sup>10</sup> See L. iii. 14.; comp Eccl. iv. 1.; v. 8.

<sup>11</sup> See Ex. xxii. 1. &c. Here was no compulsion, no law-suit; comp. Num. v. 7.; Lev. vi. 2.

<sup>12</sup> Or rather, concerning him, as in Rom. x. 21.; Ps. iii. 2.

<sup>13</sup> Zacheus's whole family might at this time become converts. A large and beautiful compensation to his hospitality, ver. 5.

<sup>14</sup> Rom. ix. 6. 7. Or, if formerly a Jew, he was now more worthy of the name than ever. The name is Hebrew, Esd. ii. 9.; Heb. vii. 14. and he knew the law. Jews were sometimes

Roman

and to save from perishing, that which was formerly 15 lost to true virtue, joy, and endless happiness.

SECT. 317. *Talents to be accounted for*; L. xix.

11. &c.

L. And as they heard these great things, he added, and spake a 1 parable, for farther illustration of his high office, because he was now drawing nigh to Jerusalem; and because they thought that the temporal kingdom of God, under the Messiah, should immediately appear. He said, therefore, a certain nobleman went into a far distant country, 2 to receive for himself the investiture of a kingdom, 3 and to 4 return, for taking an account of what was done in his absence. And he called his ten servants, and delivered among them all equally 5 ten 6 pounds, and said unto

Roman citizens; Acts xxii. 25. &c. and they purchased the taxes from Roman knights. Josephus.

15 Perhaps meaning the gentile world principally; comp. M. xviii. 11.

1 To illustrate the nature of his kingdom, or salvation, conceived from ver. 10. Very doubtfull, if the same with M. xxv. 14.

2 Hereby heaven is held out, as does the nobleman himself; comp. Ph. ii. 8; comp. Acts. i. 6.; L. ii. 25. 38.

3 This is an allusion to the practice of the kings of Judea, and of the neighbouring countries, to go to Rome to obtain from the emperors the confirmation of their rights to the throne, and to engage their protection. This began at Christ's resurrection; L. xxiv. 26.

4 His right to govern the Jews was unquestionable; see J. i. 11.; M. xiii. 41. 49. By neglecting this instruction, the Jews brought deserved ruin upon themselves.

5 Viz. The knowledge of salvation through the remission of sins. If there be in this a chief regard to the ministers of religion, their gifts were to be used for their own and the edification of their brethren.

6 Each is valued nearest to L. 3:2:6 Ster. others L. 7:10:0, others L. 9.; comp. Ez. xlv. 12. So great and noble a reward afterwards for such small service was true munificence.

unto them, occupy <sup>a</sup> *with these in trade till I come back for stated residence among you.* But *some of his citizens hated* <sup>b</sup> *him, and sent a message after him, saying, we* <sup>7</sup> *will not by any means have this man to reign over us.* and it came to pass, that when he was returned <sup>8</sup> *with full powers,* having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the <sup>c</sup> *money,* that he might know how much every man had gained by trading. Then came the first, *modestly saying,* <sup>d</sup> *Lord, thy pound hath, by due care and diligence, gained ten pounds.* And he said unto him <sup>e</sup> *, well, thou good servant, because thou hast been faithful in a very little, have thou authority* <sup>9</sup> *to care for, and rule over ten of those cities which belong to my kingdom.* And the second came, saying, *after a similar modest manner with the former,* *Lord, thy pound, which thou deliveredst me for a stock to trade with,* <sup>f</sup> *hath gained five* <sup>10</sup> *pounds.* And he, *from love to his integrity,* said likewise to him, *be thou also governor over five* <sup>11</sup> *cities.* And another came *after him,* saying, *Lord, behold here is thy pound which I have kept safe laid up in a napkin,* <sup>h</sup> *for I feared any the least loss unto thee, by hazardous trafficking, because I know thou art an austere man; thou willingly* <sup>11</sup> *takest up that thou laidst not down, and* <sup>12</sup> *reapest, in thy fond wish, that thou didst not sow.* And he saith unto him, *with just indignation,* *out of thine own mouth* <sup>i</sup> *will I condemn thee as perverse, thou wicked untrusty servant. Thou knewest verily that I was an austere man, taking up, agreeably to thy false representation, that I did not lay down, and reaping that I did not sow; wherefore, then, with some degree of diligence no less than caution,* <sup>13</sup> *gavest not thou my certain trust of money into the*

<sup>7</sup> They are insolent, and assign no reason for their conduct; Heb. xiii. 16. ; M. xxv. 40. They might send after him an embassy to his constituent of this import. So solemnly did the Jews renounce Christ.

<sup>8</sup> The time of this is wisely hid from every one, to keep them both watchfull and diligent.

<sup>9</sup> A mark of high honour and dignity; see Rev. ii. 26. ; v. 10. xx. 6.

<sup>10</sup> This might be as much as was possible for him, from his want of equal power, knowledge, and opportunities, to the former.

<sup>11</sup> Or wouldst take.

<sup>12</sup> Or, wouldst reap in harvest.

<sup>13</sup> If, in thy honest opinion, I am so covetous as to pilfer and rob, how much more to expect profit for my own? Consider Ps. i. 4.

the bank, that, at my coming to call for it, I might at least have required mine own with common usury? And he said unto them in his service that stood by, take away from him the 14 pound, and give it to him that hath gained ten pounds. (And they marvelling, said unto him, Lord, he hath ten pounds already, what need is there for adding to them, with the other great preferments, any more?) For I say unto you, that the rule of right governing is this, unto every one which hath, so as to improve his trust, shall be given more; and from him that does not improve, as one who hath not at all whereupon to work, <sup>k</sup> even that he hath in idle possession 15 shall be taken away from him. But those mine unprovoked enemies, which would not that I should reign over them, bring hither immediately and 16 slay them with the sword, in terror to others <sup>l</sup>, before me.

SECT. 318. *Two blind men cured*; M. xx. 29. &c.;  
M. x. 46. &c.; L. xviii. 35. &c.

M. And as he went out of old Jericho <sup>1</sup> with his disciples, and a great number of people, M. behold <sup>2</sup> two blind men sitting by the frequented way side, M. Bartimeus in particular, the son of Timeus, one of them sat just by the high way <sup>a</sup> begging; who, L. hearing the noise of a great multitude pass by, <sup>b</sup> asked what it meant. And they told him that Jesus of Nazareth, the celebrated prophet, with a vast number of people, now passeth by.  
M.

<sup>14</sup> Comp. M. xxv: 28. All the good servants gains were now made over to him. His fellow servants do not envy but wonder.

<sup>15</sup> Comp. L. viii. 18.; M. xiii. 12.; xxv. 29.; m. iv. 24. The above three classes take in the whole of mankind.

<sup>16</sup> The temporal punishment of the Jewish nation itself was a dreadful specimen of this; see ver. 45.

<sup>1</sup> Not far from the new, and still retaining the name; see L. xviii. 35. Josephus also speaks of it as the old town. many similar apparent inconsistencies may, with a little honest attention, be easily reconciled.

<sup>2</sup> Of whom one seems to be rather more noted than the other, and is therefore solely mentioned by Mark and Luke. The same way as in M. viii. 28.; comp. with m. v. 1.; L. viii. 26.

M. When they heard that, they, *from the knowledge of his fame, and a sincere faith founded on his wisdom and works,* cried out with a loud voice, saying, in the same manner, have mercy on us, <sup>c</sup> O Lord, M. Jesus thou illustrious Son of David. L. And they, for most part, which went before, *supposing that their only wish was for a little alms,* rebuked them for such a clamour, because they should hold their peace, *where matters of so great superior moment were carrying on.* But they, *being full of faith and desire to obtain relief,* cried M. <sup>d</sup> so much the more importunately, M saying, as before, have mercy on us, O Lord, thou beneficent Son of David our noble king. And Jesus, *after thus allowing their faith and fervour to be known,* stood still, at their request, and M. commanded M. them both M. to be <sup>e</sup> called, L. and brought unto him. M. And they, accordingly, called first the blind man who was most importunate, saying unto him, <sup>f</sup> be of good comfort, rise, he calleth thee. And he, casting away his <sup>g</sup> garment, rose and came to Jesus. And L. when he was come near, *with his companion after him,* M. Jesus answered M. and said, *to try his belief yet farther, and to render the reality of the ensuing miracle also more certain,* <sup>3</sup> what will ye that I do unto each of you? They <sup>h</sup> both say unto him, Lord, that our <sup>i</sup> eyes may be opened by your means. So Jesus had <sup>k</sup> compassion on them, and touched their eyes, L. and said, *to each in their turns,* receive thy sight, thy faith, in my divine power and love, hath <sup>l</sup> saved thee from melancholy corporal blindness. M. And immediately he received his sight, *as did his companion,* and, *with fervours of gratitude,* followed Jesus in the way to Jerusalem, L. glorifying <sup>m</sup> God by praise; and all the people, when they saw it, gave praise unto God *with them.*

SECT.

<sup>3</sup> He would have the whole multitude taught by their example.

SECT. 319. *Christ sups at Bethany, and is anointed by Mary; M. xxvi. 6. &c.; M. xiv. 3. &c.; J. xii. 1. &c.*

J. 1 Then Jesus, six days before the passover, came to 2 Bethany, where Lazarus was, which had been *some days* dead, 3 whom he *lately* raised from the dead. M. And being *at this time* in Bethany, J. there, *from gratitude and respect*, they 4 made him ready a supper, <sup>a</sup> M. in the house of Simon the 5 *late cured* leper; J. and Martha 6 served, but Lazarus was one of them that sat at table with him. M. As he sat at meat, J. Mary the sister of Lazarus, *being full of tender affection*, 7 took a <sup>b</sup> pound of ointment of spiknard, M. very precious, M. and she came unto him, and 8 brake up the 9 lid of the alabaster box, and 10 poured out the whole contents of it upon his head, J. and, *with what did flow from that*, anointed the feet of Jesus, and wiped his <sup>c</sup> feet with her long flowing tresses 11 of hair, and the whole house was filled with the 12 fragrant odour of her ointment.

SECT. 320. M. But when M. some M. disciples saw it, they had <sup>a</sup> indignation M. with themselves *at so great an appearance of extravagance*. J. Then saith one of the disciples, *even Judas Iscariot, Simon's son, which should betray him*, M. why was this waste of ointment made *to so little useful purpose?* J. Why was not this ointment *rather sold?* M. For *in truth* it might have

1 Referring to J. xi. 55.

2 Not far from Jerusalem; J. xi. 18.

3 Sure evidence of his being really alive; M. v. 42.; J. xxi. 13. To avoid appearance of ostentation, he went not about with Christ:

4 The manner of the Jews was, to visit their friends and to rejoice with them, before the passover.

5 This probably was an act of gratitude in Simon.

6 See L. x. 40.

7 A like thing might have been done by others.

8 Or opened.

9 Soft white marble.

10 A mark of love and high honour, for one she believed to be a king.

11 Comp. 1 Pet. iii. 3.; L. vii. 38.

12 Comp. Cant. i. 11.

have been fold for more than three hundred pence, and *this value in money* <sup>b</sup> have been given to *relieve* the poor. J. This he said, not that he *at all* cared for the poor, but because he was a *subtle* <sup>c</sup> thief, and had the bag, *from whence he easily could have stolen*, and bare what was put therein for necessities and for occasional alms. M. When Jesus understood it *to have been thus complained of*, he <sup>d</sup> said, why trouble ye the *pious friendly woman*, as though she had been imprudently and even criminally employed? J. Let her alone *to execute her purpose*, for against the day of my burying, *so to speak*, hath she kept this. M. She hath wrought a good work on me *of love and respect*, for ye have the poor with you always <sup>e</sup>, *to compassionate and serve*, and <sup>1</sup> whensoever ye will ye may do them good *to the utmost*; but me ye have not always *with you thus to honour*. She hath now done <sup>f</sup> what she could, M. in that she hath poured out this ointment on my body; M. <sup>g</sup> she <sup>2</sup> is <sup>3</sup> come aforehand, *as has been said*, to anoint it to the burying. Verily I say unto you, that, though hastily and cruelly condemned, wheresoever this gospel of mine shall be preached hereafter throughout the whole world, <sup>h</sup> this *pious testimony of regard* also that she hath done, shall be spoken of, <sup>4</sup> for a memorial of her affectionate friendship, and even celebrated.

SECT. 321. J. Much people of the Jews from Jerusalem, therefore, knew from report that he was there, and they came thither, not for Jesus sake <sup>a</sup> only, whose fame of late was much increased, but that they might see Lazarus also, whom he had lately raised from the dead. But the chief priests in their rage consulted, and did resolve, that they might put innocent <sup>1</sup> Lazarus also to death; because that by reason of him, upon whom so great a miracle had been wrought, many of the Jews went away and believed <sup>b</sup> on Jesus.

#### CHAP.

<sup>1</sup> Referring probably to Deut. xv. 11. See m. xiv. 7.

<sup>2</sup> Actions are often spoken of as having a kind of language in them; see L. xi. 48.; Pr. xiii. 24.; 1 K. xvii. 18.; Pr. viii. 36.; xvii. 19.; Ps. cvi. 24.; Is. xxx. 8. It is like the last kind office to a departing friend where no return is expected, and in this light I consider it. Such an act of respect and gratitude for raising her brother from the dead, our Lord not only graciously received but extolled and expressed a lively sense of.

<sup>3</sup> He takes every mean of mitigating to his disciples the horrible-ness of his death.

<sup>4</sup> Or, in remembrance of; comp. Eccl. vii. 1.

<sup>1</sup> They went much beyond; J. xi. 50.

## C H A P. XXXVII.

SECT. 322. *Christ's triumphant entry into Jerusalem;*  
 M. xxi. 1. &c.; M. xi. 1. &c.; L. xix. 28. &c.;  
 J. xii. 12. &c.

J. **O**N the next day *after supping with Simon*, M. and when they drew nigh unto Jerusalem, L. to Bethphage, and Bethany, <sup>1</sup> *which lay in their road thither*, M. unto the Mount of Olives, then sent Jesus two of his disciples, and saith unto <sup>a</sup> them, go your way into the village *which lies yonder over against you*, and as soon as ye be entered into it, ye shall *there* find an ass tied, and a <sup>2</sup> colt with her, M. whereon never man sat, M. loose them *without any scruple*, and bring them unto me. And if <sup>b</sup> any man L. *should* ask you, why do you *unpermitted* loose the dam and him? Thus shall ye say unto him, because M. *Jesus the great teaching* Master hath *at present* need of them, and <sup>3</sup> straight-way he will, *by your means*, send them M. hither.

SECT. 323. M. And the two disciples <sup>a</sup> went L. that were sent, M. and did *begin to do* as Jesus had said unto them. M. And found, L. even as he said unto them, M. the colt tied by the door without, in a place where two ways met, and they  
 loosed

<sup>1</sup> Probably Bethphage itself. He designed a humble triumph in his way to the cross, an emblem of Christ's triumph in the soul. The limits of Bethany might extend to the Mount of Olives, and be contiguous to the boundaries of Bethphage, which was part of the suburbs of Jerusalem.

<sup>2</sup> Or young ass. Hereby figuratively might be set forth the union of those who had never born the Mosaic law, with them that had been long accustomed to it.

<sup>3</sup> Either the person who owes the ass and colt will give consent, or the Lord will soon return them again. Mark and Luke mention only the colt; such minute circumstances were admirably well fitted to establish faith; comp. M. xxvi. 31.; M. xiv. 15. 16.; L. xxii. 10. &c.

loosed him. L. And as they were *thus* loosing the colt, the owners thereof said unto them, why loose ye the colt? And they said M. unto them, even as Jesus commanded, L. the Lord hath need of him *at present*, M. and they <sup>b</sup> let them go *without any further questioning*. M. And they brought the *unsaddled* ass and the colt M. to Jesus, L. and, <sup>1</sup> *when they saw that he was designed to mount him*, they cast their <sup>c</sup> *loose upper* garments upon the colt, M. and they set thereon L. Jesus.

SECT. 324. M. All this was done, that it might be *literally* fulfilled which was spoken of old, *with relation to the Messiah*, by the prophet <sup>1</sup> *Zacharias*, saying, tell ye, *as follows*, the daughter of Sion; J. fear not <sup>2</sup> *now thine enemies*, O daughter of Sion, for M. behold thy *long expected* King cometh unto thee <sup>a</sup> *meeke as he is powerful*, and sitting upon an ass, and *that* <sup>b</sup> *a colt the foal of an ass*. J. These things understood not *even* his *apostolical* disciples <sup>3</sup> *at the first*, *to have happened with any special purpose*; but when Jesus was glorified <sup>4</sup> *in rising from the dead, and ascending to heaven*, then remembered they that these things were written of him *by former great prophets*, and that they had done these things unto him *by way of signal completion*.

## SECT.

<sup>1</sup> By his divine power the animal was made gentle and tractable, so that neither its having been formerly unbroken, nor the shouts and throng of the people did move it; see J. xii. 15.; comp. Jud. x. 4.; xii. 14.; 2 Sam. xvi. 2. <sup>2</sup> Those who love mystical instruction may possibly find it here. The time appointed by the Father being now come, with novelty of pomp, he stirs up the minds of his enemies, and discovers his own amazing fortitude.

<sup>1</sup> See Zach. ix. 9. Acknowledged by several of the Jewish doctors to be spoken of the Messiah. By this time, horses were greatly increased in Judea, and were ofteneft used by people of rank; therefore here was a sign of poverty and lowliness; comp. Deut. xvii. 16.; Josh. xi. 6.; 1 K. i. 33. 34.; 2 Sam. viii. 4.; 1 K. iv. 26.; II. ii. 6. 7.; xxxi. 1.; Hof. xiv. 3.; Mic. v. 10. 11.; Gen. xxii. 3.; Ex. iv. 20.; Num. xxii. 21. The eastern asses are large and beautiful, though far below the generous and majestic horse; Job. xxxix. 19. &c.

<sup>2</sup> Or city of Jerusalem; be at ease and rejoice.

<sup>3</sup> Comp. M. xii. 7.; xxi. 45.

<sup>4</sup> See J. vii. 39. Then were their sentiments of Christ's kingdom rectified.

SECT. 325. J. Much people that were come *from all parts about to celebrate the passover feast*, when they heard that Jesus was coming, *with more than usual pomp*, to Jerusalem, took branches of palm-trees, *the emblems of joy and triumph*, and went forth to meet him. L. And as he went, m. many, *from great respect*, spread their 1 garments *like one continued carpet* in the way<sup>a</sup>; M. others cut down *tender leafy branches* from the trees, and 2 strewed them *thick* in the way. L. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude *that had attended him hither, and were met by those from Jerusalem*, began to rejoice and praise God with a loud voice, for all the mighty works that they had seen from him. M. And *both* they that went before and they that followed, M. cried out, saying 3 Hofanna<sup>b</sup> to the *great illustrious Son* 4 of David; J. blessed 5 is the King of Israel *we have so ardently been looking for*, that now cometh in the 6 name of the Lord; m. blessed be the *sacred kingdom* of our father David, that cometh *in such good season to establish itself*; M. Hofanna *for ever*, L. peace 7 in *this most eminent gift* of heaven, and glory in the 8 highest measures 9 to be ascribed.

SECT. 326. J. The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bore record *of what themselves had seen to the strangers who met them*. For this cause the people also *from Jerusalem* met

1 See 2 K. xix. 13. They now treat him as a royal person.

2 Comp. 1 Mac. xiii. 51.; 2 Mac. x. 7.

3 That is, safety, or salvation from the Almighty; or save we beseech thee; comp. Lev. xxiii. 39. 40. A solemn acclamation used by the Jews at the feast of tabernacles.

4 By way of eminence: The great and expected Messiah.

5 Or may he prosper and long live, who comes with a divine power and authority; see Ps. cxviii. 25. 26.; m. xi. 9.; J. xii. 13. They knew not what they said. The kingdom of Christ is a kingdom of suffering upon earth.

6 That is, as sent by him.

7 Or happiness; answers well to L. ii. 14.

8 Or from him that dwells in the highest; see L. xix. 38. and LXX. Ps. xciii. 4.; cxlviii. 1. The language of joyful transport is always swelled, broken, disjointed. Their general ideas were unexceptionable, though they might be mixed with weakness.

9 Or strains. Or amongst the highest order of beings:

met him *in vast crowds*, for that they heard upon evidence so certain that he had done this *most astonishing* miracle. The *proud and envious* pharisees, <sup>a</sup> therefore, said among themselves, perceive ye, *after all your deliberations*, how ye <sup>1</sup> prevail nothing *with the multitude*? <sup>b</sup> Behold, *since he was last among us*, the *whole* <sup>2</sup> world is gone after him. L. And some of the pharisees from among the multitude, *burning with spiteful rage*, said unto him, Master, rebuke these *thy foolish and outrageous* disciples. And he *boldly* answered and said unto them, I tell you that if these *now* should hold their peace, <sup>c</sup> *where evidences are so strong*, the *very* <sup>3</sup> stones *themselves* would immediately cry out *in support of my claims*.

SECT. 327. L. And when he was come near, he beheld the city *full in view before him*, and *tenderly* <sup>a</sup> wept over it, saying, <sup>1</sup> *Oh*, if thou, *after so many calls to repentance*, hadst known and *laid to heart*, even thou, Jerusalem, *the seat of long and singular privileges*, at least in this *thy concluding day of mercy*, the *important* things which belong unto thy <sup>2</sup> peace! But now they are *forever* <sup>b</sup> hid from thine eyes. For the days *of just and terrible punishment* shall come, *in a little while*, upon <sup>c</sup> thee, that thine enemies, *the Romans*, shall cast a *deep* <sup>3</sup> trench about thee, and compass thee round, and keep thee in *with men and arms* on every side, and shall lay thee <sup>4</sup> even with the ground, and *crush* thy children <sup>5</sup> *to death* within thee, and they shall not leave in thee *so much as one stone of thy most lofty sacred buildings* upon one another;

<sup>1</sup> They now recollect the wicked and politic counsel of Caiaphas; J. xi. 49. 50. His death alone will save us from contempt.

<sup>2</sup> Common hyperbole for vast multitude; comp. J. vii. 4.; xviii. 20.

<sup>3</sup> Sooner this will happen than any of the divine purposes fail; comp. M. iii. 9.

<sup>1</sup> A form of wishing; L. xxii. 42.; Num. xxii. 29.; Josh. vii. 7. LXX.; Job. xvi. 4.; Is. xlviii. 18.; or it may be a natural abrupt expression of grief.

<sup>2</sup> Or best interest; comp. Zach. ix. 9.; Is. lx. 1.

<sup>3</sup> So it did happen in about 37 years hence. According to Josephus 40 furlongs in length; comp. Jer. xviii. 8.; Jon. iii. 4.; Is. xxix. 3.; L. xxi. 20. Every Christian should read Josephus's 5th, 6th, and 7th books of the Jewish war.

<sup>4</sup> See M. xxiv. 2.; comp. Pl. cxxxvii. 9.; Is. iii. 25. &c.; Hos. x. 14. LXX.

<sup>5</sup> Or people abiding there at the time.

another; <sup>d</sup> because thou knewest not *so as to improve* the appointed time of thy 6 *merciful* visitation.

SECT. 328. M. xxiii. 37. &c.; L. xiii. 34. &c.

L. O Jerusalem, 1 Jerusalem, which, *with the utmost ingratitude and cruelty*, 2 killest the prophets *now as in times past*, and stonest to death them that are sent unto thee *for ambassadors of peace*; how oft would I have *tenderly* gathered thy 3 children together <sup>a</sup> *for salvation*, M. even as a hen gathereth her brood of chickens under her wings, *to protect and nourish* them, and yet ye would not yield; but, *on the contrary*, have repaid me with contempt, hatred, and persecution! Behold now your 4 *sacred house itself*, in which you trust, is <sup>b</sup> left unto you desolate. For I say unto you, *who will not hear these my last compassionating calls, and who hinder every other to do so as much as you can*, ye shall not see me henceforth in the character of a Saviour, till L. the time come <sup>c</sup> when ye shall say, *even as these my disciples now do*, 5 blessed is he that cometh *for divine succour* in the name of the Lord.

SECT. 329. M. xxi. 10. &c.; M. xi. 11.

M. And when, *amidst those solemn acclamations*, he was come into Jerusalem, all the city was <sup>a</sup> moved, *with a procession so new and unexpected*, saying, *one of the inhabitants unto another*, who is *this?*

6 Comp. Gen. l. 21.; Ex. iii. 16.; xiii. 19.; 2 Cor. vi. 2.; L. xxi. 22. Hast not acknowledged or truly regarded the extraordinary visitation (or inspection of God) by his beloved Son.

1 Put for its inhabitants, ver. 39. Here pity, terror, and hatred of vice are strongly excited.

2 See Neh. ix. 26.

3 The people of thy nation, whom, as chief of the cities, thou dost represent.

4 Or place of your present habitation, both city and temple. The decree is past.

5 Comp. M. xxi. 16. In the extremity of their distress they would be ready to entertain any one; comp. L. xvii. 22. &c.

this? And the multitude *that came with him* said, *as with one voice*, <sup>b</sup> this is Jesus the *well affected* prophet <sup>1</sup> of Nazareth of Galilee.

SECT. 330. *Jesus heals the blind and the lame in the Temple, and is there celebrated by the Children; M. xxi. 12, &c.; M. xi. 11.*

M. And Jesus, *that he might exhibit a view of the real nature of his kingdom*, <sup>1</sup> went *directly* into the temple of God.

SECT. 331. M. And the blind and the lame *no sooner heard of it, than they came to him in the temple*, <sup>a</sup> and he *graciously* healed them, *in presence of all the people*. And when the chief priests <sup>1</sup> and scribes <sup>a</sup> saw the wonderful things that he did, and heard the children *themselves* crying out in the temple, *as did those of superior age and wisdom*, and saying, Hosanna to the Son of David, they were *cut to the heart with envy*, and <sup>b</sup> fore displeased. And said unto him, *hearest thou what these noisy and ignorant children say?* And Jesus saith unto them, *yea, I do both hear and approve*, for <sup>c</sup> have ye never read, *from the book of Psalms, how the royal prophet speaks*, out of the <sup>d</sup> mouth of babes and sucklings thou hast *ordained strength*, *whereby is most wisely perfected thine own just praise*.

<sup>1</sup> Now to be respected in his just character, as Messiah, or the King of Israel.

<sup>1</sup> He went into the tower, or the chief fortress of David, as a temporal prince. He chose to make his last visit to Jerusalem as convincing as possible.

<sup>1</sup> The one supposed to be eminent for their holiness; the other for learning.

<sup>2</sup> See Ps. viii. 2. His pomp was greater than usual, but still it was modest; see J. xii. 16. They durst not attempt themselves to stop the enraptured multitude, but insinuated an obligation upon him to command silence.

SECT. 332. *Jesus discourses of his glorification*; M. xxi. 17. &c.; M. xi. 11. &c.; J. xii. 20. &c.

J. And there were certain Greeks among them, that came up from different countries to worship, in Jerusalem, the *1* one true God, at the passover feast; the same, therefore, came to their acquaintance Philip, which was of Bethsaida, *2* a city of Galilee, and desired a special favour of him, saying, we would earnestly wish to see Jesus, *a* and converse with him for our good. Upon this, Philip cometh and telleth *3* his condisciple Andrew, and again, after communing together, Andrew and Philip told Jesus *b* himself.

SECT. 333. J. And Jesus answered them, *1* saying, the hour is just come, and these pious Greeks are the earnest of it, that the Son of Man should be glorified, *a* by a more extensive power and dominion than ever. Verily *2* verily, however, I say unto you, and be careful to lay up the important truth in your hearts, except a corn of wheat fall into the ground and die *3* there, it abideth alone without increase; *b* but if it die away from human view, it bringeth

*1* Comp. Acts x. 2.; viii. 27.; xvii. 4. Such had an outer court appropriated to them; i K. viii. 41. &c. They probably were of Syro-Phenicia, in which were the cities of Tyre and Sidon.

*2* See M. xv. 21.; M. vii. 26.

*3* He might suppose his influence with Jesus to be greater, because he was first called; see J. i. 40. 44. Doubts in their own minds might naturally arise, from M. x. 5. They could not trust themselves with a determination so momentous.

*1* This answer, though general, was encouraging. The time of M. xvi. 15. was just at hand. The chief Jews sought to kill Jesus, and the Gentiles of their own accord seek after him.

*2* Comp. J. x. 16.; Eph. ii. 13. &c. That those Greeks, therefore, did go is more than probable, though not narrated.

*3* Thus too, it behoved Christ to suffer, and then to enter into his glory; see L. xxiv. 46.; Heb. ii. 10. A most suitable remedy this to their still gross ideas of a temporal kingdom. What was obscure in the prediction would soon be cleared up. There is a seminal virtue distinct from what can be seen in the grain.

bringeth forth much *fair and useful fruit then*. He <sup>4</sup> that loveth his life in *this world as to save it at the expence of truth and a good conscience*, <sup>c</sup> shall lose it forever; and he that hateth his life in this world, *compared with his regard to God and a good conscience*, <sup>d</sup> shall keep it safe unto life eternal. If any man *therefore chooses to* <sup>5</sup> serve me, let him <sup>e</sup> follow me with *patience and fortitude under the severest trials*; and, for his consolation and encouragement, where I am *to be glorified hereafter*, there shall also my faithful servant be <sup>6</sup> put in possession of *endless and unspeakable felicity*; if any man of *whatever nation thus serve me*, him will my Father himself <sup>f</sup> honour. Now, *even now*, is my soul troubled *more than any words can utter*, and <sup>7</sup> what shall I say? *shall it be* <sup>8</sup> Father save me from this *dreadful suffering hour*? No. But for this *very cause* came I unto this hour. *Wherefore, Father, the sum of all my requests is*, <sup>8</sup> glorify thy <sup>h</sup> name.

SECT. 334. J. Then came there *instantly* <sup>1</sup> a voice from heaven, saying, I have both glorified it, *in the miracles which you have hitherto performed*, and will, by *subsequent divine testimonials*, <sup>2</sup> glorify it yet again. The people, therefore, that stood by and heard it, *from their distance, only in a confused manner*, <sup>3</sup> laid, that it thundered; others *more nigh* said, an angel *surely* spoke to him *from heaven*. Jesus answered and said *to his apostles, and so as many of the rest might hear*, this voice came not because of me

<sup>4</sup> The reddition of the parable is, so by my dying shall great and extensive good be brought to mankind. Consider well what follows; comp. M. x. 39.; m. viii. 35.; L. xvii. 30.

<sup>5</sup> Or will be subject to my orders as their sovereign.

<sup>6</sup> Comp. 2 Cor. v. 6. &c.; Phil. i. 23. 24.

<sup>7</sup> He was not above the quickest innocent feelings of humanity.

<sup>8</sup> Lo, I offer myself to this service at any expence; comp. J. xxi. 19.

<sup>1</sup> Comp. M. iii. 17.; xvii. 5. How this voice was conveyed is no ways material to determine.

<sup>2</sup> Particularly what did happen during the crucifixion; his rising again; his ascent unto heaven, and quick propagation of his gospel throughout the world. The prevailing Jewish sentiment was that such voices were from angels; see Ex. xx. 2.; A&S vii. 38.; Heb. ii. 2.

<sup>3</sup> Comp. Ex. xix. 16. 19.; Rev. iv. 5.; vi. 1.; x. 3.

only, to release the present weight of my mind, <sup>a</sup> but for your sakes also who be of doubting fearful minds. Now is the judgment of this <sup>b</sup> world at hand; now <sup>c</sup> shall Satan the prince of this world be cast out from his long and grievous usurpation. And I, <sup>d</sup> if I be lifted <sup>e</sup> up on a cross from the earth <sup>f</sup>, will thereby draw from the bonds of corruption, <sup>g</sup> all men, whether they be Jews or Gentiles, unto me. (This he said, signifying what a painful and ignominious death he should die.) The <sup>h</sup> people answered him, we have heard it taught for certain truth, <sup>i</sup> out of the scripture law, that Christ <sup>j</sup> abideth ever; and how sayest thou, the Son of Man, so often spoken of by thee, must be lift up from the earth? Who is this Son of Man, if not he whom the prophets <sup>k</sup> speak of? Then <sup>l</sup> Jesus, foreseeing the great and general offence which would be taken at his death, said unto them, yet a little while is the light of my presence and doctrine with you; walk, therefore, without farther delay, <sup>m</sup> while ye have the light of such gracious discoveries to guide you, lest greater darknes of ignorance than ever come upon you; for he that walketh in such deplorable darknes, <sup>n</sup> knoweth not certainly whither he goeth. <sup>o</sup> 14 While I live among you and

4 Consider well; J. v. 37. Let this be a balance to my speedily approaching death.

5 Comp. ver. 32. 38.; J. iii. 18. 19.; v. 22, 27.; xiv. 30.; xvi. 11.; 2 Cor. iv. 4.; Eph. ii. 2.; vi. 12.; 1 Pet v. 8; Gal i. 4.; J. xvi. 8. 9. Some, now is the crisis or critical period in which things will greatly change for the better, by the introduction of that light which the Messiah has brought into the moral world.

6 Or when; comp. J. xiv. 3.; 1 Jo. iii. 2.; 3 Jo. 10.

7 It imports also his rising again; comp. J. iii. 14.; viii. 28.

8 See J. iii. 14. 15.; Col. i. 20.

9 Probably they who now meditated his death.

10 Comp. J. x. 34. This apparent argument might be proposed with no good design.

11 Comp. 2 Sam. vii. 16.; Pf. lxxxix. 28.; cx. 4.; If. ix. 7.; Ezek. xxxvii. 25.; Dan. vii. 13. 14. To the fulfillment of which the death of Christ was necessary; see Dan. ix. 26.; If. liii. 2. &c.; Pf. xxii. 18.; xvi. 10.; Acts ii. 27. The carnal Jews understood this temporally.

12 A more plain prediction might have prevented its accomplishment.

13 A tacit and mild reproof; comp. J. viii. 12; ix. 5.; xii. 36.

14 Such duty, after Christ's resurrection, would be more difficult to the Jews; comp. J. xi. 9. 10.

ye have the light of truth, 15 believe in and obey the light of this my heavenly doctrine, that ye may be the children 16 of the light and live as such in your Father's kingdom.

SECT. 335. J. Jesus, *the more to move them*, cried and said, he that believeth on me, <sup>a</sup> believeth not on me only, but on him that sent me. He that 1 seeth me *in my behaviour and miracles*, seeth *in effect* him that sent me. 2 I am come a light into the world, that whosoever believeth on me should not <sup>b</sup> abide in that darkness of ignorance, which is now so prevalent. And, if any man hear my words, and believeth not, I, *at present properly speaking*, judge 3 him not; for I came not *on purpose* to judge the world, but to save the world. *Yet truth and grace both require me thus to certify*, he that rejecteth me and receiveth not 4 my words *when they are offered to him*, hath one that judgeth him <sup>c</sup>; the *pure evangelical* 5 word that I have spoken, the same shall judge him, *by the verdict of his own conscience*, in the last day. For I have not, *like one unauthorised*, spoken of myself, *as they do who seek their own praise and other worldly advantages*, but the Father which sent me, *and whom you all profess to believe in and worship*, he gave me a commandment what I should say, and what I should speak. And I know that *obedience to* 6 his commandment is <sup>d</sup> *the only sure way to* 7 life everlasting; whatsoever I speak, therefore, <sup>d</sup> even as the Father said unto me, so I speak.

SECT. 336. J. These things 1 spake Jesus, M. and when he had looked round about on all things, M. and left them; M.

15 Comp. 2 Chr. xx. 20.; Pf. cvi. 12. 24.

16 Hebraism; see M. viii. 12.

1 See J. v. 19.; Heb. i. 3.; J. xiv. 9.

2 The cause of Christ's mission very often repeated, as of the highest importance; J. i. 9.; iii. 17.; viii. 12.; If. xlii. 6.

3 Or condemn; comp. J. iii. 18.; viii. 15.; J. iii. 17.; 2 Pet. iii. 9.

4 Alluding probably to Deut. xviii. 19.

5 Here the doctrine of Christ is personified; comp. J. xv. 22.; v. 45.

6 Comp. Jam. i. 21. 22.; J. vi. 63.; xi. 25.; xiv. 6. &c.; Deut. xxxii. 47.

7 See J. xvii. 3.

1 Mentioned ver. 35.

and now the even-tide was come, J. he did hide himself from them, *to avoid any further honours from the multitude, and to prevent the immediate effects of malicious rage,* <sup>a</sup> and privately departed M. out of the city *Jerusalem* into Bethany, M. 2 with the twelve, M. and he lodged there *in the house of Lazarus and his two sisters.*

SECT. 337. J. But though he had done so many *undeniable and glorious* miracles <sup>1</sup> before them, yet they of *chief office and station among the Jews* believed not on him, *as a divine messenger,* so that <sup>2</sup> the saying of *Isaias* <sup>3</sup> the prophet might be *plainly fulfilled,* which he spake, *in the name of Christ and his servants,* Lord, who hath believed our *evangelical* report? And to whom hath the <sup>a</sup> arm of the Lord <sup>4</sup> *in his miraculous power* been *with saving efficacy* revealed? Therefore they could not, <sup>5</sup> *with such prejudices,* believe, <sup>b</sup> because that *Isaias* said again, *of a people like perverse,* he <sup>6</sup> hath *judicially* blinded their eyes, and hardened their hearts, *whence it cometh* that they should not see with their eyes, nor understand with their hearts, and so be converted by *my doctrine,* and I should heal and save them forever. These things said *Isaias,* when he saw in vision <sup>7</sup> his *former* glory, *now brightly manifested through the Messiah,* and spake of him. Nevertheless,

<sup>2</sup> See L. xxi. 37.

<sup>1</sup> See J. xi. 9.; xiv. 9.; Acts ii. 22.; xxvi. 26.

<sup>2</sup> Expresses the event, and not the final cause, which, by their unbelief, they could not propose.

<sup>3</sup> See Is. liii. 1. &c.; comp. M. xxiv. 6.; Gal. iii. 2.; 2 Th. ii. 13.

<sup>4</sup> See M. xi. 25. As from under a habit; see Rom. i. 16.; comp. Is. lii. 10.

<sup>5</sup> Recollect the impediments here expounded by the prophet; likewise Rom. ix. 32.; 1 Cor. i. 23.; 1 Pet. ii. 8. Things difficult were often expressed among the Hebrews by being impossible; Jer. xiii. 23.; M. iii. 20.; comp. M. xiii. 14. 15.; Acts xxviii. 27. to make out a true sense. They could not, because they would not. Malice was the immediate procuring cause of their blindness, and did provoke God to withdraw his grace from them. In such case, means themselves do but harden. A person is said to do what he permits, declares, or foretells.

<sup>6</sup> Viz. God.

<sup>7</sup> Which is fitly accommodated; Is. vi. 1. &c.; to the filling of the world with the knowledge of Christ; comp. Eph. iii. 9. 10.; J. viii. 58.; 1 Pet. i. 10.

theless, at this very time, among the chief rulers 8 of the Sanhedrim also 9 many, from considering the miracles done, believed on him as *Messiah*, and in their hearts did determine to live accordingly; but because of the great power and authority which the pharisees 10 had, they did not think it proper as yet to confess him <sup>c</sup> publicly, lest they 11 should, by excommunication, be put out of the synagogue. For, disguising their real sentiments, 12 they meanly loved the praise of poor dying men, <sup>d</sup> more than the praise of an infinite unchangeable God.

C H A P. XXXVIII.

SECT. 338. *The Fig-tree is blasted*; M. xxi. 18. &c.;  
M. xi. 12. &c.

M. **A**ND on the morrow, M. in the morning *early*, as he returned M. from M. Bethany into the city, M. he was <sup>a</sup> hungry. And seeing a far off M. a *single fig-tree* in the way *thither*, M. having a *fine shew of leaves*, 1 he came up towards it, if haply he might find any thing for eating thereon. And when he came *just* to it, he found nothing at all but leaves; for the  
time

8 Or magistrates.

9 See L. xiv. 1.

10 Comp. J. vii. 45.

11 See J. ix. 22.

12 Comp. L. ix. 26.; J. v. 44.

1 He did the action of an hungry man, by shewing as though he were willing to eat, only for the sake of the emblematical consequence, as to the barren Jewish nation first, and of like spiritual unfruitfulness ever after. Such method of instructing by signs was common among the ancients. Here a tree is made use of, which could not be sensible of what was done it.

It is well known, says Dr Shaw, that the fruit of these prolific trees preceded the leaves; and consequently, when our Saviour saw one of them in full vigour, having leaves, he might, according to the common course of nature, very justly look for fruit, and haply find some.

time 2 of gathering figs was not yet. M. And he <sup>b</sup> said unto it *with great calmness and majesty*, <sup>c</sup> let no 3 more fruit than is now grow on thee hence forward for ever.

SECT. 339. *Jesus casts out the sellers from the temple;*  
M. xxi. 12. &c. ; M. xi. 15. &c. ; L. xix. 45. &c.

M. And *next day* 1 they came to Jerusalem, and Jesus went into the temple, and began *miraculously* to 2 cast out M. all them that sold and bought in the *outer-court of the temple*; and, *with an irresistible authority*, overthrew the tables of the *foreign* 3 money-changers, and the seats of them that sold doves 4 *for sacrifices*, M. and would not suffer <sup>a</sup> that any man should carry any *unsanctified vessel* through the temple. And he taught, *as the ground of his present conduct*, saying unto them, is it not 5 written <sup>b</sup> my house shall be 6 called of all nations the house 7 of prayer? M. But ye have made it, *by your prophane, fraudulent, and oppressive trafficking*, a den <sup>c</sup> of thieves 8.

SECT. 340. M. And the scribes and the chief priests heard it, L. and the *other chief rulers* of the people, M. and <sup>a</sup> fought, *agreeable*

2 This may either respect a later kind of fig-tree, or that the time of gathering such fruits was not yet; comp. M. xxiv. 32.; xxi. 34.; M. xii. 2.; Num. xiii. 23.

3 Christ does not either through ignorance seek fruit where there is none, or through injustice desire to find it where there can be none; recollect here Mic. vii. 1.; L. xiii. 6. &c.

1 See M. xi. 12. 15.

2 Another distinct and alarming emblem of Jewish rejection.

3 Comp. Ex. xxx. 13. 14.

4 The appointed offerings for the poorer sort; L. ii. 24.

5 If. lvi. 7.; comp. M. xxi. 12. 13.; L. xix. 45.

6 Or really be, as in M. v. 9.; L. xix. 46.

7 Here put for all kinds of worship, as being one of the chief.

8 So Jer. vii. 11. LXX. Under pretext of religion, you rob and spoil the worshippers of the Almighty; see J. ii. 16. Taking advantage of necessity, they might exact more than enough. Their priests, for that privilege, might have their share of the unlawful gains.

able to their late <sup>1</sup> *impious resolve*, how they might find a convenient opportunity to destroy him, L. and as yet could not find what they <sup>b</sup> might do in this way with safety; for they <sup>c</sup> feared him, because all the common people were astonished at his doctrine, L. and were <sup>2</sup> very <sup>d</sup> attentive to hear him.

SECT. 341. *The Apostles are exhorted to faith; M. xxi. 20. &c.; M. xi. 19. &c.*

M. And when even was come, he went out of the city. And in the morning *after*, as they passed by, they saw the <sup>1</sup> fig-tree <sup>a</sup> dried up from the very root. M. And when the disciples saw it *so entirely stripped of leaves*, they all marvelled, <sup>b</sup> saying, how soon is the fig-tree withered away? Jesus answered and said unto them, M. have faith <sup>2</sup> in the power of God <sup>c</sup>. M. Verily I say unto you, if ye have such strong and constant faith, <sup>d</sup> and doubt not any divine motion to work, ye shall not only do things similar to this which is done to the fig-tree, but also, M. <sup>e</sup> whosoever <sup>3</sup> of you shall say unto this mountain, be thou removed from thence, and be thou cast into the distant sea, and shall not doubt in his heart, but shall stedfastly believe that those great things which he faith shall come to pass, he shall have whatsoever he faith. Therefore I say unto you, what things soever miraculous and significant ye <sup>4</sup> desire, for answering the ends of your office, when ye pray, <sup>f</sup> believe with the confidence of children upon the <sup>5</sup> impulses of God,

<sup>1</sup> See J. vi. 53.

<sup>2</sup> Literally hung upon him to hear; a mode of expression, signifying the most earnest attention.

<sup>1</sup> This was a symbolical or prophetic action, intended to shew, that unfruitfulness in the Jewish nation, and in all mere outward professors of the gospel, should share the like fate.

<sup>2</sup> As in Acts iii. 16.; Gal ii. 16. Some, great faith; see M. xiv. 31.; xvii. 20. The faith for working miracles is now not necessary.

<sup>3</sup> See M. xvi. 17.

<sup>4</sup> This relates to the peculiar prevalence of the apostles prayers in confirming the gospel by miraculous works, even the greatest of them; comp. Acts iii. 6.; ix. 34. 40.

<sup>5</sup> How these divine impulses were felt, none can know without experience: For certain, all their credit, and honour, and usefulness, depended upon their being real.

God, that ye are to receive them, and ye shall *certainly* have them, *however difficult.*

SECT. 342. *Jesus is questioned of the Jews, by what authority he acted; M. xi. 27. &c.; L. xix. 47. &c.*

M. And they came again to Jerusalem.

SECT. 343. M. xxi. 23. &c.; M. xi. 27. &c.; L. xx. 1. &c.

L. And it came to pass, that on one of those days, M. when, *according to custom*, he was come into the temple, M. and as he was walking L. he taught the people *who gathered around him* in the temple, and *zealously* preached the gospel of the kingdom; M. there came to him L. the chief priests, and the scribes, M. and the *1* elders of the people, *who had meditated his destruction*, and say unto him, *of design to confound and overbear*, L. tell us in plain terms M. by what authority dost thou these *severe things upon others?* *2* And who gave thee this authority to do these things *without our leave?* *a* And Jesus, *being aware of their evil intentions*, answered and said unto them, I will also ask of you one *suitable* M. *b* thing *to the present occasion*, which if ye *discreetly and honestly* tell me an answer to, *3* I in like wise will tell you *without reserve* by what authority I do these *extraordinary things*. The *late* *4* baptism of John, *which you may well remember*, whence was

*1* Here, then, were all the different orders most concerned to distinguish between true and false prophets. Blind priests! Ignorant elders and scribes! They neither could disprove his doctrine, nor deny his miracles.

*2* He had obtained no licence from them to act as King of the Temple; and of long time there was allowance given for buying and selling in it. Under this question, therefore, they charge him with being seditious, or a promoter of it among the people.

*3* His design is to evince that they had no right to expect a direct answer; and that if he did, their guilt, by this means, would have been so much the more increased: Or, resolve me.

*4* Put here for his right to act, and to be held for a prophet; comp. M. iii. 7.

was the original of it? Was it from the God of 5 heaven, as declared by himself, or was it a contrivance of men only? M. Answer me to this in direct terms. M. And they <sup>c</sup> reasoned with themselves, as was very natural, saying, if we shall say, from heaven, he will say unto us, why did ye not then believe 6 him, and the repeated testimonies he bore to me? But if we shall dare to say, of men only, and so charge him with being an impostor, L. <sup>d</sup> all the people will rise up and stone us, for they be firmly persuaded that John was a 7 real prophet of the highest. M. And, *disssembling the truth*, they answered Jesus <sup>e</sup>, and said, we cannot yet certainly 8 tell. And he said unto them, neither <sup>f</sup> tell I you, 9 in any other method than has been often done already, by what authority I do these things.

SECT. 344. M. xxi. 28. &. ; M. xii. 1. &c.

M. And he began to speak unto them, *who so evaded the truth*, by parables. M. 1 But what think you, *if I should answer to the important question as follows?* A certain man had two sons, and he came to the first and said, son, go forthwith and work to day in my <sup>a</sup> vineyard. He answered in a very rude manner, and said, 2 I will not; but afterwards he 3 repented of his undutiful *hasty* <sup>b</sup> refusal,

5 See Dan. iv. 23. ; L. xv. 18. 21.

6 And, of course, his testimony concerning me.

7 And, wherefore, it will be insisted, do not we? Thus, he left their own consciences to give the direct answer; comp. If. lii. 19.; L. xx. 6.

8 Thereby publicly exposing their own ignorance, even in the capital affair of discerning between true and false prophets. Was this like infallible masters, or rabbis?

9 Viz. The works of his Father. The same answer would serve for both. Christ's question naturally required to be determined since.

1 This parable is applicable to sinners, who, sincerely repenting, turn to their duty; and to bad Christian professors, who, having engaged to serve God, break their promises, and do not answer to their calling.

2 Or am unwilling.

3 Aptly representing the publicans and harlots, who, for a long time, lived regardless of all virtue; but were afterwards brought to a genuine lively repentance.

*refusal*, and went. And he came to the second, and said likewise *go work to day in my vineyard*. And he answered and said, *with every outward air of decent respect*, I go <sup>4</sup> *this moment*, Sir; and yet he went not. Judge whether of them twain did *most acceptably perform* the will of his father? They say unto him, *undoubtedly* the first 5: Jesus saith unto them, verily I say unto you, that, *as was the case with him*, the publicans and the harlots *themselves*, whom you so much despise, go, *by repentance and faith*, into <sup>6</sup> *the kingdom of God before you*, <sup>7</sup> *their proud and high professing leaders*. For, *unwilling as you have been to own it*, John came unto you in the <sup>7</sup> *way of preaching and inculcating the doctrine of true righteousness*, and ye believed him not, *so as to follow his directions*; but the Publicans and the harlots *obediently* believed him. And ye, <sup>8</sup> *when ye had seen it in all the good effects thereof even upon those who were most abandoned*, repented not like them *asteward*, that ye *too* might believe him and obey.

SECT. 345. *The rejection of the Jews, and the calling of the Gentiles, foretold; M. xxi. 33. &c.; M. xii. 1. &c.; L. xx. 9. &c.*

L. Then began he to speak to *them and the misguided people*; M. hear another parable, *for answering yet more directly to the question just now put*: There was a certain *wealthy* householder which planted a <sup>1</sup> vineyard, and hedged it round about *both for ornament*

<sup>4</sup> Thus were the principal men among the Jews professionally pious, and no more. They were proud, envious, cruel, under a specious form of mere talk and countenance; that is, both hypocrites and unbelievers. GR. I Sir, or I am at hand, and ready to obey; see Gen. xxii. 1. 11.; xxvii. 1.; xxxvii. 13.

<sup>5</sup> Thus, unawares, they give sentence against themselves.

<sup>6</sup> So that if you follow not them, in place of their following you, you can never be in the right way to heaven.

<sup>7</sup> Still continuing the allusion; M. xxi. 31. John Baptist did preach both repentance and faith, by pointing to the lamb of God; J. i. 29. 36.

<sup>8</sup> Comp. L. vii. 29. 30.

<sup>1</sup> Hereby denoting the Jewish people under all the advantages of the Mosaic dispensation; see If. v. 1. &c. Behold and tremble at this representation of Jewish perfidy.

ornament and defence, and digged a place for the wine-press in it to bruise the grapes, and 2 built a tower for keeping of the vineyard; and, thus sufficiently furnished, he 3 let it out to <sup>a</sup> husbandmen, who were to pay him 4 from the yearly produce, and went himself into a far country, L. for a long time. M. And, when the time of gathering in the fruit drew 5 near, he sent M. a servant, that he might receive from the 6 husbandmen of the fruit of the vineyard in such proportion as had been formerly agreed upon. And, in place of a just performance, they caught him, and 7 beat him, and sent him away empty. And 8 again he sent unto them another servant, L. and they, becoming still worse through his gentleness, <sup>b</sup> beat him also, M. stoned, M. wounded him in the head, L. and entreated him shamefully, and sent him away empty. And again, from great unwillingness to be revenged, he sent the third, and they wounded him also, and cast him out, and M. killed him. Again, in most signal forbearance, he sent other servants more than the first, and they did unto them likewise as unto all that had gone before, beating some, and killing some outright. L. Then said the Lord of the vineyard, what shall I do more to reconcile these men to their duty? I will send to them my <sup>c</sup> own 9 beloved son. M. Having yet therefore this one son, his well beloved, he, on purpose to overcome them with gentleness, sent him also unto them, saying, it may be, although they have been cruel towards my servants, when they see 10 M. my only son and heir, M. they will be led to <sup>d</sup> reverence him. M. But, when the husbandmen saw the son come into the vineyard, they said yet more outrageously amongst themselves, M. this is <sup>e</sup> the heir of the whole, and who,

2 Expressive of the special care of divine Providence.

3 Upon condition of their paying a certain quota of the fruits. These fruits signify holiness, or obedience of God's commands.

4 Or farmers.

5 Or approached.

6 The Jews.

7 Comp. Acts vii. 52. ; Heb. ii. 37. ; Neh. ix. 26.

8 Different states of the church were addressed by different and excellent means.

9 Nothing could be more expressive than this emblem. Neither the infidelity of the Jews, nor the abuse of God's benefits, could stop the exercise of his pitying love.

10 Here is not an obscure profession of his Messiahship; see L. xx. 13. What was reasonable to expect, is spoken of as certain; though the event of Christ's death was foreseen.

who, if he lives, will one day avenge what we have done unto his father; come, let us kill him, 11 and let us seize on his inheritance, L. that it may be ours for ever. And, that very moment, they caught him, f and cast him out of the vineyard with great contempt, and flew him 12. When the Lord, therefore, of the vineyard himself cometh sufficiently armed, what will he do unto those unjust cruel husbandmen? They, not aware as yet whether the parable tended, 13 say unto him, he s will for certain miserably destroy those incorrigible wicked men, and will then let out his vineyard unto other husbandmen which will faithfully render the fruits in their proper seasons. Therefore, say I unto you plainly, the kingdom of God shall be taken from you, on account of what you have done, and are just about to do, and given h to a 14 nation bringing forth the fruits thereof. And, when the chief priests and Pharisees, L. and the Scribes M. had heard what the aim of his parables were, L. they said, i God forbid. M. For k they knew, by this time, M. that he spake of and against them more than any other of his opposers. L. And he earnestly beheld them, and said, to awe them yet farther, what is this then, ye whose proper business is to know the law, that is written in the 15 Psalms of David, the stone which the 16 Jewish builders rejected, the same is become the head-stone l of the 17 corner? M. This is the Lord's doing,

11 Usurp his undoubted right, so as to make a clear gain and honour to ourselves out of what we possess; that is, employ the divine law even against the author of it; at once the height of folly and wickedness.

12 Thus did the chief priests and rulers with the blessed Jesus; see Heb. xiii. 13. They treated him as quite a lawless person and prophane.

13 The great ones of the Jewish nation; see M. xxi. 45.; L. xx. 16. 19. Jesus allows, as may be seen from Mark and Luke, that they had answered right; and then proceeds to what follows: When they had denied, it is like that the reddition of this parable belonged unto them, or possibly could.

14 Comprehending in it the whole Gentile converts, to the end of time; who, by their change of principles, should become eminent in all kinds of religious virtue; Eph. ii. 10.; v. 9.; Gal. v. 2.; see Rom. xi. 22.

15 P. cxviii. 22.

16 Their rulers, elders, and Scribes; see Act. iv. 5. 11.

17 The most eminent of the whole, both for beauty and usefulness; comp. Dan. ii. 44.; 1 Pet. ii. 6.; Zach. x. 4.; Eph. ii. 20.; Zach. iv. 7. The uppermost angular stone.

doing, and it is marvellous in our eyes 18 *who believe*. And *be it known to you, while there is any hope left, that whosoever shall by forwardness fall upon this stone, through present opposition to the designs of infinite wisdom and love, shall be broken 19 off from all divine privileges; but, on whomsoever it shall fall, from so high an eminence, it will grind him to 20 powder* <sup>m</sup>. And, *though vehemently enraged, when they sought to lay their hands on him for accomplishing his death, L. the very same hour M. they feared* <sup>n</sup> the multitude of people in the temple, and could not exercise their evil intentions, because they took him for a most distinguished prophet of the highest.

SECT. 346. M. xxii. 1. &c.

M. And Jesus answered and unto them again by parables, representing 1 *still the misery of the unbelieving Jews, and the adoption of the Gentiles*, and said, the kingdom 2 of heaven is like unto a certain king <sup>a</sup> which made a splendid 3 marriage for his son. And, *when every thing was near ready, sent forth his 4 servants to call them 5 immediately, by a second message, who before that were bidden to the wedding banquet; and they would not come upon this*. Again <sup>c</sup> he sent forth other of his servants, 6 *with a clearer and more instant message still, saying, tell them which were bidden, behold I have* <sup>d</sup> *fully prepared my dinner; my 7 oxen*  
and

18 So as to become sincerely religious.

19 Having in view probably Dan. ii. 34. 35. The destruction of the Jews was an early dreadful specimen; see 2 Th. i. 7. &c.; Heb. iv. 11.; 1 Pet. ii. 7. 8.; Rev. ii. 27.

20 See last note 19. Opposition to my doctrine shall be vain, and attended with calamity to its authors; but, when I exert my utmost vengeance, it shall be irresistible and exemplary; comp. II. viii. 15.

1 Likewise the wretched fate of all unrighteous professors in every age.

2 Or gospel; comp. L. vii. 32.

3 Or marriage-feast.

4 As John Baptist, the Son himself in low outward condition, the Apostles, and seventy-two Evangelists.

5 Viz. the Jews in national covenant with God, and to whom the coming of the Messiah had been often previously foretold.

6 That is, after Christ's resurrection, and the mission of the Holy Ghost.

7 Comp. Ef. xxv. 6.

and my fatlings of different kinds are not only killed, but dressed, and all things are now quite ready; come with speed unto the marriage-feast. But they made <sup>e</sup> light of it, and went their ways, one to his country farm, another to his <sup>f</sup> merchandise in the city, and the remnant, adding <sup>g</sup> cruelty to ingratitude, took bold of his servants and <sup>h</sup> entreated them spitefully, and even slew <sup>9</sup> them. But when the king heard thereof, he was <sup>h</sup> exceeding wroth; and not long after sent forth his <sup>10</sup> armies, and destroyed those murderers, and <sup>11</sup> burnt up <sup>i</sup> their whole disaffected city. Then saith he, for the present, to his servants, the wedding-feast is ready, but they which were first bidden <sup>12</sup> were not at all <sup>k</sup> worthy of any part in it. Go ye, therefore, into the <sup>l</sup> high ways <sup>13</sup> leading forth to the Samaritan and Gentile nations, and as many as ye shall find on them, bid to the marriage <sup>14</sup>. So those servants went out into the high ways, and gathered together all, as many as they found, both good and bad. And the wedding was abundantly furnished with guests. And when the king, who had also ordered a suitable dress for each, came in to see the guests, he saw there a man <sup>m</sup> which had not on a decent <sup>15</sup> wedding-garment,

<sup>8</sup> See Act. iv. 5. &c.; v. 17. &c.

<sup>9</sup> Such as Stephen, the two James's, and many others.

<sup>10</sup> Of war, famine, and pestilence; probably by means of his angels, or heavenly hosts. The Roman armies destined to take this vengeance may be principally meant; see Joel. ii. 11.

<sup>11</sup> Referring to what would literally be done to Jerusalem under Titus, and from which it has never yet recovered. The temple made this city theirs peculiarly, as though they had not any other.

<sup>12</sup> Even to the best, gospel benefits are all of grace; see Act. xiii. 46.

<sup>13</sup> See M. xxi. 43. God willed the Jews to be first invited, to remove all occasion of envy or any bad temper; but they were obstinate, and their punishment became an occasion of blessing to the whole human race. Adorable wisdom; see Rom. xi. 11. 12.; Act. x. 34. &c.

<sup>14</sup> See M. xiii. 47. 48.

<sup>15</sup> Though among the easterns, the storing of their wardrobes with rich habits was one part of their magnificence, and to be clothed with these did proper honour, both to the entertainer and the entertained; see Job. xxvii. 16.; M. vi. 19.; Jam. v. 3. The solemnity required a special distinction of apparel; see Gen. xlv. 22. To have the offer, and not to receive it, was contemptuous usage.

ment, and he saith unto him, friend how camest thou in hither, not having *first put on a proper wedding-garment*? And he was *struck* 16 speechless, <sup>a</sup> *having nothing to plead before so great a person in his own excuse*. Then said the *incensed king* to the servants, 17 *bind him forthwith* <sup>o</sup> *hand and foot, in order to punishment, who would be so perverse, and take him far away hence, from the joy and splendor of our feast, and cast him into* <sup>p</sup> *utter darkness*; 18 *there shall be weeping from anguish and gnashing of teeth*. For <sup>q</sup> *many are called, and do visibly profess regard, but few are* 19 *chosen*.

## C H A P. XXXIX.

SECT. 347. *Tribute to be paid to Caesar*; M. xxii. 15. &c.; M. xii. 13. &c.; L. xx. 20. &c.

M. **A**ND they, *concealing their anger*, left him; and M. the pharisees, *with the chief priests and others*, went, and, *to revenge the supposed injury done them by the two foregoing parables*, took counsel how <sup>a</sup> they might entangle him in his 1 talk, *by leading him to offend either the common people or their rulers*; L. and they watched him *close*, and sent forth spies, m. certain of the pharisees, their 2 disciples, with the 3 Herodians, L. which should feign themselves *scrupulously just* <sup>b</sup> men, m. to catch, *if they possibly could*, him in his words, L. that so they might deliver him

16 Comp. 1 Pet. ii. 15.

17 Or angels; see M. xiii. 30.

18. See M. viii. 11. Eastern magnificence, in highly illuminated rooms, would not permit the least degree of insult.

19 Or there be few choice ones whom God will approve, being destitute of good works, to justify the sincerity of their faith; comp. M. xx. 16.

1 See L. xx. 19. 20.

2 Or, most implicit followers,

3 Who flattered Herod with the title of the Messiah. Or they who sided with Herod, in their agreement both to pay and to levy taxes. His officers or partizans; m. iii. 6.

him as a seditious person to the power and authority of the Roman governor. M. And when they were come to accomplish their design, L. they asked him with an air of high esteem, saying, Master, we know for certain M. that thou art a true prophet, and L. that thou sayest and teachest <sup>c</sup> rightly, and M. carest for the censure or applause of no man, how great soever he may be by his station and office; M. for, in comparison of what is just and proper, <sup>4</sup> thou regardest not even the person of men who are supreme, L. but, agreeable to thy divine appointment, teachest the way of pleasing God truly. M. Tell us, therefore, what thinkest thou of the point which follows: L. Is it lawful for us Jews, who are peculiarly devoted to God, <sup>d</sup> to give tribute, in the manner that most do, unto <sup>5</sup> Caesar the Roman Emperor or not? M. But Jesus, M. knowing their malicious hypocrisy through all their art, M. said, why <sup>6</sup> tempt <sup>c</sup> ye me after this subtle manner, ye ensnaring hypocrites? Shew me a piece of the tribute <sup>7</sup> money which ye <sup>e</sup> are accustomed to pay, M. that I may see it. M. And they brought unto him a <sup>8</sup> Roman penny. M. And Jesus answering said unto them, M. observe well and tell me whose is this image and superscription stamped upon this coin? L. They, without perceiving his design, answered immediately and said, it is Caesar's. And he said unto them, <sup>8</sup> render, therefore, unto Caesar the things which be Caesar's, and unto God the things which be God's. M. When they heard these most wise words of his answer, L. they could not take the least hold of his unexceptionable words before the people; and they <sup>h</sup> marvelled at his answer, so instant, wary, and

circumspect,

<sup>4</sup> This air of piety and regard to conscience was very artful; see L. xx. 20.

<sup>5</sup> That is, unto a foreign power. If he answered in the affirmative, they were resolved to make him pass among the people for an enemy to God their King, and for an enemy to true freedom; comp. Deut. xvii. 15. And, if he should say, that it was unlawful, they would represent him to the governor, as a fomentor of sedition. Their project was cunning and malicious to an extreme degree; comp. L. xxiii. 2.; Act. xvii. 17. His very assuming to determine would have been enough against him.

<sup>6</sup> Or why do ye try me?

<sup>7</sup> See Rom. xiii. 7.

<sup>8</sup> In value about our  $7\frac{1}{2}$  d. Secular affairs were none of Christ's concerns. This coin being current and bearing value in Judea, was clear evidence of their subjection to the edicts of the Roman Emperor; consequently, that tribute was due to him. A more particular discussion of the right was declined with great wisdom.

*circumspect*, and held their peace, M. and left him *in great confusion of disappointment*, and went their way, *perceiving that he had seen through their crafty plot*.

SECT. 348. *The Resurrection or Future state proved, against the Sadducees*; M. xxii. 23. &c.; M. xii. 18. &c.; L. xx. 27. &c.

M. The same <sup>a</sup> day came to him L. certain of the Sadducees, (which deny that there is any <sup>1</sup> resurrection of the dead) and they asked him, *with a view to puzzle*, Master, Moses, *as is well known*, wrote unto us, if any man's brother die, having a wife, M. and leave no children, L. that his brother *who survives* should take <sup>2</sup> his wife, and raise up <sup>b</sup> seed unto his brother, *to be called by his name, and to inherit his estate*. There was, therefore, seven brethren *in the neighbourhood* M. with us, L. and the first of them took a wife, and died *quickly after* without children. And the second, *according to law*, took her to wife, and he *too very soon* died childless. And the third took her, *as the other two had done*, and in like manner the *whole* seven also. M. And, last of all, the woman died, *having still no issue*. Therefore, in the <sup>3</sup> resurrection <sup>c</sup>, *we would wish to have it resolved*, whose wife of them is she? For seven had her *in this world* to wife.

SECT. 349. M. Jesus *calmly* answered and said unto them, *who thus cavilled*, M. do ye not, therefore, *greatly err*, because ye know not *the full purport* of the <sup>a</sup> Scriptures, neither <sup>1</sup> *have any due sense* of the <sup>b</sup> power of God, *which is able to effectuate what to man seems most improbable?* L. The children of this world *do indeed*

<sup>1</sup> Or future state. Literally standing again; see Act. xxiii. 8.

<sup>2</sup> See Deut. xxv. 5. &c.; comp. Gen. xxxviii. 8.; Ruth. iv. 7. They meant to puzzle, and not seriously to be convinced. The first child of the second marriage was to be esteemed the child of the deceased.

<sup>3</sup> Or future state. They assume the air of Pharisaic believers, whose notions were not only vague and conjectural, but low and sensual, like those of some Heathens themselves; see Reflexions, c.

<sup>1</sup> Comp. L. xxiii. 46.; Act. vii. 59.; 2 Mac. xii. 42. &c.; <sup>1</sup> Cor. xv. throughout.

indeed marry, and are given in marriage, to repair the wastes of death; but they that shall be accounted worthy to obtain that blessed world beyond this, and the resurrection of good men from the dead, M. when they shall rise to pure and endless enjoyment, M. neither 2 marry nor are given in marriage, as the proposed difficulty would seem to hold out; L. neither can they die any more to render that needful, M. but are, by a pure spiritual and immortal nature, L. equal<sup>c</sup> unto the angels M. of God in heaven. L. And there are the children of God, being the children of the perfect and indefectible resurrection.

SECT. 350. M. And as touching the pious dead in general, that they<sup>a</sup> rise into a far better state than this, L. even Moses, whom you respect as a prophet above every other, shewed at the burning bush. M. For have you not read, so as to understand properly, in the second book of Moses named Exodus, how then in the bush God spake unto you by him, saying 1 expressly, I am the 2 God of Abraham,<sup>b</sup> and the God of Isaac, and the God of Jacob? L. Now for certain he is not to be understood as a patron God of the dead, who are never more to exist again, but of those who are to be considered as under his immediate tuition, the living; for in fact all such faithful saints 3 live unto him. M. Ye Sadducees, therefore, do greatly err in denying this fundamental doctrine. L. Then certain of the more intelligent scribes answering, said, Master, thou hast well said in defence of the<sup>c</sup> truth. And indeed when

2 All human alliances here, and unions, do indicate human indigence and mortality. These shall be swallowed up at last in union with God. They need no new supplies. Marriage, by the difference of the sexes, makes here only a kind of emblem of immortality.

1 Ex. iii. 6.; comp. Heb. xi. 16.

2 Or benefactor, or rewarder; see Gen. xvii. 7. 8. If, by death they had been annihilated, the proper language would have been; *I was the God*, &c. comp. Rom. viii. 17.; Gal. iv. 7.; 1 Jo. iii. 2.; Rom. viii. 29.

3 Either at the very moment in which he spake, or in his equality certain decree. As a man can be no father, who has no children alive, nor a king, without actual existing subjects; so neither can the Almighty be a God, that is a special benefactor to those who have no being, and are not, in any future period, to exist.

when the *bulk of the multitude* <sup>4</sup> heard this, they were <sup>d</sup> astonished at *the wisdom and excellence of his doctrine.*

SECT. 351. *Which is the greatest Commandment ; M. xxii. 34. &c. ; M. xii. 28. &c. ; L. xvii. 20. &c.*

M. But, when the Pharisees had heard that he had *thus confounded and put the Sadducees to silence, by so clear and solid an answer*, they <sup>1</sup> were again soon gathered together, *with a view of carrying on the same malicious design.* M. And there came M. one <sup>a</sup> of them which was a <sup>2</sup> lawyer of eminence, M. and having heard them, *as above*, reasoning together *with him*, and perceiving that he had answered them *unbelievers* well, M. asked him a new question, <sup>b</sup> *still tempting him, and saying, Master, pray tell me which is the <sup>3</sup> great commandment of the law that doth most require to be committed to memory and observed ; M. even the first preferable commandment of all ?* And Jesus readily answered him, the first of all the commandments *for comprehensiveness and use*, is, Hear, O Israel, the Lord our <sup>c</sup> God is *the one great and only Lord ; and thou shalt now and ever love this the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with <sup>d</sup> all thy <sup>4</sup> strength.* This is the <sup>c</sup> first and great commandment

<sup>4</sup> The argument till now might be little thought of, and yet was very convincing. A hint of what is important may be of great significance. We ought to judge of Scripture arguments, not from sound merely, but from sense.

<sup>1</sup> After retiring a little from the crowd to indulge some delight, upon so able and public a defeat of the Sadducees, their adversaries.

<sup>2</sup> Or learned in expounding the doctrines and precepts of the law, the same as a Scribe.

<sup>3</sup> This seems then to have been a matter of dispute among the learned ; and by the formal Pharisees, it is probable, was ofteneft given for sacrifices and other ceremonials ; see M. xxii. 38. ; m. xii. 33.

<sup>4</sup> That is supremely, or with our united faculties, being sometimes used singly, and at other times together ; see 1 K. xiv. 8. ; 1 Sam. vii. 3. ; 2 K. x. 31 ; Pf. cxix. 2. ; Deut. iv. 29. ; 2 K. xxiii. 3. ; Deut. x. 12. They likewise express great ardour ; L. x. 27.

mandment of the law. And the second is like unto it, 5 both for dignity and large import, thou shalt <sup>f</sup> love thy 6 neighbour 7 sincerely even as thyself. M. There is none other commandment greater than these united; M. for, on these two commandments hang, 8 as it were, all that is required by <sup>8</sup> the law and the prophets. M. And the questioning Scribe said unto him, 9 well Master, it must be fairly owned, thou hast said the truth: For there is indeed one God, and there is none other but he. And for a man to love 10 him, as has just now been expressed, with all the heart, and with all the understanding, and with all the soul, and with all the strength; and, from a principle so sublime, to love his neighbour as himself, is far 11 more important than all the whole burnt offerings and sacrifices which can be presented. And, when Jesus saw that he thus answered discreetly <sup>h</sup>, he said unto him, from these thy just sentiments, it appears that thou art not far from entering into the pure gospel kingdom of God.

SECT. 352. L. And, when he was demanded of the Pharisees 1, when the kingdom of God, which he had so often mentioned  
to

5 Jo. iv. 12. 20. 21.; v. 1.

6 Every one; see L. x. 30.; Rom. xiii. 8.; comp. Lev. xix. 18.

7 See M. vii. 12. So as to desire for him an exemption from the same evils, and enjoyment of the same good things.

8 See Rom. xiii. 9. Like a nail, or peg, it cannot be plucked out; but all tumbles down at once. Whilst this stands firm, religion and probity are safe; Mic. vi. 8. No man loveth God, who is unjust to his neighbour. In every different period and circumstance of mankind, the design of revelation has been to promote these.

9 Expressing high satisfaction, Gr. finely, or beautifully.

10 Love, in this world, seeks God as its chief good; and in the other, rests in him with complacency. How great is the kindness of God to require this of us, which is not only satisfying, but everlasting? Our sacrifice is within ourselves; and severed from this the most expensive would be unacceptable.

11 Externals are rather the figures and tokens of true godliness, than the thing itself.

1 Whether with a serious intention or not is uncertain, and immaterial. Under the notion of a temporal kingdom was the demand made.

to be set up by the Messiah, should actually come, he answered them and said, the kingdom of God, to be set up by the Messiah, cometh not as temporal ones do, with such visible splendour as to captivate human<sup>a</sup> observation. Neither shall they, as pointing with their finger to bodily eyes, say, lo here it is, or lo there; for behold, with due attention, the kingdom<sup>b</sup> of God is already<sup>2</sup> begun within you.

SECT. 353. M. xxii. 45. &c.

M. And no man, from dread of exposure and shame, durst presume<sup>a</sup>, from that day forth, <sup>b</sup> to ask him any more captious or entangling questions.

SECT. 354. How Christ is the Son of David; M. xxii. 41. &c.; M. xii. 35. &c.; M. xx. 41. &c.

M. While the pharisees were yet more closely gathered together, and nigh to his person, Jesus asked them, not to ensnare but to instruct, by <sup>1</sup> exposing that Scripture ignorance which was the source of all their errors, <sup>a</sup> M. as he yet taught in the temple, M. saying, <sup>2</sup> what think ye of Christ <sup>3</sup>? Whose Son is he? They readily say unto him, the son <sup>4</sup> of David for certain. L. And he said unto them, m. how say the scribes so commonly as they do that Christ is the son of David? For David himself, by the acknowledged power of the Holy Ghost, M. doth call him his great Lord, saying, I. in

<sup>2</sup> Or rather, among you. Hebraism, as in J. i. 45.; see M. xii. 20.; xxi. 43. The miracles of Christ, though observable, were by no means such as the Jews did chiefly wish for. The Pharisaic temper in particular was entirely alienated from the nature and design of it.

<sup>1</sup> Likewise to confound the obstinate.

<sup>2</sup> His design was to lead them still gradually to the knowledge of his real character and office. Perhaps he spoke by way of reply to the allegations of the Jews.

<sup>3</sup> Or, anointed Messiah.

<sup>4</sup> Grounding their answer upon Is. ix. 7.; xi. 1.

in the book of 5 Pfalms, M. the 6 Lord *Jehovah* said unto my Lord *Messiah*, sit thou, *in dignity and power above all other kings of the earth whatever*, on 7 my right hand, till I make thine enemies 8 *entirely subject to thee as thy* <sup>b</sup> *footstool*. If David *himself* then call him Lord, *acknowledging him hereby to be his undoubted superior*, how is he said, *with any kind of natural and proper sense, to be his son* 9 *only*? And no man <sup>c</sup> was able *after that* to answer him a *single* word.

SECT. 355. *The Scribes and Pharisees are to be heard, but not imitated*; M. xxiii. 1. &c.; M. xii. 38. &c.; L. xx. 45. &c.; xii. 1. &c.

L. In the mean time, when there were gathered together an <sup>i</sup> innumerable multitude of people, infomuch that, *from eagerness to hear him*, they trode one upon another, M. then Jesus, *turning from the pharisees*, L. in the audience of all m. the common <sup>a</sup> people *who* heard him gladly, L. said *with freedom and openness* unto his disciples, m. in his doctrine, M. the scribes and the

5 Viz. cx. 1. Allowed, it would seem, by the Jews of that age, to be prophetic of the Messiah; see 2 Sam. xxiii. 2.; Act. i. 16.; ii. 30. The writers of the New Testament were much more powerfully endowed.

6 Or Lord of all.

7 A metaphorical expression, taken from the custom of kings, with respect either to their next heir, or chief favourites; see M. xx. 21.

8 See 1 Cor. xv. 24.

9 But, if Messiah had right or power to rule over David, then must his dominion be spiritually understood. The words from the Greek may be thus read: *If he is then David's Son, how is it that he calls him Lord?* see Rom. i. 3 4.; ix. 5.; xiv. 9.; Heb. i. 5. 6.

1 Myriads. Hebraism for a vast crowd; see Deut. xxxiii. 2.; Pf. iii. 7.; Dan. xi. 12. Here he is bold, affectionate, and pathetic throughout, as was proper to zeal against long criminal opposition, with the sad foresight of their impending miseries. It was like the last effort to convince and amend.

the 2 pharisees fit as in Moses 3 seat, *teaching to others the doctrine of his law.* 4 All, therefore, whatsoever, *in the true sense of that divine lawgiver,* they bid you observe, <sup>b</sup> do 5 *with becoming regard,* but do not ye, *by any means,* after their works in general; for they say *often the things which are right,* <sup>c</sup> and do not conform *their own practice to what they teach.* For they bind 6 heavy <sup>d</sup> burdens, and grievous to be born, and lay them *as what they ought to do* on men's shoulders, but they themselves will not move them 7 with one <sup>e</sup> of their fingers.

SECT. 356. L. *Above most of their other vices,* beware ye of being *corrupted by* the 1 leaven of the <sup>a</sup> pharisees, which is 2 *hypocrisy;* M. all their *best works in themselves* they do *from silly pride* to be 3 *seen and praised of weak* <sup>b</sup> mortal men. But *how trifling and momentary is this advantage,* since <sup>c</sup> L. there is nothing *now secretly covered* that shall not be revealed; neither *artfully hid,* that shall not be *openly known.* Therefore, whatsoever ye have spoken *with the utmost caution* in darkness, shall be heard in the *clearest effulgence of light;* and that which ye have spoken in the ear in *retired closets,* 4 shall be proclaimed *aloud as upon the house tops.*

SECT.

2 In this last address, we have the most remarkable example of grave and sharp rebuke, dictated by a perfect knowledge of the heart. Every word must have stung their consciences to the quick. Most of the learned Rabbis were of this sect.

3 The law they read standing; but expounded, or taught from it fitting; see L. iv. 17.; Neh. viii. 4.

4 To be limited by the nature of the subject, and the equity of the thing; comp. M. xv. 4. &c.

5 See L. xx. 39.; and consider how little our blessed Lord sought the praise of men.

6 Viz. the precepts of undoubted moral obligation; such as in M. xxii. 36.

7 Comp. ver. 23.; L. xi. 46.; M. xxiii. They likewise tormented the minds of men with scruples, in relation to absolute trifles, thereby rendering a natural burdensome ritual more so. This is a sure mark of corruption.

1 See Gal. v. 9.; 1 Cor. v. 6. This would appear strongly paradoxical to the Jewish people. The time did now require that he should be thus explicit.

2 Players, who, under a mask, act a part.

3 See M. vi. 1. &c.

4 A proverb, and variously applied; M. x. 26.; m. iv. 22.; L. viii. 17.

SECT. 357. M. Beware also of the conceited vain-glorious scribes, which love to go in solemn stately air, with their long cloathing, and M. make broad remarkably their phylacteries, and enlarge the borders <sup>a</sup> of 1 their garments, upon which certain portions of the law are inscribed; L. and, what is yet more contemptible, they love on that same principle to be saluted with 2 greetings in the markets, M. and to be called of men, where they happen to be most crowded, 3 Rabbi, <sup>b</sup> Rabbi, at every new sentence, L. and to have the highest seats, which belong to age and distinguished merit, 4 in the religious synagogues, and the chief rooms 5 at occasional feasts. M. Which devour helpless 6 widows houses <sup>c</sup> by sad extortions, and for a specious pretence of devotion make long <sup>d</sup> seemingly earnest prayers; these vile purchasers of present esteem shall receive <sup>e</sup> greater damnation than if they had not prayed at all.

SECT. 358. M. But be not ye my disciples thus called 1 Rabbi, <sup>a</sup> from a proud desire of authoritatively dictating in religious matters, for one is your sole infallible 2 master, even 3 Christ, and all ye are 4 brethren <sup>b</sup> upon the precise same foot with each other. And call no 5 man neither your father <sup>c</sup> upon earth, as having comparatively

1 See Deut. vi. 8.; which they literally understood and practised, to make a great shew of piety; comp. Ex. xiii. 9. 16.; Deut. xi. 18.; Rom. xv. 37. &c.

2 Words, and other signs of respect; L. xi. 43.

3 That is, Master or Doctor, by a special diploma, or testimony from their most learned schools. It was the next thing to infallible.

4 They claim these as their right.

5 This is childish ambition. Suppers in particular.

6 A crime peculiarly aggravated; from If. i. 17.; Jam. i. 27.; see 2 Tim. iii. 6.; 1 Tim. vi. 5.; 1 Th. ii. 5.

1 See Rom. ii. 19. 20. Simple names of station and relation, qualified as above, it was no design of our blessed Lord to prohibit. Denotes a leader, or master in religious things.

2 See note 1st.

3 Or, that anointed One, the unparalleled Teacher from the Most High. Every other then and since, are fellow disciples.

4 See 1 Cor. iii. 4. &c. This is a new argument added to the common reason of modesty and humility.

5 Or, call no one among you, Father upon earth. This, with the ancient Jews, was a person whose judgment in religious mat-  
ters

*comparatively no mind at all of your own, for one is your <sup>d</sup> Father of that sort which is in heaven, and he alone. Neither be ye called leading masters over reason and conscience, so as to accept the title, and far less to solicit it, for one is your <sup>e</sup> sole leading master, even Christ. But, so far from the pride of lordly dictating, he that is greatest among you in the sight of God as a teacher, shall be <sup>f</sup> humble and unassuming as your servant. And whosoever shall proudly and arrogantly <sup>g</sup> exalt himself, shall sooner or later be abased; and he that shall unfeignedly humble himself, shall be exalted at length to the highest honour.*

SECT. 359. *Ostentation and boasting in good works to be avoided; M. xii. 41. &c.; L. xxi. 1. &c.*

M. And Jesus, *having gone out of the temple, sat down over against that part of it which was called the <sup>1</sup> treasury, and beheld <sup>a</sup> with attention how the people cast their money into the treasury, and many that were rich cast in much. L. And he saw also among the rest a certain poor widow casting in thither two small brass mites, M. 2 which make a farthing <sup>b</sup> of the Roman money. And he called unto him his <sup>c</sup> disciples, and with much pleasure saith <sup>3</sup> aside unto them, verily I say unto you, that this <sup>d</sup> poor widow hath, according to divine estimation, cast more in by far than all they which seem most lavishly to have cast into the treasury. For all they did cast in of their abundance, above what they and their families have need for, L. unto the <sup>4</sup> offerings of God; but she, in the midst of her <sup>5</sup> want, did cast in all the stock of money*

ters might be sworn to. A title still more honourable than that of Master. Hence, whilst Christ assumes the last of these to himself, he gives the other to the supreme Teacher.

<sup>6</sup> Comp. M. xx. 26. 27.; Prov. xvi. 18.; xxix. 23.; xv. 33.; 1 Pet. v. 5.

<sup>1</sup> Where the sacred money was kept; 2 K. xii. 10.; 2 Chr. xxiv. 8.; comp. Neh. x. 37.; xiii. 4.

<sup>2</sup> A mite was the least coin of any; see M. v. 26.; x. 9. A quadrant about  $\frac{1}{4}$  of an English farthing.

<sup>3</sup> As yet there was no need that either the widow or the rich should hear.

<sup>4</sup> Metonymically termed Corban; M. vii. 11.

<sup>5</sup> Or out of her indigence.

money that she had by her, <sup>c</sup> even all her mean of living <sup>6</sup> for the time.

## SECT. 360. L. xviii. 9. &amp;c.

L. And he spake this parable unto certain <sup>1</sup> of the strictest sect in appearance, which trusted in themselves that they were eminently <sup>a</sup> righteous, <sup>b</sup> and despised others <sup>2</sup> as vile reprobate sinners. Two men went up into the <sup>3</sup> temple to pray, the one a pharisee of renown with the multitude, and the other a hated publican. The pharisee stood nigh to the mercy-seat, and in the most easy familiar way prayed thus within himself, <sup>c</sup> God I thank thee that I am not as most part of other <sup>4</sup> men are, extortioners, unjust, adulterers, or even as this <sup>d</sup> base publican, who lives by these and like abhorred means. I, with holy zeal for our <sup>5</sup> traditions, fast twice in the <sup>e</sup> week, I give <sup>6</sup> tythes too <sup>f</sup> of all I possess, whether expressly ordained by the law of Moses or not. And the modest publican, in detestation of what he had been, standing afar off in the outer gentile-court, would not, according to common custom, <sup>7</sup> lift up so much as his eyes unto heaven, <sup>8</sup> but finote, under deep <sup>9</sup> concern of mind, upon his breast, as unworthy to be numbered among God's people, saying in those few words which his grief could hardly utter,

<sup>6</sup> As much as might suffice for a day's aliment, to one in very low outward estate.

<sup>1</sup> See L. xvi. 15.

<sup>2</sup> Certain effect of vanity, as with a design to force the divine acceptance.

<sup>3</sup> Expecting, as in 1 K. xviii. 38.

<sup>4</sup> Comp. 1f. lxxv. 5. How few such could he know thoroughly? To them, therefore, he was most unjust, and yet he had no humbling sense of it. A poor sum total of his positive virtue. In each of these, how little might the heart be concerned?

<sup>5</sup> See note 4th.

<sup>6</sup> How much better; L. xix. 8. All must allow, that the opposition between the religious Pharisee and the humility of the Publican, is strongly marked; comp. M. xxiii. 23.; L. xi. 42.

<sup>7</sup> Comp. Lam. iii. 41.; Ps. cxxi. 1.; 1 K. viii. 22.

<sup>8</sup> The habitation of divine holiness and glory.

<sup>9</sup> See note 7th; L. iii. 8. Natural and common.

utter, 10 God be merciful to me a <sup>h</sup> *heinous* 11 sinner. I tell you this *poor ingenuous penitent* man went down to his house, justified 12 by *divine acceptances* rather than the other; for every one that exalteth himself 13 in *his own mind*, shall be abased by <sup>i</sup> *Almighty God*: and he that humbleth himself *as in his sight*, shall be *graciously* exalted.

SECT. 361. L. xvii. 7. &c.

L. But, to evince farther that the very best works are not to be gloried in, which of you having a 1 servant ploughing *his ground*, or feeding *his cattle*, will say unto him *as it were of debt*, 2 by and by, <sup>a</sup> when he is come from the field, go 3 and 4 sit down *with me to meat*? And will not rather say unto him, make ready *somewhat* wherewith I may sup, and *when it is prepared*, 5 gird up thyself and *thus wait on to serve me till once I have eaten and drunken*, and afterward, *as is common to other slaves and hired servants*, thou shalt sit down to eat and drink *thyself*. Does he suppose himself obliged to 6 thank by any extraordinary recompense that servant *immediately*, because he did the things that were *so reasonably*

10 An example of M. vi. 7. Sense of words taken from Pf. li. Would not a sight so affecting have moved the smallest spark of love? Surely the outward signs of penitence were favourable, and ought at the time to have extinguished every impression of his former evils, though they had been certainly known to him.

11 Comp. Pf. xxvi. 9.; Am. ix. 10.; M. ix. 10. 11.; L. vi. 32. 33.; vii. 37. 39.; xix. 7.; J. ix. 24. 31.; 1 Tim. i. 9.

12 Comp. M. xi. 19.; L. xiii. 2. 4.

13 A favourite maxim with our Lord; M. xxiii. 12.; L. xiv. 11.

1 Or, slave.

2 Or, just so soon as he is come.

3 Or, come in.

4 This anciently was proper only to freemen, and not slaves. Yet, when these last behaved well, they were often advanced to such honour.

5 See L. xii. 37.; J. xiii. 4. Reward in Scripture is often applied to much more than any one has right to; see M. v. 12. 46.; vi. 1.; comp. L. vi. 31. &c.

6 Comp. Rom. iv. 4.; Phil. iii. 4.

*reasonably* <sup>b</sup> commanded him? I trow not. So likewise ye, when ye shall have done all those things *faithfully* which are commanded you *upon pain of suffering*, say, <sup>7</sup> we are *still* mean unprofitable servants to the Almighty, we have done that which was our *bounden duty* to do, and *no more*.

## SECT. 362. L. xxi. 37. &amp;c.

L. And, *when the end of his personal ministry drew nigh*, in the <sup>a</sup> day time he was *close* in the temple, and at night he went out of the city, and abode in the Mount called the Mount of Olives, *where he might give himself to a series of relieving strengthening prayer*. And all the people, *as he returned*, came early <sup>b</sup> in the morning to him in the temple, to hear and *improve* by him.

## C H A P. XL.

SECT. 363. *The destruction of Jerusalem foretold*; M. xxiv. 1. &c.; M. xiii. 1. &c.; L. xxi. 1. &c.

AND JESUS went out, and departed from the temple *where he had been discoursing*, and his <sup>a</sup> disciples came to him soon after, <sup>1</sup> for to shew him the buildings of the temple, *how great and strong as well as beautiful they were*. L. And as some of them thus spake of the temple *in general*, how it was adorned with

<sup>7</sup> See Col. iii. 22.; 1 Cor. ix. 16.; comp. 1 Pet. v. 2.; 2 Sam. vi. 22. LXX.

<sup>1</sup> They were now on the road to the Mount of Olives, from which there was the best prospect of it; see m. xiii. 3. According to all accounts both Jewish and Heathen, this structure was truly magnificent.

Upon this whole prophecy, the large and accurate observations of Dr Newcome may be consulted with great advantage, and the 1st volume of Dr Lardner's Jewish and Heathen testimonies.

with goodly 2 stones, and costly 3 gifts, M. one of his disciples more particularly faith unto him, Master, see but with some leisure what manner of fine polished stones, and what stupenduous buildings these are. And Jesus answering M. said 4 unto them, see ye not each of you M. all these great and curious 5 buildings? M. Verily, <sup>b</sup> notwithstanding, I say unto you, L. the days will soon come, in the which M. there shall not be left here one 6 stone upon another, that shall not be entirely thrown down.

SECT. 364. M. And as he afterwards sat down upon the Mount of Olives, M. which was over against the temple, there came unto him Peter, and James, and John, and Andrew, and <sup>a</sup> asked him privately, L. Master, if it be thy good pleasure, M. tell us M. when shall these dreadful things be? And what shall be the sign when all these things now and formerly spoken of shall be fulfilled? M. And what shall be the sign of thy coming 1, to assume the glorious temporal kingdom promised to the Messiah, and of

2 Josephus says they were white and hard, 25 cubits in length, 8 in height, and in breadth 12. How much, therefore, against all probability, what he had said; M. xxiii. 38. &c? And would not God spare such a venerable edifice upon the account of its wealth and sacred use?

3 Dedicated to God, or votive, and hung upon the walls within. No impostor would have foretold an event so unlikely, and so disagreeable. John says nothing of it, lest any should have said the prophecy was forged after the event.

4 Or, to the one by whom he had been immediately addressed, and in the hearing of all the rest.

5 Designing no doubt to signify, that neither age could consume them, nor tempest overthrow, nor fire burn them up, nor any power of man destroy.

6 A proverbial expression to denote utter ruin; and thus it happened about the space of 40 years after: When, as Josephus a contemporary historian relates, Titus commanded the foundation of both city and temple to be dug up. Yet, during the continuance of this last, Messiah was to come; see Hag. ii. 8.; Mal. iii. 1. Herod threw down certain parts; but only that he might repair and enlarge it the more. After taking the city, and viewing the fortifications of it, Titus is said thus to have expressed himself: *We have fought with the assistance of God; and it was God that dispossessed the Jews of these strong holds: For what human force or engine could signify any thing against these towers?*

1 See Dan. ii. 7.; vii. 13. &c.

of the end 2 of the world <sup>b</sup> as it is now? L. And Jesus answered and said <sup>c</sup> unto them, take good heed, *previous to those things which are to happen*, that no man deceive you with false worldly pretences. For many ere long shall come in 3 my name, saying I am <sup>d</sup> the 4 Christ whom you look for; and, by professions so agreeable to their carnal wishes, though false, they shall deceive many to their utter ruin; L. and the time draweth very near, go ye not, therefore, after them. M. And when ye shall hear of wars in one place, and rumours of wars in another, L. and of manifold sad commotions, M. see that ye my disciples be <sup>e</sup> not troubled, as though the miseries above set forth were that instant to take effect; 5 for all these things must L. first M. come to pass, but the dreadful end M. shall not be just yet. L. Then said he further unto them, *people of one nation shall rise in the same city against people 6 of a different nation, and one provincial kingdom against another kingdom, and great earthquakes shall be in divers places, 7 where numbers of Jews do live, and severe 8 famines, and mortal pestilences 9, as usually happens from these, and fearful*  
10 fights

2 Gr. of the age. These the disciples understood to be all close conjoined; but their Master knew the contrary, and answers to each of them apart. As some suppose, and credibly, to the destruction of the city and temple; from M. xxiv. 3. to ver. 29. Then his glorious coming at the finishing of the ages, to the end of the chapter; comp. ver. 34. 36.; Act. i. 6. 7.; M. xiii. 4.; L. xxi. 7.

3 Or assuming the authority which belongs to me, and to me only.

4 The expected temporal Messiah; see J. v. 43.; Act. v. 36. 37.; L. xxi. 8.; Act. viii. 9. 10.; 1 Jo. iv. 1. Of these impostors some were apprehended and killed almost every day.

5 They are designed only to be your warning to fly; and so you ought to use them. The rumors which obtained upon refusing to admit the statue of Caligula into the temple, were such as to hinder the affrighted Jews from tilling their lands.

6 Consult Josephus carefully.

7 Those of them who believed were happily warned and saved; see 2 Pet. ii. 9. Sedition and civil war was next to universal. Suetonius, a Heathen historian, says, that the constitution of the world was confounded for the destruction of men; and that any one might easily conjecture those things portended no common calamity.

8 Such as that; Act. xi. 28.

9 See Rev. vi. 6. 8. &c.; comp. Jer. xviii. 21.; from scarcity and bad provisions.

10 fights and great signs shall there be from heaven, *to strike men with horror*. M. And all these things, *however grievous* <sup>f</sup>, are *only* the beginning of 11 sorrows *still greater*.

SECT. 365. M. But take *diligent heed* to yourselves *in particular, who are my disciples, so as not to be discouraged*, for L. before all these judgments shall come to pass, they <sup>a</sup> shall lay their *violent hands* on you, and *cruelly persecute* you, delivering you M. up for trial to *chief councils as malefactors*, and L. to the *inferior* 1 synagogues. M. In the synagogues *very often* ye shall be beaten, and ye shall be brought *from them* before the rulers of the *first rank*, and *even kings*, L. for my name's sake. And it shall turn to you for a 2 testimony *in behalf of the truth, and against them*.

SECT. 366. L. Settle it therefore in your hearts, *by way of constant rule*, M. when they shall lead you and deliver you up *as criminals for trial*, L. not to <sup>a</sup> meditate *anxiously* before hand what ye shall answer *in defence*, M. but whatsoever shall be given you *from above* in that hour, <sup>b</sup> that speak ye *out boldly*. L. For I will give you a 1 mouth *to plead*, and wisdom of *vindication*, which all your adversaries shall not be able to gain say *with success* nor resist; M. for it is not ye that speak, but the Holy Ghost. Now the <sup>c</sup> brother shall *most unnaturally* betray the brother to death, and the father the son, and children of *both sexes* shall rise *as witnesses* against their *aged* parents, and shall cause them *without remorse* to be put to death. L. And ye *my present loving disciples* shall be betrayed *and persecuted* both by parents, and brethren, and

10 Josephus mentions a sword from heaven, hanging over Jerusalem, before the siege, a light in the temple, the gates of the temple flying open of themselves, chariots and armies fighting in the air, a man supposed to be distracted, Jesus by name, crying for four years, Wo to Jerusalem, Wo to the city, Wo to the temple, Wo to the people.

11 Even such as may be compared to the bitterest pangs of a woman in travail. Here is a reference to the far heavier afflictions, which befell them during the siege.

1 See M. x. 18.

2 Comp. Act. iv. 6. 7.; xii. 2. 3.; xviii. 12.; xxiv. 25. 28.

1 Or a wise mouth; comp. M. x. 19. 20.; L. xii. 11. 12.; Act. iv. 13. 14.

and kinsfolk, and *late intimate* friends; and some of you shall they also cause to be *publicly* put to death; M. and ye shall be hated of *most people throughout* all nations, *as well as those of the Jews*, only for my name's sake. And then shall many *who did formerly profess my religion* be <sup>3</sup> offended, *so as to fall quite away by the terror of such severe displeasure and wrath*, and shall even betray <sup>d</sup> one another, and hate one another. And many false <sup>e</sup> prophets from among yourselves shall rise, and shall deceive many. And because *the iniquity of open violence shall thus abound, under various forms*, the love of many, *both to God and his servants, who ought to know better*, shall wax *deadly cold*. But he that, *amidst these awful difficulties*, shall <sup>f</sup> endure, *in the sincere and open profession of his faith, and in his fervent love to the saints*, the same shall be <sup>g</sup> saved *both here and hereafter*. L. In your patience of *steadfast suffering*, <sup>h</sup> possess ye <sup>i</sup> 6 your souls, <sup>j</sup> 7 and there shall not *so much as an 8 hair of your head utterly perish without unspeakable advantages*.

## SECT.

<sup>2</sup> Or, on my account; or the simple profession of my religion, without any other fault; see L. xxi. 16.; comp 1 Pet. iv. 14. 16. This among men was quite a new thing, to suffer on account of their sect; see M. x. 22.; m. xiii. 9. 11. Each of them completely verified in the history of the Act. xviii. 12. &c.; vi. 10.; xxiv. 25.; xvi. 23.; vii. 29.; xii. 2. Tertullian and Athenagoras speak of these persecutions as raised against the very name. The different Pagan religions sociably agreed; but Christianity did testify against the falsehood of them all. This bore particularly hard upon the pride and licentiousness of princes, and the secular interest of priests; to both which the character and prejudices of the populace was very aiding.

<sup>3</sup> See 2 Tim. i. 15.; iv. 10.; M. xiii. 21.; L. viii. 13.

<sup>4</sup> See 2 Tim. ii. 17.; 1 Cor. viii. 4. 10.; x. 19.; 1 Jo. v. 21; 1 Tim. vi. 20.; Col. ii. 8.; Gal. vi. 12.; Ph. iii. 18.; 2 Pet. ii. 1. &c. Jude throughout.

<sup>5</sup> See L. xxi. 18. By a most signal act of Providence, none of the Christians perished in the siege and destruction of Jerusalem; 2 Pet. ii, 9; comp. M. and m.

<sup>6</sup> Comp. Act. i 8.; viii. 20.; M. x. 39.; xvi. 25.; L. xvii. 33. Some, by your patience, preserve ye your lives; comp. M. xxiv. 13.

<sup>7</sup> Or but.

<sup>8</sup> Proverbial. Not the least trouble, which shall not be amply recompensed; see 1 Sam. xiv. 45.; 2 Sam. xiv. 11.; 1 K. i. 52.; Act. xxvii. 34.

SECT. 367. M. And this gospel of the kingdom, *before so remarkable a vengeance taken upon the Jews*, shall be preached in all the *known world*, for a witness *of their unbelieving obstinacy*<sup>2</sup> unto all *1 nations afterwards*, and then shall the *desolating 2 end of that people* come.

SECT. 368. L. And when ye shall see, *as a forerunning sign*, Jerusalem compassed *on every side* with *Pagan armies*, then know that the desolation thereof is nigh. M. When ye therefore shall see *what is still more awful*, the *1 abomination of Roman military hosts*, with their *idolatrous worshipped ensigns which threaten utter desolation*, spoken of by *2 Daniel the prophet*, stand *displayed in the holy place of Judea*, and *confronting the sacred 3 temple itself*, M. where *undoubtedly it ought not*; (M. who so readeth let him<sup>2</sup> *duly*

*1* Eusebius informs us, that some of the apostles passed beyond the ocean to the Britannic isles. How improbable, in all human appearance, was such an event? and even impossible by natural means. Not to be understood strictly; but of a wide propagation in general; comp. L. ii. 1.; Rom. x. 18.; i. 8.; Col. i. 6. 23.

*2* As foretold; Dan. ix. 27. By deferring the destruction of Jerusalem so long, the Jews might see their ancient prophecies fulfilled, in the calling of the Gentiles; and such of themselves as were dispersed might be gathered, either to believe, or to suffer with the rest.

*1* The Jews were wont to call an idol an *abomination*; *1* K. xi. 4. 7.; *2* K. xxiii. 24.; Ezek. vii. 3.; viii. 10.; xx. 7.; Jer. xxxii. 34. So that the Roman military ensigns which had on them images of their deceased Emperors, besides eagles, and were worshipped by oaths and sacrifices, are justly stiled *abomination*. Suetonius and Tacitus, both Roman historians, and Josephus a contemporary Jewish one, term the ensigns legionary deities, and gods of war.

*2* See Dan. ix. 25. Allowed, as appears from Josephus, by the Jews themselves in those times, to be understood of the Roman empire; comp. M. iv. 5.

*3* And, as it were, in defiance of it. Even the circuit grounds of Jerusalem were understood to be holy, as dedicated to the true God. But now was that land, so to speak, abominated, or loathed by him, on account of its wicked inhabitants. The precise time of Jewish desolation is here clearly marked by the prophet Daniel; and such manner is common in predictions relative to certain punishments for enormous crimes. Those for reforming the wicked, and trial of the good, are generally less explicit.

duly ponder the same, so as to understand 4 what shall be the immediate dreadfull issue), then let them which be in the wealthier parts of 5 Judea, and best fortified likewise, flee out of them into the 6 neighbouring mountains for <sup>b</sup> deliverance; L. and especially, let them which are most secure in the midst of it depart out, and let not them that are in the countries enter thereinto; M. and let him that is airing himself on the 7 house-top, not so much as go down into the 8 house, neither enter <sup>c</sup> therein to take any thing valuable out of his house; and let him that is at work in the field, as he hopes to escape, not turn back 9 again to his house in the city, for to take from thence even his most necessary travelling garment. L. For <sup>d</sup> these be the days of most terrible vengeance, that all things which are written by Moses and the prophets concerning the punishment of the Jews, in case of disobedience, may be completely fulfilled. M. And wo unto them above any that are great with child, <sup>e</sup> and to them that give suck 10 in those days, being neither in a condition to flee, nor yet to endure the dreadful hardships of a siege. But pray ye, who have no such embarrassments to tender feelings, that your flight be not necessary in <sup>f</sup> the winter, when travelling and at so great a distance, must be impracticable to vast numbers; neither on the <sup>g</sup> sabbath day, on which journeying beyond a certain length is forbidden 11 by the law; M. for

4 Comp. L. xxi. 20. 21. These may be the words of the Evangelists who wrote about the time that some of these signs were taking place.

5 Put here, as elsewhere, for the immediate compassing grounds of the holy city.

6 This was to be their ultimate mean of safety; and not a moment was to be lost. The Roman line of circumvallation was not formed till considerable time after they approached nigh unto Jerusalem. Our blessed Lord's words may allude to the history of Lot's escape. The Jews were obstinate, and most of them either slain, or taken prisoners. The believing Christians fled, when Cestius Gallus first withdrew.

7 They were generally flat.

8 They could fly more speedily, by means of an outer stair. From one house to another, terraces were likewise formed even to the ends of their several streets, or gates of the city.

9 Comp. L. xvii. 31.

10 Sucking children are more tenderly loved by good mothers, than themselves.

11 See Ex. xvi. 29. The common allowance of Jewish interpreters was only to the distance of seven furlongs; and in this, most

for in those days shall be affliction, such as was not equalled from the beginning of the 12 creation which God created, unto this time, neither shall ever be afterwards. L. For there shall be great distress in the whole land of Judea, and wrath to the uttermost upon this degenerate people. And they shall fall by the edge of the sword in vast multitudes, and shall be led away captive into all distant idolatrous nations hitherto abhorred by them; and Jerusalem itself, the boast of their excellencies, shall be trodden down 13 with insult of the Gentiles, until the time of calling the Gentiles to salvation shall be 14 clearly fulfilled. M. And except that the Lord had shortened those days of various outrage 15 and mutual slaughter, no 16 flesh should be saved; but for<sup>d</sup> the 17 elects sake, both Christians and Jews of the better sort whom he hath graciously chosen, he hath shortened the days of dreadful suffering.

## SECT.

most of them were precise, even to a scruple. On that holy day they would not even so much as defend themselves against their besiegers; comp. Rom. xiv. 5. Several incidental delays taken notice of by Josephus afforded good occasions for avoiding both the above inconveniencies; and were made use of by wise and pious Christians. They prayed, and were heard.

12 The horrors of famine and slaughter, as set forth by Josephus, do illustrate the accomplishment of this, in examples and varieties that are scarce to be read, at least not without tears. How dreadful is the thought of eating human flesh, and the fruit of one's own body? see L. xxiii. 28. &c. To be witnesses and partakers of such great evils is more bitter than many deaths. The whole compass of history does not furnish a like instance of national distress, by rapine, murders, famine, pestilence, fire and sword. Josephus says, that all others compared with theirs would appear to be inferior; and he accounts for it by the unequalled Jewish wickedness; see L. xxi. 22. Now, all former predicted calamities met, as it were, in one common center.

13 Comp. Rom. xi. 11. &c.; Dan. xii. 7.; Deut. xxxii. 36.; Ezek. xxi. 25. &c.; xxii. 3. &c.; xxxv. 5. &c.; Jer. l. 27. &c.; Ezek. xxx. 3. &c.; Lam. iv. 18. &c.; Jer. xxvii. 7. 1,100,000 were destroyed, 100,000 prisoners.

14 Then, as brother Christians, they will meet, and be happy; comp. Rom. xi. 25. &c.

15 By banditti, or robbers, and people of opposite factions, both civil and religious, besides what happened from the Romans. In Jerusalem itself, Josephus tells us, that, during the siege, no less than 1,100,000 perished, as above.

16 See note L. iii. 6.

17 Probably the persevering Christians; Rom. xi. 26.

SECT. 369. *How the above, and last coming of Christ, should be waited for; M. xxiv. 23. &c.; M. xiii. 21. &c.; L. xvii. 22. &c.*

L. And he said unto the 1 disciples, the days will come when ye shall desire to see one of the days of *sound teaching, miracle working, and offers of mercy from the 2 Son of Man*; and <sup>a</sup> ye shall not see it. And, *while under the power of this affection*, they shall say unto you, *after the siege is begun*, see here is our long looked for *Messiah to deliver us*, or see there *he is*. M. Then, if any man, *flattering your worldly prejudices*, thus say unto you, Lo, here is Christ, or there, believe it not. For, *even 3 while so sadly circumstanced*, there shall arise 4 false Christs, and false teaching prophets, to support their wicked pretensions, and shall affect 5 to <sup>b</sup> shew great signs and wonders, infomuch that (if it were possible) they shall deceive 6 the <sup>c</sup> very 7 elect. M. But take

1 Speaking through them to the whole Jewish nation; L. xvii. 21. What a contrast between the tranquillity and heavenly instruction, and consolation enjoy'd by our Lord's disciples before his death, and the persecutions and terrors of every kind which succeeded?

2 This was the golden age of the kingdom of God, both externally and internally, and subsisted at least 40 years.

3 This, therefore, is not a mere repetition of M. xxiv. 5.

4 Or Messiahs.

5 See Deut xiii. 1. 2. They might, or they might not come to pass; comp. 2 Th. ii. 9. They will give, appeal to, promise, or undertake to produce such signs; comp. Josephus Ant. 20. 8. 6.; Rev. xvi. 13. &c.; Eph. iv. 14.; Rev. xix. 20.; xiii. 13. Besides confident pretensions, they might use artful and delusive feats. God will never suffer real miracles to be wrought upon the side of falsehood, when there are none of his servants to perform greater miracles upon the side of truth.

6 Or seduce.

7 His choice ones. What was difficult the Jews expressed by an impossibility; comp. M. xxvi. 39.; M. xiv. 35.; Act. xx. 16.; Rom. xii. 18.; Gal. iv. 15. Certain it is, that Christians, though chosen to exceeding high privileges, were sometimes drawn away from

take ye *diligent heed against so dangerous an imposition* : Behold, *as a fair warning*, I have *8 expressly*<sup>d</sup> foretold you all *those things*. M. Wherefore, if they shall say *then* unto you, behold he is *now gathering forces* in the desert, *who shall revenge and fully compensate your various bypast wrongs*, go not forth in *this belief*, and so as to take part with them ; L. nor follow them : M. Behold he is in the secret chambers, *hiding himself from public view*, till he find a *sufficient number to join with him* ; believe it not *neither*. For *e instantaneously* as the 9 lightening cometh out of the east, and L. lighteneth out of the one part under heaven, and shineth in a *moment* unto the other part under heaven, M. even unto the west ; so, *sudden, swift, and universal*, shall the coming of the Son of Man *f* be, *10 both for present judgment against his incorrigible Jewish enemies, and for a more general recompense at the finishing of the ages*. L. But *g* first must he, *who is to set up that divine kingdom*, suffer many *hard opprobrious things*, and be solemnly rejected of this *sinful* 11 generation.

SECT. 370. M. xxiv. 29. &c. ; m. xiii. 24. &c. ;  
L. xxi. 25. &c.

M. Immediately after the tribulation of those days, *as above set forth*, L. there shall be *added signs* in the 1 sun *extraordinary*, and in the moon, and in the stars : *Even M. the 2 sun to them*<sup>a</sup> shall be

from their true faith, by fondness for a splendid Jewish ritual, and a temporal kingdom.

8 See m. xiii. 23.

9 Alluding to the rapidity of this desolation.

10 Comp. L. xvii. 24.

11 Or age ; comp. J. xix. 15. ; Act. iii. 13. &c.

1 Prophetic style, denoting the overthrow of the whole Jewish policy.

2 Thereby upbraiding, as it were, the ungodly with their blindness ; comp. If. xiii. 9. 10. &c. : Ezek. xxxii. 7. &c. ; Dan. viii. 10. ; Joel. ii. 30. 31. National glory and excellence destroyed, and the introduction thereby of universal sadness, could admit of no stronger terms ; see and ponder m. xiii. 24. ; Job. xxx. 28. ; If. xxiv. 23. ; lx. 20. ; Jer. xv. 9. ; Joel. iii. 15. ; Am. viii.

be darkened, and the moon *to them* shall not give her *usual* light, and the stars *of government* shall fall *as from heaven*, and the powers *till now authorised* of the heavens, shall be shaken *to absolute destruction*. L. And upon the earth shall be distress of nations, with perplexity, the 3 sea and the *proud waves of it* roaring <sup>b</sup>, mens hearts *next to absolutely* failing <sup>4</sup> them for fear, and for looking after those *dreadful and unavoidable* things which are coming on the earth. M. And then shall appear the sign of the Son <sup>c</sup> of Man *taking vengeance* as in <sup>5</sup> the clouds of heaven; and then shall the tribes of the earth <sup>6</sup> mourn; and they *who are ingenuously disposed* shall see and own the *late insulted and crucified* Son of Man coming, *as it were*, in the clouds of heaven, with power and <sup>7</sup> great glory. M. And then shall he send his <sup>8</sup> angels M. *as with a* <sup>9</sup> great sound of *his gospel* trumpet; and

9.; Rev. vi. 13.; Hag. ii. 7. 22. To have declared nakedly and boldly the abolishment of the Jewish state would have been improper. After all the prophetic spirit might intend to carry mens thoughts forward, by this most equal judgment, to the end of the world.

3 A prophetic expression for frequent calamitous changes.

4 Literally, expiring with fear. Each of the figures may have a more remote reference than to the sufferings of the Jewish nation.

5 Alluding to Dan. vii. 13. &c. An accomplishment which the Jews misunderstood, and yet had often desired; comp. 2 Sam. xxii. 10. &c.; Ps. xcvi. 2.; Is. xix. 1. All expressive of remarkable sudden divine interposition to execute vengeance; Deut. xxxiii. 22.; Ps. xviii. 10.; 1. 3.

6 Or, land of Judea.

7 This prediction accomplished would prove a happy mean of converting many; consider well M. xii. 38.; L. xi. 29.; Is. xi. 10. &c.; xlix. 22.; M. xxvi. 64.; Is. xxvi. 21.; xxxv. 4.; lxvi. 19. 15.

8 Messengers, or gospel-ministers, not unassisted probably by real angels; see Heb. i. 14.; Act. v. 19; comp. m. i. 2.; L. vii. 24.; ix. 52.

9 Denoting, in general, what may be heard distinctly and afar off; see Jer. vi. 17. May allude to a well known method of convocating the Jews; comp. Ex. xix. 16.; Lev. xxv. 9. &c.; Num. x. 2. &c.; Deut. v. 22.; Is. xviii. 3.; Joel. ii. 1. 15.; Ps. xxxvii. 6.; Is. xxvii. 13. The trumpet of God's word is that which truly collects the Catholic Church. However distant now from one another, they shall meet in the end. A sweet and comfortable thought.

and they shall gather <sup>d</sup> together *more successfully than ever* his <sup>10</sup> elect from the four *chief* <sup>11</sup> winds, from one end of heaven to the other.

SECT. 371. L. And, when these things begin to come pass, *then ye who are my followers despond not, but rather cheerfully look* <sup>a</sup> up, and lift your *drooping heads with comfort*; for your redemption <sup>1</sup> in part draweth nigh. And, *to illustrate that point*, he spake to them *farther in this wise*, M. learn a parable of *easy comprehension* from the fig-tree. L. Behold the fig-tree, and all the *other trees which drop their leaves in winter*; when they now *begin to shoot forth*, M. when *the bud of her branch is yet tender*, and putteth forth *an appearance of leaves*, M. ye know *for certain* that summer is nigh: So likewise ye, when ye shall see all these <sup>2</sup> things *above mentioned, previous to the grand Jewish catastrophe* <sup>b</sup> know *assuredly* that it is near, even at the *very doors*, L. the kingdom of God *in one of its most illustrious states upon earth*. Verily, I say unto you, this <sup>3</sup> *present untoward and faithless generation*, shall not pass away <sup>c</sup> *by death*, M. till all these things <sup>4</sup> be done <sup>5</sup> *with great exactness*; heaven and earth shall, *in a literal sense*, pass away <sup>d</sup>, but my *prophetic words shall not pass away, without their thorough accomplishment*. M. But of that *precise day and hour which is to be decisive*, knoweth no man <sup>e</sup>, no, not the angels

<sup>10</sup> Or choice ones. Convert the Gentiles in vast multitudes, and every where.

<sup>11</sup> North, south, east, and west; comp. L. xiii. 28. 29.

<sup>1</sup> Emblem of that which is final; comp. Rom. viii. 23.; Eph. iv. 30.; Hof. xiii. 14. How much brighter, as an object of faith and hope, is this than the other? comp. Pf. xxvii. 1.; 1 Th. iv. 16.; 2 Pet. iii. 11. 14.

<sup>2</sup> Used here for the greater part.

<sup>3</sup> Some, this visible world. Some, this Jewish nation as a distinct people.

<sup>4</sup> How correspondent is the national punishment to the national crimes? Their guilt lay in rejecting and putting to death the true Messiah; their ruin was occasioned by the following of false ones. Behold in the Jews the complete import of their own imprecation; M. xxvii. 25.

<sup>5</sup> Comp. L. xxi. 31.; Dan. vii. 14. 18. 27.; M. xvi. 28.; L. xxiii. 28.

angels of heaven, M. neither the Son 6 *himself as such*, M. but my *inhabiting* 7 Father only.

SECT. 372. L. And, *that no such events may be dreadful to you*, take heed ye *who have been thus so fairly ascertained of your great hazard*, <sup>a</sup> lest at any time your heart be 1 *overcharged beyond all due bounds of moderation with surfeiting and drunkenness* 2, *which lead to other abominable excesses, and distracted with anxious burdensome cares* 3 *for the honours and riches of this life*; and so that *very awful day* come upon 4 you *unawares*: For, *suddenly as a* 5 *snare*, shall it come on *the greatest part of all them that* 6 *dwell on the face of the whole earth.*

SECT. 373. M. xxiv. 37. &c.; L. xvii. 26.

L. And as it was in the day of 1 *Noe, who foretold what should happen, so sudden, unexpected, and surprizing* shall it be also in the days of the *vengeance to be hereafter taken by the Son of Man.* M. For, as in the days before the *universal flood*, they <sup>a</sup> were eating and drinking, marrying and giving *their daughters in marriage with a confident security*, until the *very day* that *Noe entered into the ark, and knew not so as to lay their extreme guilt and danger to heart*, 2 until the *impending flood came at once*, and took

6 See for the reason of this Act. i. 6.; think of Ph. ii. 8. 9.; Rev. v. 1. 5.

7 Comp. J. iii. 13.

1 Burdened, pressed down, overloaded.

2 See Prov. xxiii. 31. &c.; Hof. iv. 11.; comp. Ex. viii. 15. 32.; ix. 34.; Pf. iv. 3.; LXX. Under these all kinds of unlawful pleasures are comprehended.

3 See M. xiii. 22.

4 As in the cases of Dan. v. 30.; L. xii. 20.

5 The Jews were surprized in Jerusalem at the passover, which drew thither a vast concourse of people, most of whom perished miserably.

6 See 1 Th. v. 2.; &c.; Eccl. ix. 12.

1 Comp. 2 Pet. ii. 7. The warning and vengeance in both cases similar. Gen. vii. 21.; vi. 13. This is justly styled a vivid representation.

2 See L. xix. 44.; Heb. iii. 10.; L. xxi. 34.

took them all irresistibly away *who would not prepare themselves; so sudden, unexpected, and surprising* <sup>b</sup> shall also the coming of the Son of Man, *in the execution of his vengeance*, be.

SECT. 374. L. Likewise also as it was at Sodom in the days of Lot, they paid not any regard to the divine warnings, but did eat, they drank, they bought, they sold, they planted vineyards, they builded magnificent houses; but the same day, when they thought nothing of it, that Lot went out of Sodom, it suddenly rained down a horrible tempest of fire and brimstone from heaven, and destroyed them <sup>1</sup> all *who would not repent*: Even thus shall it be in the day <sup>2</sup> when the Son of Man, by an awful vengeance, is to be <sup>3</sup> revealed. In that day <sup>3</sup>, he which shall be airing himself upon the house-top, and his best stuff left behind him in the house, let him not come down thither to take it away; and he that is walking, or at work in the field, let him likewise not return back for what he conceives to be most valuable. Remember <sup>4</sup> the awful fate of Lot's dilatory <sup>b</sup> wife. Whosoever, by declining an appearance when required for precious truth and virtue's cause, shall seek to <sup>c</sup> save his present short and transitory life <sup>5</sup>, shall lose it for ever; and whosoever, in the clear road of his duty, shall lose his temporal life, shall preserve it eternally.

SECT. 375. L. I tell you, M. then, L. in that night of sore and irremediable destruction to vast multitudes, there shall be two men lying in one bed; the one shall be taken as by the hand and led away safe, and the <sup>a</sup> other <sup>1</sup> left to perish in the common ruin. So likewise <sup>2</sup> two women shall be grinding together at the same mill; the one shall be taken, and the other left. Two men shall be working, or amusing themselves in the same field; the one shall be taken, and the other left.

C H A P.

<sup>1</sup> See 2 Pet. ii. 9.

<sup>2</sup> See Acts ii. 20. 21.; 2 Th. i. 7. &c.; Gen. xix. 14. 24.

<sup>3</sup> Proverbial, and expressive of the need there was to fly instantly from certain and sudden destruction; see M. xxiv. 17. This they could do by steps on the out side.

<sup>4</sup> Being mindful of her worldly goods, she loitered behind and perished; comp. Ph iii 14.; see Gen. xix. 17 26.

<sup>5</sup> Literally, they who regarded Christ's admonitions, did survive the general ruin.

<sup>1</sup> See M xxiv 40.

<sup>2</sup> This then was customary.

## C H A P. XLI.

## SECT. 376. L. xvii. 37. &amp;c.

L. **A**ND they of his own apostolical household answered, as out of a dream, where, Lord, shall these very signal and amazing separations take place? And he said unto them, wheresoever I, without exception, the body is, thither will the <sup>a</sup> eagles be gathered together.

## SECT. 377. M. xiii. 33. &amp;c. ; L. xxi. 36. &amp;c.

L. Therefore <sup>a</sup>, in regard of what is so certain, and may be quite unexpected, M. take I heed to every movement of the heart <sup>2</sup>, watch with close <sup>b</sup> circumspection against every possible leading to negligence, or sin, and pray with fervor L. always, that ye may be <sup>c</sup> accounted <sup>3</sup> worthy to escape all these destructive things that you have been so clearly forewarned shall come to pass, and likewise be able to <sup>d</sup> stand with confidence <sup>4</sup> before the Son of Man: M. For ye know not when the time of his appearing is.

## SECT. 378. L. xviii. 1. &amp;c.

L. And, to encourage trust in God, he spake a parable unto them to this end, that men, however distressed, ought I always to

I Proverbial. Besides the allusion to birds that sagaciously discover carcasses, and greedily devour them, there seems, likewise, to be a beautiful reference to the eagle, as the Roman standard.

1 See M. xxvi. 41.

2 L. xxi. 35.

3 Comp. L. xx. 35.

4 See I J. ii. 28. Consider too Pl. i. 5.; Nah. i. 6. 7.; Efd. ix. 15.

I Comp. L. xi. 5.

to pray for *support and deliverance* 2; and not to <sup>a</sup> faint out of *despondence*, saying, there was in a city 3 a judge which <sup>b</sup> feared not the *displeasure of God*, neither regarded *what man* <sup>c</sup> might say of him. And there was a lone *afflicted* 4 widow in that city; and, *having no other way of obtaining redress*, she came unto him *often*, saying 5, *avenge me of mine adversary*, <sup>d</sup> that he do not yet *farther injure me to total ruin*. And he would not for a *considerable* while; but afterward, *from love to his own ease*, he 6 said within himself, though I fear not God, nor regard any man *whatever*; yet, because this *importunate* widow troubleth me, I will *avenge her wrong*, left by her 7 continual coming and *clamour* she 8 weary me quite out. And the Lord said, *hear and observe* what the <sup>e</sup> unjust judge saith. And shall not a *just and merciful* God, *think you*, so *avenge as to ward off distress* from his own *delighted in* 9 elect, which cry day and night unto him, *in full confidence of his interposition*, <sup>f</sup> though he seem to bear long with the *wickedness of them* 10 *who are their insulting cruel adversaries*? I tell you <sup>g</sup>, that he will *avenge them speedily upon the whole*. Nevertheless, *after all that has been said* <sup>h</sup>, when the 11 Son of Man cometh in his *last approaching exercise of vengeance*, shall he find *such* faith 12 upon the 13 earth, *as therewith to be properly affected*?

SECT.

2 See 1 Th. v. 17.

3 The delign here is to shew, that if the most perverse of mankind may be overcome by importunity, much more will a God of mercy regard the complaints and wants of his own; so L. xi. 13. No example could be produced stronger.

4 Comp. 1 Tim. v. 5. None so much exposed, nor so apt to be forsaken.

5 Do me justice, without suggesting the least idea of revenge.

6 Importunity brake him.

7 Or to the end, as in 1 Th. ii. 16.; See Ps. x. 18.; xiii. 1.; lxx. 5.; ciii. 9.; LXX.; J. xiii. 1.

8 Comp. 1 Cor. ix. 27.

9 Comp. Rev. vi. 7. This is quite a different thing from the desire of revenge. It is spoken prophetically. Shall he not avenge them of those cruelties which the Jews are about to exercise against them? When the Christians were keenly persecuted, our Lord knew that they would be fervent in prayer for deliverance.

10 Comp. Syrach xxxv. 21. &c. A beautiful contrast to the unjust judge.

11 Importing a strong denial in it.

12 That is faithfulness.

13 Or land; comp. Acts vii. 3. 4. 11. And, for the danger of

SECT. 379. M. xxiv. 42. &c. ; m. xiii. 34. &c. ;  
L. xii. 35. &c.

M. For the Son of Man is, *in respect of that great event*, as a man taking a far journey, who left his house, and gave authority to his *principal servants*, <sup>a</sup> and to every *inferior man* his *proper work*, and commanded the porter *in particular* <sup>b</sup> to watch for fear of night-thieves, and to open to him at his return. Watch ye therefore continually, *after the same manner*, (for ye know not that *precise hour* when the master of the house <sup>c</sup> cometh; *whether it shall be at even, or at midnight, or at the cock-crowing, or in the morning,*) lest suddenly <sup>d</sup> he find you <sup>e</sup> sleeping.

SECT. 380. L. Let your <sup>1</sup> loins, *for instant and diligent service*, be girded about *close* and your lights *clearly* burning; and be yourselves like unto men that wait <sup>2</sup> *at night* for their <sup>a</sup> Lord, when he shall return from the wedding, that when he cometh, and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find *thus* watching. Verily, I say unto you, that he shall *in return* <sup>3</sup> gird himself *as it were*, and make them sit down to meat, and serve them *bountifully*. And, if he shall come in the <sup>4</sup> second watch, or come in the third watch, and find them *so waiting and preparing for his* <sup>b</sup> service, blessed are those *faithful* servants <sup>c</sup>. M. But know *and consider this, by way of illustration,* that

of the believing Hebrews, see Heb. iii. 12. &c. ; x. 23. &c. ; xii. 1. &c. ; Jam. i. 1. &c. ; ii. 6. ; v. 10. ; 1 Pet. ii. 20. &c. ; iii. 14. &c. ; iv. 1. &c. ; v. 9. &c.

<sup>1</sup> Custom of the East with their upper and ordinary loose garments; see L. xii. 37. ; J. xiii. 4. ; Acts. xii. 8. ; Tob. v. 5. ; 1 K. xviii. 46. ; 2 K. iv. 29. ; Eph. vi. 14. ; 1 Pet. i. 13.

<sup>2</sup> The usual time for such celebration, see M. xxv. 1. ; xxii. 13. ; Rev. xix. 7. 9. At this season men are ofteneft least prepared.

<sup>3</sup> Obviously figurative.

<sup>4</sup> For division of the watches, see M. xiv. 25. Marriage feasts were generally the most splendid, and so prolonged to the latest hours. We should take care to inform ourselves of our duty, and resolutely perform it.

that if the <sup>d</sup> goodman of the house had *previously* known <sup>g</sup> in what watch of the night the thief would have come, he would undoubtedly have watched throughout the whole hours thereof, and would not have suffered his house by carelessness to be <sup>e</sup> broken up. Therefore be ye also ready <sup>f</sup>, even upon a moment's warning; for in such an hour as ye think not, and may least of all expect, the Son of man <sup>6</sup> cometh. L. Then Peter said unto him, Lord, speakest thou this *awakening* parable *properly and directly* unto us alone; or even *indifferently* to all? And the Lord said in reply, M. what I say unto you, my apostles <sup>g</sup>, I say unto all other disciples, <sup>7</sup> watch in constant expectation of what is so very certain, important, and near at hand.

SECT. 381. M. xxiv. 45. &c.; L. xii. 42. &c.

L. Who then, do you now suppose, is that faithful <sup>a</sup> and wise steward, whom his Lord having approved and tried shall make <sup>1</sup> ruler over the rest of his spiritual household to give them their <sup>b</sup> several kinds and portion of meat, from the stores of evangelical truth, in due season? Blessed is that servant, in so eminent a station, whom his Lord, M. when he cometh, shall find so doing <sup>c</sup> as befits his proper office. Verily, I say unto you, that he shall, by way of further recompense <sup>d</sup>, make <sup>2</sup> him as a kind of ruler over all his goods together. But and if, on the contrary, that evil servant, who regards not the duties of his place, shall presume to say in his heart, my Lord delayeth his coming; and shall begin, in the pride of a superior <sup>e</sup>, and, without any dread or care, to beat, strike and smite his much more careful and diligent fellow-servants, L. and even the maidens themselves; and to eat and drink <sup>f</sup> in a riotous manner M. with the drunken. The Lord of the servant shall

<sup>g</sup> As if he had said, early or late. The second watch was from nine of the evening to midnight, and the third from midnight till three o'clock in the morning.

<sup>6</sup> Comp. M. xxiv. 43.; L. xii. 39. 40.

<sup>7</sup> Comp. Job. xxxviii. 3.; Jer. i. 17.

<sup>1</sup> Or steward.

<sup>2</sup> Advance him to still higher honours and profits in a future state; M. xiii. 23.; comp. Gen. xxxix. 4. &c.

shall <sup>e</sup> certainly come <sup>3</sup> in a day when he looketh not for him, and in an hour when he is not aware, and shall cut <sup>4</sup> him afunder from his family, and appoint him L. his eternal portion with the unbelievers, and M. with <sup>5</sup> odious <sup>b</sup> hypocrites; there shall be hideous weeping <sup>i</sup> and gnawing of teeth. L. And that <sup>6</sup> servant which knew his Lord's <sup>7</sup> will in things belonging to salvation <sup>8</sup>, and prepared not himself with due concern of mind, neither did according to his will <sup>k</sup>, shall be <sup>9</sup> beaten with many stripes. But he that, like the Heathen, knew not in comparison the particulars of his duty, and yet did commit certain things worthy of stripes, shall be beaten indeed, though with few stripes. For, in divine government, unto whomsoever much is given, in order to virtue and happiness<sup>l</sup>, of him shall be much required; and the same way, to whom men <sup>10</sup> have committed much, for either civil or sacred improvement, of him they will ask the more in return.

## SECT. 382. M. xxv. 14. &amp;c.

M. For the kingdom <sup>1</sup> of heaven is also, on the accounts before mentioned <sup>2</sup>, as a man <sup>3</sup> travelling into a far country, who called his

<sup>3</sup> Death, in effect, is to every individual the coming of their Lord, and what more uncertain than death as an argument against negligence and indifference? The final overthrow of the wicked is made certain by that which happened to Jerusalem. Divine wisdom hath with equal clearness foretold both; comp. Rev. i. 18.

<sup>4</sup> That is, divide and separate him by imprisonment. Nay, he will cut him off entirely by death, and appoint him after that to a final and irremediable destruction. The flesh of victims was anciently so cut before they were cast into the fire.

<sup>5</sup> Men in appearance, or professionally Christians and no more, unbelievers at heart; L. xii. 46.

<sup>6</sup> This respects all equally both ministers and private Christians; only that he who has most opportunities to know, to study, and be affected with divine things, shall be most punished.

<sup>7</sup> Or pleasure

<sup>8</sup> Comp. 2 Pet. ii. 21. ; Rom. ii. 14. 15. No protestant Christian can pretend involuntary ignorance, which would be highly pitiable.

<sup>9</sup> Alluding to Deut. xxv. 2. 3.

<sup>10</sup> Comp. Num. xv. 29. 30.

<sup>1</sup> Or gospel.

<sup>2</sup> See M. xxiv. 43. &c.

<sup>3</sup> Or about to travel.

his own 4 servants *together before he set out*, and delivered unto them his goods <sup>a</sup> *to trade with*. And unto one he gave five talents, and to another two, and to another one, to every man according to his several ability <sup>b</sup> *for laying out these different sums to best advantage*; and straightway took his journey. Then he that had received the five talents went and traded *diligently with the same* <sup>c</sup>, and made them other five talents *in value*. And likewise he that had received two <sup>d</sup>, he also gained *what was equal in value to other two*. But he that had received *no more than one* <sup>e</sup>, went, *from love of indolence*, and digged a hole in the earth, and hid his Lord's 5 money. After a long time, the Lord of those servants cometh <sup>6</sup> *home*, and reckoneth <sup>f</sup> with them. And so he that had received five talents, came *near* and brought *what was equal in value to other five talents*, saying, Lord, *at thy departure*, thou deliveredst unto me five talents *for trafficking*; behold I have gained <sup>g</sup> *besides them the worth of five talents more*. His Lord said unto him, <sup>7</sup> *excellently well done thou good and faithful servant, thou hast been faithful to thy management over a few things, I will make thee ruler over many and much more valuable things; mean time enter thou into the 8 immediate festival joy of thy Lord*. He also that had received two talents, came *forwards*, and said, Lord, thou, *at thy departure*, deliveredst unto me two talents *to trade with*; behold I have gained *what is in value equal to two other talents besides them*. His Lord said unto him <sup>h</sup>, *even as he had done to the former, excellently well done, good and faithful servant, thou hast been faithful to thy trust over a few things, I will make thee a ruler likewise over many and much more valuable things; mean while enter thou into the immediate festival joy of thy Lord*. Then he which had

4 As servants, we have all the affairs of our great and good Master to manage; comp. L. xix. 12. &c. This parable should stir up to the continual desire of good works. So the blessed Jesus preached the will of God to mankind while on earth, and ever since has dispensed his gifts variously; both to be accounted for at his second coming. Here may be a peculiar regard to ministerial gifts; comp. Rom. xii. 6; 1 Cor. xii. 8. &c.

5 Left it there to lie useless, as some men make no improvement of their gifts.

6 Even as Christ Jesus certainly will in his appointed time.

7 An expression of high applause in theatres.

8 Be a partaker in the like joy with his own. That is, a fellow-heir with Christ of eternal life and happiness; see M. xxv. 30; If. lxi. 7.

had received *no more than the one* <sup>i</sup> talent, came and said, *in a* *four discontented manner*, Lord, I knew thee that thou art an hard <sup>k</sup> man *in temper, and unreasonably high as to thy expectations, reaping in thy own mind* <sup>l</sup> where thou hast not sown, and *the same way* gathering where thou hast not *duly* sowed; and I was afraid *lest perhaps any of thy small stock had been lost*, and went *without loss of time*, and hid thy talent *very secure* in the earth; lo, there thou hast *again safe and sound* that is thine. His Lord answered and said unto him, <sup>m</sup> *with just indignation*, thou <sup>9</sup> wicked and slothful servant, thou knewest that I reap *in desire and hope* where I sowed not, and, *in like manner*, gather where I have not *duly* sowed; thou oughtest, *even upon thine own false and degrading sentiments of my character*, therefore, to have put my money to the exchangers, *if better could not be*, and then at my coming <sup>n</sup>, I should *at least* have received mine own with *common* <sup>10</sup> usury. Take therefore *ye who now attend about me* the talent from him *who would not use it aright*, and give it unto him <sup>o</sup> which hath ten talents <sup>11</sup>, *by means of my original favour, and his own commendable industry together*. For unto <sup>12</sup> every one that hath *in pious and diligent use*, shall be given more, and *in the end* he shall have *even to abundance*; but, *for the sake of deterring others*, from him that hath not *by a proper use* shall be taken away even that which he hath *in appearance only*. And *forthwith* cast the <sup>p</sup> unprofitable servant, *through his own vicious carelessness out of my sight* into utter <sup>13</sup> darkness; there shall be *nothing save hideous weeping and gnashing of teeth*.

## SECT. 383. M. xxv. 1. &amp;c.

M. Then, <sup>1</sup> *still more to alarm the slothful, he adds*, shall the <sup>2</sup> kingdom of heaven be likened unto *the case of ten virgins*, which,

<sup>9</sup> Or wicked, because slothful.

<sup>10</sup> Or interest, which even the law of Moses did not prohibit from strangers.

<sup>11</sup> Exact order in parables is not always kept.

<sup>12</sup> Comp. M. xiii. 12.; m. iv. 25.; L. viii. 18.; xix. 26.

<sup>13</sup> See M. viii. 12. note.

<sup>1</sup> This parable was designed to quicken attention to M. xxiv. 42. Though it applies to deliverance from Jewish misery, yet the signification is far more extensive. It describes the characters and final judgment of all Christ's subjects.

<sup>2</sup> Or constitution of things under the gospel; see M. iii. 2. Applicable

which, according to a well known marriage-custom, took their lamps, as soon as it began to grow dark, and went forth in company to meet the bridegroom <sup>a</sup>. And five of them were wise, discreet, and foresighty <sup>b</sup>; and five of them were <sup>3</sup> foolish. They that were foolish took their lighted lamps, and took no sufficient quantity of oil <sup>c</sup> with them, to answer the whole time of their attendance; but the wise took a reserve of oil in their vessels <sup>d</sup> with what they had then burning in their lamps. While the bridegroom tarried long beyond the expected hour of his returning home, they <sup>e</sup> all slumbered, and at length slept. And at 4 midnight there was a <sup>f</sup> loud cry made in the street, behold the bridegroom cometh, go ye out immediately in procession to meet him. Then all those virgins arose, and trimmed <sup>5</sup> their lamps, in the best manner each of them could. And the hitherto inconsiderate foolish said unto the wise, give us part of your oil, from out of those vessels, for now, alas, we see, when it is too late, that our lamps are <sup>6</sup> gone out from want. But the wise answered <sup>b</sup>, saying, not so is this expedient for us, lest there be not enough in the end for both us and you; but go <sup>6</sup> ye rather, with all the speed in your power, to them that sell oil in the neighbourhood, and buy some for yourselves. And while they went so unseasonably to buy, the bridegroom, with his retinue, came, and they that were ready went in with him to the marriage-house, and the door was shut <sup>i</sup> against all the rest. Afterwards came also the other virgins who had gone to buy, saying, with repeated and earnest knocks for admittance, Lord, Lord <sup>7</sup>, open to us likewise. But he answered and said, by his household servants in just displeasure, verily I say unto you <sup>k</sup>, I know <sup>8</sup> you not

Applicable to every important manner of Christ's coming, as to destroy the Jews, to put an end to human life, or the world itself.

<sup>3</sup> By these are resembled mere outward or formal Christians, in opposition to them who are sincere.

<sup>4</sup> Immediately before which, among the Jews, their wedding-feast was kept. The bridegroom from his own house was first attended to the bride, and from thence with his bride back again.

<sup>5</sup> They set about it.

<sup>6</sup> A clear exposition of the foreseen pretence of power given from above to Romish priests to transfer merit, or to make up the righteousness of one by the superabundance of another in that article.

<sup>7</sup> The bride's maids were admitted to sup.

<sup>8</sup> Or, am sorely displeas'd with your late misbehaviour. You have acted in direct opposition to real friends, and I will take no notice of you.

not for any proper attendants of mine. Watch <sup>1</sup> therefore *affiduously* and with due preparation; for, in like manner, ye know neither the day nor the hour wherein the Son of Man cometh to judge you.

SECT. 384. *Of the universal Judgment; M. xxv.*  
31. &c.

M. When the Son of Man, whom ye shall soon see most low and abject, shall come in his last and greatest <sup>1</sup> glory, and all the holy angels with him, then, as the custom of kings is, shall he sit Judge Supreme upon the <sup>2</sup> throne of his glory. And before <sup>3</sup> him shall be gathered, by <sup>b</sup> means of his illustrious attendants, all nations of men <sup>3</sup> who have lived upon the face of the earth; and he shall  
most

<sup>1</sup> See Acts iii. 21.; 2 Th. i. 7. &c.; comp. J. v. 27.; 1 Cor. xv. 25. 28. The most august scene which imagination can conceive, is here represented with a mixture of simplicity and pathos. The glory and majesty of the judge and king are contrasted by his humility and benevolence. The righteous resume his words in the most natural manner, and by resuming them, seem to inculcate anew the duties of humanity never elsewhere so properly recommended. In like manner, when the wicked recapitulate the omissions with which they are charged, they seem a second time warned against the guilt of such crimes; Newcome. From the works of what sage antiquity can be produced so pathetic a recommendation of benevolence to the distressed, and enforced by such assurances of a reward, as in these words of Christ? Jennings's internal view, &c. As the rest of our Lord's predictions have been so exactly accomplished, and are even now accomplishing before our eyes, let us live as become those who believe that his prophecies relating to the future judgment will also be accomplished in their season.

<sup>2</sup> Magnificent and lofty. The whole description may be figurative; comp. 1 K. xxii. 19.; Ps. xvii. 1. &c.; xviii. 8. &c.; Dan. ii. 20.; vii. 9. 10. 26.; Is. iii. 13. &c.; Joel iii. 2.; Zach. xiv. 5.; M. xix. 28. The haughtiest and mightiest sinner shall not be able to resist that appointment.

<sup>3</sup> Some only understand this of those men who have visibly professed the faith of Christ, as the gospel net catches all kinds, and the virtues here spoken of are peculiarly Christian; comp. M. xiii. 38. 47.

most exactly separate them one from another, as a shepherd, when he would number his flock, divideth his sheep from the 4 goats; and he<sup>c</sup> shall set the mild, gentle, and useful sheep on his 5 right hand; but the sensual destructive 6 goats on his left. Then shall the King 7, from his majestic throne, say, with the most condescending endearment, unto them on his right hand, come ye 8 blessed children<sup>d</sup> of my Father, inherit along with me the 9 kingdom of holiness and joy prepared for you<sup>10</sup> by a divine purpose from the<sup>e</sup> foundation of the 11 world. For, in the days of your probation, I was an hungred, and ye gave me<sup>f</sup> meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in to your houses; naked, and ye clothed me; I was sick, and ye carefully visited 12 me; I was shut up in a lone 13 prison, and ye came with refreshful consolations unto me. 14 Then shall the righteous<sup>g</sup>, astonished at the favourable interpretation of their best works, be ready to answer him, with humble amazement, saying, Lord, When saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? When saw we thee a poor destitute stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee for thy relief? And the King shall graciously answer, and say unto them from his august throne, verily I say unto you, in as much as, for my sake, ye have done it

4 See Ezek. xxxiv. 17. Till this last great day, the sheep and the goats continue mixed.

5 The place of pre-eminence; M. xx. 21. Likewise of benediction; see Gen. xlviii. 13. 17. The church is God's flock; Ps. xxiii. 1.; xcv. 7.; c. 3.

6 The Hebrew for this animal signifies also a demon, or devil. In the eastern manner of speaking, sheep signifies good men, and goats the bad; Zech. x. 3.

7 Same as Son of Man.

8 Alluding to the special blessings of the Old Testament promised to the true seed of Abraham, and whereof such as were temporal were no better than shadows; comp. Deut. xxvi. throughout, particularly from ver. 15.

9 See 1 Pet. i. 3. &c.; iii. 9. Enter now upon possession; comp. 1 Cor. vi. 2. 3.

10 Comp. M. xx. 23.; 1 Cor. ii. 9.; Heb. xi. 16.

11 And even before that; Eph. i. 4.; 1 Pet. i. 20.

12 Even they who have very little money to spare, can attend the poor in their illness. Imports also to take the charge or care of.

13 All of you gave of your own, such as you had.

14 This for certain is parabolical.

it unto one *even* 15 of the least of these my *beloved* brethren <sup>b</sup>, whom you now behold, ye have in effect done 16 it unto me. Then, with a look of terror, shall he say also unto them on the left hand, whom the world did frequently flatter and praise, depart from me, ye cursed of God, into everlasting fire at first prepared for the <sup>i</sup> chief apostate Devil and all his 17 associated angels. For I was an hungred, and ye gave me no meat *whatever*; I was thirsty, and ye gave me no water *itself* to drink; I was a poor wandering stranger among you, and ye took me not in to the shelter of your house; naked, and ye clothed me not; sick and in prison, and ye visited me not at any time for help. Then shall they 18 also, even as the just, answer <sup>k</sup> him, hoping by this means to find some shadow of excuse, and saying, Lord, when saw we thee ever an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister our best services unto thee? Then shall he answer them, saying, verily I now say unto you, <sup>l</sup> who would not hear me before, in as much as ye did it not upon earth to one *even* of the least of these my dear people, ye did it not unto me. And 19 these detestably cruel neglectors of pure love and works of beneficence shall go away under agonies of despair 20 into everlasting punishment <sup>m</sup>; but the righteous aiders of the needy into a life of happiness eternal.

## C H A P.

15 See likewise ver. 45.; M. v. 19. How very important a part of our duty, then, is our sympathy and concern for others? This passage is justly observed to be one of the noblest instances of the true sublime.

16 So I consider, and will now reward it. Goodness unspeakable! comp. Eccl. ix. 7.

17 Or associate wicked spirits; comp. Rom. ix. 22.

18 The language of the heart Christ will reply to.

19 Alluding to Dan. xii. 2.

20 The method used to convey this solemn caution is worthy of divine wisdom; the very best that could be thought of. Offices of charity among men are oftener overlooked than even the forms of piety themselves. Where each of them are genuine they cannot subsist separately. The one may be considered as the root, the other as the fruit. How would the words *everlasting* and *eternal*, applied to *punishment* and *life*, affect even the worst of sinners, if they would but think of them?

## C H A P. XLII.

SECT. 385. *The Jewish Rulers conspire against Christ;*  
 M. xxvi. 1. &c.; M. xiv. 1. &c.; L. xxii. 1. &c.

L. **N**OW the feast of unleavened bread drew nigh, which is commonly called the Passover. M. And it came to pass, when Jesus had finished all these important <sup>1</sup> sayings, he said of his death more plainly, unto his apostolical disciples, than ever, ye know that after two days is the feast of the <sup>2</sup> Passover, and, during that short space <sup>2</sup>, the Son of Man is <sup>3</sup> betrayed to be crucified by his inveterate enemies, <sup>4</sup> Then assembled together the chief priests of every class, M. and the learned Scribes, M. and <sup>5</sup> the other elders of the people <sup>b</sup> unto the palace of Caiaphas

<sup>1</sup> Discourses from M. xxi. 18. This was the last day of his public teaching, and full of action. Mark well the various and many of them very difficult particulars. He now prepares to redeem the Jews and others by his blood; a testimony of love requiring the utmost attention and respect.

<sup>2</sup> For commemorating the deliverance of the Jews out of Egypt: Ex. xii. Either the day on which the paschal lamb was to be slain, or the whole time between that to the end of their unleavened bread may be signified; comp. L. xxii. 1.; J. xviii. 39.; M. xxvii. 15. It was the severest trial that ever the disciples of Jesus were to meet with, and most necessary to be thus prepared for.

<sup>3</sup> Or delivered; the present for the future as being just at hand; certain and voluntary. Such, particularly as to both time and manner, denotes the most perfect foresight; comp. M. xxvii. 2.; J. xviii. 35. He spares his worst enemy by not so much as naming him; comp. M. xvi. 21.; xx. 18. 19.

<sup>4</sup> About or near that time.

<sup>5</sup> Who together did constitute the grand council of the nation, and to whom it belonged to take cognizance of false prophets. Properly referred to J. xi. 47. Strange association, and for so horrible a purpose, after all they had seen and heard.

*Caiophas* 6 the high priest, and, being mad with envy and hatred, consulted thus in secret that they might take Jesus by 7 subtilty, and kill him 8 soon, with an allowance to that purpose from the Roman Governor. But they said among themselves <sup>c</sup>, not on the feast-day, however, let us propose to lay hands on him, lest, when the multitude is so great, there be an uproar among the vast concourse of people who are well disposed towards him.

SECT. 386. *Judas bargains with the Jews; M. xxvi.*

14. &c.; M. xiv. 10. &c.; L. xxii. 3. &c.

L. Then, as Christ's enemies did deliberate to murder, entered 1 Satan, by divine permission, into Judas, surnamed 2 Iscariot, being, as observed before, of the number of the twelve 3 apostles: And he, determining with himself to make up what was lost to his covetousness in the ointment by the sale of his Lord, <sup>a</sup> went his way from him, and communed with the chief priests and captains of the temple, whom he knew to be maliciously bent upon his ruin, how he might betray him with the greatest security unto them. M. And he said unto them, in expectation of a large sum, what will ye now <sup>b</sup> give, and I will quickly deliver him safe 4 unto you? And they M. when they heard it, were glad <sup>c</sup> of the offer, and solemnly promised to give him a reward in money; and anon M. covenanted with him for thirty 5 pieces of <sup>d</sup> silver. L. And he, without demanding

6 Comp. J. xi. 49.

7 Craft, or stratagem.

8 Comp. Acts iii. 15. The will of God, however, was that he should die then as the true paschal victim, and when the witnesses of his death were most numerous.

1 The devil must first be prepared for; see J. xii. 6.; Eph. ii. 2.; J. xiii. 2. 27.; Acts. v. 3. This sad work in Judas changed the resolve, in M. xxvi. 5.

2 See M. x. 3.

3 A circumstance of high aggravation; comp. J. vi. 71.

4 Or place of great secrecy.

5 Or shekels. No more in value than L. 3 : 8 s. Sterling, being the lowest price that could be offered for the meanest slave; see Ex. xxi. 32. Thus was sin made instrumental in its own destruction; 1 J. iii. 8.; Heb. ii. 14. &c. and thus did they express their contempt of Jesus.

demanding any other securities, as he saw it would be needless, promised to act agreeable to their wish. M. And from that time he sought a proper opportunity of season and place to betray <sup>c</sup> him into his enemies hands, L. in absence of the multitude.

SECT. 387. *Jesus eateth the paschal Lamb, with his Disciples; M. xxvi. 17.; M. xiv. 12. &c.; L. xxii. 7. &c.; J. xiii. 1. &c.*

J. Now <sup>1</sup> before the feast of the Passover, M. the first day <sup>2</sup> of unleavened bread, L. when <sup>3</sup>, according to divine appointment, the Passover lamb must be killed <sup>4</sup>, M. the disciples came to Jesus, saying unto him, m. where wilt thou that we go and prepare, that thou mayest eat the Passover with us? L. And he sent m. two of his disciples, L. Peter and John, saying m. unto them, go ye M. into the city to such a man as I shall hereafter describe unto you, L. and prepare us the Passover, that we may once more eat it together. And they said unto him <sup>a</sup>, where then wilt thou that we so prepare? And he said unto them, behold, when ye are entered into the city, m. there shall meet you *in* the street a man bearing a pitcher of water, follow him close L. into the house where he entereth in; m. and wheresoever he shall go in, L. ye shall say unto the goodman of the house, *Jesus the teaching* Master saith unto thee, M. my <sup>5</sup> time of decease <sup>b</sup> is

<sup>1</sup> Thursday evening when, according to the Jewish manner of computation, Friday began. The feast of the passover itself began on Friday evening.

<sup>2</sup> See Ex. xii. 6. 18. In this the room was to be cleansed from every crumb of leaven, and otherwise put into proper order.

<sup>3</sup> Or, in the evening of which.

<sup>4</sup> Or sacrificed.

<sup>5</sup> This at first might not have been just so fully understood, nor perhaps was it proper. Of departing the passover was symbolical, or of departure. Says a late good writer, we read the history of these minute predictions with great coldness and indifference, compared with the impressions which their accomplishment must have originally made; comp. 1 Sam. x. 2. &c.

is just at hand, I will <sup>6</sup> begin to keep the Passover at thy house :  
 L. Where *then* is the guest-chamber, where I shall come to eat  
 the Passover with my disciples ? M. And, upon *this*, he will shew  
 you a large upper room furnished with carpets, and prepared with  
 couches and all proper utensils ; there make ye ready for us. And  
 his disciples went forth from him, and came into the city <sup>c</sup>, and  
 found as he had said unto them ; M. and they did as Jesus had  
 appointed them, and they made ready the Passover. Now the  
<sup>7</sup> proper hour of even for this purpose was nigh come, M. and he  
 cometh thither with the twelve. L. And, when the precise hour  
 was come, he <sup>8</sup> sat down to table, and all the twelve apostles  
 with him. J. When Jesus *then* knew that his suffering <sup>9</sup> hour  
 was come, and that he should depart out of this evil world by  
 death, unto the <sup>d</sup> bosom of his <sup>10</sup> Father ; having tenderly loved  
 his own familiar apostles which were in the world with him, he <sup>11</sup>  
 so loved them even unto the end. M. And as they sat, and did  
 eat, M. and he said, L. with <sup>c</sup> great and earnest desire, I have  
 desired to eat this Passover with you before I suffer. For, I say  
 unto you, I will not any more, after this time, eat thereof accord-  
 ing to the literal design of the law, until it be perfectly fulfilled in  
 the kingdom <sup>12</sup> of God.

## SECT.

<sup>6</sup> Comp. L. xxii. 15. ; J. xviii. 28. ; xix. 14. ; xviii. 39. ; M.  
 xxvii. 15. ; L. xxii. 1. ; 2 Chr. xxx. 22. &c. ; xxxv. 6. &c. ; Deut.  
 xvi. 2. &c.

<sup>7</sup> Some good while after the sun was set ; comp. M. i. 32. ; J.  
 xx. 19.

<sup>8</sup> Or did recline, the posture then common at eating and feasts.

<sup>9</sup> Put for time ; comp. J. vii. 30. ; viii. 20. This he had  
 clearly revealed to him, though not the day of judgment as yet ;  
 M. xxiv. 36. ; Acts i. 7.

<sup>10</sup> Hence he so cheerfully submitted.

<sup>11</sup> To the very last period of his life he showed them marks of  
 kindness and condescension. Understood by some, after his rising  
 again from the dead, and ascending to heaven, where he receives  
 from his disciples mediatorial homage, and bestows upon them  
 grace and glory. Others, of their meeting together in heaven,  
 and partaking of its joys ; comp. M. viii. 11.

<sup>12</sup> To be begun from the time of Christ's resurrection. It is  
 the last I shall ever eat. An eternal deliverance was shadowed by  
 that of the Jews from the bondage of Egypt.

SECT. 388. L. And he took the cup, and gave thanks for the deliverance of Israel from Egypt, and said, take from me this cup, and divide it according to custom among yourselves. For, I say unto you, M. I will not in like manner drink henceforth of this fruit of the vine, until that day when I drink it in a new, and much more blissful sense of the whole sacred memorial, with you in my Father's kingdom.

SECT. 389. *Jesus washeth his Disciples feet*; J. xiii.

2. &c.

J. And the introductory forms to supper <sup>1</sup> being ended, (the <sup>2</sup> Devil having now put into the heart of Judas Iscariot, Simon's son, as was above said, to betray him), Jesus knowing that the Father had, in sure promise and decree <sup>3</sup>, given the government of all things into his hands, and that he was come from God as his illustrious Ambassador, and went to God by his approaching ascension <sup>4</sup>, he modestly riseth from <sup>4</sup> his seat after supper, and laid aside his <sup>5</sup> upper garments, and took a towel for drying; and <sup>6</sup> girded himself with it like an apron. After that, he pour-  
eth

<sup>1</sup> See note 11th, Sect. 387.

<sup>1</sup> Viz. the ceremonial eating of the lamb. The more common and sumptuous entertainment which followed was begun by rising from thence and washing. Some translate, being come; comp. for the Greek word, J. xxi. 4.; Acts xii. 18.; xvi. 35.; xxi. 40.; L. iv. 42.

<sup>2</sup> In himself he has no such power, unless prepared for by the indulgence of favourite vice; see M. xxvi. 21.; L. xxii. 3.; 1 Cor. vii. 5. This, though known to Jesus, he did not exclude him from either the washing or subsequent entertainment; see J. xiii. 26.

<sup>3</sup> Comp. M. xxviii. 18.; Acts ii. 36. Under such sense of his own dignity and excellence he did thus condescend.

<sup>4</sup> The lamb they did eat standing, as when they left Egypt; Ex. xii. 11.

<sup>5</sup> The plaid or gown, though but one, was often expressed by the plural number; comp. M. xvii. 2.; xix. 23.

<sup>6</sup> Herein imitating the lowest servants; L. xvii. 8. Alluded to probably, L. xxii. 27.

th water <sup>7</sup> from some larger vessel into a kind of basin, and began to wash the disciples feet, and to wipe them with the loose part of the towel wherewith he was girded. Then cometh he in course to Simon Peter; and Peter, upon the very first offer, saith unto him, Lord, dost thou, <sup>8</sup> so far excelling, deign to wash my feet? Jesus answered and said unto him, what I would do unto thee thou knowest not now <sup>9</sup> the whole beneficial import of; but thou shalt clearly know <sup>10</sup> hereafter. Peter, still not attending as he ought, saith unto him, with more warmth than before, thou shalt never indeed wash my feet. Jesus answered him, if I wash thee not from what thou hast already need of, and shall in time coming need to be cleansed from, thou hast no part with me <sup>11</sup> in benefits high, spiritual, and everlasting. Simon Peter, <sup>12</sup> then deeply affected with his danger, saith unto him, without longer delay <sup>c</sup>, Lord, seeing it so pleases thee, not my feet only, but my hands and my head likewise. Jesus saith unto him, he that is washed all over needeth not, after that, any thing <sup>d</sup> more, save it may be to wash his feet upon having left the bath; but is clean every whit, and ye are <sup>13</sup> clean spiritually, but not <sup>e</sup> all. For he knew, by the divine gift which was in him, who should betray him; therefore, said he, ye are not all spiritually clean.

SECT. 390. J. So, after he had thus washed their feet, and had taken his upper garments, and was set down again to eat of the second and concluding part of the supper, he said unto them, know <sup>a</sup> ye my purpose in what I have done to you? Ye respectfully call me your instructing Master, and authoritative Lord; and ye say <sup>b</sup> well, for so I am. If I then your Lord and Master, who  
am

<sup>7</sup> See J. ii. 6. Such washing among the Jews was common and necessary.

<sup>8</sup> Comp. J. x. 32.; M. xvi. 16.; L. v. 8. A most natural and decent mark of respect, like M. iii. 14.

<sup>9</sup> Comp. ver. 10. 13.

<sup>10</sup> Reflect carefully on L. xxii. 32.; 1 Pet. ii. 1. &c.; ver. 12.

<sup>13</sup>.

<sup>11</sup> See Rom. viii. 17. Here his threefold denial was probably in view; and Christ, as his custom was, rises from things low and visible to things of greater moment; see M. xv. 20.; xxvi. 33. 40. 51. 70. 74.; L. ix. 54 &c. If I cleanse thee not from all sin by my example and death, by my doctrine and the spirit.

<sup>12</sup> He offers more than was required, his whole body!

<sup>13</sup> How ought Judas now to have been startled from executing his horrible purpose? comp. J. vi. 64.

am so much above any of you, have washed your feet, ye 1 also, *who are as followers of mine upon an<sup>c</sup> equality*, ought to wash, *whenever it is needful*, 2 one another's feet. For I have given you an example of *condescending friendship*, that ye should be always ready to do among yourselves, as I have now done to the whole of you. Verily, verily, I say unto you, the <sup>d</sup> servant is not greater than his Lord, neither he that is <sup>3</sup> sent under commission, and with sufficient abilities for it, greater than he that sent him<sup>e</sup>. If ye know and believe and seriously ponder these 4 plain things, happy are ye if ye do them; and that for both worlds. I speak not, however, with such expectation of you all; for I know the real characters of all whom I have chosen <sup>5</sup> to apostolical office <sup>6</sup>; but an evil familiar is among this number <sup>f</sup>, that the <sup>7</sup> Scripture may in its largest sense be fulfilled, he that eateth bread, as one of my domestics, with me, hath lift up his <sup>g</sup> heel, in manner of a vicious ungrateful animal, against me. Now, I tell you before it come, that, when it is come to pass, ye may believe more than ever, in place of wavering, that I am he <sup>8</sup> whom you have expected and owned. Verily, verily, I say unto you, by way of consolation under immediate and future trials, he that receiveth with true affection whomsoever I send, <sup>h</sup> in a sort receiveth me; and he that receiveth me, receiveth him likewise that sent me in his name.

## SECT.

1 An argument upon the side of condescending goodness, from the greater to the less. The performance of this literally depended on climate and mode of dress. The easterns were shod with sandals, and it was then a common hospitable usage; comp. 1 Tim. v. 10.

2 Or be ready to perform the lowest charitable offices; Ph. ii. 3. &c. This, for sake of instruction, was long a rite in the Christian Church; comp. 1 Sam. xxv. 41. Taken literally, it would often be an inconvenience rather than a kindness.

3 Who can deny that, which is so certainly known from natural reason? comp. L. vi. 40.; M. x. 24.

4 See J. iv. 25.

5 Comp. L. vi. 13.; J. xv. 16. 19; Acts i. 2. Election of faith and endless happiness usually ascribed unto God in Scripture, who is the author and principal cause.

6 See J. vi. 70.

7 Comp. Pf. xli. 9. 10. If it is wholly to be taken in, by *trusted* we are to understand with the gospel ministry; in this citation there is wisely omitted one clause, on account of J. vi. 64. 70.

8 Comp. M. xvi. 16.; J. ii. 11. That is, Messiah.

SECT. 391. *The Treachery of Judas is revealed*; M. xxvi. 21. &c.; M. xiv. 18. &c.; L. xxii. 23. &c.; J. xiii. 21. &c.

J. When Jesus had thus said, he was *visibly* troubled <sup>a</sup> in spirit, *by the sad prospects which now lay before him*, and testified and said *with freedom and openness under this his peculiar concern*, M. verily, verily, I say unto you, that one of you, *who have meditated the design already*, <sup>b</sup> shall certainly find an occasion to betray me into the hands of my cruel foes, even one, M. 1 which, *as an intimate friend and companion*, eateth with me. M. And they were 2 exceeding sorrowful; and, *for relief*, began *when they could*, every one of them *by turns* to say unto him, <sup>c</sup> Lord, is it I *who can ever design or execute so detestable a deed?* And he answered, and said M. unto them, *by way of clearer indication than before*, M. he that dippeth his hand with me in the dish 3, *and to whom after this I shall give a dipped morsel from thence* <sup>d</sup>, the same shall betray me. The Son of Man 4 goeth to suffer and die <sup>e</sup>, as it is written of him 5 *by all the prophets*: But wo unto that man by whom the Son of Man is *so perfidiously* betrayed; it had been good for that man, if he had not been <sup>f</sup> born.

SECT. 392. J. Then the disciples looked *with terror and amazement* <sup>a</sup> one on another, doubting 1 *and questioning* of whom he

1 <sup>a</sup> As mortifying a consideration as well could be. Such was the sensibility of his disposition, and his benevolent horror at Judas's ingratitude and guilt, that he could not mention his traiterous design at the paschal supper without great emotion.

2 Both they who were conscious of their innocence, and he whose own breast did condemn him.

3 This last sign might have been whispered to such as were nearest to him. The degrees and particularity of the description are very remarkable.

4 Comp. Gen. xv. 2.

5 Comp. by way of examples, Pf. xxii. If. liii. Dan. ix. Acts ii. 23.; iv. 28.; x. 42.; xvii. 26. 31. His will and that of the Father were one.

1 They might expect to see some signs of conviction in one face or other.

he spake. Now there was lying *at table* on 2 Jesus' bosom <sup>b</sup> one of his disciples whom Jesus *especially* 3 loved, and to whom before this he had shewed marks of regard. Simon Peter therefore 4 beckened to him as nearest, that he should *whisperingly* ask who it should be of whom he spake. He then lying *down closer* on Jesus' breast, saith unto him, *aside*, Lord, who is it? Jesus 5 answered, *in a similar low voice*, he it is to whom I shall give a sop, when I shall have dipped it *in the broth before us*. And, when he had dipped the sop, he gave it, *in an expressive manner* over the plate, to Judas Iscariot, the son of Simon. And after the sop, 6 Satan, *with greater fury than ever*, entered into him. Then said Jesus, *who knew the state of his mind thoroughly*, that thou dost already resolve upon <sup>c</sup>, do quickly. Now no man at the table knew, *as to time and manner*, for what intent he spake this unto him. For 7 some of them thought, that because Judas had the 8 bag *with subsistence money*, that Jesus had said unto him, buy *with your earliest convenience* those things that we may yet have need of against the *ensuing days of the feast*; or that he should give <sup>d</sup> something *from it* to the poor. He then having received the sop, L. they began 9 *anew* to inquire among themselves which of them it was that should do this *most horrible* thing? And Judas too, *with a shameless effrontery*, which betrayed him, answered, and said, Master, is it I *to whom thou referrest in these strange words*? He mildly said <sup>e</sup> unto him, thou hast now 10 said *what will happen*.

SECT. 393. J. He, 1 *appearing still to be ignorant of Christ's words*, went immediately out *in smothered* 2 *rage*; and it was <sup>a</sup> night.

2 Viz. John himself; see ver. 24.; J. xxi. 20.

3 See J. xix. 26.

4 Warmth was natural to him, and had met with a former smart rebuke; M. xvi. 16. Gr. nodded.

5 See M. xxvi. 23.

6 See Acts v. 3. His passion and greed together left him no power for resistance. He watched and understood Peter's nod to the beloved disciple, and what followed upon it; whence rage of resentment did render him worse than ever.

7 Perhaps all save John.

8 See J. xii. 6.

9 Or had begun.

10 Comp. M. xxvi. 63.; L. xx. 70.; J. xviii. 37.

1 Hence he is understood by most to have left the apostolical company before the Lord's Supper was instituted.

2 Or anger.

night. Therefore, when he' was gone out, Jesus, <sup>3</sup> to instruct and comfort the rest, said, now is the <sup>b</sup> Son of Man, so apparently poor and abject, just on the point of being glorified more than ever, and God, even the Father, is then also to be signally <sup>4</sup> glorified in him. If <sup>5</sup> God be glorified in him, God, the fountain of all true excellence and renown, shall also glorify him <sup>6</sup> in himself, and shall <sup>7</sup> straightway glorify <sup>c</sup> him.

SECT. 394. *The Institution of the Supper*; M. xxvi.

26. &c.; M. xiv. 22. &c.; L. xxii. 19. &c.

M. And, Judas being now gone, <sup>1</sup> as they were eating the very last remains of the second feast, Jesus <sup>a</sup> took bread, and L. gave thanks, <sup>b</sup> M. blessed <sup>2</sup> God over it in a solemn manner, and brake, and gave in suitable proportions to each of the disciples present, and said, take, eat with great reverence, this is henceforth to be appropriated to the commemorating of my broken <sup>c</sup> body, L. which is now given <sup>3</sup> with full consent of heart to be crucified for you: This

<sup>3</sup> The traitor being gone, he now opens his mind more familiarly to the rest. Such grounds of establishment they would be able more distinctly to recollect, and feel from afterwards.

<sup>4</sup> Comp. J. v. 29.; vii. 18.

<sup>5</sup> Or since, as in M. xxii. 45.; Acts iv. 9.; comp. J. xxi. 19.

<sup>6</sup> Or, by; see ver. 31.; M. xxvii. 51.; J. xii. 28. That of the Father and Son are all one.

<sup>7</sup> See M. xxvii. 54.

<sup>1</sup> See J. xiii. 30. Or when they had eaten. This may be understood of the time rather than of the act of supping.

<sup>2</sup> The word *it* is not in the original. Or, blessing God over it; comp. 1 Sam. ix. 13.; 1 Cor. x. 16. and explications.

<sup>3</sup> This was just at hand, and as good as done, both in divine destination, and in his own firm purpose to go through with it; comp. all the Evangelists with 1 Cor xi. 23. &c. Representations in Scripture are often denominated by words which signify those very things themselves; see Gen xli. 6.; Ex. xxiv. 8. So likewise all anniversaries; comp. Ezek. v. 5. To be and to signify are in Scripture ordinary synonymous terms; see Gen xvii. 10.; Ex. xii. 11.; Ezek. xi. 3. &c.; xxxvii. 11. &c.; Dan. vii. 17.; viii. 21.; Zech. i. 10. 21.; iv. 4.; v. 6.; vi. 4. &c.; M. xi. 10.; xiii. 37.; M. iv. 14.; J. x. 6.; Rom. ix. 8.; x. 6.; 1 Cor. x. 4. 6.; Gal. iv. 24. &c.; Rev. v. 6.; xi. 4.; xvii. 9. &c.

This do *hereafter* in solemn remembrance of me. Likewise also, M. he took the cup filled with wine, L. after supper, M. and gave thanks to his heavenly Father, and gave it to be divided among them, saying, drink ye all of it : For this now and hereafter is to be used as a solemn memorial of<sup>a</sup> my blood, the great foundation of, and seal to the 4 New Testament, which, according to the discoveries contained in it, is<sup>5</sup> also shed for<sup>6</sup> many for the<sup>e</sup> remission of sins. M. And they all drank of it.

## C H A P. XLIII.

SECT. 395. *Jesus foretells to his Apostles what should befall them, and comforts and teaches them; M. xxvi. 30. &c. ; M. xiv. 26. &c. ; L. xxii. 31. &c. ; J. xiii. 33. &c.*

M. **A**ND when, agreeable to the paschal custom, they had sung an 1 hymn, they went out to the Mount of Olives.

## SECT.

<sup>4</sup> Or new covenant; comp. 1 Cor. xi. 25. ; Gen. xvii. 10. 13. Alludes to Ex. xxiv. 8. where a covenant was established betwixt God and the Jews; comp. Heb. viii. 10. ; x. 16. 17. ; Jer. xxxi. 31. &c. The blood of Christ did confirm both promises and conditions.

<sup>5</sup> For, shall be shed, as in M. iii. 10.

<sup>6</sup> For Gentiles as well as Jews. All who embrace and adhere to the New Testament terms.

<sup>1</sup> Such as Pf. cxiv. with the four immediately following, condescended upon by ancient writers. The Jewish hymns were not always in metre: see L. i. 46. &c. 67. &c. Some think the whole 17th ch. of John might now have been sung. For certain every thing upon this occasion passed in the narrative of J. xiii. xiv. xv. xvi. chapters.

SECT. 396. M. Then saith Jesus unto them, J. 1 little dear children, yet a little 2 while more I am *visibly* with you. *When gone* <sup>a</sup> ye shall seek me *earnestly*; and, as I said unto the 3 Jews, whither I go to die, ye 4 cannot yet come; so now I say unto you. <sup>b</sup> *Mean while* <sup>c</sup> a new parting commandment I give unto you *with special charge*, that ye love *with sincere and ardent affection* one another, *even* 5 as I have loved you, that *thus* ye also love another. By this *conspicuous token*, *this noblest acceptable badge of your profession*, shall all men know that ye are indeed my 6 disciples, if ye have <sup>d</sup> *lively generous* love one to another.

SECT. 397. J. Simon Peter, *with honest haste*, said unto him, <sup>a</sup> Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me 1 now; <sup>b</sup> but, *let this be thy consolation*, thou shalt follow me afterwards. Peter, *as yet ignorant of the full extent of his Master's words*, said unto him *with eager tenderness*, Lord, why cannot I follow thee 2 *even now*? L. And the Lord said, Simon, Simon, behold Satan hath *earnestly* desired to have 3 *power over* <sup>c</sup> you, that he may sift you *by a severe agitation* as 4 wheat, *to shake and overcome your constancy*: But *with this do*  
*those*

1 A pleasing consolatory appellation, like Gal. iv. 19.; 1 J. ii. 1. 12. 28.; iii. 7. 18.; iv. 4.; v. 22.

2 From supper to death scarce exceeded fifteen or sixteen hours; J. xvi. 10.

3 See J. vii. 34.; viii. 21.

4 Comp. J. xiii. 37. Though the words were much the same, yet the sense of them was a little different, the one being friends, the other enemies. They were not prepared by resolution for any such thing.

5 See 1 Pet. ii. 21. 24.

6 Different sects anciently used to have different marks of distinction. Austere fasting was that of John and his disciples. Vestments and ceremonies that of the pharisees. Charity that of Christ. It is therefore one of the most aggravated crimes to make the gospel of the gentle and benevolent Jesus a vehicle to convey the poison of strife.

1 Comp. J. xxi. 18. 19.

2 I fear not any possible trouble or danger.

3 Alluding it may be to Job i. 12.; ii. 4. 5.

4 Comp. Am. ix. 9. It was the very least thing in Satan's intention to cleanse and strengthen. To toss and vex, if not to ruin, was his hope.

*thou comfort thyself, I<sup>d</sup> have prayed to my Father for thee, that thy faith<sup>5</sup> fail not utterly; and when thou art<sup>6</sup> converted to a suitable firm resolution, c strengthen<sup>7</sup> thy brethren.*

SECT. 398. M. <sup>a</sup> All ye my sincere apostles shall, notwithstanding, be offended, so far as to disown your connection in appearance, because of the troubles that will befall me this very night: For, to such purpose, it is written by the 1 prophet Zechariah, I will smite<sup>2</sup> the shepherd, and the sheep of the flock shall be scattered abroad. But, after I have finished these dreadful sufferings, and<sup>b</sup> am risen again from the dead, I will take you as little ones under my care<sup>c</sup>, and go before you like a true shepherd into<sup>3</sup> Galilee. Peter, with great affection, answered and said unto him, L. Lord, M. though all other men<sup>d</sup> shall be offended because of thee, and fall away; yet, after so base and cowardly a manner, will I never be offended. L. I am ready to go with thee even to the last, both into prison, and to death itself. J. I will, if needful, cheerfully lay down my life for thy sake. M. Jesus said unto him, for humbling his conceit, J. wilt thou of a truth lay down thy life for my sake? Verily, verily, I say unto thee L. Peter, M. that, notwithstanding such thy sanguine and honest assurance, this day, even in this very night of it, before the cock, towards dawn of the morning<sup>4</sup>, crow twice, thou shalt deny all kind of regard to<sup>e</sup> me<sup>5</sup> thrice. But he, still confidently presuming upon his present upright and warm feelings, f spake the more vehemently; M. though I should any where and at any time die with

<sup>5</sup> Comp. J. xvii. 9. 11. 15.

<sup>6</sup> Literally, turned about; comp. Acts ix. 35.; xiv. 15.

<sup>7</sup> See J. xx. 2. 3.; 1 Pet. i. 6. 7.; ii. 19. 20.; iii. 14. &c.; iv. 12. &c.; v. 8. &c.; 2 Pet. i. 10. &c.; ii. 1. &c.; iii. 2. 17.

<sup>1</sup> Ch. xiii. 7.

<sup>2</sup> Or, strike.

<sup>3</sup> Scene of various former pleasant interviews; comp. M. xxviii. 16.; J. x. 40.

<sup>4</sup> See M. xiv. 30.; xiii. 35. Cock-crowing is from midnight till towards sun-rising.

<sup>5</sup> Words very emphatical, and guarding against security in his own strength and resolutions. Peter's departure from duty was peculiarly base, being wilful and previously warned of. Consider well Rom. xi. 20. Peter's guilt was farther aggravated by peculiar honours and preferments.

with thee, yet I will not *be so base as to deny* 6 *thee in the least.* Likewise also <sup>8</sup> said 7 all the other disciples.

SECT. 399. L. And he said unto them, when I sent you *my apostles, by way of essay to preach among the Jews, without money in your purse, and scrip to hold victuals with other travelling accommodations in, and shoes to save your feet, lacked ye any thing necessary for the support of life.?* And they said, *nothing did we want.* Then said he unto them <sup>2</sup>, but *1* now, *that usage to be expected will be much worse, and might lead one to say, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him, as a man beset with enemies, sell his very upper garment, and buy one.* For I say unto you, that this that is written *by the prophet Esaias 2* must yet be accomplished in me, and he was reckoned among the *number of capital transgressors; for indeed all the things predicted concerning me have an immediate end.* And they, *being under carnal apprehensions, and taking his words literally, said, Lord, behold here are 3 two swords for our defence already.* And he said unto them, <sup>4</sup> *it is enough to make you all sensible of the extreme difficulties you have now to combat; and I meant no more.*

SECT.

6 Disown or disclaim:

7 Either by words or by signs, equally significant.

1 States of danger and trouble among the Jews were often expressed by outward signs. He meant to signify, that distress and danger approached, and that it behoved each of them to provide for their subsistence and safety, in such a way as prudence directed. What were two swords for literally arming eleven men.

2 Ch. liii. 12.

3 Josephus says, that the Galileans were in use to wear two, owing to frequent robberies, and dangers from wild beasts; see J. xviii. 10.

4 As if he had said, those are not the weapons that I alluded to; those, therefore, are more than enough for any use that you will have of them.

## SECT. 400. J. xiv. 1. &amp;c.

J. Let **1** not, however, your heart be **2** over troubled even by the foresight of an evil so imminent and dangerous; <sup>a</sup> ye, as taught and accustomed to from your earliest years, believe in Almighty God, believe also in me **3** as his anointed and your undoubted Saviour under him. For in my Father's heavenly house, to which you have been so often taught to look forward, are <sup>b</sup> many **4** mansions for my faithful servants; if it were not certainly so, **5** I, whom no consideration can tempt either to delude or flatter, would have told you my most dear and intimate friends; **6** I go to obtain and prepare a place for you in them. And, **7** if I go and prepare a place for you, I will come **8** again, and receive you wholly unto myself, that where **9** I am <sup>c</sup>, there ye, whom love and obedience have closely united, may be also, to partake with me in felicities for ever. And now **10** whither I go ye may surely know, and the **11** way of coming thither ye may likewise know. Thomas, <sup>d</sup> yet weak in belief, and desirous that he should be still more explicit, saith **12** unto him, Lord,

we

**1** The salutary precepts and consolations of this and the following chapters, appear to have been delivered at table, after instituting the Lord's supper. Thus doth he calm the minds of his apostles on the evening before his death, with the utmost delicacy of address, and with the greatest enlargement of affection towards them.

**2** As they began to be, J. xiii. 33; comp. **1** J. v. 5; J. xiv. 27. 28.

**3** See J. v. 17; xiv. 19. Or, believe in God, believe also in me.

**4** Or rooms. Gr. quiet and continued abodes. An infinite number of them. There is an ample space for all, and every thing to accommodate them in the most delightful manner.

**5** Comp. J. xiii. 36.

**6** Comp. J. xv. 15.

**7** Or, when. A similitude from journeyers in a large body sending one before them; comp. Eph. i. 4. &c.; Heb. ix. 23. 24.

**8** See Acts iii. 22; L. xii. 40; Rev. i. 18.

**9** Or shall be, as in J. iii. 13; vii. 34.

**10** See Rom. viii. 17.

**11** How gently and yet obviously is his death intimated all along? comp. J. xiii. 33. Such was his way to glory.

**12** Judging, as was natural, of the rest from himself. Their views were still worldly.

we know not *so surely yet* whither thou goest, and how can we then, without some clearer instructions, know the way that leads thither? Jesus, in great affection, <sup>c</sup> faith unto him, I am <sup>13</sup> the way by my example, the truth by repeated promise, and the life by an endless reward; no man <sup>f</sup> cometh to the Father, for the enjoyment of this perfect eternal existence, but by means of me. If, therefore, ye had known me aright, and the nature of my kingdom, ye should have known the chief glorious manifestation of my Father also; and from henceforth ye know him more fully than ever, and have, as it were, seen him <sup>14</sup> in his divine attributes of wisdom, goodness, holiness, and power. Philip, <sup>15</sup> still slow of understanding, but full of ardor, faith unto him, Lord, do but shew us the Father in one symbolical manner or another, and it sufficeth us without any thing more. Jesus, meekly rebuking his defect of apprehension, faith unto him, have I been so long time <sup>g</sup> in converse, teaching and working with you, and yet hast thou not known me <sup>h</sup> Philip; or at present been able fully to comprehend my meaning? He that hath seen me perform such miracles in confirmation of a heavenly doctrine, hath <sup>16</sup> in effect seen the Father; and how sayest thou then, after all, shew us the Father? Believest thou not, agreeable to frequent former averments that I am by his peculiar affection to me in the Father, and the Father <sup>17</sup> by a similar affection towards him also and close resemblance in me? The very <sup>18</sup> words that I speak unto you from time to time, I speak not of myself; but the Father that dwelleth in me, he both speaks by me, and doth the numerous wonderful works of power and love by which they are confirmed. Believe me then, that I am, as before asserted, in the Father, and the Father in me; or else, though you should doubt my saying, <sup>19</sup> believe me for the very works sake. Verily, verily,

<sup>13</sup> Or, your example in the true way to endless life. So Eph. i. 13. And have also the absolute power of conferring it. J. x. 9.; xi. 25. Or, I am the true, the living way, as J. i. 18.; iii. 5. M. iii. 11. Hebraism. An argument of the greatest force.

<sup>14</sup> Comp. Col. i. 15.; Heb. i. 3.

<sup>15</sup> A more modest manner than directly to contradict his master; comp. Ex. xxxiii. 20.

<sup>16</sup> God, in his essence, must ever remain invisible to human eyes; i Tim. vi. 16. He is only to be seen in a way of knowledge; J. vii. 16.; M. xii. 28.; J. v. 19.; xiv. 10.; xvii. 3.

<sup>17</sup> Comp. J. x. 36. 38.; Col. ii. 9.

<sup>18</sup> See. J. vii. 16. 17. We have one mind, will, and power.

<sup>19</sup> Comp. L. xi. 20.; M. iii. 16.; L. iv. 18.

verily, I say unto you, <sup>20</sup> for still farther strong and decisive evidence, he that sincerely believeth on me, the <sup>1</sup> works that I do, shall he receive power from on high to do also, and <sup>21</sup> even greater works than these shall he be enabled to do, <sup>k</sup> because I go <sup>22</sup> for the sake of obtaining such an abundant grace unto the Father. And whatsoever ye of this class shall ask, relative to God's glory and the religion you shall teach, in my <sup>23</sup> name, that will I do, that the Father may be yet more and more glorified in, and by the mediation of the Son. See then that ye keep this close in remembrance, that, if ye <sup>l</sup> shall ask any thing in my name, I will not fail to do it.

SECT. 401. J. If ye so love me as I love the Father, keep my commandments relative to your high office, <sup>1</sup> rather than immoderately grieve. And, as he denies me nothing, I will in the character of your affectionate and faithful Advocate, <sup>2</sup> pray the Father, and he shall give you another <sup>3</sup> comforter in my absence, that he <sup>4</sup> may abide with you <sup>5</sup> for ever; even the blessed spirit <sup>6</sup> of truth

<sup>20</sup> Comp. M. xvi. 17. 18.

<sup>21</sup> Such as Acts v. 15. Gift of tongues, converting Gentiles, &c. One miracle is said to be greater than another when it excites greater admiration, and seems to be a greater act of power; comp. J. ix. 5. 20.; Acts. xix. 11. 12.; viii. 17.; xix. 6.; Rom. i. 11.; Acts xxviii. 3. 5.

<sup>22</sup> See Eph. iv. 8. &c.

<sup>23</sup> See Rom. i. 8.; M. xviii. 19. A similitude from one who lays the petitions of his friend before a king. Trusting in my promises, and obeying my commandments.

<sup>1</sup> And above all, that of mutual love, as in Acts ii. 1. &c.

<sup>2</sup> The effect of praying, rather than the thing itself, is here meant for M. xxviii. 18. &c.; Acts ii. 23. &c. An expression of great modesty, being as effectual as J. xi. 41. 42.

<sup>3</sup> Or advocate; <sup>1</sup> J. ii. 1.; M. x. 20.; J. xiv. 26.; xvi. 8.; well opposed to Rev. xii 10.

<sup>4</sup> Personified, say some, as in J. xiv. 7. 8. 13. 26.: L. ii. 26.; 1 Cor. ii. 20.; xii. 11.; Acts xv. 28; Rom. viii. 26. Elegant and emphatic; see L. xxiv. 49. Similar figurative examples not to be numbered. The resemblance of the Spirit to a faithful ambassador very obvious; see Rom. viii. 27. 28.; 1 Cor. ii. 10.; xiii. 7. 8.

<sup>5</sup> Or, till you die; M. xxviii. 21.; comp. Ex. xxi. 6.; xxxii. 13.; 2 K. v. 27.; Pf. lxi. 4.; cxix. 44.

<sup>6</sup> Opposed to that of error and falsehood, which governs carnal men. The teacher and confirmer of that which I have taught. See J. xvi. 13.; 1 J. ii. 27.

truth and grace, whom the <sup>a</sup> world <sup>7</sup> cannot possibly receive, because it is a dull fleshy spirit that abideth in them, and seeth him not, neither, <sup>8</sup> from their gross want of attention, knoweth him; but ye, <sup>9</sup> having been upright, know him in some good measure already, for he dwelleth with you by faith, and shall soon be with continuance of much more large powers in each of you. Be assured of it, that I will not leave you <sup>10</sup> comfortless; I will, after a very short separation, <sup>11</sup> come to you in the tender care of a friend. Yet a little while, and the world in general seeth me no more as formerly; <sup>12</sup> but ye shall see me, your affectionate Patron, once again; and, because <sup>13</sup> I live after death, ye shall live <sup>b</sup> spiritually also, and for ever. At that day of signal triumph over death, and of rich investiture beyond it, ye shall know much more perfectly than now, that I am by affection in my Father, and you by similar affection in me, and I in you by a close and cordial attachment of obedience. For he that thus hath the knowledge and belief of my commandments, and by attention diligently <sup>14</sup> keepeth them, he <sup>c</sup> in every age <sup>15</sup> it is that truly loveth me; and he that so loveth me, shall be loved of my Father, and I, in like manner, will love him, and will manifest <sup>d</sup> myself unto him <sup>16</sup> by an endearing increase of means, knowledge, grace, and all kinds of happiness. Judas, <sup>17</sup> yet sorrowing and fearful, saith unto him, not Iscariot the <sup>18</sup> traitor, Lord, how is it <sup>19</sup> that thou wilt manifest thyself unto us <sup>e</sup> only, and not, like a reigning Prince Messiah indeed, unto all the

the

<sup>7</sup> Or worldly men.

<sup>8</sup> See 1 Cor. ii. 14.; L. ix. 24.

<sup>9</sup> Comp. 1 J. iii. 20.; J. iii. 36.; v. 38.; 1 J. ii. 5. 6. 14. 24.

<sup>10</sup> Orphans, or deprived of parents.

<sup>11</sup> See J. xiv. 28.; M. xii. 44. Speech should always be adapted to people's capacities.

<sup>12</sup> Your remove is not nigh, like mine; See J. xi. 16.

<sup>13</sup> From a small present benefit, he rises, as his manner was, to a future and much greater; comp. 2 Cor. iv. 10. 11.

<sup>14</sup> Comp. L. xii. 47.

<sup>15</sup> See J. v. 38.

<sup>16</sup> See ver. 18. 22.; Pf. xxv. 14.; lxxxiv. 11.; Eph. iii. 3.

<sup>17</sup> Brother of James, L. vi. 16. His dark and timid mind might suggest the idea of ghosts and apparitions.

<sup>18</sup> Comp. J. xiii. 31. He was so finished a hypocrite that we never find him saying one word of Christ's temporal kingdom; though, probably, the hope of preferment and gain was the chief consideration which engaged him to follow our Lord.

<sup>19</sup> Comp. If. xlii. 6.; xlix. 6.

the world? Jesus answered him, *in hearing of the rest*, and, *so as was most necessary at the time*, said unto him, if a man *sincerely* love me, he will keep my 20 words of command with *stedfast regard*; and my Father will love him, and we will come *hospitably* unto him, *by our common indwelling spirit*, and make our abode *f* with him for 21 *all needful assistance and joy*. He, *on the contrary*, that loveth me not *in truth* keepeth not *stedfastly* my sayings; and *can look for no such distinguishing privileges*: And the word which you hear now *from me*, as *in time past*, is not originally 22 mine, but the Father's which sent me *under solemn charge to reveal it*.

SECT. 402. J. These things *for consolation* have I *briefly* spoken unto you, being yet *for some few moments* present with you *in person*. But *er long* the 1 Comforter, which is the 2 Holy Ghost, whom the Father, *to supply my personal absence, upon being petitioned*<sup>a</sup>, will send in my 3 name to *propagate true religion*, he shall teach you all things *yet more clearly for that important end*; and bring all things to your remembrance, whatsoever I have *now and formerly* said unto you. *Mean while, take this as a solemn valedictory blessing from me*, 4 peace I leave with you, my *best legacy of peace* I give unto you, not as *most men of the world* giveth *in vain words only*<sup>b</sup>. give I unto you. Let not your heart be *c* troubled *on my suffering account*, neither let it be afraid, *when you see me depart on your own*. Ye have 5 heard how I *expressly* said unto you, I go away *for a time*, and *very soon after* will come again

<sup>20</sup> Their present transport of sorrow was no sure evidence of this.

<sup>21</sup> See Zech ii. 10. 11.

<sup>22</sup> See J. vii. 16.; comp. J. viii. 28.; xii. 49. &c.

<sup>1</sup> An epithet admirably suited to their sorrowing state.

<sup>2</sup> Explained L. i. 35.

<sup>3</sup> Comp. J. xvi 7. On my account, and in my stead; J. xiv. 13. 16.

<sup>4</sup> Comprehensive of all happiness; see J. xx. 19.; L. x. 5. Repeated from great warmth of affection. *Peace* by way of eminence. The whole form is peculiarly emphatic. Common practice among the Hebrews at taking leave. Who can read or hear such words without warm and useful emotions? 1 J. v. 3.

<sup>5</sup> See ver. 12. 19. An excellent specimen of natural oratory, concluding with a summary repetition, and fixing attention to the strongest reason.

again unto you. If, therefore, ye judiciously <sup>c</sup> loved me, ye would rejoice for each of your sakes, rather than grieve to excess, because I said, I go unto the 6 right hand of my Father: For my Father, whose mediatorial Servant I am, is by far greater <sup>d</sup> in glory, power, and bliss, than I. And now I have told you *this* before it come to pass, that when it is come exactly to pass, ye might the more firmly believe <sup>e</sup>, and trust in my words. Hereafter, from want of time for it, I will not talk much more with you concerning these things: For Satan the 8 Prince of this degenerate world <sup>9</sup> cometh in full might, by his wicked instruments <sup>e</sup>, to put an end to my life, and yet hath nothing <sup>10</sup> righteously blameable in me, which either one or other of them dare to charge. But that the world may see and know that I most eminently do love the Father <sup>f</sup>, <sup>11</sup> and suffer as he the Father gave me commandment, even so I do most willingly acquiesce. Arise, let us go hence therefore, to meet them in a place <sup>12</sup> of much more privacy and suitableness for it every way.

SECT. 403. J. xv. 1. &c. 1.

J. I am the true <sup>2</sup> nourishing and refreshing vine, and my Father is the <sup>3</sup> Husbandman, <sup>a</sup> who planted, cares for, and cultivates it. Every branch, to appearance in me, that beareth not fruit, he

6 See L. xxiv. 52.

7 See J. xiii. 19; xvi. 14.; ii. 11.

8 See Eph. ii. 2.; v. 6. Such is he by divine permission only, having no lawful right; comp. 2 Cor. iv. 4. &c.

9 See. L. xxii. 53.; J. xii. 31.

10 Comp. J. viii. 48.; Rev. xii. 10. Or, hath no sin to strengthen his power over me.

11 For even as.

12 See J. xviii. 1. 2. In his way thither, it is probable, the rest of his farewell discourse was delivered; ch. xv. xvi. Likewise, in some proper situation, his long intercessory prayer; ch. xvii.

1 In the way passing different vineyards, or alluding to L. xxii. 18. &c. He thus elegantly and forcibly instructs them.

2 Comp. Jer. ii. 21.; J. vi. 51.; x. 8. 11.; Gen. xlix. 11.; Num. xiii. 23.; Jud. ix. 12.; Ps. cxviii. 3.; J. vi. 32.; i. 9. How greatly was our Saviour delighted to insist on the doctrine of good works? This begun J. xiv. 23.

3 Comp. 1 Pet. i. 20.; Acts ii. 36.; x. 42.; M. xxi. 33. 34.

he taketh quite away <sup>b</sup> as useleſs and hurtful; and every <sup>4</sup> branch that beareth fruit, he purgeth it by <sup>5</sup> judicious pruning, that it may bring forth more <sup>c</sup> plenteous and generous fruit. Now, know for comfort, that ye <sup>d</sup> in the main are already ſomewhat <sup>6</sup> clean, through the <sup>e</sup> word which I have ſpoken unto you. Wherefore abide in the faith of me, for ſtill farther purgation, and I by divine grace in you. As the branch of a natural vine cannot bear fruit of itſelf, except it abide in cloſe union with the vine, no more can ye, for laſting benefit either to yourſelves or others, except ye abide <sup>7</sup> by faith and love <sup>8</sup> in me. Advert well then to this momentous truth, that I am the true ſpiritual vine <sup>8</sup>, and ye are the branches: He that abideth in the faith of me, and I by my grace in him, the ſame, through progreſs of time, bringeth forth much holy fruit; for <sup>9</sup> without me <sup>h</sup> ye can do nothing that is genuine and acceptable. If a man abideth not in me, ſo as to become fruitful, he, in the end, is ſure to be caſt forth from the vineyard as a cumbrous and unprofitable branch, and is <sup>10</sup> completely <sup>i</sup> withered; and men, you all know, gather them, and caſt them into <sup>k</sup> the fire, and they are burned. If ye abide in me by a ſincere faith, and my words, to be frequently and devoutly reflected upon, abide <sup>11</sup> in <sup>l</sup> you, ye ſhall <sup>12</sup> aſk, in the honeſt and fervent affection of your ſouls to obedience <sup>m</sup>, what ye will, for the ends of your office, and it ſhall be done unto you. Herein, likewiſe, is my Father eminently <sup>13</sup> glorified, that ye <sup>n</sup> bear much righteous fruit; ſo ſhall ye be <sup>14</sup> my diſciples indeed.

## SECT.

<sup>4</sup> Or ſprig.

<sup>5</sup> Such operation ſtrengthens the good wood that remains.

<sup>6</sup> Comp. J. xiii. 10. Judas at this time was abſent, and no more to return; ſee Pf. cxix. 9.

<sup>7</sup> Comp. J. v. 19.; Gal. ii. 16.; J. v. 30.; viii. 28.

<sup>8</sup> How expreſſive of intimate nearneſs and love? comp. J. xiv. 11. 20.

<sup>9</sup> Or, ſevered from me; ſo Eph. ii. 12.

<sup>10</sup> Or, ſhall be. Judas's melancholy end did furniſh a ſtrong caveat to the reſt of the apoſtles; comp. M. xiii. 41. 42.; Ezek. xv. 2. &c.

<sup>11</sup> Comp. Pf. i. 2.

<sup>12</sup> See J. xiv. 13.

<sup>13</sup> Comp. M. v. 16.

<sup>14</sup> Comp. J. iv. 34.; vi. 29.; xvii. 3.; viii. 31.; xiii. 35.

SECT. 404. J. As the Father hath loved me *his true vine*, so have I loved you *the branches*: <sup>a</sup> Continue <sup>2</sup> ye therefore *stedfast* in my love. If ye keep <sup>b</sup> my commandments *with diligence*, ye shall abide in *all the benefits* of my love; <sup>c</sup> even as I have kept my Father's commandments *inviolable*, and abide in *the most constant enjoyment* of his love. These things *relative to fruitfulness in good works*, have I spoken unto you, that my joy *from thence* might remain in you, and that *thus* your <sup>d</sup> joy might be *both full and everlasting*. This is my <sup>3</sup> *chief and great* commandment, <sup>e</sup> that ye *cordially* love one another, as I have *ever* loved you. Greater love hath no man, *either to demand or shew*, <sup>4</sup> than this, that a man *be ready to* <sup>f</sup> lay down his life *by running every possible hazard* for his friends. Ye are *as my friends*, *to be always tenderly cared for*, <sup>g</sup> if ye do <sup>5</sup>, *in the most trying circumstances*, whatsoever I command you. Henceforth I call you not *servants only*; for the servant *as such* knoweth not what his Lord doth <sup>6</sup> *in secrecy*: But I have *both* <sup>7</sup> called and treated you as friends; for all things *expedient for you* that I have heard and received *in charge* of my Father *to communicate*, I have *freely* <sup>8</sup> made known unto you. Ye have not *first* chosen me *to be your intimate*, and to learn from me; but I have *so* <sup>9</sup> chosen you <sup>\*</sup> *to eminently high office*, and ordained you, *with every needful qualification for it*, that you should go and bring forth much *valuable and lasting fruit of knowledge, faith, and goodness*, *in yourselves and others*, and that *the blessed effect* of your fruit should <sup>10</sup> remain  
by

1 See J. v. 30.; vi. 57.

2 Or, be at pains to retain my favour.

3 See J. xiii. 34. The rest are not denied, but comprehended under it; comp. 1 J. iii. 16.

4 See Job ii. 4.

5 See ver. 9.

6 Or, wills; J. x. 32. Christ was cautious in speaking of himself as Messiah; see J. iv. 26. 32.; xvi. 12.

7 Comp. J. xiii. 16.; xv. 20.; L. xii. 4.

8 Such as his death, rising again, ascending to heaven, &c. See J. x. 16.; Eph. iii. 5. To edify and comfort them, nothing was wanting, like Acts xx. 27. In all which, however, he consulted their abilities to understand and bear; J. xvi. 12.

9 Comp. M. x. 1.; L. vi. 13.; J. vi. 70.; xiii. 18. Magistrates are first chosen, then declared, and afterwards ordained.

10 Comp. Acts xiii. 47.; xx. 28.; Rom. iv. 17.; Heb. i. 2. &c.; see M. xvi. 15.; J. iv. 36.

by daily increase, even to the end of time; <sup>1</sup> likewise, that whatsoever ye shall ask of the Father in my name <sup>11</sup>, to succeed your undertaking, he may give it you.

SECT. 405. J. These things of high motive, I command you to act upon, <sup>2</sup> that ye love one another. If, in a way of such duty, the infidel and wicked <sup>b</sup> world hate and persecute you, ye know, and should keep this in close remembrance, that in like manner it most causelessly hated <sup>1</sup> me <sup>c</sup> before it so hated you. If ye were <sup>2</sup> of like opinion, temper, and conduct with the world, and taught agreeable to its desires, the selfish prejudiced world would love you as his own; but because ye are not of the world in sentiment and behaviour, but I have <sup>3</sup> chosen you, as my peculiar flock <sup>d</sup>, out of the world, to lessen its numbers and to oppose its enormities, therefore the world hateth you. Remember the word that I formerly said unto you, the <sup>4</sup> servant is not greater than the Lord. If they have persecuted me, they will also persecute you; if they have kept my doctrinal saying, <sup>5</sup> they will keep yours, which is given in trust from me to publish also. But all these evil things <sup>6</sup> will they do unto you for my name's sake which you profess <sup>e</sup>, because they, being blinded by prejudice, arrogance, and other sinful habits, know not him that sent me. And a dreadful account will they have to give of this at last; for, if I had not come with so much undeniable evidence, and spoken unto them both plainly and publicly <sup>7</sup>, they had not had <sup>f</sup> sin of so great fury against me to answer for; but now they have no <sup>8</sup> cloak whatever for their malicious sin. Now, he that hateth and persecuteth me <sup>g</sup>, hateth in effect my Father <sup>9</sup> also, whom I am sent by and resemble. If I had not done  
among

<sup>11</sup> See J. xiv. 13.; M. xxi. 22.; <sup>1</sup> J. iii. 21. 22.; J. xiv. 26.

<sup>1</sup> Or hated me your chief.

<sup>2</sup> See J. viii. 44.; <sup>1</sup> J. iii. 12.; iv. 4. 6.

<sup>3</sup> See 2 Pet. ii. 20.; comp. 2 Mac. i. 25.

<sup>4</sup> Proverbial, and capable of different applications; see J. xiii. 16.; M. x. 24.; <sup>1</sup> Pet. iv. 1.; ii. 21.; L. vi. 40.

<sup>5</sup> The reasons for both are quite the same; see Acts xiii. 46.

<sup>6</sup> See M. x. 22.; J. xiv. 13.; xv. 16.; M. v. 11.; whence Acts v. 41.; <sup>1</sup> Pet. iv. 16.

<sup>7</sup> See J. vii. 46.; ix. 41.

<sup>8</sup> Or excuse.

<sup>9</sup> If, therefore, we both bear such usage at the hands of wicked men, why should the very best of their fellow creatures complain?

among them the manifold miraculous works which none other man before me ever so did, they of this nation, and to whom my personal ministry has been confined, had not had sin of unbelief and cruelty to be charged against them; but now I have they both seen what I have done to authenticate an incomparable doctrine, and hated <sup>h</sup> nevertheless both me and my Father. But this their inexcusable perverseness cometh to pass, that the <sup>12</sup> Word might be eminently fulfilled that is written in their <sup>13</sup> ancient Scripture Law, they hated me without a reasonable cause. But, though thus cruelly opposed both in my own person and yours, when, in my absence, the Comforter <sup>14</sup> is come, whom I will shortly send unto you from the Father, even the glorious advocating <sup>15</sup> Spirit of Truth which proceedeth from the <sup>16</sup> house of my Father, and is to reside in my church, he shall testify what you have all both seen and heard of me. And ye <sup>17</sup> also shall then bear stedfast witness, by his various amazing gifts in you, because <sup>18</sup> ye have been <sup>i</sup> as intimate companions with me from the beginning <sup>19</sup> of my sacred office.

## SECT. 406. J. xvi. 1. &amp;c.

J. These things relative to your future trials, have I spoken unto you, <sup>a</sup> who earliest preach my gospel, before hand, that ye should not be <sup>1</sup> offended <sup>b</sup>, so as to part with your good faith and conscience. They of high authority and proud in their popular knowledge,

<sup>10</sup> Moses himself unexcepted; see Deut. xviii. 21. 22.; Jer. xxviii. 8. 9.; J. v. 31.

<sup>11</sup> Comp. M. xxv. 40. 45.; 1 Sam. x. 19.

<sup>12</sup> Denoting the event, and not the cause, as in M. i. 22.

<sup>13</sup> So J. x. 34.; Ps. xxxv. 19.; lxix. 4.; Is. liii. 3.; Dan. ix. 26.; Zech. xii. 10.

<sup>14</sup> See J. xiv. 16.

<sup>15</sup> Comp. Acts. x. 38.; ii. 31.

<sup>16</sup> Comp. M. v. 35.

<sup>17</sup> Or, also becoming strong by this means.

<sup>18</sup> See Joel ii. 28. &c.; Acts ii. 16. &c.

<sup>19</sup> See M. x. 20.

<sup>3</sup> Or ensnared, so as to draw back from my cause.

ledge, shall put you 2 by solemn excommunication out of the religious synagogue as people accursed; yea, not content with this, the time shortly cometh, that whosoever, in consequence thereof, killeth you, will think, in his blind furious zeal, he doth God good 3 *worshipping* c service. And all these cruel things will they do unto you d, because they have not known the loving Father; nor 4 yet what faith they owe to me his Son. But these things have I plainly told you, before they happen, that, when the time of their accomplishment shall come e, ye may remember, so as thereby to be strengthened in your faith, that I told you of them. And these things I said not so directly unto you at the beginning of my public work, because f I was then with you personally for consoling defence.

SECT. 407. J. But I now I go my way for a while, 2 to him that sent me, and a none of you, in the confusion of your grief, asketh me, 3 whither goest thou? But because I have said these things unto you, sorrow hath so entirely 4 filled your b heart as to make you forget both duty and interest. Nevertheless, in another sort, I shall be present with you, for I tell you the exact c truth; it is d expedient for signal profit unto e you, that I go away to receive from the Father a kingdom: For, if I go 5 not first away thither, the f Comforter will not come unto you; but if I depart hence, I will assuredly 6 send him unto you. And, when he

2 See J ix. 22. A strong expression of Jewish hatred, though in itself not hurtful to them who were willing to be separated. This led their most intimate neighbours to account of and treat them as devoid of all religious principle; comp. Acts xxiii. 14. 15.

3 Comp. Ex. xxxii. 29.; viii. 1. 8. 20. 25.; x. 7. 25. The reasons urged for such apostolical victims may be collected from Deut. xiii. 9.; xvii. 5. 6.; Zach. xiii. 3. Examples may be seen Acts viii. 1.; xii. 2.; xxiii. 14. Gr. An oblation or sacrifice to God, as sheep for the altar; Rom. viii. 36.

4 Comp. J. xv. 22.; Rom. x. 3. Because they have no right apprehensions, either of natural religion, or of Christianity.

1 Or, And.

2 Brought in of new again, as in J. xiv. 3. 28. Perhaps by solemn pause he had given them an opportunity to ask.

3 Comp. J. xiii. 36.; xiv. 5.

4 Figurative, like vessels which can hold no more.

5 Comp. J. vii. 39.; xiv. 26.

6 See an account of that august descent Acts ii. 1. &c.; comp. L. xxiv. 49.; Acts i. 4.; J. xv. 26.; Acts ii. 23.

he is come, he will, *in the judicious management of my cause*, 7 reprove the *unbelieving Jewish world plainly and boldly of heinous* <sup>a</sup> sin, and *convince great numbers of them of my unspotted* 8 righteousness, and *oblige most of the rest to tremble under dread of an approaching* 9 judgment. Of *heinous aggravated sin*, 10 because they believe not in me; of *righteousness in perfection*, because I go 11 to obtain the reward thereof from my Father, and ye see me no more in this *low embodied suffering state*; of *approaching judgment*, because, *in consequence of these*, the 12 Prince of this <sup>b</sup> world is 13 judged to *shame and misery, with all his malignant, crafty, and cruel instruments*.

SECT. 408. J. I have yet many things *more of infinite moment to say unto you* <sup>a</sup>; but ye cannot, *from next to unavoidable infirmity*, hear them now. Howbeit, when he the 1 promised Spirit of Truth is *actually come*, he will guide you 2, *as by the hand*, into the <sup>b</sup> *sure way of all needful truth*: For he shall not speak *unauthorised as of himself*; but, *as an upright Ambassador*, 3 whatsoever he shall hear in *solemn charge from the Father*, that 4 shall

7 Reproof, as importing close argument and conviction, leads to all that follows; Jam. ii 9.; comp. J. viii. 9. 46.; Tit. i. 9.

8 Admirably opposed to ritual pharisaic righteousness.

9 See J. v. 22.

10 So styled by way of eminence; Deut. xviii. 18. Consider well Acts ii. 37. 41. Incredulity in them was fearful perversion, and hatred of the truth.

11 See Acts i. 9.; ii. 33.; comp. M. xxvii. 54.; L. xxiii. 48.; Rom. i. 4.

12 Comp. Col. ii. 15. 16.; Heb. ii. 14. 15.

13 Comp. J. xiv. 30.; xii. 31.; Pf. cx. 1. &c.; Acts ii. 34.; Rom. x. 18.

1 Comp. ver. 7.; J. xiv. 17. Personal actions are often ascribed to things, as in L. xxiii. 29.; m. vii. 15.; Eph. iv. 29.; If. i. 2.; Mic. vi. 2.; Rom. iii. 19.; J. vii. 38.; 1 Cor xi. 14.; 1 J. ii. 27.

2 Singularly emphatic. Truth fitting their apostolical office in particular. Such general promises should ever be restricted to the immediate subject matter of them; comp. Acts x. 34. Till then prevailing carnal apprehensions of the Messiah's kingdom could not be rooted out.

3 See J. vii. 18.; xiv. 10.

4 Similar to J. v. 30.; viii. 28.

shall he *faithfully* speak out : And he will, *when occasion for it is*,  
 5 shew you things to come upon the world, for a lasting testimony to  
 it in all other ages. He shall glorify me 6 also, both by word and  
 deed, throughout the whole earth; for, like an interpreter, he shall  
 receive of mine, and shall shew it clearly unto you. And, won-  
 der not that I should say so; for all things 7 belonging to your office,  
 and the good of the church, that the Father hath, are mine; there-  
 fore said I, that he shall take as from a hidden treasure of mine,  
 and shall, agreeably to requiring circumstances, shew it clearly unto  
 you.

SECT. 409. J. A little while hence, and ye shall not see me,  
 to converse with as now; 1 and again a little while after that, and  
 ye shall familiarly see me even as now, because, when that work  
 of completing evidence is over, I go 2 to abide with the Father.  
 Then, with astonishment, said some of his disciples in secret among  
 themselves, what is this mysterious thing that he saith unto us, 3  
 a little while and ye shall not see me; and again a little and  
 ye shall see me; and all because I go to the Father? They  
 said therefore, what is this that he saith, a little while? We  
 cannot tell so much as the probable import of what he saith. Now  
 Jesus knew 4 by his divine spirit that they were desirous to ask  
 him, and, graciously preventing both trouble<sup>a</sup> and shame, said unto  
 them, do ye so inquire among yourselves of that I said, a lit-  
 tle

5 Comp. Acts xiii. 1.; Ep. iv. 11.; Acts xi. 28.; xxi. 11.;  
 2 Th. ii. 3. &c. The whole Book of Revelation answers to this  
 promise; though, at that time, even private Christians did pro-  
 phesy.

6 Comp. Acts ii. 41. 47.; iii. 6.; iv. 4.

7 To be restricted to the subject in hand; comp. 1 Cor. xv. 27.  
 See J. xvi. 13. 14.

1 His death at present was so nigh as fifteen or sixteen hours;  
 comp. J. xiii. 33. Between his burial and resurrection he would  
 be hid; see J. xiv. 19.

2 Comp. ver. 22.; Acts i. 3. &c. Hereby gently intimating  
 that no temporal reign was to be expected.

3 Former hints it seems had been lost upon them at the time,  
 such as J. vii. 33.; viii. 21. 22.; xii. 33.; xiv. 2. 4. 12. 28.; M.  
 xvi. 21. The puzzling words were, a little while, ver. 18. The  
 thoughts of an earthly kingdom blinded them.

4 Comp. M. ii. 8.

tle while and ye shall not see me; and again a little while and ye shall see me? Verily verily <sup>b</sup> I say <sup>5</sup> unto you, that ye shall ere long weep and lament, *under extreme grief of heart, for my departure*; but the world of your and my bitter enemies shall rejoice <sup>6</sup> as over a vanquished enemy, and ye shall be the more sorrowful to see them thus impiously glad <sup>c</sup>; but be not dejected, for your sorrow, and that quickly, shall be turned into a most pure and extatic joy. *Even as a woman when she is in travail hath sorrow, from fear and pain together, because her hour of delivery <sup>7</sup> is nigh come; but as soon as she is delivered of the child, she remembereth no more the anguish so lately gone through, for joy that a <sup>d</sup> man by her means is born into the world. And ye now, in like manner, therefore, have severe sorrow from what is fast approaching; but, when your hopes are almost given up I will see you again, and your heart, from my presence, <sup>e</sup> shall rejoice to a great degree, and your joy henceforward no <sup>8</sup> man taketh from you. And in that day of my entire personal removal ye shall need to ask me <sup>9</sup> nothing.*

SECT. 410. J. Verily verily I say unto you, for this other time, whatsoever ye shall ask the Father in my <sup>1</sup> name, <sup>a</sup> he will give it you. Hitherto have ye asked nothing in my name, but ever had recourse immediate to my person; ask now as my disciples and you shall receive <sup>2</sup> abundantly, that your <sup>b</sup> joy in all cases, even the most difficult, may be full. These things have <sup>c</sup> I formerly spoken unto you in the obscurity of <sup>3</sup> proverbs; the time now cometh very nigh, when <sup>4</sup> I shall no more speak unto you by degrees in similar dark proverbs, but I shall shew you plainly concerning

<sup>5</sup> See ver. 7.; M. v. 18.; ix. 15.

<sup>6</sup> See M. xxvii. 28. 39. 63.; compared with his resurrection.

<sup>7</sup> Comp. Pf. xlvi. 6.; Ecclus. xlviii. 21.; II. xxi. 3.; Jer. iv. 31.; vi. 24.

<sup>8</sup> Comp. J. xx. 20.; Acts v. 41.; Rom. v. 3. 18. A promise ever to be accomplished in the faithful; comp. 2 Cor. vi. 10.; 1 Cor. xv. 31. Their joy is solid, sacred, and peculiar.

<sup>9</sup> More shall be given than you either looked for, or could be bold to desire.

<sup>1</sup> See J. xiv. 13.; xv. 16.; comp. M. xviii. 19.; J. xiv. 18.

<sup>2</sup> Thus Acts i. 24.; viii. 15. 17.; ix. 40. Trusting in my promises, and observing my commandments.

<sup>3</sup> Or similitudes. Enigmatically, or darkly. Still their behoved to be in them, from their very nature, a degree of obscurity.

<sup>4</sup> Viz. After the mission of the Holy Ghost.

cerning my kingdom, and what is proper for you to ask of the Father. At that day. <sup>5</sup> having obtained the spirit, ye shall ask in my name more than ever; and I say not unto you, that, from any necessity there is for it, I will then suppliantly pray the Father for you; for the Father himself most tenderly loveth you, and is ready to give what is good, <sup>c</sup> because ye have loved me as his only begotten, and have believed that I came out as a <sup>d</sup> messenger of grace from God. Nor are you at all deceived in this matter, for I came forth <sup>6</sup> at his divine call from the Father in such high character, and to execute an office of all others <sup>7</sup> the most important, and am come likewise with every proper evidence of it into the <sup>8</sup> world. Again, my present work being over, I shall leave the world, and go back from it, by rising and descending to the right hand of the <sup>9</sup> Father. His disciples, taking courage from such a mild and distinct reply, said unto him, lo, now speakest thou plainly and intelligibly indeed, and speakest no doubtful proverb. Now are we sure that thou who didst penetrate into our very thoughts knowest all things, and needest not that any man should even ask thee <sup>10</sup> what is difficult to him at the time, and by this we do now more than ever believe that thou camest forth from that God who alone could confer a gift so amazing. Jesus answered them, do ye now at length stedfastly believe? Behold, notwithstanding, the hour cometh, yea is now next to come, that ye shall be like sheep <sup>11</sup> scattered, every man to his own <sup>12</sup> place of greatest supposed security, and shall leave me <sup>13</sup> to suffer alone; and yet herein lies my comfort, I am not, properly speaking, alone, because the Father <sup>f</sup> is graciously present <sup>14</sup> with me. These very consolatory things I have spoken unto you at large, that, trusting wholly in me and in the truth of my words, ye might have peace <sup>g</sup> of mind upon the whole, amidst the severest outward trials. In the world, I fairly warn you, ye shall have much and awful tribulation;

<sup>5</sup> Or time.

<sup>6</sup> See J. iii. 17.

<sup>7</sup> Comp. M. iv. 17.

<sup>8</sup> See J. i. 9.; iii. 19.; vi. 14.; ix. 39.; xi. 27.; xii. 46. 47.

<sup>9</sup> See M. v. 21.; vii. 31.; viii. 13.; J. xviii. 33.

<sup>10</sup> Comp. J. ii. 11.

<sup>11</sup> See M. xxvi. 31.

<sup>12</sup> They would fear not only to keep company with Christ, but with one another.

<sup>13</sup> Comp. M. xiv. 51. 54.; M. xxvi. 58.

<sup>14</sup> Comp. Pf. xxiii. 4.; xlv. 6.; Joth. i. 9.; 1 Sam. xvi. 18.; xviii. 14. 28. &c.; Acts vii. 9.

tion<sup>h</sup>; but be of good cheer and shrink not, since I, for your direction and encouragement, have overcome the very worst snares and terrors of the world.

## C H A P. XLIV.

## SECT. 411. J. xvii. 1. &amp;c.

**J.** THESE words of consolation I spake Jesus after supper to his disciples, and then lift up<sup>a</sup> his eyes<sup>2</sup> to heaven, and said<sup>3</sup> with a distinct audible voice, 4 Father, <sup>b</sup> the appointed hour is just come for finishing thy will, glorify by some farther and yet more illustrious testimonials thy 5 beloved and obedient Son, that thy Son also may with success glorify 6 thee in subsequent great acts of power and love. As thou hast given him, 7 by solemn decree and promise,

1 In this prayer, a late eminent writer observes, we perceive a great resemblance to what was performed by the high priest of the Jews, at the great day of attonement, first for himself, and then for the priests, and after that for the people: Lev. xvi. 6. &c. So our Lord here prays first for himself, then for his apostles, and lastly for the whole church, and Christians of every succeeding age. It is equally tender and sublime. A great model, likewise, of piety and humility.

2 The<sup>a</sup> feat of peculiar divine residence and manifestation; see M. vi. 9.

3 Different from M. xxvi. 39.; comp. J. xviii. 1. Now his mind is gloriously elevated, then it was deeply abased; comp. M. xiv. 19.; M. vii. 39.

4 His usual affectionate and fiducial manner of address; M. xi. 25.; xxvi. 39. 42.; J. xi. 41.; xii. 27.

5 J. xiii. 31. See what had formerly been done by prophecy; Deut. xviii. 18.; 2 Sam. vii. 13.; Is. vii. 14.; ix. 6. By voice from heaven; M. iii. 17.; J. xii. 28. By John Baptist; J. i. 29. By miracles; J. xi. 4. Those in time of suffering and afterwards were still greater; Heb. v. 7.; M. xxvii. 51. &c.

6 Comp. ver. 4.; L. ii. 14.; Ph. ii. 11.; Eph. i. 19. &c. Or, by turning many to righteousness.

7 Comp. Is. liii. 10.; L. xxiv. 26.; Ph. ii. 9. &c.; 1 Pet. i. 11.; Acts ii. 36.; 2 Tim. i. 9.; J. v. 21. 27.

*promise*, power over all 8 flesh, that he should, *in the end*, give <sup>e</sup> eternal life to as 9 many as thou hast, *by efficacious grace*, given him. And this *in sum* is the 10 sure road to life eternal, that they might *by faith* know thee, the only true 11 *underived* God, *in thy nature, works, and will*, <sup>d</sup> and Jesus Christ whom thou hast sent to declare these. I have, *by faithfully publishing thy doctrine, and miraculously sealing the same*, glorified 12 thee <sup>e</sup> on earth; I have now next to finished the 13 *important* work which thou 14 gavest me to do. And now, O *holy and loving* Father, glorify thou me 15 *in heaven* with thine own self, with the <sup>f</sup> glory which I had *there* 16 laid up 17 with thee <sup>g</sup> before the world was made.

SECT. 412. J. I have 1 *successfully* manifested thy 2 name of power, wisdom and love <sup>a</sup> unto the 3 men which thou <sup>b</sup> gavest me out of the world; <sup>c</sup> thine, *by integrity and love of truth*, they

8 Or men; see M. xxiv. 12.; Rom. iii. 20.; 1 Cor. i. 29.; Gal. ii. 16.; 1 Pet. i. 24. Both Jews and Gentiles; see M. xxviii. 18.; J. v. 27.; xiii. 3.; 1 Cor. xv. 27.; Eph. i. 22.; Heb. ii. 7.; Rev. vi. 15.

9 Comp. J. vi. 39. 40.

10 Comp. J. iii. 19.; xii. 50.; 2 Pet. iii. 15.; Deut. xxx. 20.; xxxii. 47.; J. vi. 63. 68.; xii. 25

11 Opposed to imperfection as well as falsehood; J. i. 17.; Gal. ii. 5.; Eph. i. 13. Put here as principal, for uniform obedience, so J. viii. 55.; 1 J. ii. 3. 4.; Jer. xxii. 16.; Tit. i. 16.; 1 Cor. viii. 4. 5. 6.

12 Comp. M. ix. 8.; xv. 31.; m. ii. 12.; L. v. 26.; xviii. 43.

13 See ver. 11.; M. xxviii. 18.; J. xix. 30.; comp. 2 Tim. iv. 7. 8. Both by way of anticipation and triumph, in their glorious difficult services as over; see J. xvi. 33.

14 See ver. 1.; J. xiv. 13.

15 Comp. Acts vii. 56.; 1 Cor. xv. 23. &c. 45.

16 Or, in thy sure promise, decree; so ver. 22. 24.; comp. 2 Tim. i. 9.; Eph. i. 4.; Col. iii. 1.; Heb. x. 34.; Rom. viii. 30.; 1 J. v. 11. &c.; Rom. viii. 24.; L. xx. 36.; 2 Cor. v. 1.; Ph. ii. 9.; L. xxiv. 46.

17 Not yet, as mediator, in himself; Rev. xiii. 8.

1 Comp. ver. 8. 26.

2 Explains verse 4.; comp. Ex. vi. 3.; iii. 13. 14.

3 Comp. M. vii. 29.; xiii. 8. 23.

4 they were, and thou *effectually* 5 gavest them me, and they 6 kept in memory, good affection, and behaviour, <sup>d</sup> thy word. Now they have known in *some measure* 7 that all things 8 of doctrine and miracles whatsoever thou hast given me, are of thee. For I have *fairly and often* given <sup>e</sup> unto them the 9 words of truth which thou gavest me; and they, *by a sincere faith*, have 10 received them, and have known, *upon full evidence* 11 surely, that I, *as commissioned*, came out from thee, 12 to declare thy name and will, and they have believed, *in opposition to all their chief priests and rulers* that thou didst send me. I pray <sup>f</sup> for *divine aids* to them *more especially*; I pray not *now* <sup>g</sup> for the unbelieving world *as such*, 13 but for them which thou hast *graciously* given me out of the world, for *still* they are thine. And *indeed* all mine <sup>h</sup> are 14 thine *by new and special ties*, and thine are mine; and I am glorified in 15 *the propagation of my gospel* by them. And now I, *their immediate protector hitherto*, am no more to continue in the world; but these, *after my departure and death*, are *still*, under *awful difficulties*, to remain in the world to *disperse my heavenly doctrine*, and I, *leaving them behind*, do come to 16 thee *also*, for *their all-sufficient aid*. Holy <sup>i</sup> Father, keep, through thine own <sup>k</sup> powerful

4 Or, by faith and ingenuous obedience.

5 Comp. J. viii. 47.; vii. 17.; x. 16.; iii. 21.; xviii. 37.; vi. 37. 44.

6 The apostles are here principally meant.

7 Comp. M. xvi. 16.; J. vi. 69.; iii. 2. Very different from those in J. viii. 48.; x. 20.; M. xii. 24.

8 So J. vii. 16.; viii. 28.; xii. 49. 50.; xiv. 24.; v. 19. 30. 36.; Act. ii. 22.

9 Or instruction; J. i. 18.

10 See J. i. 11. 12.

11 Comp. L. xx. 21.; 1 Cor. v. 8.

12 Comp. J. iii. 13.; vi. 32. 38. 50. 51. 62. 58.; xvi. 27. 30.

13 Hitherto the number of unbelievers were by much the greatest; and, whilst they continued so, were neither capable nor worthy of what he prayed for. How could unbelievers be capable of ver. 11. 15. 17. 21.?

14 Comp. Heb. i. 3.; J. xvii. 2.; M. xxviii. 18.; Pf. viii. 7.; Heb. ii. 8.; Eph. i. 22.; J. xvi. 15. Likewise as the original giver.

15 Comp. M. xvi. 16.; L. ix. 2.; M. iii. 14.; M. x. 8.

16 Comp. M. xxviii. 20.; M. xvi. 20.

powerful name, those whom thou thyself hast given me, that they may be one <sup>1</sup> among themselves as we are <sup>17</sup> in affectionate will, word, and deed. While I was familiarly with them in the world, I diligently kept them, by suitable lessons and motives proposed to their minds, and in thy sacred name; those that thou gavest me I have kept with success answerable to my care, and hence none of them is lost from my service and their own chief good, <sup>18</sup> but the <sup>m</sup> miserable son <sup>19</sup> of perdition, that the <sup>20</sup> Scriptures might be fulfilled. And now come I from hence to thee with unutterable pleasure; and these things I speak in ardours of concern while in the world, that they now present might have my joy <sup>21</sup> of consolation, as when with them in person, nowise diminished, but rather fulfilled in themselves. I have given them thy word, <sup>22</sup> by explicit order to obey and teach to others; and, therefore, the evil world hath, <sup>n</sup> contrary to every obligation of gratitude, interest, and duty, <sup>23</sup> hated them, because they are not of similar temper and conduct with the world, even as I more perfectly am not of the world. I pray not that thou shouldst soon after my departure take <sup>o</sup> them out of the opposing world likewise, till with diligence they have executed their high office; but that, whilst they are allowed to remain behind me for usefulness, thou shouldst keep them <sup>p</sup> from sinking under the evil of it. They are not of the world in the main, <sup>q</sup> even as I their Lord and Master am not at all of the world. Sanctify <sup>24</sup> them every day more through the deep impression of thy divine <sup>r</sup> truth upon their minds, thy word spoken by me and faithfully communicated unto them is truth. As thou hast sent me into the world

<sup>17</sup> See Pf. cxxxiii. 1. Likewise the great union among the first Christian believers; Acts iv. 32.

<sup>18</sup> Comp. M. xxvii. 5.; Acts i. xviii. The apostles all along to ver. 20. chiefly prayed for; comp. J. vi. 60. 66; xviii. 19.

<sup>19</sup> Or abandoned sons, and worthy of perdition; that is, to be destroyed, devoted to it; see 2 Th. ii. 3.; M. xxiii. 15.; 2 Sam. xii. 5.; Ecclus. xvi. 10.; Eph. ii. 3.

<sup>20</sup> Denoting the event, and not the cause; see Pf. cix. 8.; Acts i. 10. In similar guilt and miseries, the Scriptures recording any of them are all fulfilled.

<sup>21</sup> Or joy which is from me; see J. xv. 11. Such words are a perpetual ground of elevated thankfulness.

<sup>22</sup> See ver. 6. 11.

<sup>23</sup> See 2 Cor. iv. 8. &c.; Rom. viii. 36.

<sup>24</sup> Or make them holy.

world upon solemn and arduous office, even so have I also 25 sent them with the same weighty trust into the world. And for their sakes too I solemnly sanctify 26 myself \* as an offering unto death, that they also, taught by my example, might be eminently 27 sanctified through the <sup>t</sup> truth, thus awfully sealed in blood.

SECT. 413. J. Neither pray I for these my immediate followers alone, but for them also which, in any time hereafter, shall believe on me through their communicated word; that they all may be one 1 in mind and heart, as thou, Father, art in 2 me, by thy wise powerful and authoritative spirit, and I in thee by dependence and love, that they also may be one in 3 us; that the <sup>a</sup> world, beholding this intimacy of mutual regards with admiration, may believe that thou hast sent me to establish a religion so highly amiable and beneficial. And the glory, for their encouragement, which thou in sure eternal purpose gavest me, I have also given, 4 by thy special authority, in solemn promise unto them, that they may be 5 all one in judgment, love, and endless felicity, even as we are one. I dwelling in them by divine operation, and thou in me, that they may thus be made perfect in one, and that those of the world who are fittest to judge may know, from so excellent a spirit, that thou hast sent me, and hast loved them, by the communication thereof, as thou

25 Comp. 2 Cor. v. 20.; Eph. vi. 20. Done in part; M. x. 1. &c.; M. iii. 14. 15.; L. ix. 1. &c.; but afterwards more fully; M. xxviii. 19 &c.; M. xvi. 15.; J. xx. 21.; 1 Pet. iii. 19.

26 Or consecrate, in allusion to the method of ancient sacrifices thus presented; Heb. ix. 13.; Ex. xiii. 2.; Lev. xxii. 2.; Ecclus. xxxv. 11.

27 Here there is an obvious change in the meaning of the word sanctified from that last of sanctity. Or, that they might be perfectly acquainted with, and set apart to preach my word, being thus most fully instructed in it.

1 Or in co-operation and affection; or in love and good works; see Acts iv. 32. &c.; Rom. xii. 4. 5.; 1 Cor. x. 17.; xii. 4. &c.; Eph. iv. 3. One faith, one love, one rule of life, one glory.

2 Comp. Col. ii. 9.; 1 Jo. iii. 24.

3 See J. xv. ii.; 1 Jo. i. 3.; J. x. 38; xiii. 15.

4 Comp. J. xi. 40.; i. xiv.; M. x. i.; M. xvi. 17. 18. The spirit was given by way of earnest and aid.

5 That the apostles might act in perfect accord, agreement, and mutual harmony, preaching uniformly one and the same doctrine.

thou hast loved me 6. Father, <sup>b</sup> I will ever claim that they also, whom thou hast so effectually and graciously given me, for witnesses of my low outward state and sufferings, be with me in 7 heaven, where I am 8 soon to abide, that they may each for themselves there behold and partake of my glory, <sup>c</sup> which in sure and eternal purpose thou hast given me <sup>d</sup>, for thou lovedst me to that high honour before the foundation of the world. O righteous Father, whom nothing good can pass unobserved and unrewarded, the hitherto unbelieving world hath not, after all my labours, obediently known thee <sup>e</sup>, but I in spite of them <sup>f</sup> have so known thee, and these my apostolical servants <sup>g</sup> have likewise known, from my words and works, that thou hast sent me to be their instructor and guide. And I have all along declared unto them thy 10 name as they were able to bear it, and will declare it to the end, that the 11 rich effects of that love <sup>h</sup> wherewith thou hast loved me, may be in them, and I, the dispenser of these inestimable spiritual and heavenly gifts, in them.

SECT. 414. *Christ's agony in the Garden* ; M. xxvi. 36. &c. ; M. xiv. 26. &c. ; L. xxii. 39. &c. ; J. xviii. 1.

J. When Jesus had spoken these strengthening and solacing words, L. he came out 1 from the city, 2 and went, as he was wont,

6 How pathetic is the repetition of this tender name, and what a pleasing of his filial confidence?

7 Compare such form of wishing with M. x. 35. ; vi. 25. ; M. xii. 38. ; J. xii. 21.

8 Present, for the future ; as in J. vii. 34. ; xii. 26. ; comp. M. xvi. 19. ; L. xxiv. 51. ; Acts i. 9. ; vii. 11. ; 1 Th. iv. 6.

9 Comp. xi. 25. ; J. i. 18. ; iii. 11. 13.

10 Hebraism, for divine perfections and paternity.

11 See 1 Jo. iv. 9.

1 He chose to do this under clouds of night, to prevent commotions.

2 In solemn feast days, when the multitudes could not be lodged within the walls, the city gates were kept open.

went, to the Mount of Olives, J. with his disciples, over the brook 3 Cedron.

SECT. 415. M. *It was* unto a place *eastward* called 1 Gethsemane, J. where was a *retired garden* <sup>a</sup>, into which he entered with his disciples. (And Judas also which betrayed him knew the place, for Jesus oft-times resorted thither *to spend some part of the night in devotion* with his disciples.) L. And when he was arrived at the place, he said unto *the greater part* of them, 2 M. *fit ye down* here *to observe what happens*, while I go <sup>b</sup> *as usual* and pray in yonder retirement. L. Pray 3 *too* with earnestness that ye enter <sup>c</sup> not into temptation *far above your present strength*. M. And he taketh with him *from thence* Peter, 4 and <sup>d</sup> James, and John, and began to be *like one utterly forsaken*, fore amazed, M. sorrowful, and very heavy. Then saith he unto them, *as dear friends*, my soul is exceeding <sup>e</sup> sorrowful, *in the dread prospect of what I have to go through*, even unto the bitterness of death 5 *itself*; tarry ye here, and watch with me *close*, till our common enemies come.

SECT. 416. L. And he was now withdrawn from them about a stone's cast, and kneeled down, M. and fell M. on the ground *prostrate* M. on his face, <sup>a</sup> M. and prayed, that if it were possible the hour of *such extreme distress* might pass from him, M. saying,

3 So called from the number of cedar trees; comp. 2 Sam. xv. 23.

1 A Hebrew name, importing the valley of fatness: It might belong to one of Christ's friends.

2 The weakness of the greater part might have been quite overcome.

3 This and watching are the chief things meant by L. xxii. 36.; comp. M. xxvi. 31.

4 Three special witnesses to his deep abasement, as they formerly had been to his glorious transfiguration; M. xvii. 1. &c.; see Deut. xvii. 6. A gradual preparation for worse. He might have drawn a veil over the whole scene; but he was at an infinite distance from dissimulation or disguise.

5 Like what then happens from bodily pain and sickness; comp. Pf. cxvi. 3.

saying, M. Abba, <sup>1</sup> Father, <sup>b</sup> M. if it be <sup>2</sup> possible, let this *dreadful cup of suffering* pass from me; M. all things *I know* are possible unto thee *which are proper*, L. if thou be willing *then*, M. take away this cup of *terror* from me; L. nevertheless, <sup>c</sup> not *my will but thine, which is all-perfect*, be done.

SECT. 417. L. And when he rose up from *that devout submissive prayer*, and was come *back again* to his *three disciples*, he found them *all sleeping* for sorrow, M. and faith unto Peter, <sup>1</sup> *whose late professions had been so forward and confident*, L. why, M. Simon, sleepest thou *at such a time as this*? M. Could ye not watch with me *even* <sup>2</sup> one hour? L. rise, M. watch <sup>a</sup> *hereafter more attentively than ever*, and pray *most earnestly for special divine aids*, that ye enter not into temptation *above your present strength*; the spirit indeed is willing *to obey*, but *this other trial may convince you that the flesh is weak* <sup>b</sup> *as to that great matter*.

SECT. 418. M. And again, *having so gently admonished them*, he went away *to some little distance*, and prayed *as before*, and spake *in substance much* <sup>a</sup> the same <sup>1</sup> words. M. O my Father, if this cup of *severe suffering* may not, *in consistence with thy most wise ends*, pass away from me, except I drink it *completely out*, <sup>2</sup> *thy fit and necessary will be done*. And he came and found them asleep again, for, <sup>c</sup> *being late in the night, and their spirits exhausted by much perturbation*, <sup>3</sup> their eyes were quite heavy, M. <sup>4</sup> neither

<sup>1</sup> Or, O my Father!

<sup>2</sup> Or consistent with the designs of thy most wise love and pre-determined purpose; see M. xx. 22. Some understood this of what he just now felt, and thereby explain t. eb. v. 7. Others, of his instant ignominious death; to be explained by J. xii. 27. &c. See a curious essay upon this great subject, by T. More, a late tradesman of London. Likewise, a truly valuable sermon of Dr N. Laidner's, vol. II. upon Christ's last sufferings.

<sup>1</sup> Designed also for the rest.

<sup>2</sup> Whence some have collected that part of the prayer, and not the whole of it is given.

<sup>1</sup> Or matter.

<sup>2</sup> Or, I do hereby acquiesce thereto with my whole mind.

<sup>3</sup> See L. xxii. 45.

<sup>4</sup> neither wist they *well* what to answer him for a conduct so unjustifiable.

SECT. 419. M. And he left them, *after another soft rebuke*, and went away again to some little distance, and prayed the third time, saying *nearly, if not the precise same* <sup>a</sup> words. L. And upon *this last address* there appeared an <sup>1</sup> angel of God unto him <sup>b</sup> from heaven, strengthening <sup>2</sup> him with suitable divine consolations. And being still in an extreme agony of mind, he prayed <sup>c</sup> more earnestly than ever, and, *though in the open air and cool of the night*, his sweat <sup>3</sup> was as it were great drops of thick and clotted blood <sup>4</sup> falling down to the ground. Then cometh he back to his disciples, M. the third time, and saith unto them, <sup>d</sup> so far as concerns my interest, you may if you will, <sup>5</sup> sleep on now, and take your rest. It is enough that sincere pious friendship hath done what was proper; the hour is just come, behold, and prepare for your own sakes, by this last alarm, the <sup>e</sup> innocent Son of Man is already betrayed into the hands of malicious, cruel, and every way lawless <sup>6</sup> sinners.

Rise

<sup>4</sup> Even this itself should have humbled, and admonished them to seek for aid.

<sup>1</sup> Even the sight of such an heavenly messenger was strengthening, and still more converse upon the glorious fruits of his patient endurance. He is not, however, miraculously freed from his suffering; comp. Rom. viii. 26. 27. Though God had wise reasons for not restraining those who afflicted our Lord, yet he would not suffer them to be heightened above their natural course.

<sup>2</sup> Or fortifying.

<sup>3</sup> Perhaps this was even more grievous than death itself. It has been proved, that real bloody sweats have attended some extraordinary agitations of mind.

<sup>4</sup> Hence Heb. iv. 15. 16.

<sup>5</sup> If you were to continue henceforth full awake, the time for affording me any consolation is past. My composure and perfect resignation to so cruel and ignominious a death is secured by other means; or, you may sleep on still, &c. Such continued resolution was the most heroic that can be imagined. Even his exquisite sensibility proves this. The sight must have been wonderfully edifying.

<sup>6</sup> The Roman heathen soldiers sent with Jewish officers.

Rise up, <sup>f</sup> let us go and meet them, lo, he that betrayeth me is at hand, *with his body of armed men.*

## C H A P. XLIV.

SECT. 420. *Jesus is apprehended, and led to Caiaphas;*  
 M. xxvi. 47. &c. ; M. xiv. 43. &c. ; L. xxii. 47.  
 &c. ; J. xviii. 3. &c.

M. **A**ND while he yet spake these *seasonable and useful* words, lo, <sup>a</sup> Judas, one of the twelve *apostles* J. cometh thither, having received a <sup>1</sup> band of men, M. and with him a great multitude of *attendants* J. with <sup>b</sup> lanterns and torches, *by which he might be known in the night*, and weapons, and M. *armed in particular* with swords and <sup>2</sup> staves, from the chief priests, <sup>3</sup> J. and pharisees, M. and scribes, M. and elders of the *Jewish* people. M. And he that *afterwards* betrayed him, had given them *who belonged to the band* a <sup>4</sup> token, saying, whomsoever <sup>c</sup> I shall go before you and kiss, that same is he ; take *fast hold of him*, and, *that very instant*, <sup>5</sup> lead him away safely. And as soon as he was come  
 unto

<sup>1</sup> Company, or cohort.

<sup>2</sup> Pikes and halberts. All to prevent the tumult of the people. Although they had purposed to defer this matter, yet having opportunity of the traitor, they changed their minds. Here is the supreme spiritual and temporal authority united against the cause of God.

<sup>3</sup> That is, the Jewish high court, or Sanhedrim. The same as in Lev. iv. 5.

<sup>4</sup> Or signal. In particular to the heathen part of them, the Roman soldiery ; that the followers of Jesus might be the more intimidated from attempting his rescue. This the Jewish council artfully contrived.

<sup>5</sup> Compare the other evangelists. He might now put them in mind of such strange escapes, as L. iv. 30. ; J. viii. 59. ; x. 39. Perhaps he had some hopes.

unto the garden, he L. went in before them, M. and forthwith came to Jesus L. to kiss him, M. and said, with an air of peculiarly decent respect and warm affection, hail, Master, & kissed him. L. But Jesus, agreeable to his accustomed gentle manner, said unto him, M. friend, wherefore art thou come 7 with so evil a design? L. Judas, betrayest thou thus the Son of Man with a treacherous kiss?

SECT. 421. J. Jesus, therefore, knowing <sup>a</sup> all the dreadful things that should come upon him, went <sup>1</sup> calmly forth towards his enemies, and with firmness said unto them, <sup>2</sup> whom seek ye here? They, under great astonishment and confusion at his intrepid air, answered him, <sup>3</sup> Jesus of Nazareth. Jesus saith unto them, with a visible majesty of look, I am he <sup>b</sup> whom ye seek after. (And Judas also which betrayed him, having now retired, <sup>4</sup> stood with them.) As soon then as he said unto them, I am he, they, in an amaze of terror, <sup>5</sup> went <sup>c</sup> backward, and fell at once to the ground. Then, giving them time and liberty to arise, asked he them again, in proof of his own fearlessness and of their obstinacy, whom seek ye? And they said as before, Jesus of Nazareth. Jesus answered, with an undaunted freedom still, I have told you already that I am he, and yet you have not had it in your power to lay

<sup>6</sup> This, after long absence, or at taking farewell, was usual among the Jews, and from them it was adopted by the primitive Christians, and styled the *holy kiss*. Gr. Kissed him with ardour and affection.

<sup>7</sup> A cutting question. Think how deep into a base conscience it must have penetrated. Even a very flint stone might have been softened by this reproof. Strokes few and lively; comp. J. xiii. 18.

<sup>1</sup> See J. xiii. 1.; M. xx. 18. 19.

<sup>2</sup> He was not ignorant of their design, nor feared it, nor purposed to fly.

<sup>3</sup> They say not *thee*, being probably struck with his composed boldness.

<sup>4</sup> Compare the other evangelists.

<sup>5</sup> They could not stand before such an appearance of modesty, sweetness, majesty, and power. The reception of Judas, in particular, could not miss to affect them, and his continued serenity. The hired soldiers he does not rebuke; comp. 2 K. i. 10. 12. How obdurate, after this, must their wickedness have been?

lay hold of me. If, therefore, ye seek me, and hope to succeed in your designs, <sup>d</sup> let first 6 these my dear disciples go their way unhurt. That the late saying 7 of Christ might be fulfilled which he spake, of them which thou, O Father, gavest me have I lost 8 none.

SECT. 422. M. Then, having provided for the safety of his friends, came they by permission and laid hands <sup>a</sup> on Jesus, and took him. L. When they which were close about him till that time saw what would follow from this rude apprehension, they said, under sore displeasure at their conduct, unto him, Lord, <sup>b</sup> shall we smite these violent men with the sword? J. Then, without waiting an answer, Simon Peter, M. one of them which were with Jesus, and ever more fervent than any of the rest, <sup>2</sup> stretched <sup>c</sup> out his hand, and drew his sword, and rashly <sup>d</sup> struck a servant of the high priest's, J. and, missing the full aimed blow at his head, cut off the lap from his <sup>3</sup> right ear. The servant's name was <sup>4</sup> Malchus. L. And Jesus, yet more to evince that his surrender was not of necessity but choice, answered and said, suffer <sup>e</sup> ye thus far before you have leave to bind me, and he <sup>5</sup> gently touched his ear, <sup>f</sup> and the same instant healed him. J. Then said Jesus unto Peter, by way of mild rebuke, <sup>g</sup> put up thy sword again into the sheath, M. for all they <sup>6</sup> that betake themselves to fight with the <sup>h</sup> sword

in

<sup>6</sup> Under this condition he enlarges their liberty, and gives them power. Probably pointing to his apostles.

<sup>7</sup> See J. xvii. 11. Hereby the event is signified, and not the cause.

<sup>8</sup> Or permitted none to be lost; comp. Ex. vii. 3.; x. 1.; xi. 10.; Rom. i. 24. 26.

<sup>1</sup> A common piece of travelling dress in those parts and times; see L. xxii. 38.

<sup>2</sup> He might also recollect now his late great promises. To write thus, after Peter's death, needed no precaution.

<sup>3</sup> Comp. L. xxii. 51. 50.

<sup>4</sup> He might be a principal one.

<sup>5</sup> Thus displayed he his great power, under deep humiliation. Likewise his continued wisdom and love.

<sup>6</sup> Allusion to Gen. ix. 6.; Rom. xii. 19. Or, they were worthy thus to perish. The sword of the Romans, brought against the Jewish nation, did dreadfully verify the words of our blessed Lord. The band were least offensive, who served only as instruments to their leaders.

*in my cause, shall perish with the sword. Thinkest thou, O man, that I cannot now pray to my Father <sup>i</sup>, if it was not his determined counsel, and my own free choice likewise, that I should suffer, and he shall presently, upon my addressing such a request, give me, in place of thy feeble arm, more than twelve <sup>7</sup> legions of angels for my defence? J. The cup of death which my Father hath given me <sup>k</sup>, shall I not without reluctance drink it? M. But how then, if turned away agreeable to your desire, shall the <sup>8</sup> Scripture be fulfilled <sup>l</sup>, that thus it must be?*

SECT. 423. M. In that same hour said Jesus to *those of the multitudes who might and ought to have understood him, L. even the <sup>a</sup> chief priests, and captains of the <sup>1</sup> temple guard, and elders which were come to him from the Sanhedrim, M. are ye too come out in this armed manner with an ignorant mob, as against a very pestive thief, with swords and with staves for to take me into custody? I sat daily with you teaching in the temple, to appearance equally defenceless as now, and ye laid, through the over-ruling providence of God, <sup>2</sup> no hold on me; L. but this is your given hour <sup>h</sup> by Almighty God, and that of the <sup>3</sup> power of darkness, whom he hath seen fit to let loose. M. But <sup>4</sup> all this was done, by a like divine permission, that the Scriptures <sup>5</sup> of the <sup>c</sup> prophets, which cannot lie, might be fulfilled to the very utmost.*

SECT. 424. J. Then, as he uttered these instructive words, the band of men, and the Roman captain, and <sup>1</sup> officers of the Jews, took

<sup>7</sup> Even one angel would have been sufficient. A legion was a Roman regiment of soldiers, consisting of ten companies. Instead of twelve apostles. See for the power of angels, <sup>2</sup> K. xix. 35.; Dan. vii. 10. A perfect Roman legion consisted of 6000 men, a common one 4500.

<sup>8</sup> See two remarkable prophecies, Is. liii. 7. &c.; Dan. ix. 26.; comp. L. xxiv. 25. 26.; Ph. ii. 9. 10.; J. xviii. 11. This, without doubt, was the fittest mean of every other to save mankind.

<sup>1</sup> Comp. Acts xxi. 31. &c.

<sup>2</sup> The sacred writers make no encomiums, but write in the utmost simplicity of truth.

<sup>3</sup> The devil and his ministers, Rev. ix. 3.

<sup>4</sup> Rather, and all this, &c.

<sup>5</sup> See end of last section.

took Jesus prisoner and 2 bound him without resistance, for M. then all the apostolical disciples 3 one after another<sup>a</sup> forsook him, and fled for their own safety. M. And there followed him a certain young man, having a 4 linen cloth cast about his next to naked body, and the young men of the band 5 laid hold of him. And he<sup>b</sup> left the linen cloth which he had hastily cast about his body in their hands, and fled from them in the utmost consternation 6 naked.

SECT. 425. M. And they that had laid hold of Jesus, after 1 their obtaining his leave to that effect, J. led him 2 away from the garden, first bound as a malefactor, <sup>a</sup> to Annas first, who did earnestly wish and long to have such a power over him, (for he was father-in-law to Caiaphas, which was the high priest that same year.) Now Caiaphas was he which gave, 3 before this, counsel to the Jews<sup>b</sup>, that it was expedient that one man should die for preservation of the whole people.

SECT. 426. J. Now Annas had sent him bound unto Caiaphas the high priest, M. where m. all the chief priests and M. Scribes, and the elders were assembled.

SECT. 427. L. And they led him into their council.

SECT.

2 Comp. m. xiv. 44.

3 See M. xxvi. 31. Peter returned, M. xxvi. 58. and John, J. xviii. 15. It would have been more decent to wait a fair explicit dismissal.

4 Uncertain who he was.

5 A clear proof that their design was also against Christ's associates.

6 Or without an upper garment.

1 See J. xviii. 15.

2 See J. xviii. 13. He was kept in custody here till the council had time to assemble; and in which, as appears from M. xxvi. 59. were also the chief priests; comp. L. iii. 2. His house might be nighest, and his authority great from age and experience. To find out some colour of justice for their procedure, required the utmost art. This, however, was over-ruled to the glory of him who suffered. Both witnesses and judges did, in effect, bear testimony to his innocence.

3 See J. xi. 50.

SECT. 428. M. But Peter, <sup>1</sup> *still trusting to his own courage, did return, and soon followed him* <sup>2</sup> *afar off at first, J. and so did another* <sup>3</sup> *disciple. That disciple was well known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood for some time waiting at the door without. Then went out from the inner room that other disciple which was known unto the high priest, and spake unto her that kept the door, and so brought in Peter, M. even into the palace of the high priest; and he went in* <sup>b</sup> *and sat for safety with the council servants at the fire, as one of themselves, M. to see what the end of this strange affair might turn out to be, M. and warmed himself in the time of Jesus's examination.*

SECT. 429. *Jesus is questioned, and condemned; M. xxvi. 59. &c.; M. xiv. 55. &c.; L. xxii. 66. &c.; J. xviii. 19. &c.*

J. The high priest then, *to shew some appearance of justice, asked Jesus of his* <sup>1</sup> *daring to make disciples, and of his pretended heavenly doctrine, the cause of so much public disturbance. Jesus answered him, I spake openly to the world, and not as a seducer* <sup>a</sup> *; I ever taught in the synagogue and in the temple without fear, whither the Jews of greatest rank and literature from every corner of the land always resort; and in secret have I* <sup>b</sup> *said nothing, different from what they had free access to. Why askest thou me for a testimony in my own cause? Ask the great multitudes of them*  
which

<sup>1</sup> Against which false step, Jesus had virtually warned, J. xviii. 8.

<sup>2</sup> Comp. J. xviii. 15.

<sup>3</sup> Some read, and so did that other disciple. If not an apostle, yet a well known follower of Christ; J. xii. 42.

<sup>1</sup> Or to lead multitudes after him. Here was an infamous attempt to make him his own accuser. His chief design was, to entrap him in his words, and to gather out of them a criminal charge. The answer to this is in the language of prophetic authority, of conscious innocence, and of just wonder that his judge made no regular appeal to the testimony of witnesses. Now and throughout the whole after trial, he determines not to use the natural means of averting death.

which heard me what I have *invariably* said unto them, *through the whole course of my ministry*; behold, <sup>c</sup> they of all conditions in life know full well what I said, and what my *behaviour* among them has been. And when he had thus spoken *with confidence*, that he had so succeeded among the more candid part of their own nation, one of the officers, willing to flatter his superior, or to maintain his supposed dignity, which stood by, against both <sup>d</sup> law and equity, struck Jesus with the palm <sup>2</sup> of his hand, saying, answerest thou <sup>e</sup> the high priest in so free a manner? Jesus bravely and mildly answered him, if, in the course of my preaching, and now in particular, I have spoken <sup>3</sup> evil, in place of a wise defence, bear witness of the <sup>4</sup> evil; <sup>f</sup> but if well, at least in that way, why smitest thou me?

SECT. 430. M. Now the chief priests, <sup>1</sup> and the elders <sup>a</sup> of the people, and all the other members of council, unable to convict him from his own mouth, sought false witnesses against Jesus, to lay their testimony before the Roman governor, and thus with some colour of law, <sup>2</sup> to put him <sup>b</sup> to death, but found none to answer their purpose; yea though many false witnesses came with such an evil malicious design. M. For many of those invited bare false witness as they could against him, but their witness agreed not so together <sup>c</sup> as to infer any thing like a capital punishment. M. At last came <sup>3</sup> two false witnesses, M. and <sup>4</sup> arose, of design to ingratiate themselves with their rulers, and bare false witness against him, saying, we heard him say, M. I am <sup>d</sup> able to destroy the <sup>5</sup> temple of God, and to build it up again in three days: M. yea, said one

<sup>2</sup> Or a rod.

<sup>3</sup> Or wickedly.

<sup>4</sup> Or wickedness.

<sup>1</sup> Or such as were chief in dignity.

<sup>2</sup> Herein they acted the base part of wicked accusers, and not of religious Judges. It was a proof of innocence remarkable.

<sup>3</sup> This number, in criminal cases, was and is still requisite. The law was most justly severe against false witnesses; Deut. xix. 15.; Pf. xxxv. 11.

<sup>4</sup> The custom of witnesses then; M. xii. 41.

<sup>5</sup> Misrepresenting the words of J. ii. 19. as a vain boast of power; the sure mark either of an impostor, or one who might in time be dangerous to civil government. Moreover, to denounce evil against the temple was deemed unlawful; see m. xiv. 58.

one of them, his words were, I will destroy this sacred temple of yours that is made with human hands, and in three days time I will build another made without any such hands at all. But neither so did their witnesses exactly agree together, for answering their wicked cruel purpose. And the high priest, as though deeply affected, stood up in the mids, and asked Jesus, saying, 7 answerest thou nothing for thyself, to such a clear and heavy charge? What a terrible matter is it which these do now witness against thee? But he, being certain of their determined purpose to make him guilty of death at all events, 8 held his peace, and answered nothing.

SECT. 431. L. The elders of the 1 people, and the chief priests, and the scribes likewise asked, saying, art thou the expected Christ? Tell us at once, or else fairly give up that pretension. And he said unto them, if I tell you in terms ever so explicit, I know you will not believe \*. And if I would also 2 ask you somewhat in order to a clear proof of my innocence, you will not sincerely answer me, nor on any account whatever let me go from you safe.

SECT. 432. M. Again the high priest, still desirous to force out of him certain unguarded words, asked him, and said unto him, M. I adjure 1 thee then, by the tremendous name of the living God, that

6 See Jer. xxvi. 8. &c.; Acts vi. 13. A glorious though silent testimony to the unexceptionable manner of our Lord's whole behaviour.

7 The purpose of those interrogatories was, if possible, to draw somewhat from his own mouth, which they might yet better turn into a ground of capital accusation.

8 Thereby verifying If. liii. 7. The depositions against him hitherto, were quite unworthy of an answer; comp. Acts viii. 32.; Pf. xxii. 12. 16.

1 If he confessed, they would on that account condemn him; if he denied, they would then expose his pretensions.

2 Or ask you such questions as should lead you to a full conviction of my Messiahship. Among both Jews and Greeks, probation was frequently made by proper queries. Their sole intention was, to over-power by authority and strength.

1 A solemn Jewish manner of putting people to oath; Josh. vii. 10.; 1 K. xxii. 16.; 2 Ch. xviii. 15.; Lev. v. 1.; Ex. xxii. 11.; Pr. xxx. 9.; comp. Gen. xxiv. 3.; 1. 5. 6. 25.; Josh. ii. 12; 1 Sam. xiv. 24. 27.; Cant. ii. 7.; m. v. 7.

<sup>a</sup> that thou tell us, *without either evasion or delay*, M. art thou the Christ, <sup>2</sup> the Son of the ever-blessed? And Jesus, *who could not any longer be innocently silent*, <sup>3</sup> said to him, *with an undaunted boldness*, M. <sup>b</sup> thou sayest *that which is the very truth*. L. Then, *to make surer still of such an important confession*, said they all *as it were*, art thou then the son of God most High? And he said unto them, *it is just as ye say* <sup>4</sup>. M. I am *the very person*; M. nevertheless, *mean and despised as my present outward appearance is*, I now say <sup>c</sup> unto one and all of you, hereafter ye shall see the *despised, rejected* Son <sup>5</sup> of Man sitting on the <sup>6</sup> right hand of divine power, and coming *irresistibly as in the clouds of heaven*, <sup>7</sup> to establish his religious and moral kingdom among men. Then the high priest, *affecting an extreme air of grief and godly indignation*, <sup>8</sup> rent his <sup>c</sup> clothes, saying, he hath at length <sup>f</sup> spoken the most direct blasphemy, what farther need have we of more witnesses? Behold now ye have *each of you heard with your own ears his intolerable blasphemy*. What think ye, *therefore, of the nature and demerit of his crime*? They answered <sup>9</sup> in one general voice, <sup>g</sup> and said, he is guilty of *an offence which ought to be punished by instant death*: L. what need we any farther witnesses *against him*? For we ourselves have heard *the shocking speech* out of his own mouth. M. And they all *who chose to remain present*, condemned him to be <sup>10</sup> guilty of death.

SECT.

<sup>2</sup> The same as Messiah; Ps. ii. 7. See a large distinct proof in Dr Lardner's Sermons, vol. 2d. Likewise M. xiv. 33.; J. i. 50.; L. xxii. 67. 69.

<sup>3</sup> Comp. M. xiv. 62.

<sup>4</sup> See M. xxvi. 25.

<sup>5</sup> See M. viii. 20. Notes

<sup>6</sup> Exercising marks of special Greatness, as when he rose from the dead, ascended to his kingdom, and poured out upon his followers the gifts of the Holy Ghost; comp. Rom. i. 4.; Eph. i. 19. &c.; Acts ii. 33. To the miraculous gift of the Spirit, people of all languages were both eye and ear witnesses, together with the amazing quick and effectual progress of the gospel, by this means.

<sup>7</sup> See M. xxiv. 30. Notes. The exemplary vengeance of God against the Jewish people, may likewise be here intimated; comp. Dan. vii. 13. 14. In effect, he here cites his judges to appear at their own bar; comp. Rev. i. 7.; Ps. ii. 12.

<sup>8</sup> Comp. 2 K. xviii. 37.; xix. 1.; 1 Mac. xi. 70. Not allowable in common; Lev. xxi 10. Hence the hypocritical art is so much more conspicuous.

<sup>9</sup> They still retained their old form of condemning, though they durst not execute their sentence.

<sup>10</sup> Comp. L. xxiii. 50. 51.

SECT. 433. *Christ is mocked and buffeted*; M. xxvi. 67. &c.; M. xiv. 65. &c.; L. xxiii. 63. &c.

M. Then, *sentence being passed*, L. the men *who served in the Jewish council*, and that held Jesus bound, mocked him <sup>a</sup> anew, and repeatedly smote him; M. and some began *even* 1 to spit M. in his face *with contempt*. L. And, *to deride his prophetic character*, when they had blind-folded him, M. they 2 buffeted him *with their fists*, and others smote him with the *open palms* of their hands, saying, <sup>b</sup> thou *wilt imposing* Christ, <sup>3</sup> prophecy who is he that smote thee? L. And many other *like indignant* 4 things blasphemously <sup>c</sup> spake they, and did against him.

## C H A P. XLVI.

SECT. 434. *The Denials of Peter*; M. xxvi. 69.; M. xiv. 66. &c.; L. xxii. 55. &c.; J. xviii. 18. &c.

M. **N**OW Peter <sup>a</sup> sat without in the palace-court during *what had hitherto passed*, M. beneath a large multitude of *neighbor on-lookers*. L. And when they had kindled a *still greater* fire J. of coals, in the midst of the hall, the servants and officers stood there, (for it was 1 cold) and they warmed themselves; L. and

1 Literally fulfilling If. i. 6. Now all his bodily senses suffer; his sight, his hearing, his smelling, his feeling, his taste. A proper set of instruments for such a council.

2 Accounted the most reproachful kind of beating, especially when on the temples; comp. L. xxii. 64.; If. liii. 3. &c.; M. v. 39.; M. xiv. 65.

3 Applied to things hid, as well as predicting what is future. So children mock at and divert one another.

4 These things were more cruel than death. Or insolent.

1 The coldness of the night is more generally sensible in hotter countries than others.

L. and *when they were set down together*, Peter sat down again, *as has been said*, among them J. and warmed himself.

SECT. 435. M. And m. there came one of the maids of the high priest, J. that had kept the door, m. and when she saw Peter, 1 L. as he sat by the fire m. warming himself, L. and earnestly looked upon him *under visible deep concern*, m. she L. said *to some that stood near*, this man also, *I am convinced*, was a follower 2 with him *who is now upon trial*. J. Then saith the damsel *yet more directly* to Peter, M. thou also wast with Jesus of 3 Galilee. J. Art not thou also one of this *obnoxious* man's disciples? L. And he, *in the great terror of his mind*, confidently denied him, M. before them all, saying, L. woman, J. I am <sup>a</sup> not indeed, L. I truly know 4 him not; m. I *even* know not, neither understand *any thing as to what thou sayest*, <sup>b</sup> *relative to such a charge*. And, *thinking to be more safe*, he went out, *like one affronted*, into the porch of the palace, and the cock crew.

SECT. 436. M. And 1 when he was gone out into the porch, another maid saw him *much affected*, and, *even as the former*, 2 said unto them that was there, this fellow also, *say what he will*, was a follower with Jesus of Nazareth, m. this, *be ye assured of it*, is one of them, *who comes among us with no good design*. L. And after a little while, J. Simon Peter stood again and warmed himself. They of the company, *upon hearing these two challenges*, said therefore unto him, art thou not also one of his disciples *who gives such public uneasiness*? L. Another, *just upon the back of this*, saw him close, and said, *for certain* thou art also of them *who disturb us*. M. And he again, *heaping sin upon sin*, denied with an <sup>a</sup> oath, *to enforce his declaration*, J. and said, L. man, I am not of that sort you speak of, M. I do not so much as <sup>b</sup> know the man, *nor care what becomes of him*.

SECT.

1 His postures varied often, from the uneasiness of his mind; see m. xiv. 54.

2 Comp. 2 K. vi. 16.; ix. 32.; Rom. viii. 31.

3 To distinguish from others of that name. Accounted likewise the most abject people among the Jews.

4 An usual return to any thing absurd; comp. J. xviii. 17.

1 Or as he was going out.

2 Both of them had in view to curry favour with the judges, witnesses, and soldiers.

SECT. 437. L. And about the space of one hour *after each of the above denials*, when he thought all danger was over, M. again M. came up unto him they that stood by, and said to Peter, surely thou also art one of them *who give countenance to this impostor*, M. for thou art a 1 Galilean, M. and thy very tone of speech betrayeth thee. L. Another J. one of the *domestic servants* of the high priest, (being his kinsman too, whose ear Peter cut off) L. confidently affirmed, saying, of a truth this fellow also was with him, for he is a Galilean. And J. *saith unto him besides*, did not I myself see thee in the Garden with him, *whose fate thou well deservest?* Peter then, *struck with an absolute panic*, denied again *more violently than ever*, and M. then began <sup>a</sup> he not only to *abjure and forsake Jesus*, but to curse, <sup>2</sup> by *dreadful forms of imprecation against himself*, and thus *hideously* to swear away his Lord, L. man, M. I know not this man of whom ye speak *either more or less*. M. And immediately, L. while he yet spake *those dreadful shocking words*, M. for the <sup>3</sup> second time, the cock crew. L. And the good Lord turned *him about*, and looked *with mild reproof* upon <sup>b</sup> Peter. M. And Peter, *from both convicting circumstances*, called to mind the <sup>4</sup> word that Jesus *so lately* said unto him, before the cock crew twice thou shalt deny me thrice. L. And Peter, *under deep* <sup>c</sup> concern for his *reiterated gross crimes*, went out of that *unhappy place*, <sup>d</sup> and wept <sup>5</sup> bitterly.

SECT. 438. *Jesus is led to Pilate*; M. xxvii. 1. &c.;  
M. xv. 1. &c.; L. xxii. 66. &c.

L. And as soon as it was day, M. the chief priests *retiring*, <sup>a</sup> took council M. with the elders M. of the people, M. and scribes, and the whole 1 council, against Jesus, <sup>2</sup> *how to persuade the Roman*

1 Comp. Jud. xii. 6.

2 Comp. Acts xxiii. 12. 14. How great must have been the disorder of his mind, to lead to such an aggravated lie?

3 Then verifying the words of Jesus; M. xxvi. 33.

4 Reflected, or ruminated on the word. How glorious was the effect of this! Acts iv. 5. &c. And how must it have surprised the Jewish people?

5 He might cover his face at the time, as in 2 Sam. xv. 30; Esth. vi. 12; Jer. xiv. 3. 4.

1 Or Sanhedrim; Comp. M. iii. 6.; M. xii. 14.

2 Or, to give his necessary sanction for this purpose.

man governor to give his consent to put him to a severe and ignominious death.

SECT. 439. M. xxvii. 2. ; M. xv. 1. ; L. xxiii. 1.

L. And the whole multitude of them whom, by this time, they had drawn over to partake of their wicked deed, arose, M. and bound Jesus again more close than ever, M. and led him away from thence, and I delivered him as a state prisoner, to Pontius Pilate, who now was the governour.

SECT. 440. Judas despairs ; M. xxvii. 3. &c.

M. Then Judas which had betrayed him into the hands of his enemies, when he saw that, after a mock trial, he was so unjustly condemned, and that now there was not any visible method by which he might escape, since the sentence of the Jewish council was generally confirmed by the supreme power, he repented himself exceedingly of his rash and every way horrible deed, and brought again the thirty pieces of silver which had been given him to the chief priests and elders, saying, under horrors of distraction, <sup>a</sup> *Ab and wo is me, for I have sinned greatly in that I have betrayed the innocent blood of such an eminent person to be shed by you. And with steady shameless neglect of his remorse, they said, <sup>b</sup> what is that judgment of thine to us ? See thou to that part of thy conduct in the best manner thou mayest.* And he cast down the pieces of silver in the council-chamber adjoining to the temple, and departed under agonies of deep despair, <sup>c</sup> *unto a hidden gloomy place on the edge of a precipice, and went and hanged I himself.* And the chief priests took

I They would also deliver, along with the person of Jesus, an account of their late proceedings against him ; comp. J. xviii. 32. Now are they of judges become accusers. Hereby also they might hope to remove the displeasure of his death from off themselves, and lay it on others.

I The same Greek word signifies choking with grief ; see LXX. 2 Sam. xvii. 23. ; Tob. iii. 12. This sad deed was probably committed on some part of the temple wall ; and to prevent in-

took up the silver pieces, and said, *under emotions of painful doubts how to behave*, it is not lawful for us to <sup>d</sup> put them into the sacred treasury, among other divine oblations, because it is the price of that very <sup>2</sup> blood which we now purpose to have shed. And they took council afterwards, and bought with them the adjoining <sup>3</sup> potters field, to bury poor Jewish strangers <sup>4</sup> in. Wherefore that field was called the <sup>5</sup> field of blood unto this day. (Then was literally fulfilled that which was spoken by <sup>6</sup> Jeremy <sup>f</sup> the prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom <sup>7</sup> they of the children of Israel did value, and gave them for the potters field, as the Lord <sup>8</sup> appointed me.

## SECT.

quiries by the multitude, as soon as discovered by the priests, they cut down the body, hanging over a precipice; whence did happen the other particulars in Acts i. 18. Both parts of the same horrible story were true, and humanity wishes not to dwell upon them.

<sup>2</sup> Of procuring him to be delivered into our hands, condemned, and executed. In effect, that would have been to offer to God the life of a man; comp. Pf. vii. 15. 16.

<sup>3</sup> What they had dug for earthen ware, and rendered quite useless for tillage, or indeed growth of any kind.

<sup>4</sup> Heathen strangers, it may be supposed, they took no sort of concern about.

<sup>5</sup> Comp. Acts i. 19. Or Haceldama. A notable providence, and very public appeal for the truth of the whole transaction.

<sup>6</sup> At first, and from his mouth, say some; recorded by Zecharias, in whose writings it is now only to be found. The Syriac version keeps out the prophet's name altogether. Some early transcriber might write the one for the other; see Zech. xi. 12. and consider note M. i. 22. The fact, and not the persons, is chiefly to be regarded in this accommodation.

<sup>7</sup> Or certain of them belonging to the children, &c.; comp. M. xxiii. 34. The price of a slave.

<sup>8</sup> Directed me.

SECT. 441. *Jesus is delivered bound to pilate, and accused; M. xxvii. 11. &c.; M. xv. 3. &c.; L. xxiii. 2. &c.; J. xviii. 28. &c.*

J. Then led they Jesus, *as before said*, from Caiaphas, unto the <sup>a</sup> *governor's* hall of judgment; 1 and it was *yet very early*, 2 and they themselves went not into the judgment-hall *of an heathen*, lest they should <sup>b</sup> be *ceremonially* 3 defiled, but that they might *be at entire liberty to kill and eat what belonged to the solemn passover that evening*. Pilate then <sup>c</sup>, *accommodating himself to their religious usages*, went out 4 unto them, and said, *from his tribunal*, what <sup>d</sup> *accufation* bring you against this man, *whom you have brought hither*? They *haughtily* 5 answered and said unto him, if he were not a *notorious* malefactor, we *of so great national trust* <sup>e</sup> would not have delivered him up unto thee *for an adequate punishment*. Then said Pilate unto them, take ye him back *from hence*, and judge him according to your own 6 *peculiar* law. The Jews therefore said unto him, *you certainly know that it is not now lawful for us* <sup>f</sup> *to put any man, even after a fair trial*, 7 to death. That the saying of Jesus 8 might be fulfilled, which he

1 Praetorium.

2 This shews their impatient haste. As the Sabbath was to begin that evening, they feared lest by some accident or another he should escape.

3 See m. vii. 4. Absurd and hypocritical; comp. Deut. xvi. 2.; 2 Chr. xxxv. 6. &c.

4 At present, he is more just and moderate than those of a far better profession.

5 Substituting their own authority and wisdom, in place of any special condescensions. Afterwards they were obliged to be more particular; L. xxiii. 2.

6 Such matters behoved to be doubtful ones, in the sense of a heathen; nor was he unwilling to shift trouble.

7 This power was taken away by the Romans, though not the inflicting of lesser punishments; see M. x. 17.; 2 Cor. xi. 24. 25.; comp. Gen. xlix. 10.; M. xxvii. 2. Such an acknowledgement behoved to be a great force upon their national pride. What we have in Acts vii. 59. was merely mobbish; like J. viii. 59.; x. 31.

8 Comp. M. xx. 18. 19.; xxvi. 45.; J. iii. 14.; xii. 32.; Lev. xxiv. 16.; M. xxvi. 65. 66.; m. xiv. 64.

he spake, signifying what *kind of death* he should die. L. And they <sup>8</sup> began, agreeable to what they had concerted, to <sup>9</sup> accuse him with great violence, saying, as what might render him most obnoxious, we found this *sedition* fellow perverting the whole Jewish nation, and, in effect, forbidding to give <sup>10</sup> tribute to Cæsar, saying, <sup>11</sup> that he himself is Christ, a *superior king*.

SECT. 442. J. Then Pilate <sup>1</sup> entered into the judgment-hall again, and called Jesus *aside*. M. And Jesus stood before the Roman governor, and the governor asked *as to the chief criminal part of the Jewish charge*, saying, art thou indeed the *expected king* <sup>2</sup> of the Jews? J. Jesus, *aware of the consequence*, answered him, sayest thou this thing of what may have occurred to <sup>3</sup> thyself, or did others, to effectuate their own evil designs, tell it thee of me? Pilate answered to this immediately, am I a Jew, so as to be acquainted with their numerous peculiar traditions, writings, and laws? The people of thine own nation, and the chief priests themselves, have delivered thee unto me, as a capital transgressor; what hast thou done <sup>4</sup> against thy public, civil, or religious ordinances, to merit from them so high displeasure? Jesus answered, <sup>5</sup> my kingdom is not of this world, like that of Rome, or any similar to it, consisting of secular power and eminence; if my kingdom were of this world, then, with united skill and force, would my numerous

<sup>9</sup> Comp. 1 K. xviii. 17.

<sup>10</sup> Examples of this there had been before, which shews their wicked art; Acts v. 36. &c. High treason against Cæsar, they doubted not but Pilate would readily hearken unto. The judgment-hall had an outer place opening into it.

<sup>1</sup> Rather returned back; comp. J. xvi. 28. The more freely here in absence of the accusers, he might examine Jesus about what they had said.

<sup>2</sup> See M. xxvii. 11. This itself, if answered in the affirmative, his enemies would represent as deserving death.

<sup>3</sup> For all the years of thy government, and notwithstanding thy well known tenderness for the honour and dignity of Cæsar; hast thou ever till now heard of any seditious principle or practice about me? See you suffer not yourself to be deceived.

<sup>4</sup> It is plain, that the charge of sedition Pilate did not regard; see M. xx. 19.

<sup>5</sup> Comp. Rom. xiii. 1.; 1 Pet. ii. 13. &c. and observe how favourable Christianity is to lawful government.

*merous servants seek to fight, 6 that I should not be delivered to the Jews; but now is my kingdom 7 clearly not from hence. Pilate therefore said unto him, art thou really a king then, as thy words do seem to set forth? Jesus answered, it is just as thou<sup>b</sup> sayest, 8 that I am a king. To this end verily was I born, and for this cause came I, under divine commission, 9 into the world, not to extort obedience, but that I should bear witness<sup>c</sup> unto the glorious cause of 10 truth, and so make good and quiet disciples. Every one<sup>d</sup> that is a sincere hearty lover 11 of the truth, 12 heareth, and cheerfully subjecteth himself to what is uttered by my voice. Pilate, willing to shift such an airy<sup>e</sup> speculation, saith unto him lightly, what is that truth you make so much ado with as to render yourself obnoxious?*

SECT. 443. J. And when he had said this, he went out again with haste, unto the Jews, and L. said to the chief priests, and to the assembled people, I have examined and find no such fault in this 1 man as you so violently accuse him of. And they were still the more<sup>a</sup> fierce, pressing, and vehement on that account, saying, he stirreth up the ignorant people, teaching<sup>b</sup> a new seditious and opposite doctrine to our national faith throughout all Jewry, beginning from Galilee, whence he issued forth, to this public and dangerous 2 place. M. And when he was thus insolently accused

6 But a very few days before almost all the populace were upon his side, and only did desert him when disappointed of a temporal kingdom; comp. J. vi. 14.

7 His close attendants were few, weak, and unarmed; comp. M. iv. 12. Argument, patience, and suffering, he and they made use of.

8 See M. xvi. 64. Whosoever asketh a question with like number of words, the pronounciation only changed, affirmeth the same thing.

9 See J. iii. 17. 19.; ix. 39.; xi. 27.

10 This doctrine is made up of precepts and promises.

11 Comp. J. vii. 17.; viii. 47.; 1 Jo. iii. 9.

12 Comp. J. v. 24. &c.; xiii. 13. &c.; x. 27. &c.; viii. 55.; 1 Jo. iv. 6.

1 His condition and habit were of themselves sufficient to remove all fears of danger from him to the public; see Acts xviii. 15.; J. xix. 4. 6. Things that may well be disputed on either side belong not to my tribunal.

2 His being delivered unto them by one of his own disciples, would now be urged in particular.

accused of the <sup>c</sup> chief priests and elders, M. of many things <sup>d</sup>, M. he answered nothing <sup>3</sup> to such passionate verbal aspersions <sup>e</sup>. M. And pilate asked him again, saying, M. hearest thou not how 4 many grievous things they witness against thee? But Jesus, leaving the judge to his own conscience, M. answered him never 5 a word, infomuch that, far from believing the worse of him on account of his wise and noble silence, <sup>f</sup> the governor marvelled greatly.

## C H A P. XLVII.

SECT. 444. *Jesus is mocked of Herod ; L. xxiii. 6.*  
&c.

L. **W**HEN Pilate heard them speak of Galilee, where Jesus had been brought up, and passed most of his life, he presently asked whether the man whom they had brought were a Galilean? And as soon as he knew that he belonged unto that part of Herod's jurisdiction, he, taking advantage of this to clear himself of so troublesome an affair, sent him away to <sup>a</sup> Herod Antipas, his proper judge for trial, who himself was also attending at Jerusalem <sup>1</sup> at that paschal time. And when Herod saw Jesus <sup>b</sup>, he was exceeding glad, for he was very desirous to see him of a long season, because he had heard many things of him, respecting his

<sup>3</sup> The heathen governor himself was not moved with what they said, but saw in their behaviour the plainest marks of envy.

<sup>4</sup> Such it may be, as imposing upon the public, blasphemy and the like.

<sup>5</sup> It is no argument of guilt in criminal cases, but always allowed, if they choose, to be silent, and refer themselves to proof. Christ sought not how to avert death, in the usual way of defending himself.

<sup>1</sup> He was a Jew, and long before this should have made himself acquainted with the character and purposes of the Lord Jesus. From what he had heard he seems to have had once a full persuasion of our Lord's supernatural power; comp. M. xiv. 2,

his kingdom and power <sup>2</sup>, and he hoped to have seen some such miracle as he understood from others had been done by him. Then he questioned with him in many words, relative both to his doctrine and works, but to what he knew proceeded from wrong motives he <sup>c</sup> answered him nothing. And the chief priests and scribes, following forth their malicious views, stood up in his presence, and vehemently accused him of no less than treasonable and seditious designs.

SECT. 445. L. And Herod, no ways seriously moved by such vague accusations, with his men of war who attended and guarded his person, set him at nought, unworthy of all honour, and contemptuously mocked him; and, to evince how much he was below the fear of any, <sup>1</sup> arrayed him, <sup>a</sup> like some wild arrogant fanatic, in a gorgeous robe, and sent him again to Pilate, as quite undeserving of any more examination. And the same day <sup>b</sup> Pilate and Herod were made corresponding friends together, for before this public mark of regard they were <sup>c</sup> at enmity <sup>2</sup> between themselves.

SECT. 446. *Jesus is scourged by Pilate; M. xxvii. 15. &c.; M. xv. 6. &c.; L. xxiii. 13. &c.; J. xviii. 39.*

L. And Pilate, when he had called together the chief priests, and the rulers of the council, and the rest of the people <sup>1</sup> with them, <sup>a</sup> said unto them, ye have brought and have accused this man unto me, as one that perverteth the people from the obedience and respect they owe to Caesar; and behold I have carefully examined

<sup>2</sup> Comp. L. ix. 7. 9.

<sup>1</sup> He was a wicked person, and of some gross wit. A farther additional proof of Christ's innocence, and of Jewish falsehood; comp. L. xiii. 32. Think now of Acts iv. 27. 28.

<sup>2</sup> Perhaps on account of L. xiii. 1. &c. He appeared at this tribunal with the majesty of a judge, and not with the abjectness of a blasphemer and mover of sedition.

<sup>1</sup> See M. xxvii. 20.

amined 2 him before you, *as well as in private*, and have found no fault in this man touching those *enormous* things whereof ye accuse him; no, nor yet *has* Herod 3 *been able to make any such discovery*, who is both of your own country and religion; for I sent 4 you to him, for *witnessing his examination*, and lo, nothing worthy of *receiving sentence of death* 5 is done unto him. I will therefore, *after his example*, somewhat chastise him 6 *for his wild chimerical pretences*, and so release him *entirely*. For of necessity, *from custom*, M. the governour 7 must release one 8 M. prisoner or other M. unto the people, and M. *that whomsoever they desired*.

SECT. 447. M. And the multitude crying aloud, began to desire him to do as he had ever *before* done unto them. M. And they had then a notable *wicked* prisoner 1 called Barabbas. Therefore, when they *of the council* were gathered together, Pilate, *hoping to preserve the life of Christ*, said unto them, J. ye have a custom, that, *upon your very solemn occasions*, I should release unto you, *from prison and punishment*, one, and at the yearly passover in particular: Whom will ye *therefore chuse* that I release unto you? 2 Barabbas, *so well known and so justly abhorred*, 2 or Jesus which is called by his followers Christ? J. Will ye that I release unto you the 3 *wished for and long expected King of the Jews*, whom we have here *so finely set out in our eye*? M. (For he knew,

2 A law phrase, as by question and answer; see AGs iv. 9.; xxv. 26.; xxviii. 18.

3 Cruel and arbitrary as he was; see L. xxiii. 15.

4 Or remitted.

5 Comp. M. iii. 8.; Rom. viii. 18.

6 Comp. M. xxvii. 29. &c. This might be executed by scourging, and to extort confession. It would be enough, he supposed, to soften Jewish rage.

7 The same custom obtained among other nations on high festival days. It was also imitated afterwards by Christian emperors.

8 In grateful remembrance of their being delivered from Egyptian bondage.

1 Comp. AGs iii. 14.

2 A comparison strangely humbling. Such an expedient as appeared to him could not fail to issue the matter properly. AGs of grace are generally popular things.

3 Spoken in ridicule.

knew, from what had passed, that the chief priests had delivered him <sup>b</sup> up solely for to gratify a most spiteful cruel envy, and could not as yet consent to favour them.) M. When he was set down on the judgment-seat, for some other business a little, thereby giving them time and leisure to make their choice, his wife sent unto him an importunate message, by letter or some faithful hand, <sup>c</sup> saying, <sup>4</sup> have thou nothing to do I pray with condemning to death that most just man; <sup>d</sup> for I have suffered many things since the early morning of this day, <sup>5</sup> in a sure supernatural dream, because of what may unrighteously happen to him, and be afterwards severely avenged.

SECT. 448. M. But the chief priests and elders, during that interval, M. I moved the people, by every possible consideration, M. that they should <sup>a</sup> ask the immediate releasement of Barabbas, and destroy Jesus. The governor again answered and said unto them, whether of the twain, now that ye have thought of it, will ye that I release unto you? L. And they cried out all at once <sup>b</sup>, in much noise and wrath, saying, away with this wicked pest of a 2 man, and release unto us even Barabbas himself.

SECT. 449. J. Now Barabbas was I well known of them all to be a robber <sup>a</sup>, M. which lay bound with them that had made late dangerous insurrection L. and who M. in L. a certain stage of this

<sup>4</sup> Even in unjust causes, female influence is frequently known to be more successful.

<sup>5</sup> Perhaps she had revealed to her by what peculiar evils to the judge himself the Almighty would avenge his iniquous sentence.

<sup>1</sup> Excited or stirred up the multitude. Such was the influence that the pharisees had over the Jewish populace, that Josephus says, whatever they said, even against the emperor or high priest himself, was instantly credited by them; Ant. l. 13. c 10.

<sup>2</sup> Thus spoke they who had heard his divine instructions, and seen or perhaps experienced his beneficial power; nor did even this vile indignity extort from the meek Jesus a word of expostulation. At this time, robberies were daily increasing; and, upon solemn occasions, they gave a peculiar alarm to both country and town.

<sup>1</sup> John's manner here is an example of most affecting simple sublime; comp. Acts iii 14

*this sedition made in midst of the city itself M. had comitted horrible murder.*

SECT. 450. M. And Pilate, *struck with astonishment at so unexampled a preference*, answered and said again unto them, L. *willing still to release Jesus if possible*, M. *what will ye<sup>a</sup> then that I shall do unto him whom certain of you do not scruple to style the King of the Jews?* M. *Even Jesus which is called, by most of his followers, the very Christ?* And they cried out again *in mad haste of rage*, L. <sup>b</sup> *saying, 1 crucify him, c crucify him Fortbawith.* And he, *yet hoping to divide them from such an extreme wicked choice*, said unto them the third time, 2 *why, ah why this so strange and unanimous requisition? Pray tell me what 3 evil hath he done to provoke it? To deserve death, a death so cruel, a death so infamous? I have, after hearing you speak against him to the utmost, found no cause at all of death in him; I will therefore, as already said, chastise him with some lesser punishment, and so let him go about his business, from which we have nothing to fear.*

SECT. 451. M. xxvii. 27. &c.; M. xv. 16. &c.;  
J. xix. 1. &c.

J. Then Pilate, <sup>a</sup> *therefore, in order that he might effectually appease their seditious clamour*, took Jesus and scourged him. M. *And afterwards the foldiers M. of the governor again took Jesus M. and led him away into the common hall, just by the court, called 1 pretorium, M. and gathered unto him the whole 2 band of foldiers. And they, thinking to improve upon Herod's gross wit, stripped him of what he had, and, by way of stronger ridicule, put* on

1 A punishment cruel, slanderous, and shameful, as if they had said, let his name, in all time coming, be held in detestation; for the law had pronounced them cursed who were hung upon a tree. A trial more cruel than death.

2 Thus virtually refusing their demand.

3 Or mischief. Political, or popular madness, are apt to forget the danger of a precedent.

1 Being the place for the Roman praetor's court.

2 Company, or cohort; to render the insult more complete.

on him a 3 scarlet *imperial* robe; and when, to carry on their cruel derision, they had plaited a 4 crown of sharp pointed thorns, they put it <sup>b</sup> upon his head, and along with that a reed <sup>5</sup> for sceptre <sup>c</sup> in his right hand. And, in this humiliating form, they <sup>6</sup> bowed the knee, by way of homage, before him, and maliciously mocked him. M. And, to a pitch of impiety, they worshipped him, and began to salute him, M saying, <sup>d</sup> all hail thou magnificent King of the Jews. J. And, to finish out a scene of horrid barbarism, they smote him next with their hands, M. and <sup>e</sup> on the head it-self with a reed which they had given him before that to hold, and did most contemptuously <sup>f</sup> spit upon him.

SECT. 452. J. Pilate therefore, that he might mitigate their fierceness by any means, went forth again to where the Jews were assembled, and saith unto them, just as Jesus appeared, behold I bring him forth to you, that ye may see what he has gone through, and likewise know from me this other time, that I find no fault in <sup>1</sup> him like what ye so violently impute. Then, even while he spake, came Jesus forth wearing the crown of thorns, and the purple robe also dyed in blood. And Pilate saith unto them, <sup>a</sup> behold the wretched <sup>2</sup> man! View him as he now stands and be satisfied! When the chief priests, therefore, and other attending officers saw him, they, setting an example to the implicit multitude, cried out eagerly, saying, as before, <sup>3</sup> crucify <sup>b</sup> him, crucify him forthwith. Pilate, shocked and confounded at so much obstinacy in rage against an innocent person, saith unto them sternly, take ye him and crucify him

<sup>3</sup> Stiled purple by Mark and John, being the common name to all mixed high colours. Partly following their own evil dispositions, and partly provoked to it by the Jews.

<sup>4</sup> Adding cruelty to scorn, as particularly appears from their afterwards striking him upon the head. Pilate's hope still was, that the enemies of Jesus would relent.

<sup>5</sup> Or cane, by way of mock sceptre.

<sup>6</sup> Simply, therefore, to bow the knee, is not to worship Christ. Here Jewish compassion is applied to, though after a very wanton manner.

<sup>1</sup> Be content, therefore, with his present and past sufferings. Hereby did Pilate manifestly and strongly condemn his own after conduct.

<sup>2</sup> Let compassion now operate. Is there any thing injurious to be suspected from so mean an object?

<sup>3</sup> See M. xxvii. 22.

him at your 4 own hazard; <sup>c</sup> for I find no fault in him *that deserveth the cross*. The Jews, *finding the charge of sedition ineffectual*, answered him *to these suggested threats*, we <sup>d</sup> have a law 5 given us of God, and by our *sure divine law* he ought to die, because he *blasphemously made himself*, and in plain terms too, *pass among his numerous deluded followers* for the 6 Son of that only true and living God.

## C H A P. XLVIII.

SECT. 453. *Jesus is condemned*; M. xxvii. 23. &c.; M. xv. 15. &c.; L. xxiii. 25.; J. xix 8. &c.

J. **W**HEN Pilate therefore heard that saying, he, *under a pious impulse from the very name*, was still the more 1 afraid. And, *to obtain some suitable answer*, went again into the judgement-hall, and saith unto Jesus, *tell me plainly* 2, whence art thou sprung? But Jesus <sup>a</sup>, *having already done all that was proper*, gave 3 him no answer. Then *rashly interpreting such silen*  
len

4 I am a minister of law and justice, and not a revenger of other people's malice; yet had he not patience or spirit to do as he ought. He permits them to shed blood, if they would take the guilt of it upon themselves.

5 Alluding to Deut. xviii. 20. &c. but ill applied; and Lev. xxiv. 16.

6 See for Christ's own sense of that phrase, J. x. 36.; comp. J. i. 42. 50.; M. xxvi. 63. Messiah was understood by all the Jews to be prophet supreme; see J. iv. 25.; Acts iii. 22.

1 He now recollects the wonderful things which had been said of him. Demi-gods and heroes were commonly believed among the heathens; comp. M. xxvii. 54.

2 From what God or other being?

3 Exemplifying M. vii. 6.; comp. M. xxvi. 63. What good or equitable thing was to be expected from one who could scourge an innocent man, to gratify an enraged multitude? Pilate, in so short a time, could not be made to understand the import of the He-

lence to proceed from contempt, saith Pilate unto him *with anger*; speakest thou not 4 unto me? Knowest thou not that I have <sup>b</sup> power at pleasure to crucify thee, and have power to release thee from suffering by these heavy accusations of thine own exasperated people? Jesus calmly answered, be this the case with others as it may, thou could'st have <sup>c</sup> no power at all against me, except it were given 5 thee in permission from above; therefore 6 he that delivered me unto thee 7 hath the greater <sup>d</sup> sin. And from thenceforth Pilate <sup>e</sup> anxiously sought to release him from so unjust a persecution; but the Jews, apprehensive of what might happen, cried fiercely out, saying, if thou then let this man go off with his life, thou art not Caesar's friend <sup>f</sup>, and he shall be informed; for whosoever, unpermitted by the mighty Roman emperor, maketh himself to be understood and honoured as a King 8, speaketh treasonably against Caesar Tiberius.

SECT. 454. J. When Pilate therefore heard that last saying, he 1, under dread of the jealous emperor's high displeasure, <sup>a</sup> brought Jesus forth from the common hall, and sat down in the judgment seat without it, in a circular and covered place that is <sup>b</sup> called the 2 pavement, but in the 3 Hebrew, 4 Gabbatha. And it was the preparation-day of the passover 5 Sabbath, <sup>c</sup> and about the sixth

common

brew term *Son of God*. Jesus had already said unto him as much as was proper, or Pilate could well enter into; J. xviii. 38.

4 He may also be supposed to have had a strong desire after some intelligible reply.

5 Comp. L. xxii. 53.

6 Singular, for the plural.

7 The Jews, by comparing ancient prophecies with the life and doctrine of Jesus, might and should have known what Pilate could not. A tacit and mild insinuation that he was guilty likewise, who ought to have defended, in place of jointly oppressing acknowledged innocence. A greater sin than Pilate.

8 Comp. L. ii. 34. Contradicts, opposes him; most false; J. xviii. 36.

1 The contemporary historians represent Tiberius as suspicious.

2 Composed of stones variously coloured, and artfully disposed into certain figures. Pliny, l. 36. c. 15.

3 Then in use, with a mixture of Syriac.

4 Or the high place.

5 Comp. L. xxiii. 54.; M. xv. 42. At that time they happened on one day; J. xix. 31.; comp. Ex. xxxv. 3.; xvi. 23.

common 6 hour; and he saith to the Jews 7 *scoffingly*, behold a your so much dreaded king. M. But on that account they cried out with the more indignation and disdain, J. away with him, c away with him, crucify him. Pilate saith unto them, what, shall I crucify your king? The chief priests answered, f we have no supreme king whom we will ever acknowledge but Caesar 8 Tiberius: L. And their 8 voices prevailed above all the rest. M. When Pilate saw that he could prevail nothing with the Jews, to abate of their unjust rage, but that rather a tumult was made which threatened to be universal, h he took a 9 basin of water and washed his hands in it before the multitude, saying, bear ye all witness, that, as these now are clean, so I am i innocent of 10 wilfully shedding the blood of this just person; see ye 11 how to answer for it. Then answered all the people, and said, in an exceeding rash and terrible imprecation, the vengeance, if any, that is due to his 12 shed blood \* be on us his prosecutors, and on l our 13 children ever after this very hour. M. And so Pilate, willing to content 14 the people, whom delays served only to irritate, L. gave a most direct

6 See M. xxvii. 45.; m. xv. 25. One of the Jewish prayer hours began at nine of the morning, or their third common one; and comprehended between that and noon, or the sixth.

7 Hoping still to obtain his pardon from them.

8 A still more distinguished title; comp. 1 Sam. viii. 7.; Ps. x. 16. In their Talmud, they say more wisely, no king but God.

9 A common custom of signifying freedom from guilt, not only among the Jews, but other people. He now dreaded sedition, on account of what they held so sacred as the honour of their law; J. xix. 7. -A solemn action, and even more forcible than words. They were equivalent to a protestation in his favour; comp. Deut. xxi. 6. &c.

10 The sentence I am about to pronounce is not mine, but extorted; Ps. xxvi. 6.

11 I hereby warn you of your guilt and danger. He was neither enthusiast nor visionary.

12 Or the punishment thereof; see Lev. xx. 9. 12. 16; Josh. ii. 19.; 2 Sam. i. 16.; Hof. xii. 14. Dreadfully answered soon after and since.

13 Or posterity.

14 His former administration had given them a great deal of disgust; and afterwards he lost all that he now hoped for by so base a compliance. Like Felix, Acts xxiv. 27. he was deposed from government, banished into Gaul, and at last died by his own hands.

*direct* sentence that it should be *instantly* done as they *jointly* required. M. He, *in pursuance of this*, released Barabbas unto them, L. that *every man who*, for sedition and murder, was cast into prison, <sup>m</sup> and whom they desired <sup>15</sup> *in scandalous preference*; M. and when he had *once more* scourged Jesus, *after the manner of Rome*, he delivered him up L. to their *cruel will* J. to be <sup>16</sup> crucified.

SECT. 455. *Jesus is led away to be crucified*; M. xxvii. 31. &c.; M. xv. 20. &c.; L. xxiii. 26. &c.; J. xix. 16. &c.

J. And they *instantly* took Jesus, M. and after they had mocked him, *each in their own particular way*, *without* <sup>a</sup> *softening in any degree the Jewish rage*, <sup>1</sup> they took the *mook scarlet robe* off from him, and, *that all might know who he was*, put his own raiment on him *again*, and led him away *from the court of judgment* to crucify him. J. And he *meekly* bearing *part of his* <sup>2</sup> cross went forth, *under* <sup>c</sup> *its heavy pressure*, into a place *without the city* called the place of a skull, <sup>3</sup> which is called in the Hebrew language, Golgotha. L. And as they led him away, M. and came out *of the city*, they laid hold upon m. one, *whom they knew or suspected to be of the number of Christ's followers*, passing by, M. of Cyrene <sup>4</sup>, Simon by name, the father of Alexander and Rufus <sup>5</sup>,

<sup>15</sup> One, by all laws of God and men, worthy of death; comp. Acts iii. 14.

<sup>16</sup> Death upon a cross, by the laws of Rome, was the punishment of sedition.

<sup>1</sup> What follows is a scene full of matter for the powers of eloquence, yet simply narrated; see J. xix. 5. &c. All the rules of justice which protect criminals from insults of private persons are violated with respect to Christ. This is raillery in its keenest extreme.

<sup>2</sup> The Roman manner was to lay the transverse piece of wood on the late scourged criminal. His enemies would not suffer any abatement of reproach; hence the criminal was called Furcifer.

<sup>3</sup> Denominated from frequent executions there, and possibly scattered bones.

<sup>4</sup> A city of Lybia, in Africa, full of Jews; Acts ii. 10.; vi. 9. Between Tripoli and Egypt, anciently so called.

fus 5, M. him they <sup>d</sup> compelled, *whether he would or not*, to bear *that part of his cross* 6 which *Jesus till then had borne*; L. and on him they laid the cross, that, *to hasten the execution*, he might bear it after Jesus, *now considerably weakened*.

SECT. 456. L. And there followed him *on this sad occasion* a great company of people, and of women, *both from Galilee and elsewhere*, which also *affectionately bewailed* <sup>a</sup> and lamented him *who did now so innocently suffer*. But Jesus turning unto them, said, *Ye daughters of Jerusalem*, weep not *thus for me*, whom ye know to be a willing sufferer, to promote God's glory and the good of mankind, but rather weep <sup>b</sup> for what yourselves must soon and grievously suffer, and for your young and helpless children. For behold the days of national calamity are coming <sup>2</sup> fast, in the which they shall have reason to say, *under the most exquisite tortures of care and grief*, <sup>3</sup> blessed are the barren and the wombs that never bare a child to be uneasy for, and the <sup>4</sup> paps which never gave them suck. Then shall they begin to say, *in agonies of despairing sorrow*, <sup>c</sup> to the mountains, fall on us <sup>5</sup> and end our horrors; and to the hills, cover us quite out of their reach. For if they do these things in <sup>d</sup> me a green tree, <sup>6</sup> and so unmeet for burning, what shall be done in the *Hebrew people*, who are completely dry <sup>7</sup> to that tremendous effect?

SECT.

<sup>5</sup> Probably both alive when Mark wrote, at Rome, and well known. An indirect appeal to them.

<sup>6</sup> Comp. M. xvi. 24. It is likely, by this time, he shewed signs of faintness, from want of sleep, exercise of thought, under great and long oppressions, acute pains of buffeting and scourging, the loss of blood, weight of the cross, and heat of the sun; see J. xix. 17.

<sup>1</sup> Hebraism for women.

<sup>2</sup> Just at hand.

<sup>3</sup> Comp. M. xxiv. 19.

<sup>4</sup> Or breasts. As relations multiply, so do sufferings in an evil day.

<sup>5</sup> See Hof. x. 8.; Rev. vi. 16.; Is. ii. 19. This and the last proverbial. Vast numbers literally hid themselves in caverns of the earth; and one woman did eat her own dead child; Josephus. A miraculous opening might save them, and nothing less.

<sup>6</sup> Ps. i. 2. 3. Proverbial too.

<sup>7</sup> Comp. II. v. 24.; xxxiii. 11. xlvii. 14.; Obed. i. 18.; Mal. iv. 1.; 1 Pet. iv. 16. 17.; Ezek. xx. 47.; Ps. i. 4. &c.; M. iii. 10. vii. 19.; J. 15. vi.

SECT. 457. L. And, *on purpose to slander him to the utmost,* there were also two other *and most justly condemned* malefactors, <sup>a</sup> led with him <sup>1</sup> to be put to death. And when M. they were come to M the place Golgotha, which is *to say,* being interpreted *from the Hebrew, agreeable to a late observe,* the place of a skull, M. they *who pitied his distress* gave him *in offer a stupifying potion of vinegar* to <sup>b</sup> drink, mingled with 2 gall; and when he had tasted thereof, he would <sup>c</sup> not drink, *but would rather bear the worst of his sufferings by the united strength of patience, fortitude, and faith.*

SECT. 458. M. And it was the third *prayer* <sup>1</sup> hour, *already intimated by sound of trumpet,* and L. there they <sup>a</sup> crucified 2 him, *by nailing his hands and his feet to a wooden cross.*

SECT. 459. M. And with him they <sup>a</sup> crucify *the two* <sup>1</sup> thieves *before taken notice of,* the one on his right hand, and the other on his left, J. and Jesus in the <sup>b</sup> midt, *as a mark of the greatest indignity.* M. And *thus* the Scripture <sup>2</sup> was fulfilled which *Isaias* saith, *with an amazing plainness,* and he was numbered with the transgressors. Then Jesus, *in midst of his anguish*   
 *by*

<sup>1</sup> As though he had been as deep in offence as they, and even partaker of their guilt. They were purposely kept to that feast when the multitudes were greatest; m. xv. 28.; comp. If. liii. 9.

<sup>2</sup> Or myrrh; see m. xv. 23. applied to any thing bitter; see LXX.; Pr. v. 4.; Lam. iii. 5. Besides stupifying the senses, it might also conduce naturally to shorten life. Wine, among the ancients, was a common name for all fermented liquors; see Num. vi. 3. Even malice could not now insinuate that he intended to render himself insensible to the terrors of death.

<sup>1</sup> Comprehending all betwixt nine and twelve, or the ordinary sixth hour; comp. M. xxvii. 45.

<sup>2</sup> A Roman punishment for their very worst malefactors and slaves, much in shape like the letter T.

<sup>1</sup> Probably the companions of Barabbas; see J. xviii. 40. The hatred of the Jewish leaders was quite diabolical and implacable. They could not forgive his plain dealing boldness against their hypocrisies; comp. If. liii. 9. This whole chapter is interpreted by the Chaldeæ paraphrast of the Messiah; comp. L. xxii. 37.; Acts viii. 32. &c.

<sup>2</sup> See note 1.

by bodily torture, said, <sup>c</sup> Father, <sup>3</sup> forgive them, for they <sup>4</sup> know not what they do, neither who he is, nor the extreme malignity of their crime.

SECT. 460. J. And Pilate caused to be wrote a <sup>1</sup> title, M. and it was the superscription setting forth what were the grounds of his accusation and sentence. M. And they, agreeable to order, set up, by means of a board, J. on the cross M. over his head, his accusation, written in the following <sup>a</sup> terms, This is Jesus J. of Nazareth, the much expected and wished for King of the Jews. This title then read many of the Jews who came up to the feast of the passover; for the place where Jesus was crucified was nigh to the crowded city, upon this solemn occasion, and it was written, for the sake of common illiterate people, in Hebrew, and Greek, the most prevailing language of the east at that time, and Latin, in honour of the Roman empire. Then said the chief priests of the Jews to Pilate, write not as though we understood or believed him to be the King of the Jews; but, that he arrogantly said, I am King of the Jews. Pilate answered in some warmth to the offence taken by them, what I have given orders to be written, <sup>b</sup> I have <sup>2</sup> determined shall remain just as it is written.

SECT.

<sup>3</sup> Let not thy vengeance instantly destroy them; suffer not their hearts to harden against all possibility of repentance; give them space, and help them to conviction. He forgets his own anguish, in concern for their salvation.

<sup>4</sup> With most of them, though not all, prejudice and negligence were more at bottom than any thing else; comp. Acts iii. 17. ; 1 Cor. ii. 8. Yet criminal they surely were. Here he exhibits a delightful specimen of his high priestly office; comp. Heb. v. 2. Neither was this prayer without its proper effect; for many afterwards did believe and repent; Acts ii. 37. &c.

<sup>1</sup> Honourable for Christ, though in common used to notify offence; comp. J. xix. 19. Such inscriptions were usual among the Romans; and Pilate might intend a reflection by it upon the Jews rather than an insult upon Jesus. The title, however, in substance was true, and it might easily be read by foreigners as well as native Jews. Any trifling difference among the evangelical narratives might easily arise from the several languages in which the title was wrote. In meaning they most perfectly agree.

<sup>2</sup> See the like force of a repetition; M. v. 37. Here only they suffered Pilate to have the higher hand.

SECT. 461. J. Then the soldiers, when <sup>1</sup> they had <sup>a</sup> crucified *the naked body of Jesus, by nailing his hands and his feet to the cross,* took his garments, *according to usage,* and also his *inner* <sup>2</sup> coat, L. and they parted his raiment among those who did nail him, J. and <sup>3</sup> made four parts of the whole, to every soldier a part, M. casting lots upon them, what every man should take. J. Now the coat was without *any seam,* woven from the top throughout *all the other dimensions of it.* They said therefore among themselves, let us not rent it *so as to become useless to either of us,* but cast <sup>4</sup> lots for it *in whole,* whose it shall be; M. that it might, *though unknown to them,* be fulfilled, *in the strictest sense of the words,* which was spoken by the <sup>5</sup> prophet David, they parted my garments among them, and upon my <sup>6</sup> vesture did they cast <sup>b</sup> lots. These things, therefore, the soldiers did, *while yet Jesus hung alive upon the cross.*

SECT. 462. M. And they that <sup>1</sup> passed by *where the cross stood, yet insatiate with former mischiefs,* reviled him, <sup>a</sup> wagging <sup>2</sup> their heads *in contempt and ridicule,* and saying, thou that, <sup>3</sup> by *high swollen words,* destroyest the temple, and buildest it *up again* in three days, save thyself *from death;* if thou be the *beloved Son of God indeed,* come down from the <sup>b</sup> cross *and prove the same openly.* L. And the people stood beholding, and *thus derided* him, likewise also the chief priests <sup>c</sup> gave countenance to the *cruel vulgar scurrility,* and mocking him, with the scribes and elders, *who had been his judges,* said M. among themselves, M. he by *a*  
vain

<sup>1</sup> See Ex. xxviii. 42.

<sup>2</sup> Or jacket.

<sup>3</sup> These were the whole store of his goods upon earth.

<sup>4</sup> Probably by the dice. They divided, and upon them all they cast lots.

<sup>5</sup> Pf. xxii. 18. In their first application to himself, merely figurative.

<sup>6</sup> Proverbial; to denote their becoming an entire prey to enemies.

<sup>1</sup> Of this number were many of those who but lately thought in an honourable way of him, and were much affected by his miracles.

<sup>2</sup> Comp. Pf. xxii. 8.; <sup>1</sup> K. xix. 21.; Is. xxxvii. 22. How soon did they forget the manifold and beneficial miracles which he had done? comp. Pf. cix. 25.; Lam. ii. 15.

<sup>3</sup> See M. xxvi. 61. 63.; L. xxiii. 35.

*vain profession* 4 saved others, but himself it is obvious he cannot, even from so infamous a punishment, save. After all that has happened, L. if he be Christ the chosen of God, M. if he be the promised King 5 of Israel, L. let him save himself, M. let him now come <sup>c</sup> down from the 6 cross, M. that we may see a clear public declaration of his miraculous power, <sup>d</sup> and then believe; M. and we will verily after that believe him to be what he has hitherto pretended; he trusted in <sup>c</sup> God with great shew of boldness, and even an impious application of divine words, let him deliver him now from the torture and death to which he has adjudged, if he will have him be considered as an object of his delight, for he said, in hearing of the whole court, <sup>e</sup> I am the Son of God.

SECT. 463. L. And yet was not all this enough neither, for one of the malefactors which were hanged just by Jesus' side, to ingratiate himself with the rulers, railed on him, saying, if thou be Christ, <sup>a</sup> save thyself and us who suffer with thee. But the other, under great concern, answering, rebuked him, saying, dost not thou more than they fear God, and seek to be consoled by him, seeing thou art in the same 1 capital condemnation? And we indeed <sup>b</sup> most justly, for we <sup>c</sup> receive the due reward of our infamous deeds; but this man 2 hath done nothing at all amiss. And he afterwards said unto Jesus, Lord, remember me in such mercy as seemeth good unto a fulness of it so divine, when thou <sup>d</sup> comest into the place of thy kingdom. And Jesus, with tender pitying love, said unto him, verily 3 I now say unto thee, 4 to-day shalt thou be present and blessed with me in <sup>e</sup> paradise.

SECT.

4. If they spoke in earnest, their very derision serves to confirm our faith.

5 The same as their anointed Messiah; see M. xv. 32.

6 Therefore they expected of the Messiah that he should work miracles. Thus they endeavoured to turn the minds of the common people quite away from him.

1 Compare for this use of the word M. xxiii. 14.; M. xii. 40.; L. xx. 47.; xxiv. 20.; Rom. xiii. 2.; 1 Cor. xi. 29.

2 He might have heard many things before, either while going on in his wickedness, or in the judgement-hall, of Christ; his doctrine and miracles. Possibly he might know of what had passed between Jesus and Pilate; J. xviii. 36.

3 A mark of great moment and certainty.

4 Emphatic, as in Jer. i. 10. Spoken as from a throne.

SECT. 464. J. Now there stood *near* 1 by the <sup>a</sup> cross of Jesus his *much afflicted* mother, and his mother's sister, Mary the 2 wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother *in the agonies of wo*, and the disciple *John* standing by, whom he <sup>3</sup> *peculiarly* loved, he, *first casting his eye upon her*, saith unto his mother, <sup>3</sup> woman, <sup>b</sup> behold *one who shall henceforth care for you as if he were thy own dear son*. Then, *turning it to him*, saith he to the disciple, behold *her whom thou art in all time coming to respect and care for as thy own affectionate mother*. And from that hour that disciple, *with the mind and love of a true son*, took her unto his own <sup>6</sup> home, <sup>c</sup> *that she might abide with him close*.

SECT. 465. M. And when the sixth hour 1 was come, L. the sun was <sup>a</sup> *supernaturally* darkened, M. and there was darkness *ever till then unknown*, <sup>b</sup> over 2 all the land of *Judea* unto the ninth hour. And about the ninth hour, Jesus cried with a loud <sup>c</sup> voice, *indicating as yet his natural strength, and the extremity of*

1 Comp. M. xxvii. 55. A noble instance of fortitude and zeal ; L. xxiii. 5.

2 Or daughter ; see M. xxvii. 56. ; xiii. 55.

3 Comp. J. xiii. 23. ; xxi. 20. 24.

4 Simple, and yet respectful ; consider M. xii. 49. 50.

5 This precious deposit, I commit to his approved affection. He is now to thee as in my stead, and will perform unto thee all the duties of a son.

6 Hence it is reasonably supposed, that Joseph had finished his course. Even in the day of our Lord's abasement, and before the triumph of his resurrection.

1 The Jewish day, to point out the temple worship, was divided into the third, 6th, and 9th hours, whence these only are taken notice of in M. xx. 3. 5. The third began at our nine in the morning ; at which time Pilate pronounced sentence, and delivered Jesus into the hands of the Jews. This is the reason of M. xv. 25. appointing the guards walking through Jerusalem, would consume most of the time till the sixth hour, or our twelve o'clock. Then, or a little before it, the cross was erected, and the darkness began ; which continued to the ninth hour, or three in the afternoon. What was done in any of the above spaces, was said to be done in the third, 6th, or ninth hours ; and this last ended with our six in the evening ; see Acts iii. 1.

2 Perhaps over most of the Roman empire, stiled land ; L. ii.

1. It was now full moon, and could be no eclipse of the sun.

of his pain, saying, <sup>3</sup> Eli, Eli, lama <sup>d</sup> Sabachthani? That is to say, *being interpreted*, my <sup>e</sup> God, my <sup>4</sup> God, why hast thou forsaken me? Some of them that stood there, when they heard that *inadvertently*, said this man calleth for Elias, *his forerunner*.

SECT. 466. L. And the foldier <sup>1</sup> *who surrounded the cross, moved by the example of their leaders, mocked him, coming to him,*

SECT. 467. And saying, if thou be, *as the title above the cross bears*, the <sup>a</sup> King of the Jews, *shew thy power quickly, and save thy self from hideous torment and death.*

SECT. 468. *Christ expires upon the cross; M. xxvii. 48. &c.; M. xv. 36. &c.; L. xxiii. 45. &c.; J. xix. 28. &c.*

J. After this, Jesus knowing that all *those grievous things* <sup>1</sup> *predicted by the ancient prophets, were now upon the eve of being perfectly accomplished*, that the Scripture might yet farther be fulfilled, <sup>2</sup> faith, <sup>a</sup> I thirst. Now there was *at hand* a vessel full of <sup>3</sup> vinegar, M. and straightway one of them ran and took a sponge, and filled it with vinegar *from thence*, J. and put *a leaf of hyssop* 4 M.

<sup>3</sup> Mixture of Hebrew and Syriac. By this quotation from Pf. xxii. i. he did most probably mean to refer the Jews to the whole of it, as remarkably descriptive of himself and his present situation.

<sup>4</sup> Or, for how long a time? Let me now be dismissed from any more severe suffering. Give me thy good leave, O Father, to resign my spirit!

<sup>1</sup> A gross kind of men, partly ignorant of the true religion, and partly despisers of the Jewish people.

<sup>1</sup> Or belonging to his deep humiliation state.

<sup>2</sup> Comp. Pf. lxxix. 22.; M. xxvii. 34.; Pf. xxii. 15.

<sup>3</sup> The Jews say, it was usual to have such a mixture at hand. The mean drink of the Roman soldiers.

4 M. round it on a reed *of that same plant*, M. and gave 5 him to drink *what for a while might keep him alive, and save him from fainting*, M. saying, *to such as attempted to draw back his arm, let alone, let us see whether Elias 6 will come, and take him quickly down.* M. *Certain of the rest said, in like manner, let be, while he administers this most needful recruit, and then let us see whether 6 indeed Elias will come to save him from torture.*

SECT. 469. J. When Jesus therefore had received the vinegar, he said, it is *now* finished: M. And when he had cried again *to this purpose* with a loud voice, L. he *next calmly and affectionately* said, Father, into thy hands <sup>a</sup> I commend my departing 1 spirit; and, *having said thus*, J. he bowed his sacred head, and, *by the power which he had over his own life*, gave up the 2 ghost.

SECT. 470. M. And behold, *in that very moment*, the veil 1 of the temple, *which parted the Holy of Holies from the Sanctuary*, <sup>a</sup> was rent in twain from the top to the bottom; and the earth *under them* did quake, and the rocks, *by this means* 2 rent; and *certain*

4 Which grows in Judea to a great length.

5 This possibly was done in great haste, and from no bad intention.

6 Not fully acquainted with the country language, or hearing imperfectly what was said, might lead to this; especially considering Mal. iv. 5. 6.

1 Comp. Pl. xxxi. 5.; 1 Pet. iv. 19.; J. x. 18. Very different from Acts vii. 59.

2 Or spirit; comp. Eccl. xii. 7.; Wisd. iii. 1. The powers of nature in him were far from being exhausted. About the ninth hour, when the paschal lamb should be slain. Here no panegyric is added, as is natural to other historians, who, though impartial, generally colour in proportion to the degree of the sufferings and the worthiness of the sufferer. Such a majesty and dignity in dying was never known before.

1 Or curtain. Made of curious and strong materials; Ex. xxvi. 33. 35. LXX. Now was free access, by the blood of Christ, laid open to all people; Heb. iv. 12.; ix. 8. 24. Hereby likewise was signified the abolition of the ritual Jewish dispensation, which depended on the separation.

2 Still visible, travellers say, and rent not along with but against the strata.

retain of the graves 3 were opened, and many bodies of late dead saints which slept in them 4 arose, and came out of the graves after his resurrection, and went from where they had been buried unto the holy 5 city Jerusalem, <sup>b</sup> and appeared unto 6 believers in Jesus like themselves.

SECT. 471. M. And when the centurion of the Roman band which stood right over against him, saw that he so cried out, and, contrary to the manner of every other, gave up the ghost, while as yet in great strength, M. and they of the guard that were with him watching the crucifixion of Jesus, saw the earthquake, and those other awful things 1 that were done, they feared greatly lest the anger of God should fall upon them a'together, and, in most devout manner, glorified 2 God, saying, <sup>a</sup> certainly this was a righteous man; M. truly, after every thing so violently said and done against him, <sup>b</sup> this was the 3 Son of God. L. and all the vast multitude of people that came together to that doleful sight, beholding the things which were done throughout almost every part of nature, smote 4 their breasts, in conviction of his innocence and their own <sup>c</sup> guilt, and returned.

SECT. 472. L. And all his familiar acquaintance, M. and many women of his own kindred L. 1 stood M. there L. <sup>c</sup> afar off, M.

3 To prove Heb. ii. 14.

4 Comp. J. v. 25; 1 Cor. xv. 20. They could easily be known. See a curious sermon of Dr N. Lardner's upon this subject, vol. II.

5 In regard of divine worship; M. iv. 5; J. iv. 23. &c.

6 Probable from Acts x. 41.

1 Viz. The supernatural darkness that came on in an instant; and Jesus expiring, when he had prayed to the Father for that purpose, and so long before nature was exhausted.

2 Acknowledged his power; L. v. 26.; Josh. vii. 19.

3 The same he had confessed before Pontius Pilate and the high priest. If yet they were heathens, they might mean a Son of God, in the same manner as they used to speak of Hercules, Bacchus, and some others like them.

4 Comp. Acts ii. 37.

1 Suitably to the bashfulness and modesty of their sex, yet so as to satisfy their love and duty.

M. looking on *from beneath the cross, with deep concern*, among whom was 2 Mary Magdalene, and Mary the mother 3 of James the less, and of Joses; and Salome 4 the mother of Zebedee's children, *James and John*, who also, when he was in Galilee, followed him *very often*, and ministered unto him 5 of their substance, and many other *pious women besides* which came up with him unto *the passover at Jerusalem*, M. from Galilee ministering to the *very last, by necessary services* unto him.

SECT. 473. J. The Jews, therefore, because it was the 1 preparation, that the bodies should not 2 remain upon the cross on the *night before Sabbath-day*, 3 (for that day was an high 3 day) besought Pilate, 4 *by sending proper messengers unto him*, that their legs might receive his order to be broken, according to frequent Roman custom, and that, their deaths thus hastened, they might then be taken away 5 by the executioners. Then, with his permission, came the soldiers who had nailed him to the cross, and brake the legs of the first, who was yet alive, and of the other also which was crucified with him. But when they afterwards came to Jesus, and saw by manifest signs that he was dead already, they, under some awe, and judging it to be superfluous, brake not his

2 See L. viii. 2.

3 Sister of Christ's mother, daughter of Cleophas; see J. xix. 25.; M. xii. 46.

4 See M. xv. 40.

5 See L. viii. 3. Attended him.

1 See J. xix. 14. The first and last days of unleavened bread were the most holy and solemn; see Ex. xii. 16; comp. L. vi. 1.

2 It was custom with the Romans and some others to leave the bodies of great malefactors unburied, except on great festival days; see Deut. xxi. 23. Besides, that the living might be defiled by touching the dead; their sight and smell together was horrible; consider Gal. iii. 13.

3 Or splendid day for divine service, and requiring great preparation.

4 Judges were not allowed to be present at executions, lest they should be thought to take pleasure in the torments and death of the miserable.

5 The Jews had their freedom as to every thing, save that of capitally condemning.

his legs. But one of the *hardier* soldiers, 6 to put his death beyond all doubt, with a spear pierced his side, and forthwith <sup>b</sup> came there out mixed 7 blood and water. And he that saw it 8 done bare this testimonial record, and his record is most undoubtedly true; and he 9 knoweth, from every possible evidence, that he saith true, that ye followers of his might the more firmly believe both his death and rising again on the third day after. For these last mentioned things were done not casually, but that the Scripture should be 10 eminently fulfilled, a 11 bone of him shall not be 12 broken. And again another Scripture 13 saith, they <sup>c</sup> shall look on him for safety and happiness whom they have cruelly pierced.

*A brief practical review of the life of Jesus.*

The history of Christ's life upon earth is one of the chief means of conducting his followers to holiness. It is a complete pattern throughout, such as doth most clearly express the nature of duties, assure us of the possibility of them, urge us by a secret and lively incentive to imitation, reproach our defects, and animate our zeal. The example of Jesus is not only perfect, but perfectly accommodated to our present weak state; see 1 Cor. xi. 2.; Heb.

6 It might otherwise have been represented as only a faint; certain of the guards might be on horse back. At any rate, the side was within spear-length; comp. J. xix. 34. This was now the fifth visible wound upon the body; comp. J. xx. 27.

7 Betwixt the heart and pericardium there is a watery liquor, to make pulsation the more easy. More plentiful in old and dying people than others. Acuteness and length of pain might also increase the quantity, which as the body hung would flow forth most perceptibly; comp. 1 Jo. v. 6.

8 Comprehending every circumstance relative to his sufferings and death.

9 Understood by some of Jesus himself.

10 Comp. Ex. xii. 46.; Pf. xxxiv. 20.; Num. ix. 12.

11 Signifying perfect preservation both outward and inward. There is a visible harmony of design carried on under both Testaments.

12 A thing so shocking to look upon was not permitted to the holy person of Jesus. More mutilating still and disagreeable to handle, than after simple crucifixion. Between the bones of the feet, though various, the nails might be directed.

13 Zech. xii. 10.; See Is. liii. 7.

Heb. vii. 26. It brings down the infinite holiness of the divine nature, to a level with our capacities; see Heb. i. 3.; 1 Tim. iii. 16. Moreover, he was in all things tempted like as we are. How bright and admirable a pattern was he in youth? See L. ii. 40. &c. Even then he investigates truth, and displays both that and religion in all their natural charms. Though admired and applauded, he lives obscure, abides with his mother and Joseph, and is subject to them; he treats them with modest filial respect. He works from that time till near thirty years of age, with his own hands. When he enters upon public life, he is assaulted with every kind of violent and insidious temptation. Under the sharpest bodily wants, and other bodily necessities, he firmly trusts in God, and abhors the very thought of an unlawful mean. He despises the allurements of pomp and pleasure. He penetrates the subtle engines of pride and discontent, and gloriously overcomes them. In the practice of virtue he is altogether *great, good, and lovely!* He is virtue itself in the brightness of its splendor. Here shines ingenuous candor, amiable meekness, godlike beneficence, entire resignation to the will of God, calmness in bearing ill usage and reproach, fortitude invincible. Far from seeking applause, he avoids it, and silences the mouth of praise. He is tender to human frailties; see II. xlii. 1. &c. He mingles with the worst at times, to do them good, and is content to be reproached for it. In so divine a work as usefulness, he was incessant. He waited not for occasions, but sought or met them. See, amongst many other examples, to what a height he carried his compassion and benevolence, M. viii. 23. compared with M. iv. 35. The case he knew to be deplorable, and above all human relief. Even Gadarean ingratitude and incivility, he did not resent. Rest, refreshment, and every thing personal, yielded to the ease of others. With patience and moderation, he ever met the most causeless contradiction. Surrounded with snares to destroy him, his prudence defeats the designs of them all. He gave no quarter to wilful error and hypocritical vice. He wept at the very thought of miseries, which unbelief and impenitence would not avoid. In midst of agonizing pain from his enemies, he nobly and generously prays for them. In him verily was the true portraiture of every pious and moral excellence. By communicating close with God, he could do and bear any thing. How serenely does he admonish the sleeping disciples? With what a decent composure does he address the traitor Judas? His benevolence in restoring the servant's ear who came out against him, is great without a parallel.

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He is unawed before a council, thirsting after his blood. He confesses and denies not what he knew would be the mean of his death. His composure and silence then, is more emphatic than all words; see II. liii. 3. &c. In softness and cruelty combined, he wisely scorns to rebuke; consider well I Pet. ii. 20. &c. He complains not of an unjust sentence, because it only affected himself; though he both could and did upbraid, with becoming warmth, imposing vice, for the benefit of others. He recriminates not even against reviling and barbarous ingratitude. The common people, because they were deluded, he always spoke of with tenderness. His few generous sympathizing friends, he turned in still more generous sympathy from his own case to that of themselves and children. Every thing *great, good, and amiable*, centers in the blessed Lord Jesus. Though the cross be a sight too sad and cruel to gaze upon, it is full of power, to invigorate weak virtue and sanctify. His good will there even to the worst of sinners, is most affectionate. He pleads to the very last in their favours; reflect now on M. v. 45. &c. How comfortable to think that such a Saviour looks down upon us? That he is our advocate and intercessor? By beholding such an example, we cannot err. A cordial and common imitation would put an end to all animosities and differences among Christians.

Dr Newcombe has given the following excellent recapitulation of our Lord's character, which most people will be pleased to read; part 2. sect. 14. p. 443.

Upon the whole, when our Lord is considered as a teacher, we find him delivering the justest and most sublime truths with respect to the divine nature, the duties of mankind, and a future state of existence; agreeable in every particular to reason, and to the wisest maxims of the wisest philosophers; without any mixture of that alloy which so often debased their most perfect productions, and excellently adapted to mankind in general, by suggesting circumstances and particular images, on the most awful and interesting subjects. We find him filling, and as it were overpowering our minds with the grandest ideas of his own nature; representing himself, as appointed by the Father to be our Instructor, our Redeemer, our Judge, and our King; and shewing, that he lived and died for the most benevolent and important purposes conceivable. He does not labour to support the greatest and most magnificent of all characters; but it is perfectly easy and natural to him. He makes no display of the high and heavenly

heavenly truths which he utters, but speaks of them with a graceful and wonderful simplicity and majesty. Supernatural truths are as familiar to his mind, as the common affairs of life to other men.

He takes human nature as it came from the hands of the Creator, and does not, like the Stoicks, attempt to fashion it anew, except as far as man had corrupted it. He revives the moral law, carries it to perfection, and enforces it by peculiar and animating motives: but he enjoins nothing new, besides praying in his name, and observing two simple and significant positive laws, which serve to promote the practice of the moral law. All his precepts, when rightly explained, are reasonable in themselves, and useful in their tendency; and their compass is very great, considering that he was an occasional teacher, and not a systematic one.

If from the matter of his instructions, we pass on to the manner in which they were delivered, we find our Lord usually speaking as an authoritative teacher; though sometimes justly limiting his precepts, and sometimes assigning the reasons of them. He presupposes the law of reason, and addresses men as rational creatures. From the greatness of his mind, and the greatness of his subjects, he is often sublime; and the beauties interspersed throughout his discourses, are equally natural and striking. He is remarkable for an easy and graceful manner of introducing the best lessons from incidental objects and occasions. The human heart is naked and open to him; and he addresses the thoughts of men, as others do the emotions of their countenance, or their bodily actions. Difficult situations and sudden questions of the most artful and ensnaring kind, serve only to display his superior wisdom, and to confound and astonish all his adversaries. Instead of shewing his boundless knowledge upon every occasion, he checks and restrains it, and prefers utility to the glare of ostentation. He teaches directly and obliquely, plainly and covertly, as wisdom points out occasions. He knows the inmost character, every prejudice, and every feeling of his hearers; and accordingly uses parables to conceal, or to enforce his lessons; and he powerfully impresses them, by the significant language of actions. He gives proof of his mission from above, by his knowledge of the heart, by a chain of prophecies, and by a variety of mighty works.

He sets an example of the most perfect piety to God, and of the most extensive benevolence, and most tender compassion to men. He does not merely exhibit a life of strict justice, but overflowing benignity. His temperance has not the dark shades  
of

of austerity; his meekness does not degenerate into apathy. His humility is signal, amidst a splendor of qualities more than human. His fortitude is eminent and exemplary, in enduring the most formidable external evils, and the sharpest actual sufferings: his patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly descent, he shews obedience and affection to his earthly parents. He approves, loves; and attaches himself to amiable qualities in the human race. He respects authority religious and civil; and he evidences his regard for his country, by promoting its essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies.

Never was there a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels; and the next instant, he meekly endures the dullness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon, one who can command legions of angels, the giver of life to whomsoever he pleaseth, the Son of God who shall sit on his glorious throne to judge the world: at other times, we find him embracing young children, not lifting up his voice in the streets, nor quenching the smoking flax, calling his disciples not servants, but friends and brethren, and comforting them with an exuberant parental affection.

Let us pause an instant, and fill our minds with the idea of one who knew all things heavenly and earthly, searched and laid open the inmost recesses of the heart, rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate. Such a character is fairer than the morning-star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness, which fitly represents the glory of that God "who inhabiteth light inaccessible;" 1 Tim. vi. 16.

Such a character must have been a real one. There is something so extraordinary, so perfect, and so god-like in it, that it could not have been thus supported throughout by the utmost stretch of human art; much less by men confessedly unlearned and obscure; Acts iv. 13. Thus far our truly excellent Christian Bishop.

## C H A P. XLIX.

SECT. 474. *The burial of Christ*; M. xxvii. 57. &c. m. xv. 42. &c.; L. xxiii. 50. &c.; J. xix. 38. &c.

J. **A**ND after this, M. when the *first Jewish even* was *very near* come, (because *we have said* it was the <sup>1</sup> preparation, that is, the day *immediately* before the sabbath) M. there came a rich man *of his own accord* L. named Joseph <sup>2</sup> of Arimathea, a city of the Jews, M. an honourable counsellor, L. a *truly good benevolent* man and a just, (that had not consented to the council and deed of them *who put Jesus to death*) M. which also *earnestly* waited for the kingdom of God *under his Christ*. And J. being *in heart* a disciple <sup>a</sup> of Jesus, (but *thus* secretly <sup>4</sup>, for fear of the *leading* Jews) he went in boldly unto Pilate, and <sup>5</sup> craved *his leave to take down* the body <sup>b</sup> of Jesus <sup>6</sup>, *in order to give*

<sup>1</sup> Friday before sun set; comp. M. xviii. 1. Betwixt the two evens was the paschal lamb slain, and therefore little time left for burial.

<sup>2</sup> Named likewise Numa, Aruma; Jud. ix. 41.; 2 K. xxiii. 36. A city of Samaria, and anciently Ramoth.

<sup>3</sup> Not quite certain if he was one of the Sanhedrim.

<sup>4</sup> Comp. J. ix. 22.

<sup>5</sup> Though he had little to fear from Pilate, who, bad as he was, would willingly have relieved him; yet he had much to fear from the Jewish rulers.

<sup>6</sup> The Roman manner was to allow malefactors to hang on the cross, for some time after they were dead, by way of example; contrary to Deut. xxi. 23.; comp. J. xix. 31. To prevent hazard

give it a decent burial. And Pilate<sup>c</sup> marvelled if he were already dead, from an execution so lingering to others, and calling unto him the centurion who stood by the cross, <sup>d</sup> he, in order to be made certain, asked him whether he had been any while dead? And when he knew it for certain of the centurion, <sup>e</sup> he M. commanded the body without any delay to be delivered M. to Joseph.

SECT. 475. M. And he causing to be bought a large piece of fine linen, J. came with his servants and took down the body of Jesus from the cross. And there came also to his assistance Nicodemus, (which I at the first public manifestation of miraculous powers, came to Jesus by night) and brought with him a mixture of myrrh and aloes about an hundred pound weight. Then, to prepare for a more respectable interment, they took the body of Jesus, and wound it M. in folds of a 2 clean linen<sup>a</sup> cloth, J. with the requisite 3 spices, as the manner of the richer Jews is to embalm and bury. Now, in the place where he was crucified, there was a garden, and in the garden a 4 new sepulchre, L. wherein never man before was laid. J. There M. Joseph M laid him M. in his own new tomb, which, after the manner of that age and country, he had lately ordered to be hewn out in the 5 solid rock; for the sepulchre was nigh at hand, L. and that day it has been observed was the preparation, and the Sabbath drew fast on. M. And he rolled by proper workmen a great stone to the 6 only entry door of the sepulchre, and departed home, till they might lawfully work again. L. And the women<sup>b</sup> also which came with him from Galilee, M. Mary Magdalene, and Mary the mother of 7 Joses, M. sitting over against the sepulchre, M. beheld attentively

of prophaning the Sabbath, the Jews began it an hour before sunset; and, from regard to the passover, they now doubled their concern.

<sup>1</sup> See J. iii. 1. 2.

<sup>2</sup> Much in the manner that children are soon after they are born.

<sup>3</sup> Till upon finishing the passover, the whole could be more regularly executed.

<sup>4</sup> Those of the rich, were large enough to receive many dead bodies.

<sup>5</sup> An old custom; comp. II. xxii. 16. There could be no entrance but the door.

<sup>6</sup> Not easily removed.

<sup>7</sup> Or Joseph. Their view was, when the Sabbath was over, to come and anoint him; comp. II. liii. 9.

*attentively* where he was laid. And they returned, and prepared spices and ointments *of their own*, and *8* rested *from executing in compleat form the last proper office of their affection till the 9 Sabbath day*, according to the commandment, *should be over*.

SECT. 476. M. Now the next 1 day, *agreeable to the Jewish method of reckoning*, that followed the day of the preparation for the grand day of the passover week, the chief priests and pharisees came 2 together, as a private council <sup>a</sup> unto Pilate, saying, Sir, we remember that that notorious <sup>b</sup> deceiver 3 said, while he was yet alive, after 4 three days I will rise again. Command therefore, that <sup>c</sup> the sepulchre *where he lies* be made sure until the third day 5 *is fully over*, lest his disciples come by night and steal *what now remains of him away*, and say unto the *easy credulous* people, he is risen again from the dead; so that the last error 6 shall be *of worse consequence* than the first. Pilate said unto them, ye have a 7 watch of the Roman soldiers to guard the temple service, go your way *with a sufficient number of them*, and make it as sure as you can *possibly, to prevent imposition*. So they went and made the

8 The Jewish strictness as to this article was very great.

9 The seventh, or Saturday.

1 Viz. After six of the very night of that day in which Jesus was crucified. Then did another begin, as soon as they understood that the burial was over. To have delayed longer would have been preposterous; as during the night, or indeed any considerable part of it the body might have been stolen.

2 The scribes and elders were not present. Now they would deem public business to be unlawful; and indeed the strict Sabbatical rest was here forgotten. It was a pretended holy cause, and their malignant passions were still at work.

3 See M. xii. 39. 40.; xvi. 4.

4 A Hebraism, for on the third day; Gen. xl. 12. 20.; comp. Deut. xv. 1.; Jer. xxxiv. 14.; M. xxvii. 64.; m. viii. 31.; M. xvi. 21.; L. ix. 22. Within that time the promise was to be fulfilled; and the sooner, God shewed himself the more gracious therein; comp. 2 Chr. x. 5.

5 Comp. Deut. xiv. 28.

6 A proverbial form of speaking; to denote the last imposition would be even more hazardous than the former; see L. xi. 26.; 2 Pet. ii. 20.

7 Upon great festival days, this guard was much increased. They might, without being liable to suspicion, think to frustrate any more work of Joseph and Nicodemus.

the sepulchre sure, sealing <sup>d</sup> the stone <sup>8</sup> *with the Roman governor's own signet, to prevent fraud, and setting a strong watch to prevent violence.*

## C H A P. L.

SECT. 477. *The Resurrection of Christ; M. xxviii.*

I. &c.; M. xvi. I. &c.; L. xxiv. I. &c.; J. xx.  
I. &c.

M. **A**ND when the Sabbath <sup>1</sup> was past, Mary <sup>2</sup> Magdalene, <sup>a</sup> and Mary the Mother of James and *Joses, the daughter of Cleophas,* and Salome, had bought for him whom before they so tenderly loved, sweet spices, that they, *as the last token of respect,* might come and anoint him *yet more compleatly.* And M. <sup>b</sup> the first day L. of the 3 week, very early in the morning, J. when <sup>4</sup> it was yet dark, L. they came unto the sepulchre M. at the rising of the sun, L. bringing the spices which they had prepared. (M. And *while on the way,* they said among <sup>c</sup> themselves, who <sup>5</sup> shall roll  
roll

<sup>8</sup> Comp. Dan. vi. 17. 18. They determined, no doubt, to shew Jesus's body on the third day, and thereby to expose him as a most justly crucified impostor.

<sup>1</sup> After six in the evening; comp. M. xxviii. 1.

<sup>2</sup> See M. xxvii. 56. The chief in this matter, J. xx. 21. and probably most at her expence. They might be ignorant of sealing and setting the watch. Probably so called from the place of her birth Magdala, a town on the lake of Galilee. She seems to have been a woman of distinction, and always of an unblemished character; M. viii. 28.; M. v. 2.

<sup>3</sup> Now our Lord's day. Great was the ardour of their piety. They found something much better than they promised themselves. Say some, when the sheaf of first fruits was waved; Lev. xxiii. 11.; comp. 1 Cor. xv. 20.

<sup>4</sup> They rose when it was yet dark; and during the time they waited for one another, prepared the spices, passed through the city, and came to the sepulchre, there was some good degree of light.

<sup>5</sup> They might have expected, by agreement, certain of the apostles who were not yet come up.

roll us away the stone from the door of the sepulchre? For it was very great, and to appearance beyond their united powers to move. M. And behold ere they made out their journey there 6 was a great earthquake, for the 7 angel of the Lord had descended from heaven, and then came and rolled back the stone from the door where it had been placed and sealed, and sat upon it, 8 waiting the advent of the women, and to declare the resurrection, which did now happen. His countenance was <sup>d</sup> like flashes of 9 lightening, and his long flowing upper raiment white 10 as snow. And for fear of him the keepers who had been stationed there by Pilate and the Jewish rulers, did shake, and became <sup>e</sup> unable to move out of their place as so many dead men. And when 11 they <sup>f</sup> looked again from the entry into the inclosure, they saw to their astonishment that the stone was rolled quite away L. from the sepulchre.

SECT. 478. J. Then she 1 of greatest note in the female company runneth, with consent of the rest, and cometh to Simon Peter first, and to the other disciple John, 2 whom Jesus peculiarly loved, and saith unto them, they have 3 taken away for certain the body of our Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, under deep concern, and came with haste L. unto the sepulchre.

6 This might happen in the course of their journey, and be afterwards told by the soldiers, though contrary to their engagement; M. xxviii. 15.; M. xvi. 4.

7 Some there may be for daily service, and others great in station and employment; comp. M. xviii. 10.; Rev. x. 1.; xviii. 1. 12. 1. Such an illustrious Janitor did high honour to our divine Saviour.

8 Another might be sitting within the sepulchre, or vault; see M. xvi. 5.; J. xx. 12.

9 Such awful signs and appearances could not fail of throwing the guards into great consternation, and became the natural means of Jesus's departure leisurely and unmolested.

10 An emblem of purity and holiness; see L. xxiv. 4. The upper robe, or flowing gown; comp. Rev. i. 13.; Num. xii. 10.; Lam. iv. 7. Here reflect on Dan. vii. 9.; Rev. iii. 4.; iv. 4.; vi. 11.; vii. 9. 13.; M. xvii. 2. Affected by Herod, Acts xii. 22. Hence easily known to be angels, and worthy of highest credit.

11 The women.

1 Mary Magdalene,

2 See J. xiii. 23.

3 She might suspect such a robbery, for the sake of what was wound with and about him; consider L. xxiv. 21. &c.

pulchre. J. So they ran both together, and the other disciple, *being younger and swifter*, did outrun Peter, and came first to the sepulchre. And he, *after making his way through the door of the inclosure*, 4 stooping down to observe whether the body was there or not, and yet more anxiously looking in, saw very plain there was no dead corps there, but the linen clothes *wherewith it had been wrapped* lying; yet, *from dread upon his mind*<sup>a</sup>, went he not in. Then cometh Simon Peter *fast* following him, L. and they both bowed down to the earth; J. and *after this Peter*<sup>b</sup> went boldly into the sepulchre; and L. beheld the linen-clothes *even as John had done*, laid by themselves, J. and the 5 napkin that was about his head, not lying with the linen-clothes, but *orderly wrapped*<sup>c</sup> together in a place by itself. Then, *his fear being much abated*,<sup>d</sup> went in also that other disciple which came first to the sepulchre, and he saw, and believed *the body to be gone*; for as yet they<sup>e</sup> knew not, *so as fully to apprehend the true Scripture meaning*, that he must rise again from 7 the dead. Then the disciples went away again unto their own 8 home, L. wondering each in himself at that which was come to pass.

SECT. 479. M. And *the women* entering into the sepulchre, *as the two apostles had done*, L. found not the body of the Lord Jesus. And it came to pass, *that*, as they were much perplexed thereabout, behold two<sup>a</sup> *angels in the form of young* 1 men 2 stood by them in *white shining garments*, M. they were 3 *afrighted from such a sudden and unusual appearance*. J. But Mary, *full of love and strong desire*, stood without *the inclosure*, at the door  
which

4 Comp. M. xxviii. 2.

5 Comp. J. xi. 44. Here was every proof of a leisurely remove. The clothes now brought to him, in place of the grave ones, might be different from what he had been in use to wear, and for good reasons.

6 Till then they might believe that Mary was mistaken; or perhaps he now began to think of his Lord's rising again, and to believe in part. John's hints are often short and striking.

7 Comp. M. xvi. 21.; L. xviii. 31. &c.

8 Or the place from whence they had set out; and where it may be, others of the apostles were.

1 Comp. Acts i. 10.; Gen. xviii. 2.; xix. 5.

2 Or appeared of a sudden; see L. ii. 9.; Acts xii. 7.; xxiii.

II.

3 Modesty likewise would add to the fright of their surprise.

which leads into the sepulchre, weeping her severe loss; <sup>b</sup> and, as she wept, she stooped down, and looked into the sepulchre, that she also might observe how the dead clothes lay; and seeth two angels who appeared as men clothed in pleasant white dress sitting, the one at the head, and the other at the feet of that niche where the body of Jesus had lain. And they, <sup>4</sup> with glad some and friendly countenance, say <sup>c</sup> unto her, woman <sup>5</sup>, why weepest thou so? She saith with great earnestness unto them, because they have taken <sup>d</sup> away the <sup>6</sup> body of my Lord, and I know not where they have laid, or how they may have used him.

SECT. 480. J. And when she had thus said to the benevolent heavenly Messenger, she, upon some new <sup>1</sup> surprise turned himself back from the sepulchre, and saw Jesus himself standing yet more distant from it a little, and knew not <sup>2</sup> of a sudden that it was Jesus. (M. Now when Jesus was risen early, the first day of the week, he appeared as follows, first to Mary Magdalene out of <sup>3</sup> whom he had cast seven devils.) J. Jesus, with a gentle voice, saith unto her, <sup>4</sup> hail woman, why weepest thou so distressfully? Whom seekest thou with so much earnestness? She, supposing him from his habit to be the <sup>5</sup> gardener, saith unto him with a soft engaging simplicity, Sir, if thou have born him secretly hence for fear of the Jews <sup>6</sup> whose abstracted remains I thus bitterly lament, tell me for goodness sake where thou hast laid him; and, that the body be no longer troublesome to you <sup>b</sup>, I will give orders to take him away, that he be not indecently handled. Jesus, pleased with so great a mark of her affection, saith unto her in that tone of voice she had long been familiar

- <sup>4</sup> Or for comfort, mildly say, to be understood of one only.  
<sup>5</sup> Hebraism, for woman do not weep.  
<sup>6</sup> See ver. 2.

<sup>1</sup> To this she might be led either by the sound of his walk, or by the look of the angels composed to veneration.

<sup>2</sup> Comp L. xxiv. 16. To have appeared all at once in his wonted form, might have been more than Mary could support.

<sup>3</sup> Comp. L. viii. 2.

<sup>4</sup> See M. xxviii. 9. He speaks as to one he knew nothing of.

<sup>5</sup> Or keeper of the ground where the sepulchre was.

<sup>6</sup> She takes it for granted, from the state of her own warm heart, that every one there must know who she meant. One so closely connected with the place might have assisted at the burial, or at least was not likely to be ignorant of so recent a transaction.

<sup>7</sup> Comp. m. x. 51.

*miliar with, Mary. She <sup>c</sup> then instantly turned herself from looking as she could towards the sepulchre and in a ravishment of joy, mixed with terror, saith unto him 7, Rabboni, which is to say, Master, 8 falling down at his feet and embracing him. Jesus saith unto her, 9 touch me not so eagerly as if I meant forthwith to depart again; for I am not yet in purpose of heart ascended to my Father, but, as you will afterwards find sufficiency of occasions to evince your honest and affectionate regards, <sup>d</sup> go without delay to my disheartened <sup>e</sup> brethren 10, and renew the orders given to them of going into Galilee, and say unto them, for their immediate consolation, whom I did promise to meet there 11, I ascend e'er long unto my 12 Father <sup>f</sup> and your Father, and to my 13 God and your God.*

SECT. 481. L. And as 1 they to whom the angels had first appeared were afraid, and modestly bowed down 2 their faces a second time to the earth, they who came from heaven said unto them for consolation, in mild and pleasant terms, M. fear not ye in so good a design, m. be 3 not in the least <sup>a</sup> affrighted, ye seek with commendable affection the body of Jesus of Nazareth, which was lately crucified; L. why seek ye the living among repositories of the dead? M. He is not here, as you have already seen; for, being now in the morning of a third day, he is risen to new life, as he often and clearly said

7 Comp. M. x. 51.

8 Comp. M. xxviii. 9.

9 See for a like use of the word *touch*; L. vii. 38. 39.; 1 Cor. vii. 1. &c.; compared with Gen. xx. 6.; Prov. vi. 29.; comp. M. xxviii. 8. 9.

10 They had all deserted him, and yet this he overlooks; comp. Pf. xxii. 22. Words of pleasing astonishment; comp. Col. iii. 1.; Ph. iii. 10. 11.

11 Present for the future. The confusion of Mary's mind was not well adapted to any thing more particular. She might have some suspicion of her own senses; comp. L. xxiv. 22.; J. xx. 2. 9.; L. xxiv. 39.; J. xx. 24. This happened forty days after; in which space he did greatly strengthen their faith and comfort.

12 Most suitable to Acts xiii. 37.; Rom. i. 4.

13 Or benefactor; see L. xx. 37. 38. What greater than the right hand of God? see Rev. iii. 12.; M. xxvii. 46.; M. xv. 34.; Eph. i. 17.; Heb. i. 8. 9.; Mic. 5. 4.

1 The other women.

2 Comp. Ex. xix. 21.; Jud. xiii. 20.

3 Comp. L. xxiv. 5.; J. xx. 13.

said *that he should*; L. remember 4 *in particular*, how he <sup>b</sup> spake unto you when he was yet *ministering* in Galilee *among you*, saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. M. Come see *yet more leisurely, if you will*, the place now void where 5 the Lord of both men and angels lay, *with clear signs likewise of his resurrection*; and, 6 *laying aside all farther grief and weeping*, 7 go <sup>c</sup> quickly and tell his *still weak staggering apostolical* disciples, M. <sup>d</sup> and Peter, M. that he is *thus* risen from the dead; and behold, he goeth *very soon after this* 8 before you <sup>e</sup> into 9 Galilee, *where he has many chosen witnesses*; there shall ye see him *alive whom ye now bewail*, as he said unto you. M. Lo, 10 I *who stand in the presence of God* have *faithfully* told you, *as himself likewise did*. L. And they now *distinctly* remembered his words.

SECT. 482. M. And *thereupon* they departed quickly from the sepulchre, with *some degree of fear still*, and yet with <sup>a</sup> great joy upon the whole, from being counted worthy of such high favour, and did *speedily* 1 run to bring his 2 *apostolical* disciples word; M. for they trembled *at the vision* and <sup>b</sup> were much amazed, neither said they any thing to any man <sup>c</sup> by the way, for they were almost deadly afraid. M. And as they went *some little space from the sepulchre* to tell his disciples, behold, Jesus *himself* met them, *for increase of their faith, and to secure the credibility of their future narrative,*

4 Comp. M. xvi. 21.; J. xvi. 21.; xx. 19.

5 Or he is just about to be constituted such; see Heb. i. 6.; 1 Pet. iii. 22.; Acts ii. 36.; 1 Cor. viii. 6.; Pf. cx. i.; Phil. ii. 8.

9.

6 M. xvi. 10. In conformity no doubt to our Lord's command.

7 See M. xxviii. 9.; L. xxiv. 34.

8 See Acts x. 41.; 1 Cor. xv. 6.; M. xxvi. 32.; comp. Mic. ii. 13. Here they would be at a distance from malicious inveterate enemies, to converse at large. He did even more than was promised to them; J. xx. 19. 26.; L. xxiv. 36. Here he was to be made known to them in a body.

9 Comp. J. xiv. 28.

10 After all, they were slow to believe; J. xx. 14. 15.; L. xxiv. 41.

1 Comp. M. xxviii. 7.

2 See L. ii. 4. 9. Being all together, it could be no illusion of fancy, as in their haste some did suspect; see L. xxiv. 11.

*narrative*, <sup>d</sup> saying, *by way of encouragement*, all <sup>3</sup> hail. And they came, and *falling down upon their knees* held him by the *legs and feet* <sup>4</sup>, and worshipped him <sup>c</sup> *respectfully*. Then said Jesus unto them, be not *now* affraid that I shall so soon leave you; but go <sup>5</sup> and tell my affectionate followers whom I love as <sup>6</sup> brethren <sup>f</sup>, that they go, agreeable to former orders, into Galilee, and there shall they *leisurely see and converse with me*.

SECT. 483. L. And they returned from the sepulchre, and told all these things *first* to the eleven *apostles*, and then to all the rest of their pious friends as they could meet with them. Mary Magdalene <sup>a</sup> too came, and, as directed, told in like manner the apostolical disciples, who were now in hiding from fear of the Jews, M. as they <sup>b</sup> mourned and wept their late sad loss, J. that she had seen him before any other whom she believed to be the Lord; and <sup>c</sup> that he had spoken these truly gracious things unto her. M. And they, when they had heard from her that he was become alive again, by the testimony of an angel, and had also been <sup>i</sup> seen of her, believed not after all what was so desirable and infinitely momentous. L. And Joanna the wife of Chusa, and Mary the mother of James, and other women that were often with them which likewise told these things to the disciples, were most explicit. And, yet because the matter was so extraordinary and unlooked for, their words seemed to most of them <sup>2</sup> as idle tales, <sup>d</sup> and they believed them not as they should have done.

## C H A P.

<sup>3</sup> Or peace be unto you.

<sup>4</sup> Comp. M. ii. 2.; xxviii. 17. Likewise what happened but a few moments before; J. xx. 16. 17. They might dread his departure from them again, and jointly petition his continued presence.

<sup>5</sup> Confirming thereby the testimony of the angels.

<sup>6</sup> More largely explained, J. xx. 17.; Rom. viii. 29.; Heb. ii.

11. All of them probably respecting Pf. xxii. 22. 23.; M. xii. 46. 47.

<sup>1</sup> L. xxiv. 22.

<sup>2</sup> Or mere female dotage. Without suspecting their veracity, they might apprehend some sort of vision, different from a real human body; and the more on account of J. xx. 17.

## C H A P. LI.

SECT. 484. M. **B**EHOLD, some principal men of the watch came into the city, and soon as consternation would suffer, shewed unto the <sup>1</sup> chief priests all the things that were done, relative to the earthquake, the heavenly vision, the rolling away of the stone, and how the body was removed. And when they were assembled in Sanhedrim with the elders, and had taken counsel together upon so amazing an emergency, they, rather than submit to truth, gave a large sum of money unto the soldiers, saying, say ye, with proper firmness to the people, his disciples, when long watch and fatigue quite overpowered us, came by night, and stole the body of him away which was <sup>2</sup> crucified, while we <sup>3</sup> slept fast, and if this your acknowledged crime should come to Pilate the governor's ears, we will fall upon sufficient means to persuade <sup>4</sup> him to be easy, and at any rate perfectly secure you from being capitally or otherwise punished. So they took the corrupting bribe of money, and did say exactly as <sup>5</sup> they were taught by their perverse rulers both civil and ecclesiastical, and this their <sup>b</sup> absurd saying

<sup>1</sup> Their power upon feast days was enlarged, yet so as to be answerable to the Roman governor. Thus did heathens become, in effect, the first preachers of Christ's resurrection to his most inveterate Jewish enemies.

<sup>2</sup> See the Roman soldiers, a judicious sermon by Dr N. Lardner, vol. 2. The strictness of the Roman discipline must have kept some of them awake; and how could they know what was done, when they were all fast asleep? Such a testimony was equal to his appearance before the Jewish Sanhedrim, if not stronger; see Acts x. 39.

<sup>3</sup> Or will pacify him; comp. 1 J. iii. 19.

<sup>4</sup> Or did circulate the miserable inconsistent lie, even as, &c.

<sup>5</sup> Both in Judea and elsewhere, having such an account of the matter written and communicated by the great council. It is not improbable, that the infamous bargain very soon took air, and might be the means of converting many.

saying relative to the *stolen body*, 6 is commonly reported among the *unbelieving Jews* until this *same day*.

SECT. 485. *Jesus appears to two disciples*; M. xvi. 12.; L. xxiv. 13. &c.

M. After that, L. two of them *who were disciples*, went that <sup>a</sup> same day on which *Christ arose* to a village called 1 Emmaus, which was from Jerusalem about 2 threecore furlongs. And in the way they talked together <sup>b</sup> of all these *very wonderful things* which had happened on the three preceding days, and particularly what was said to have happened on the last of them. And it came to pass, that while they thus communed together, and <sup>3</sup> reasoned with deep concern, Jesus himself drew near, and for a while <sup>c</sup> went as in company with them; but M. he, to encourage their mutual freedom, appeared in another form <sup>4</sup> of clothing and walk than before; L. their eyes <sup>d</sup> too were <sup>5</sup> supernaturally holden, that they should not know him. And he said unto them, as one who had overheard, but not just distinctly, may I have leave to inquire <sup>6</sup> what

6 Hence probable that Matthew wrote a considerable time after the event. As only some of the watch did go, others of them, before their return, might not improbably report the real matter of facts, which would lead multitudes from the city to visit the sepulchre, and so prepare them gradually for fuller evidences of the resurrection. The true cause of this was every way proportionable to the effects. The angelic testimony from heaven did admirably balance the ignominious death of the cross. The several, and at the time highly improbable, predictions of Jesus were now accomplished in the clearest manner.

1 Where probably they might have a dwelling.

2 Each furlong about 125 paces. In whole about two hours journey. Before late in the evening they might easily return from thence to Jerusalem. Afterwards called Nicopolis.

3 Now viewing the thing in one way, and soon after in another; comp. M. i. 27.

4 Comp. L. xxiv. 16.; J. xx. 15.; M. xvii. 2.; L. ix. 29.

5 Or this might happen from the closeness and earnestness of conversation, with his difference of dress. Hence they had the more freedom and leisure to discuss their subject.

6 what manner of communications are these that ye have one to another, as ye *thus so closely* walk and are <sup>e</sup> sad? And the one of them whose name 7 was Cleophas, answering, said unto him, art thou only a 8 stranger in *the city* Jerusalem, and hast not known the *extraordinary* things <sup>f</sup> which are *so lately* come to pass there, in these *few days*? And he said unto them, what things *ought I to have understood so thoroughly*? And they said unto him, concerning Jesus of Nazareth, which was a *most undoubted* prophet, mighty, *above all that ever appeared upon earth till now*, both in 9 deed and word before God and all the *Jewish* 11 people, among whom he publicly lived, and how the chief priests and our rulers wickedly delivered him to be condemned by Pontius Pilate to death, and have, *in consequence of an extorted and unjust sentence*, actually crucified 12 him *between two notorious malefactors*. But as for us his disciples we verily trusted <sup>g</sup> that it had been he which should have 13 redeemed Israel from temporal servitude, and every other distress; and besides all this clear ground of perplexity and sadness, to day is the third day since these most cruel things were done, and upon which a resurrection was looked for by some. Yea, and agreeable to this their hope, certain women also of our believing company made <sup>h</sup> us more astonished than before, which were early at the sepulchre, and when they found not his body there to embalm, as our manner is, with spices, they next came, saying, that they had also seen a vision of angels, which said, that he was become alive again. And certain 15 of them too which were intimate with us, 16 went to the sepulchre, and found it empty even so as the women, prior to their coming, had said, but him indeed they

6 And as one coveting to learn. You seem both of you to be much affected; comp. 1 Sam. xxi. 13.; J. vi. v.

7 Probably most advanced in years. Thought by some, the same as in J. xix. 25.

8 Comp. Acts xiii. 17.; 1 Pet. i. 17.; Heb. xi. 9.

9 That is, miracles.

10 Or doctrine; see Acts ii. 22.

11 Even though enemies, they will not refuse the facts. Numbers of these at times did believe.

12 Comp. M. xx. 19.

13 That is, the Messiah; M. xvi. 16. They were still under the power of carnal apprehension; Acts i. 6.; comp. M. xx. 28.

14 Comp. M. xvi. 21.; xx. 19.

15 Comp. J. xx. 3.

16 Viz. Peter and John.

17 To rise from the dead, after being crucified, was a thing so

they saw i not alive. Then, 17 after a patient bearing, <sup>k</sup> he said unto them, with some suitable <sup>l</sup> awakening warmth, O ye simple fools, and slow of heart to consider and believe all that the inspired prophets have spoken to each of the above particulars! 18 Ought not Christ, according to their various and distinct oracles, to have suffered these unjust cruel things at the hands of his enemies, which do now stumble you, and so, by rising from the dead, to enter into full possession <sup>m</sup> of his glory? And, after such a suitable preparative, beginning at the books written <sup>n</sup> by Moses, and proceeding through all those of the succeeding prophets, he expounded unto them in all the Scriptures the chief things to be certainly accomplished concerning 19 himself. And, while thus employed, they drew nigh unto the village, whither they went; and he, the more to enkindle their affection, made <sup>o</sup> to appearance as though he would have gone 20 further. But they, uneasy to part with such a good and useful companion, constrained him by earnest entreaties, 21 saying, abide with us here, 22 if you possibly can, for it is towards evening, and the day <sup>p</sup> is so far spent that you have it not in your power, even if you would, to proceed much farther. And accordingly he went in to tarry with them at the village. And it came to pass as he sat at meat with them, he took a 23 piece of bread, <sup>q</sup> and blessed Almighty God for it by thanksgiving, 24 and brake, as he had often been in use, and gave to each of them a portion. And immediately their eyes 25 were opened, and they knew him to be their master for certain; and

strange and unexpected, that they could not believe as they would wish. Any thing short of ocular evidence would not satisfy them.

18 See 1 Pet. i. 21.

19 Hence their half-dead faith, no doubt, would be much revived.

20 To be a solid evidence to themselves, likewise, how much they were affected, and to provoke farther inquiries.

21 These they would support by proper arguments, no doubt, besides those recorded; comp. Acts xvi. 15.; L. xiv. 23.; Gen. xix. 3. LXX.; xxxiii. 11.

22 The first even among the Jews began at the ninth hour, or three o'clock afternoon; and this itself was far spent. It was not long from sun-set.

23 The usual manner of the inviter, or head of a family, and not of the invited. His manner then would be of a piece with former instances.

24 Wine in like manner might be divided, though not mentioned; as in Gen. xviii. 5.; xxxi. 54.

25 Comp. ver. 16.; 2 K. vi. 17. 18.

and then he <sup>1</sup> vanished out of their sight. And they said one to another *in amazement*, did not our <sup>2</sup> heart burn *affectionately* within us while he talked *so distinctly and sweetly* with us by the way, and while he opened to us the *meaning of the sacred Scriptures*?

SECT. 486. L. And, *unable to repress their pious feelings*, they rose up the same 1 hour, and <sup>a</sup> returned *with speed* to Jerusalem, and <sup>2</sup> found the <sup>3</sup> eleven *apostles* gathered together; and them *of like precious faith* that were with them *for worship*, and *mutually solacing converse*, saying, in the fulness of their hearts *too*, the <sup>b</sup> Lord is risen <sup>4</sup> indeed, and hath *himself* appeared to <sup>c</sup> Simon <sup>5</sup> Peter. And they *in transport likewise* told what things were <sup>d</sup> done in the way *that evening to Emmaus*, and how *in particular*, *after much delightful converse*, he was *made perfectly* known of them in <sup>6</sup> breaking of bread.

SECT. 487. *Christ appears to the ten Apostles*; M.

xvi. 14. &c.; L. xxiv. 36. &c.; J. xx. 19. &c.

L. And as they thus spake *for mutual benefit*, *some small space* M. afterward, J. the *very same day* at evening, being the 1 first day

<sup>26</sup> Or withdrew from them suddenly, when, by joy and surprise together, they could not lay hold of him. It is not certain, however, if he might not miraculously obstruct their view; as in L. iv. 30.; J. viii. 59. At the time no more of his personal presence was necessary, and they had sufficient for returning unto Jerusalem.

1 Or without delay.

2 In the suburbs of the city, it is probable as safest, and accessible, even after the gates were shut.

3 Styled the twelve, before what happened to Judas; see M. x. 1.; M. vi. 7.; L. ix. 1.; Acts i. 14. And this might be said, though one of them was absent; J. xx. 24.

4 Opposed to mere appearance; L. xxiv. 39.; 1 Tim. v. 5. They prevent the two disciples in their narrative.

5 In their estimation more to be depended upon than women; omp. 1 Cor. xv. 5.

6 Or during the time of breaking.

1 Our Lord's day. This first and chief appearance hitherto is minutely described, both as to time and manner.

day of the week, <sup>a</sup> when the doors of *the room* <sup>a</sup> were fast shut, where the disciples were assembled for <sup>c</sup> fear of the Jews, *m.* of a sudden appeared, *without being seen by any of them entering*, to the eleven *J.* Jesus. and *miraculously* stood in the midst *L.* of them, to prevent every remain of doubt for the future, *J.* and faith, in a voice well known unto them, and agreeable to the common form of salutation, peace <sup>3</sup> be unto you <sup>d</sup>. *L.* But, with surprise in part they were <sup>e</sup> terrified, and still more affrighted <sup>4</sup> at the thoughts of their former weak faith, should this be he, and some of them even yet, doubting both their own eyes and ears, supposed that they had seen <sup>c</sup> a wicked deceiving <sup>5</sup> spirit. And he said unto them, why are ye so much troubled at my appearance, and why do ye suffer thoughts of that foolish nature to arise for any time in your hearts? Behold my hands and my feet as near as you can come to them, that it is I my very self; <sup>f</sup> handle me if you will, and see, by the evidence of every bodily sense you have, for a mere spirit, <sup>6</sup> as you all know, hath not flesh and bones as ye see me at present have. And when he had thus spoken, he shewed them his hands in full stretch, and his feet by holding them out, *J.* and the mark itself in his side; *m.* and thus <sup>8</sup> upbraided them with their past unbelief, and hardness of heart, from want of serious reflexion, because they believed not so many of them <sup>8</sup> which had seen him after he was risen. *J.* Then were the disciples exceeding <sup>9</sup> glad, upon the whole, when they now again saw the blessed Lord. *L.* And while <sup>h</sup> they yet believed not, as it were their own eyes, for <sup>10</sup> joy, and wondered <sup>i</sup> in such state of various agitation, he said unto them, for satisfying their minds farther, have <sup>11</sup> ye here any meat left? And they gave him from what still remained of their table refreshment, a <sup>k</sup> piece

<sup>2</sup> Comp. Acts x. 12.

<sup>3</sup> Comp. Jud. vi. 23.; L. x. 5.

<sup>4</sup> Comp. M. xvi. 13.

<sup>5</sup> Or apparition.

<sup>6</sup> For wise and beneficent ends, however, they could assume visible and tangible bodies; comp. Gen. xviii. 4. 5.; xix. 10. 16. Only to be understood of good angels who could not satisfy.

<sup>7</sup> Comp. m. vi. 52.

<sup>8</sup> The women, Peter, John, and the two disciples.

<sup>9</sup> Here begins the fulfilment of J. xvi. 22.

<sup>10</sup> Comp. M. xvii. 20.

<sup>11</sup> Comp. Acts x. 41. This is the most undubitable proof of one alive that he requires food, and uses it.

piece of a 12 broiled fish, and of an honey-comb. And he took it, and, *to evince the undoubted reality of his person*, did eat before them. Then, *to strengthen and console them yet more*, said Jesus to them again, peace <sup>1</sup> be unto you; as the Father hath sent me *his anointed into the world, by a gift of the spirit without measure*, even <sup>m</sup> so send 13 I you from this time forth to declare the same. And when he had said this, he, *by way of earnest*, breathed on 14 them, and saith unto them, receive ye <sup>n</sup> for present need 15 the Holy Ghost; *by means whereof*, whose soever 16 sins ye remit, they are <sup>o</sup> remitted unto them *by my Father and yours*; and whose soever sins ye retain, *in order to future punishment*, they are retained.

The probable order of Christ's appearances on the first day.

The accounts of the Evangelists seem to differ from each other, mentioning only some circumstances. Dr N. Lardner sets the whole in a clear and simple light, by an expository letter to Dr James M<sup>r</sup> Knight, entitled, *Observations, &c.* printed London 1764. The sum of what he says and accurately proves, is, that early on the first day of the week the women went up to the sepulchre. But when they came nigh and perceived that the stone was rolled away, which gave them satisfaction at first, they, upon a nearer approach and missing the body, were filled with the utmost surprize and concern. With consent of the rest, Mary Magdalene and some others of the women ran in all haste to the apostles at Jerusalem. Peter and John immediately came, and found things to be exactly as was reported to them, with every part of the grave-clothes lying in great order. It was not, however, safe or prudent for them to stay there. But  
Mary

12 It does not follow, that the Jews eat fish and honey together, but they offered our Lord the choice of the most delicate food they had.

13 The present time, for the nearest future. This yet more plentifully; L. xxiv. 50. The gifts of eminent power and wisdom from above.

14 Make yourselves just as sure of what is promised, in all its extent, as of what I now do.

15 Some understand this of a prayer; whereof Acts ii. 1. &c. was the accomplishment. Or according to the measure of your present capacity.

16 Comp. M. xvi. 19. ; 1 Chr. xvii. 27.

Mary Magdalene and those other women who ran to Jerusalem, and were now come back again to the sepulchre, staid behind. Soon after the disciples were gone, there appeared to the women two angels; one of whom spake as in M. xxviii. from ver. 5; see likewise J. xx. 12. At this time, it might be about 7, 8, or 9 in the morning. Most of the women now returned to report their testimony to the apostles. Mary Magdalene, full of affection, seems to have kept a little behind the rest; and is honoured with a sight of her Lord; J. xx. 18. He then appears to all the other women, in their way to the city. After their report, two of the apostolical company went to Emmaus, and had that remarkable interview narrated in L. xxiv. They arrive in Jerusalem again, about five afternoon, or perhaps sooner. Immediately after which, Jesus also came and manifested himself with equal clearness to the eleven; though, before that, he may have graciously appeared to Peter.

SECT. 488. *Christ appears to all the eleven; J. xx. 24. &c.*

J. But Thomas one of the 1 twelve *apostles*, called also in Greek 2 Dydimus, <sup>a</sup> was 3 not with them at that time when Jesus came. The other disciples therefore said, in transport, as they met, unto him, we have most assuredly seen the risen Lord. But he said unto them, *this matter is too important to admit of slight evidence, and therefore, except I shall see in his hands with great leisure the print of the nails, and put my very 4 finger into the print of the same nails, and thrust my hand likewise into 5 the larger one of his side, I will not believe* <sup>b</sup> *by any means less that he is risen as you have said.* And 6 after <sup>c</sup> eight days his apostolical disciples as before were assembled within, and Thomas now with them. Then came Jesus, the doors of the house being fast shut against

1 Common number before this.

2 Or twin-brother.

3 Fear would not likely detain him, but some needful business; Or in haste, he might despair of Jesus's affairs.

4 Thus, it is possible, he never meant to do, as deeming the resurrection quite incredible, and now without hope. Repetition denotes the temper of a positive man.

5 Or upon; comp. J. viii. 6.; L. xv. 22.

6 That is, next Lord's day.

against their enemies, and stood miraculously in the midst, and said, according to custom, peace be unto you. Then, by way of prevention, saith he to Thomas in particular, reach hither thy 8 finger <sup>d</sup> in the manner sought for even to a fault, and behold my hands to be touched by thee at will; and reach hither thy own hand also, and thrust it, if you please, into my side <sup>e</sup>, and be not any longer <sup>9</sup> faithless, <sup>f</sup> but stedfastly believing. And Thomas, after he had done so, answered in full belief, and said aloud unto him with transport, my <sup>10</sup> Lord indeed! And <sup>g</sup> O my God, what have I now to witness unto? Jesus saith unto him, Thomas, because thou hast <sup>11</sup> seen and touched me <sup>h</sup> thou hast believed at last <sup>i</sup>; blessed still more <sup>12</sup> are all they that have not seen, and yet have <sup>13</sup> believed.

SECT. 489. J. And many other signs truly miraculous did Jesus, both before and after his <sup>1</sup> resurrection, in the presence of <sup>2</sup> his disciples, which are not written <sup>3</sup> in this book. But these things, as fully sufficient, are with great plainness written, that ye who duly ponder them might believe in the firmest manner, that Jesus is the <sup>4</sup> Christ, the Son <sup>5</sup> of God, and Saviour of the world, and that affectionately believing, <sup>a</sup> ye might have <sup>6</sup> life everlasting through his name <sup>7</sup> of power, and on his account.

C H A P.

7 Thus far the same means of faith were given as before.

8 Using almost the words of his own belief.

9 Comp. 1 Jo. i. 1. Adding somewhat to the sharpness of reproof.

10 Comp. Acts x. 36.; Eph. i. 20. &c.

11 Comp. L. xviii. 28.

12 See last note.

13 Put for do, or shall believe; see Rev. i. 3.

1 The last here chiefly meant, as the former were more public. Like that of going in when the doors are shut, holding the eyes of his disciples, speaking to their thoughts, &c. Under this expression may be also comprehended what were more natural; comp. J. xxi. 1. 14.

2 These were chosen witnesses. Another epilogue may be seen; J. xxi. 21.

3 More was unnecessary, especially after what the other evangelists had written.

4 Expected Messiah; see J. i. 42. 50.

5 Comp. Rom. i. 4.

6 Full bliss.

7 See Acts iv. 12.

## C H A P. LII.

SECT. 490. *Christ appears at the Sea of Galilee;*  
J. xxi. 1. &c.

J. **A**FTER these things Jesus <sup>1</sup> shewed himself again, for further confirmation to the disciples, at the sea of Tiberias <sup>2</sup> in Galilee, whither they had been directed to betake themselves: and on this wise shewed he himself. There <sup>3</sup> were together Simon Peter and Thomas called Didymus, and Nathanael <sup>4</sup> who was an inhabitant of Cana in the province of Galilee, and the sons of Zebedee, and two other of the seventy disciples <sup>5</sup>. Simon Peter saith unto them, I go <sup>6</sup> for some time a<sup>a</sup> fishing. They say unto him, we also will go with thee. They went forth from where they were met, and entered into a <sup>7</sup> ship immediately, and that whole night they <sup>b</sup> caught nothing. But when the morning was now come, Jesus stood <sup>8</sup> on the shore in different dress from his ordinary one; but, owing to that and want of clear light, the apostolical disciples themselves knew not that it was Jesus. Then Jesus, as he drew nigh, saith unto them, children, have ye caught any thing proper to be a meal of <sup>9</sup> meat? They <sup>c</sup> answered

<sup>1</sup> So M. xvi. 14. An appearance full of grace and beauty; therefore preserved by his intimate.

<sup>2</sup> See M. xxviii. 7. 10.; M. xvi. 7.; comp. M. iv. 18.; L. v. 1.

<sup>3</sup> Probably in Bethsaida.

<sup>4</sup> Characterized J. i. 47.

<sup>5</sup> See L. x. 1. If apostles, they probably would have been named.

<sup>6</sup> His old trade.

<sup>7</sup> Probably his own, and well provided with nets.

<sup>8</sup> The best time for some kinds of fishing. Concealment was needful, to give a natural occasion to the miracle; comp. L. xxiv. 16.

<sup>9</sup> Any thing of the sort, distinguished from bread. Not from ignorance, but still to make the occasion more natural.

answered him, 10 No. He said <sup>11</sup> unto them, cast, *if you will*, the net on the right side <sup>d</sup> of the ship, and ye shall find *sufficient to answer both your <sup>e</sup> present need and wish*. They cast <sup>f</sup> therefore, *agreeable to direction*, and now they were not able <sup>12</sup> to draw it up to the ship, for the multitude <sup>g</sup> of fishes *supernaturally brought thither*. Therefore that disciple <sup>13</sup> John whom Jesus loved, *perceiving so great a miracle*, saith unto Peter, it is the Lord *for certain*. Now when Simon Peter heard *from him* that it was the Lord, *and being now quite of his opinion*, he *with transport* girt his fishers <sup>14</sup> coat unto him, (for he was naked <sup>15</sup> to his vest), and did <sup>h</sup> immediately cast himself into <sup>16</sup> a shallow part of the sea. And the other disciples came *as they were desired* in a little ship (for they were not far from the land <sup>i</sup>, but as it were two <sup>17</sup> hundred cubits) dragging the net *quite full of fishes after* them. As soon then as they were come to land, they saw a fire of coals there and <sup>18</sup> fish laid <sup>k</sup> thereon, and <sup>19</sup> bread lying apart *by itself*. Jesus saith unto them, bring of the fish which ye have now caught *by way of additional help*. Simon Peter went up <sup>20</sup> to the ship again, and, *together with the rest*, drew the net to land full of great fishes, *besides lesser ones*, <sup>1</sup> an hundred and fifty-three; and for all there were so many <sup>m</sup>, yet was not the net broken. Jesus saith unto <sup>n</sup> them, come, *after so long fatigue*,  
21 and

10 Simple and direct, as not willing to trouble a stranger any more, with accounts of their unsuccessfulness.

11 Prior to this he might have had more converse.

12 This might be also a reasonable kind supply for their families, besides being emblematical of future success.

13 See J. xiii. 23.; xix. 2.; comp. L. 5. 4. &c.

14 Plaid, or upper garment. A circumstance well suited to a simple unrefined historian.

15 Comp. 1 Sam. xix. 24; If. xx. 2.; Acts xix. 16.; 2 Sam. vi. 20.

16 In this way, his upper coat might easily be kept dry, and fit to appear in. Of wetness he was not afraid, being naturally and from custom fervent; see M. xxvi. 33.

17 Three hundred feet, or 100 paces.

18 Comp. J. xvi. 21.

19 Like as in the cases of Elias and Habbakuk. He asked not meat for himself. From thence they might see how easily he could provide for them afterwards, even when they were destitute of ordinary means.

20 He might be a kind of leader or principal in this work. The one would appear to be by this means just as real as the other.

21 and dine at your ease. And none of the disciples durst either doubt of his presence, or directly ask him, who art thou? knowing, even through the new kind of appearance he had assumed, from his face, voice, speech, and miracles, that it certainly was the Lord. Jesus then cometh to lie down upon the ground with them, and, thanking God, as was his common table-manner, he taketh bread 22 as their entertainer, and giveth them °, and some suitable proportion of fish likewise. This is now the third time 23 that Jesus shewed himself to such a number of his disciples, after that he was risen from the dead.

SECT. 491. *Christ commends his sheep to Peter; J. xxi. 15. &c.*

J. So when they had plentifully dined, 1 and had more leisure for close instructive discourse, Jesus saith to Simon 2 Peter in particular, Simon 3 son of Jonas, 4 lovest thou me <sup>a</sup> more than these others do? He saith unto him, yea, Lord, 5 thou knowest that, from the sincerity of my soul, I love thee. He saith, if so <sup>b</sup> feed my young and tender lambs. He, for making a deeper impression, saith unto him again the second time, <sup>c</sup> Simon son of Jonas, lovest thou me indeed? He saith unto him, yea, Lord, thou knowest that I love thee with true and warm regard. He saith unto him, <sup>d</sup> feed then

21 Thus should every thing appear real; comp. L. xxiv. 41. &c. Homer uses the same Greek word for a morning meal.

22 Herein acting as their joint head; comp. M. xiv. 19.; M. vi. 41.; L. ix. 16.; xxiv. 30.; J. vi. 11.

23 Or day; comp. J. xx. 19. &c. xxiv. &c.

1 Or refreshed themselves.

2 Willing hereby, as it were, to restore him to his apostolical office, whence he had so lately fallen, and to enter him immediately upon it; comp. J. i. 43.; M. xvi. 16.

3 His name Peter, signifying rock, is here omitted, perhaps on account of his late instability.

4 Such love in appearance he had shewed, J. xxi. 7.; M. xxvi. 33. 35.

5 This was much more modest than formerly. He now prudently leaves the comparison to Christ himself. For himself he makes answer, but he knew not fully the minds of others. How much was he humbled and improved by his fall?

then my 6 sheep which are most dear to me. He saith unto him the third time, Simon son of Jonas, lovest thou me, and wilt thou ever abide by it? Peter was grieved <sup>c</sup> at such an appearance of having his sincerity doubted, because he said unto him the third time, <sup>7</sup> lovest thou me? And he said unto him with great earnestness, Lord, thou knowest all things, even the most secret, thou knowest, therefore, that I affectionately love thee. Jesus saith unto him, feed my sheep hereafter, at all hazards, and every kind of expence.

SECT. 492. *Christ foretells to Peter his martyrdom;*  
J. xxi. 18. &c.

J. Verily verily I say unto thee now, who hast so well declared thy love, and been taught the proper evidences of it, when thou wast young and more able to suffer grievous things, thou <sup>1</sup> girdedst thyself without any help of another, and also walked about in ease whither thou wouldst; but when thou shalt be old, and born down with infirmities, thou shalt stretch forth thy hands by force, and another shall gird thee with chains instead of garments, and carry thee whither thou <sup>2</sup> naturally wouldst or not <sup>a</sup>. This parabolically spake he, signifying by what death <sup>3</sup> he should glorify <sup>b</sup> God.

SECT. 493. J. And when he had spoken this, he, rising as to depart, saith unto him, <sup>a</sup> follow thou me hence. Then Peter arose and turning about, seeth the disciple whom Jesus <sup>1</sup> loved following

<sup>6</sup> Importing lambs before named; see M. x.; comp. L. x. 3.; Zech. xi. 4.

<sup>7</sup> Our Lord wisely balances the three-fold denial with a three-fold confession.

<sup>1</sup> Beautiful allusion to ver. 7. Tied, or bound on your own garments.

<sup>2</sup> Comp. Acts. ii. 11.; 5. 41.; M. xxvi. 41. Only the glorious cause would make him willing.

<sup>3</sup> Likely that of crucifixion; comp. J. xiii. 36. Citizens of Rome were put to death otherwise; see Acts xxii. 28. Peter's death seems to have happened at Babylon; comp. 1 Pet. i. 1.; v. 13.

<sup>1</sup> See J. xiii. 23.

following *likewise*, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him come *without an immediate call*, saith unto Jesus, Lord, 2 what shall this man <sup>b</sup> do? *Should he likewise attend whether thou art going?* Jesus saith unto him *that is no concern of thine, Peter; if I will that he tarry* 3 *in life till I come* 4 *afterwards, requiring his peculiar work and trial*, what is that to thee <sup>c</sup> *at present?* Follow thou me *as required, without any* <sup>d</sup> *farther delay.* Then, *from a mistaken sense of the words*, went this saying abroad among the brethren, *whose minds were full of his last great* <sup>e</sup> *coming*, that that disciple 5 should not die; yet Jesus said not unto him, he shall not die *at all*, but *only* if I *were to will* that he tarry till I <sup>f</sup> come, what is that to thee? This is the *very* disciple which *now* 6 testifieth of these things, and wrote these things; and we know <sup>g</sup> that his testimony is *both true* 7 *and worthy of credit.*

To make the narrative of Christ's appearances and ascension more complete, some few things are inserted from Acts i. and from 1 Cor. xv. The former marked A. and the latter E.

SECT. 494. *A celebrated appearance of Christ on the Mountain of Galilee; M. xxviii. 16. &c.; E. xv. 6.*

M. Then, *after some little time*, 1 the eleven disciples, *as above directed*, went away <sup>a</sup> into Galilee, *where most of them had their homes,*

2 Beginning to apprehend, it may be that one so justly dear hitherto would not of a sudden be exposed to any thing grievous. This, he might say, partly from curiosity, and partly from an undue degree of emulation.

3 So 1 Cor. xv. 6.; Ph. i. 24. 25.; literally, remain undisturbed as in a garrison.

4 Say some, till I come for the destruction of Jerusalem; an event which John, and no other apostle, is thought to have survived.

5 This saying was confirmed in many, by his living to so great an age; compare 1 Th. v. 1.; 2 Th. ii. 2.; 1 Cor. xv. 51.

6 He, the last of the apostles, hath set his hand to it.

7 See J. v. 31.; viii. 13. The clause might be added by the Ephesian church.

1 Compare J. xx. 26. By this time Judas had destroyed him-

homes, and followed their occupations, into a certain mountain <sup>2</sup> where Jesus had appointed them <sup>b</sup> to meet together, E. and was seen of above five hundred brethren, who before that were believers in Christ, <sup>3</sup> at once. M. And when they saw him, <sup>c</sup> they more respectfully <sup>4</sup> worshipped him than ever, as to the greater part; but some <sup>5</sup> of the many who were then collected <sup>d</sup> doubted what this in the end might turn out to.

SECT. 495. *Christ appears to his Apostles at Jerusalem, and delivers to them his last orders; M. xxviii. 18. &c.; M. xvi. 16.; L. xxiv. 44. &c.; Acts i. 4. &c.; E. xv. 7.*

E. After that he was seen of James, then of all the apostles. M. And Jesus came and spake unto them *in a body* <sup>1</sup> saying *in substance*, <sup>a</sup> all power is now given unto me *over angels* in heaven, and *over every thing* <sup>b</sup> in earth. Go ye therefore, *under my authority*, M. into all the *known* world, and preach the gospel to every *reasonable* <sup>3</sup> creature, M. and *so* <sup>4</sup> teach *as to make disciples* throughout

self. This appearance being very illustrious, is singled out by Matthew from several others.

<sup>2</sup> Remote, and least liable to offend the civil power. It might be the same as in M. xvii. 1.

<sup>3</sup> Think seriously of <sup>1</sup> Cor. xv. 5. &c. Such a number of long preserved witnesses was a truly wise and gracious dispensation.

<sup>4</sup> See Acts i. 3.

<sup>5</sup> Comp. L. xxiv. 39. Or some of the company had doubted at first.

<sup>1</sup> His discourses now and formerly, it is probable, were much abridged.

<sup>2</sup> Or, as my ambassadors, and under the influence of his power; see Acts i. 8.; Eph. ii. 14. &c.; Pf. lxxii. 8.

<sup>3</sup> Gentiles as well as Jews.

<sup>4</sup> Lead them to believe, receive, and profess the gospel; see M. xvi. 15.; comp. M. x. 5. Begun with Cornelius; Acts x. &c.

<sup>5</sup> Or into; that is publicly initiating them in this form; comp. <sup>1</sup> Cor. i. 15. A rite adopted from the Jewish method of admitting profelyted heathens into their worship, and fitly emblematical of subsequent pure lives.

throughout all <sup>c</sup> nations, baptizing them <sup>5</sup> in the <sup>6</sup> name of the <sup>d</sup> Father, as *prime author of the gospel*, and of the <sup>7</sup> Son, and of the Holy Ghost, teaching them *more particularly likewise*, both by *example and precept*, to observe all things <sup>e</sup> whatsoever I command you. M. He that *so* believeth *as to obey the gospel*, and in token thereof is <sup>f</sup> baptized, shall be *eternally saved*; but he that *to the last* believeth not, *after such kind offers made to him*, <sup>g</sup> shall be *miserably damned*. And, *to prevent such hideous guilt and wretchedness as much as may be*, these *miraculous* <sup>8</sup> signs shall follow them that *steadfastly believe and exercise their* <sup>h</sup> *faith*, in my <sup>9</sup> name shall they cast out devils, they shall speak <sup>10</sup> *readily with new and foreign tongues which they had never learned*, they shall take up *poisonous* <sup>11</sup> *serpents with their naked hands*, and if they be *obliged to drink any deadly thing* <sup>12</sup> *it shall not hurt them neither*; they shall lay hands on the sick <sup>13</sup> *with prayer*, and they shall *immediately recover*.

SECT. 496. A. And *when they became now believers by the testimony of all their different senses*, being assembled together, L. he <sup>1</sup> said unto them, these are *in sum* the <sup>2</sup> words which I spake unto you, while I was yet *residing close with you*, <sup>3</sup> *and which then*  
you

<sup>6</sup> Among the Hebrews, taken for persons or things themselves; Acts viii. 16.; x. 48.; xix. 5.; Rom. vi. 3.; Gal. iii. 27. Baptizing into the name of Christ imports the whole; comp. 1 Cor. i. 13. 15.; x. 2.; Ex. xiv. 31.; Acts xix. 3.; viii. 37. &c.

<sup>7</sup> Revealed by the *Son*, explained and confirmed by the *Holy Ghost*, or more properly spirit; J. xvi. 12. &c.; xiv. 25. &c.; Eph. i. 17.; as to the *Sou*; consider Acts viii. 37. &c.

<sup>8</sup> Comp. 1 Cor. xii. 8.; Joel ii. 28. The same sort were not given to all; 1 Cor. xii. 4.

<sup>9</sup> By a power derived from me; see Acts xix. 6.; 1 Cor. xii. 10.; xiv. 2. 4. 5.

<sup>10</sup> Comp. Acts xxiii. 3. 7.

<sup>12</sup> This secret way of taking off people God would especially guard against.

<sup>13</sup> This gift was very general; Jam. v. 4.; Acts xxviii. 8.

<sup>1</sup> Here we have a kind of compend of all the different things which Christ spake to him in the course of 40 days; comp. Acts i. 3.

<sup>2</sup> Or predictions.

<sup>3</sup> Comp. M. xvi. 21.; xvii. 23.; xx. 19.; M. ix. 31.; x. 34.; L. ix. 44.; xviii. 33.; xxiv. 7.

you could not fully and exactly understand, that all things must in the wise council of God, be fulfilled <sup>a</sup> which were written in the 4 law of Moses, and in the books of the succeeding prophets, and in the Psalms, concerning me. Then, to confirm yet farther their faith, and exemplify the mode of teaching, <sup>b</sup> opened he their understanding, that they might understand <sup>c</sup> the Scriptures. And 5 said unto them more particularly, thus it is written, and thus it behoved Christ to suffer in the manner you have seen, and to 6 rise again from the dead the third day; and that 7 repentance, suitably to both, and remission of sins, in order to eternal life, 8 should be preached in his 9 name 10 among all nations of the earth <sup>d</sup>, beginning at Jerusalem, 11 the city of David. And ye are henceforth to be true and faithful witnesses of these great things. <sup>e</sup> And behold I will 12 send what was A. the promise of L. my Father upon you for support, A. which saith he ye have heard of me: But tarry 14 ye <sup>f</sup> with great quietness of mind in the city of Jerusalem, until ye be endowed with 15 power of the Holy Ghost from on high; A. for John truly baptized with 16 water, as an emblem of remission and future holiness, but ye shall, in yet more perfect manner, be <sup>a</sup> baptized with a glorious effusion of the Holy Ghost, not many days hence.

SECT.

- 4 Or five books of Moses, as here distinguished.  
 5 See notes upon ver. 27.  
 6 See Acts ii. 25. xiii. 35.  
 7 Comprehending in it the whole of our duty; comp. Ps. xxii. 23. 24.; Is. xlix. 6.; lxi. 1. &c.  
 8 Comp. L. iv. 18.; Jer. xxxi. 34.; Is. xlix. 1.; Mal. i. 11.; Ps. ii. 8.; Dan. vii. 14.; Joel iii. v. &c.  
 9 By his order, and in his stead; 2 Cor. v. 20.; Euph. ii. 17.; 1 Pet. iii. 19.  
 10 See Is. lx. 9. 10.  
 11 See Ps. cxxxii. 11.; Is. ix. 7.; ii. 3.; Ps. ii. 6.; cx. 2.; Is. xxviii. 16.; xl. 9.; lx. i. Even the murderers of Christ were not exempted from the offers of gospel mercy, which would encourage the repentance of others. It was fit too, that facts so fundamental should be published just when they did happen, and from whence the knowledge and belief of them would spread quickest.  
 12 Present for the future; see ver. 48.  
 13 See Acts i. 14.; Joel ii. 28.; Acts ii. 16.; Is. xlv. 3.; J. xv. 26.; xvi. 7.; Ezek. xxxvi. 26. 27.  
 14 Or sit ye down.  
 15 Comp. L. i. 35.  
 16 Alluding to M. iii. 11.; m. i. 8.  
 17 That of Pentecost, which was just ten.

SECT. 497. A. When they <sup>1</sup> therefore *of the apostolical order* were come together, they asked of him, saying, Lord, <sup>2</sup> wilt thou at this time <sup>3</sup> *of thy glorious power over death and the grave* restore <sup>a</sup> again, according to <sup>4</sup> *Scripture promise*, the kingdom from *its present state of subjection*, to the posterity of Israel <sup>5</sup> alone? And he said unto <sup>b</sup> them, it is not for you to know the *precise times*, or the seasons *for events of this nature*, which the Father <sup>c</sup> hath put into his own power. But, *let this suffice for answering all future circumstances*, ye shall receive power, after that the Holy Ghost is come upon you *from on high, to enlighten and strengthen*; and ye shall be *faithful unintimidated witnesses* <sup>d</sup> unto me both in <sup>6</sup> Jerusalem, and in all *the other cities of Judea*, and now in <sup>7</sup> Samaria *likewise*, and from thence unto the <sup>e</sup> uttermost parts of the earth *where any dwelling of man is*. M. And lo, I am <sup>f</sup> with you *in spirit* always even unto the end of the <sup>8</sup> world, *though not perceivable with your bodily eyes*. Amen <sup>9</sup>.

SECT. 468. *Christ ascends to Heaven*; M. xvi. 19.  
&c.; L. xxiv. 50. &c.; A. i. 9. &c.

M. So then the Lord *Jesus* L. led them out as far <sup>a</sup> as to *the* <sup>1</sup> boundaries of Bethany, M. and after he had spoken unto them  
upon

<sup>1</sup> See ch. i. 4. 12.

<sup>2</sup> Gr. if; as L. xxii. 49.

<sup>3</sup> See M. xxviii. 18.

<sup>4</sup> See Dan. ii. 7. 27. &c.; Am. ix. 11. 12.

<sup>5</sup> A name which now belongs to all the faithful of whatever nation; comp. Acts x. 34. 35. 44. Still their notions continued to be earthly; as in L. xvii. 20.; xix. 11.

<sup>6</sup> See Acts i. 4.

<sup>7</sup> Comp. M. x. 5. 6. Among this people were many real Jews.

<sup>8</sup> Or age, viz. the apostolical; comp. M. xvi. 17. 18.; <sup>1</sup> Jer. i. 8.; Jud. vi. 12.; Gen. xxvi. 3.; xxxix. 2. 3. 21. 23.; Lev. xxvi. 12.; Deut. xxiii. 14.; Pf. xxxiv. 19.; xci. 15.; cxix. 151.; cxxxix. 3.; cxlv. 18.; Acts vii. 9.; <sup>2</sup> Cor. vi. 16.; comp. likewise M. xxiv. 31.; xviii. 20.; J. xiv. 6. 17. 21. 23.; M. i. 23.; J. viii. 29.; xvi. 32. Or to the consummation of all things; comp. M. xxiv. 31. Or through all days.

<sup>9</sup> So may it be indeed; Pf. cxix. 49.

<sup>1</sup> That part of it which lies at the foot of Mount Olivet, in which, before this, he had poured forth many prayers and tears.

upon the nature of his kingdom and promises, <sup>b</sup> L. he lift up his hands over them, and, with great affection and solemnity, <sup>2</sup> blessed them; and it came to pass, while he blessed them, he was <sup>c</sup> distinctly and gradually parted from them; A. and while <sup>3</sup> they eagerly beheld, he was taken up to the air, and a bright cloud, <sup>4</sup> serving in place of a chariot, <sup>d</sup> received him out of their sight. L. And <sup>e</sup> he was carried up <sup>5</sup> leisurely from earth into the highest heaven <sup>6</sup>, and sat supreme <sup>f</sup> over all on the right hand <sup>7</sup> of God. A. And while they looked stedfastly toward heaven, as he went up thither, behold, two men <sup>8</sup> in appearance <sup>g</sup> stood by them in white shining <sup>9</sup> apparel, which also said <sup>h</sup> in words of pleasant tenderness, ye <sup>10</sup> men of Galilee, why stand ye any longer gazing up unto heaven <sup>11</sup> and wondering? This same Jesus which is thus taken up <sup>12</sup> from being seen by you into heaven <sup>i</sup>, for recompense of his late dolorous sufferings and death, shall in the glories

Here he would be better seen, and without any interruption; comp. J. xi. 18.; Acts i. 12.

<sup>2</sup> Or prayed to God for them; comp. Lev. ix. 22. The manner used by Bishops of the primitive church, when they began or ended their meetings for divine worship.

<sup>3</sup> Without this, his ascension could not be well or fully proved. The apostles and other disciples; see L. xxiv. 50. They were now such witnesses as Elisha was of Elias.

<sup>4</sup> According to others, a cloud interposed, and hid him from their sight. Yet clouds were sufficiently high for that purpose, and as a vehicle, answers best to the idea of gazing and wondering, ver. 10. &c. A bright cloud at last might overpower the organs of vision.

<sup>5</sup> See L. ix. 51.; Acts i. 2.

<sup>6</sup> Place of divine visible residence; comp. 2 Cor. xii. 2.; Acts i. 11.; ii. 34.; Eph. vi. 9.; Col. iii. 1.; 1 Th. i. 10.; Heb. viii. 1.; Eph. iv. 10. Or palace of his Father.

<sup>7</sup> Comp. 1 Cor. xv. 25. 27.

<sup>8</sup> See L. xxiv. 4.

<sup>9</sup> So M. xxviii. 3.; m. xvi. 15.; J. xx. 14. Well suited to angels from heavenly light, and well becoming the triumph of Christ; Dan. xii. 6. Hence they certainly knew them to be angels.

<sup>10</sup> The apostles were chiefly from thence, and there Jesus did oftenest preach.

<sup>11</sup> Comp. Dan. ix. 23.; M. xxiv. 30.; xxvi. 64.; m. xiv. 62.; L. xxi. 27.

<sup>12</sup> Comp. m. xvi. 19.

glories of his exaltation so come for final judgment in like certain and visible manner 13 as ye have now seen him go into heaven.

SECT. 499. L. And, falling prostrate on the ground, they reverently worshipped him as glorious in majesty, and returned to Jerusalem with great joy <sup>a</sup> in their Lord's exaltation, and what they might expect by it; A. from foot of the mount called <sup>b</sup> Olivet, which is distant from Jerusalem a lawful Sabbath day's <sup>2</sup> journey; and were <sup>3</sup> continually in the temple <sup>c</sup> praising <sup>4</sup> and blessing God for an event so astonishingly grand and beneficial. Amen <sup>5</sup>. M. And <sup>6</sup> some days after they went forth <sup>7</sup> from Jerusalem, and <sup>d</sup>, agreeable to their orders, preached <sup>8</sup> every where both to Jew and Gentile; <sup>9</sup> the Lord Christ suitably to his promise working <sup>10</sup> successfully with them, and confirming the word <sup>c</sup> of the gospel with miraculous signs following.

SECT. 500. J. And there were also many other <sup>1</sup> miraculous things, besides what have been shortly specified, which Jesus did; the which, with their various circumstances, if they should be written at large every one <sup>a</sup>, I suppose that even <sup>2</sup> the world itself could not contain the books that should be thus written.

God

13 Comp. M. xxv. 30.; J. xiv. 2. 3.; 1 Th. iv. 17.; 2 Th. i. 7. &c.

<sup>1</sup> How different from Heb. v. 7.?

<sup>2</sup> About 2000 cubits, or a mile and a half.

<sup>3</sup> Or very often. Prayer hours in particular; Acts iii. 1.; comp. L. ii. 37.; J. xvlii. 20.

<sup>4</sup> Common practice with all pious Jews.

<sup>5</sup> This might be added by the churches, and was usual, after reading the scriptures; 1 Cor. xiv. 16.

<sup>6</sup> Comp. L. xxiv. 49.; Acts i. 4.

<sup>7</sup> See Pf. cx. 2.

<sup>8</sup> See J. xvi. 13.; 1 Jo. ii. 20. 27.

<sup>9</sup> Thus commonly styled after his exaltation, in honour of his authority; see Acts ii. 36.; 1 Cor. viii. 6.

<sup>10</sup> See 1 Cor. iii. 6.

<sup>1</sup> May also comprehend the doctrine or things spoken.

<sup>2</sup> A bold hyperbole, to signify some great number, or what is immeasurable; like Num. xiii. 33.; Gen. xi. 4.; J. xii. 19.; M. xvii. 20.; xxiii. 25.; L. xi. 46.; J. vii. 38.; Acts xxiv. 5.; Rom. i. 8.; see likewise Gen. xiii. 16.; xxviii. 14. &c.

God only knows what shall be done, as to vol. 2d, which depends upon the reception this may meet with ; but, having a chief view to his glory and the good of mankind, I submit the whole to his unerring disposal. Amen.

A compend of the gospel morals may and ought to be often read from M. ch. v. vi. vii.

In which sermon from the Mount, as it is commonly called, there are almost as many precepts as words ; yet both subjects and expressions being well chosen, they ever delight. It is short enough to be got by heart, and of sufficient length to furnish one with continual thinking. It affords a compass, whereby one may easily steer into the port of excellence. People of weak minds, and determined evil tempers, will never be able to relish it, as long as it is easy, by dint of words and long-winded cant, to preach them out of their senses. Maxims of virtue here are seasonably taught, though numbers, there is reason to fear, will too late and unseasonably be convinced of this.

*A Specimen of Catechising upon Chapter First,  
Section First.*

SECT. I. *Question*, Does it appear that any histories of Christ's life, written in or about the days of St Luke, besides his own, have reached our times?

*Answer*, Matthew and Mark might both have wrote before him.

Q. Does Luke always observe the precise *order* of time in his narrative?

A. Only as to the leading or most material facts.

Q. How had he his information?

A. From the apostles and others, who were eye-witnesses and ministers of the Word; and particularly Paul, whom he attended close.

Q. Were not the companions and fellow-labourers of the apostles likewise endowed with the Holy Ghost?

A. They were, as appears from Acts ii. 1. &c.

Q. How early does Luke begin his gospel?

A. Even so far back as the conception and birth of Christ.

Q. To whom does he direct this his first treatise?

A. To an intimate and good friend, Theophilus, whose name imports a lover of God.

Q. Did he write any other part of the New Testament?

A. He wrote the book of the Acts or doings of the apostles, as it appears from ch. i. ver. 1. 2.

Q. For what end did he write?

A. To give fuller instruction, and, by this means, surer grounds of belief than could well be done by word of mouth, before baptism.

Q. How were those people denominated whom the apostles and others did instruct before baptism?

A. Catechumens, or such as need and are put under instruction.

SECT. II. Q. What doth St John allude to when he says, *in the beginning?*

A. Manifestly to Gen. i. 1. or Prov. viii. 17. &c.

Q. What is meant by the *word of God?*

A. That which maketh known the secrets of the divine mind.

Q. Did the Lord Jesus Christ do so in an eminent degree?

A. He did, and therefore had a most peculiar claim to that high title.

Q. Was any thing made without the *word of God?*

A. Nothing; Pf. xxxiii. 6.

Q. What was the chief of all his works?

A. *Life.*

Q. What kind of life is most to be valued?

A. That of knowledge or understanding, expressed by the phrase *light.*

Q. Wherefore doth St John make use of the phrase *light*, to express knowledge?

A. Because what *light natural* is to men's bodily eyes, that is the *light of knowledge* to men's minds.

Q. What is the most direct opposite to the *light of knowledge?*

A. The *darkness* of human error, or ignorance.

Q. Was this darkness great and universal before the days of Christ?

A. It was like that of the natural world in the beginning, Gen. i. 2. and required a new creation.

Q. Did the *word of God* so create the world anew?

A. He did, as may be clearly seen from 2 Cor. iv. 6. compared with Eph ii. 10. &c.

Q. Who was sent to prepare the way of this *divine word?*

A. John, a prophet of singular eminence.

Q. How did he bear witness to the *word*, or *true light?*

A. First, by assuring the Jewish people that such a person was to come; and next, by once and again pointing him out with his finger.

Q. Why is Christ styled *light?*

A. For the sake of his clear beneficial doctrine, and to fulfil the predictions of the ancient prophecies concerning him.

Q. And wherefore the *true light?*

A. As importing peculiar excellence, like that of the Sun to our lower world.

Q. Were the means made use of by Christ to enlighten, reform,

form, and create mankind to good works, every way sufficient?

A. Yes; when they were properly entertained.

Q. Were they so well entertained by the bulk of the Jewish nation?

A. No; *his own would not receive him.*

Q. What became of those who did?

A. *He gave them power, or right, to become sons and heirs of Almighty God.*

Q. And how is this *receiving of Christ* likewise expressed?

A. By *believing on his name*, or himself.

Q. Might not the Jewish people have been *born* to these high privileges, by the united *bloods* of circumcision and sacrifice?

A. No.

Q. Or by *fleshly* descent from Abraham and others?

A. No.

Q. Or by any *will* and power of *men* whatever?

A. No.

Q. How then?

A. *Of God*, by means of his gracious word and holy spirit.

Q. How did he whom you term *the word of God* appear, that he might be *received and believed on* by men?

A. *In flesh*, or as a true and proper man.

Q. In what condition of life?

A. In a low outward condition.

Q. Did he reside always in one place?

A. No; he *tabernacled*, or went about continually doing the duties of his office.

Q. What then was *glorious* as to his person and manner?

A. The wise discourses which he uttered, and the various beneficent miracles which he wrought, to confirm these.

Q. Did Almighty God, even the Father, thus inhabit the man Christ Jesus?

A. Yes, as before he dwelt in the Tabernacle, and afterwards in the temple, so was he much more perfectly united to this amazing person.

Q. How is he therefore styled by St John?

A. *The only begotten of the Father*, that is, chief and well-beloved.

Q. And what is he said to have *been full of*?

A. *Grace and truth*, or gracious truth.

Q. Can you furnish me with any examples of truths so gracious?

A.

*A.* Of this sort certainly are, remission of sins to all who sincerely repent, everlasting life, freedom from the burdensom ceremonial law of Moses, the exercise of a lively charitable faith, the pouring out of the Holy Ghost, the uniting Jews and Gentiles into one Church.

*Q.* Was the witness of John Bapstist to Jesus a very public one?

*A.* It was.

*Q.* And solemn likewise, or earnest?

*A.* It was as the voice of one crying.

*Q.* On what account was Jesus to be preferred before John?

*A.* As more excellent by far in himself, and as his chief.

SECT. 3. *Q.* Did the *fullness* of Christ diffuse itself for benefit to every one?

*A.* Only for their's who, by a sincere, stedfast, and obedient faith, did receive him.

*Q.* How do you understand these words, *grace for grace*?

*A.* As expressive of favour rich and abundant, or like good things heaped up.

*Q.* Is then the revelation made by Christ Jesus every way a perfect one?

*A.* It is the most complete that ever was.

*Q.* What say you of the *law of Moses* under the Old Testament?

*A.* That was but a shadow or semblance of necessary benefits to the other.

*Q.* Was God himself ever seen by any human or bodily eye?

*A.* No; for he is a perfectly pure spirit.

*Q.* May he not, however, be seen or known by the eye of the mind?

*A.* Yes.

*Q.* Was he ever so well seen or known before, as after his *only-begotten Son* came to declare him?

*A.* No; he was till then in a great measure hid.

*Q.* How came Jesus himself by all that knowledge?

*A.* He was in the *bosom of the Father*.

*Q.* How so?

*A.* His intimate and well-beloved.

SECT. 4. *Q.* What did the Jews understand by the word *logos* often?

*A.* A very short writing, like that of a list of names.

Q. What signifies the word *generation* here ?

A. The same thing with genealogy, pedigree, or people that one is sprung from.

Q. Who was the chief forefather of our blessed Lord ?

A. David, the second king of the Jewish nation, and principal author of the book of Psalms.

Q. And who was next to him ?

A. Abraham, the head or Father of the faithful, to whom he was yet more early foretold than even unto David.

Q. Why then did you mention David first ?

A. After the example of St Matthew, and in honour of royal office.

Q. Whence came St Matthew by the *book of generation*, or genealogy ?

A. The Jews were very nice in keeping of them.

Q. Why so ?

A. On account of the promises made to special tribes and families, and to prevent the transferring of land from one to another.

Q. From what tribe was Messiah to spring ?

A. From that of Judah, agreeable to Gen. xlx. 10.

Q. Are not some women taken notice of it in his list, who were but of low condition, and not very reputable neither, as to their behaviour ?

A. Yes, like Rachab and Ruth.

Q. For what reason ?

A. To prevent the Jews from taking offence at the low condition of Mary, the mother of Christ ; who, though poor, was of a truly excellent character.

Q. Why doth St Matthew divide his list or book into three fourteens ?

A. It is most probable for the sake of ease to memory.

Q. Were there none omitted ?

A. In each some few of less eminence than the rest, and yet easily recollected by their means.

Q. May not this be one reason why the list given by St Matthew and the other by St Luke do sometimes differ ?

A. Certainly ; and for that reason, among others, the earliest unbelieving Jews did not object to either of them.

SECT. 5. Can you furnish me with any other helps to reconcile the two, or account for such differences ?

A. Yes ; as *first*, that different names, under the Old Testament, were often given to the same person. *Secondly*, That, by the law of Moses, when one married brother died without children,

children, the next unmarried took her to wife, and their children were named as belonging to the first husband. *Finally*, That whereas the one deduces our Lord's genealogy through Joseph, his reputed or legal father; the other does this through Mary, his real mother. They were also near related, and both of the lineage of David.

Q. Why is Adam, by St Luke, termed the *Son of God*?

A. On account of his immediate creation, as also Christ was, though born of a woman; comp. L. i. 35.

### *Advice to Catechists.*

They who chuse to catechise throughout, as in the specimen, should remember to put their questions in the most easy and intelligible form of words, and not scruple to vary them often, till the sense fully meets a young and anxious mind. Every symptom they feel of rising displeasure at mere weakness, should be instantly repressed, both as unlawful, and tending to frustrate a necessary and good work. To teach children, by an example, how to be passionate, is perhaps worse than to leave them under a certain degree of ignorance. *The servant of the Lord*, whether he acts as a parent, a minister, or teacher in schools, *must not strive, but be gentle unto all, apt to teach, patient, in meekness instructing the young and tender lambs of Christ*. Even they who deliberately *oppose themselves* are to be thus used; 2 Tim. ii. 24. 25. How much more they who, with candor and ease, offer to receive from superiors their best spiritual aid? Fathers and mothers ought in particular to be gentle among them, even as a real *mother-nurse cherisheth her children, being affectionately desirous of them*, and letting them see by every look and word how they *would impart unto them, not the gospel of God only, but also their own souls, because they are dear unto them*. Moreover, prior to catechising, one should be fully master of the chapter, section, or any number of them, which at the time they would propose to operate upon. In the case of very young people, only a third or fourth of the questions may be proposed, and in some future period

period they will more easily enlarge. The answers should be taken in their own words, if it appears that they have a just meaning. The task, though arduous, is pleasant, and will become more so by every new attempt that is made. When the text is understood, reflexions will occur of themselves, and the ingenuous will snatch at farther assistance. Both old and young should have their souls *lifted up to the Father of lights, from whom cometh every good and perfect gift*; and who, as he hath said, will make it in their experience; Jam. i. 5. ; *if any one lack wisdom, and ask it of him, he will give it them, who giveth to all liberally and upbraideth not.*

A P P E N-

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Second paragraph of faint text, continuing the narrative or list.

Third paragraph of faint text, showing a continuation of the content.

Fourth paragraph of faint text, possibly a transition or a new point.

Fifth paragraph of faint text, maintaining the flow of the document.

Sixth paragraph of faint text, appearing to be a detailed description.

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# A P P E N D I X.

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## T E S T I M O N I E S

O F E A R L Y

## C H R I S T I A N W R I T E R S.

**P**ASSAGES in the life of Christ, either directly cited, or else alluded to by some of the earliest Christian writers, with the year of our Lord, (marked A. D.) nearest to which they wrote, and from whence may be inferred the credibility of the Gospel History.

N. B. It is their testimonies, and not their sentiments, that I would be understood to adopt, though most of them are just, and many of them excellent.

The author who appears to me to have treated this important subject with the greatest accuracy, is the late learned and truly venerable Dr Nathanael Lardner, in a work of no less than twelve volumes, besides his supplement to that most valuable work, in three other Volumes Large Octavo.

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M. ix. 13. St Barnabas (A. D. 71.) says here, that Christ chose for his apostles, who were to preach his gospel, men who were great sinners, that he might shew that he came not to call the righteous, but sinners to repentance.

M. xvi. 24.; xxii. 14. Thus paraphrased, or alluded to by St Barnabas; they who will see me and obtain my kingdom,

must receive me with many afflictions and sufferings; comp. Acts xiv. 22. Let us therefore beware, adds he, lest it should happen to us, as it is written, *there are many called, but few chosen.*

M. vii. 21. &c. Let us, therefore, not only call him Lord, says St Clement, (A. D. 96.) for that will not save us; *not every one that sayeth unto me, &c.* Wherefore, if we should do such wicked things, the Lord hath said, though ye should be joined to me, even in my very bosom, and not keep my commandments, I would cast you off, and say unto you, *I know you not, whence you are, ye workers of iniquity*; comp. L. xiii. 27.

J. xviii. 22. Jerome, writing of St Clement, has this observation, that the apostolical man who governed the Church of Rome, writes to the Corinthians, the Sceptre of God, the Lord Jesus Christ, came not with arrogance of pride, though he could do all things, but in humility; insomuch that, when struck by the servant of the high Priest, he answered, *if I have spoken evil, &c.*

M. xiii. 5. Says Hermas, (A. D. 100.) As the mountain herbs dry away at the sight of the sun, so likewise the doubtful, as soon as they hear of persecutions, fearing inconveniences, return to their idols and again serve them, and are ashamed to bear the name of the Lord. Again, these are they who have faith, but have also the riches of the world. When, therefore, tribulation ariseth, because of their riches and traffick, they deny the Lord. Some are rich, others are taken up with many affairs, for the brambles are riches, the thorns are they who are entangled in much business and a diversity of affairs. These, therefore, shall with difficulty (or hardly) enter into the kingdom of God.

M. xiii. 31. The great tree, says Hermas, which covers the plains and the mountains of all the earth, is the law of God, published throughout all the world. This law is the Son of God preached in all the ends of the earth. The people that stand under its shadow, are those which have heard his preaching and believed; comp. M. iv. 30.; L. xiii. 19.

M. xviii. 3. &c. Whosoever, therefore, says Hermas, shall continue as little children, free from malice, shall be more honourable than all those I have yet spoken of; for all little children are honourable with the Lord, and esteemed the first of all. For this present world must be cut away from them, and the vanities of their riches; and then they will be fit for the kingdom of God. For they must enter into the kingdom of God,

because

because God has blessed this innocent kind. I the angel of repentance pronounce you happy, whosoever are innocent, like little children; because your portion is good and honourable with the Lord.

L. xiii. 24. Ye that are more eminent, says Hermas, seek out the hungry, whilst the tower is yet unfinished, for when the tower shall be finished, ye shall be willing to do good, and shall have no place.

J. vi. 55. Fleeing to the flesh of Jesus, says St Ignatius, (A. D. 107.) and the apostles, as the presbytery of the Church.

L. viii. 15.; i. 3. Speaking of Polycarp's teachings, Ireneus says, (A. D. 178.) that he related the apostolical sayings, and what he had heard from them concerning the Lord, both concerning his miracles and his doctrine, as he had received them from the *eye-witnesses* of the word of life. All which, adds he, I then, through the mercy of God towards me, diligently heard and attended to, recording them not on paper but on my heart; and, through the grace of God, I continually renew the remembrance of them.

M. vi. 21. Says St Polycarp to the Philippians, (A. D. 108.) we are all debtors in point of sin, and, therefore, ought not to be severe in judgement. But, if we pray the Lord to forgive, we ought also to forgive.

M. vi. 13. A fit thing to be supplicated by us, and thus it is introduced by St Polycarp.

M. i. 1. Papias (A. D. 116.) says, that Mark was the interpreter and follower of Peter, and the gospel written by him was composed out of Peter's sermons. Upon which Dr Lardner judiciously remarks, that better materials no man could have; nor could any man, not even an apostle himself, have better advantages for writing a gospel, than frequent hearing of an apostle, and intimate conversation with him.

M. vii. 29. Says Justin Martyr, (A. D. 140.) his words were short and concise, for he was no sophist. But his word was the *power* of God.

M. vii. 13.; xi. 30. Trypho the Jew says to Justin, I am sensible that the precepts in your gospel, as it is called, are so great and wonderful, that I think it impossible for any man to keep them, for I have been at the pains to read them. This is full proof that the gospels were open to all, and were well known in the world.

J. i. 5. And *the word* or reason, says Tatian, (A. D. 172.) is the light of God. The ignorant soul is darkness.

J. xviii. 36. The grandsons of Jude, says Eusebius, being interrogated by Domitian concerning *Christ's kingdom*, of what kind it was, and when and where it should appear? They answered, that it was not *worldly* or terrene, but heavenly and angelical, and would be in the end of the world, when he, coming in glory, should judge the quick and dead, and render to every man according to his works; comp. 2 Tim. iv. 1.

L. i. 2. &c. Ireneus (A. D. 178.) says, we have not received the knowledge of the way of our salvation by any others than those by whom the gospel has been brought to us. Which gospel they first preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith. For, after that our Lord rose from the dead, and they (the apostles) were endowed from above by the power of the Holy Ghost, coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the heavenly blessing of peace, having all of them, and every one alike the gospel of God. Matthew then, among the Jews, writ a gospel in their own language; while Peter and Paul were preaching the gospel at Rome, and founding a church there. And, after their exit, Mark also, the disciple and interpreter of Peter, delivered unto us in writing, the things that had been preached by Peter. And Luke, the companion of Paul, put down in a book the gospel preached by him (Paul). Afterwards John, the disciple of the Lord, who also leaned upon his breast, he likewise published a gospel, while he dwelt at Ephesus in Asia. And all these have delivered unto us, that there is one God, the maker of heaven and earth, declared by the law and the prophets; and one Christ, the Son of God. And he who does not assent to them, despiseth indeed those who knew the mind of the Lord, but he despiseth also Christ himself the Lord; and he despiseth likewise the Father, and is self-condemned, refusing and opposing his own salvation, as all hereticks do; comp. Tit. iii. 10. &c.; Heb. ii. 3.

J. v. 39. Says Ireneus, these scriptures are open and clear, and may be read by all.

J. i. 1. Shewing, says Theophilus bishop of Antioch, (A. D. 181.) that, at the first, God was alone, and in him was the word.

M. i. 1. Says Eusebius, (A. D. 315.) the lustre of religion had so enlightened the minds of Peter's hearers at Rome, that, not content with a single hearing, nor with an unwritten instruction

struction in the divine doctrine; they, with many prayers, entreated Mark, the follower of Peter, whose gospel we have, that he would leave them in writing a memorial of the doctrine which had been delivered to them by word of mouth. Nor did they desist till they had prevailed with him. And thus they were the means of writing the gospel which is called according to Mark. Upon which gospel, Mr Jones very well observes, that, being the substance of St Peter's preaching, it is a monument of the humility and modesty of the apostle; forasmuch as there are several remarkable circumstances, in favour of St Peter, taken notice of by the other sacred historians, which are not so much as mentioned or hinted by Mark.

M. viii. 29. It is a consolation to demons, says Tertullian, (A. D. 200.) in their desperate condemned condition, to do mischief, during the delay of punishment. A notion common among the Jews, and to Christians, who by this time had learned several things of them.

M. xvi. 25. When Apollonius (A. D. 180.) was persuaded to deny that he was a Christian to save his life, he made this pious and resolute answer, that he was not afraid of death, which he could not escape, though he should disobey the Emperors.

M. v. 3. Says the author of the Recognitions, (A. D. 194.) in the beginning of his preaching, as he was desirous to invite and draw all men to salvation, and to persuade them to patience under their labours and temptations, he declared the *poor blessed*; and promised, as a reward of their patient enduring poverty, that they should obtain the *kingdom of heaven*. The same way he understands M. v. 6. of bodily hunger and thirst, agreeable to L. vi. 21.; that, on either accounts, they might do no unjust action.

M. xiii. 1. &c. Because it cannot be, says the same author, but that a husbandman, who would sow good ground, must lose some seeds which fall in stony places, or in places trodden by men, or such as are full of brambles and thorns, as our master has taught us; shewing hereby the different disposition of every one's soul in particular.

M. xiii. 32. Says the Recognitions, if our Master confessed that he did not know *that day and hour* whose signs yet he foretold, that he might refer all to the Father; how can we think it beneath us to own that we are ignorant of some things?

J. iv. 24. Speaking of prayers, among the fragments of Ireneus, (A. D. 178.) it is observed, that these offerings (comp. Rev. v. 8.; Heb. xiii. 15. with Mal. i. 11.) are not according

to the law, the hand-writing of which the Lord having blotted out, (Col. ii. 14.) has taken it out of the way, but according to the spirit; for God *ought to be worshipped in spirit and in truth.*

L. xii. 21. Says Minucius Felix, (A. D. 210.) how can he be thought poor, that is rich toward God?

M. vii. 1. Photius (A. D. 858.) has this fine and charitable thought, founded upon the freedom of some people's dislikes, and censures of imperfections about the characters and writings of great men; It would be unjust to find fault with those who have laid the foundations of any science, that they have not brought it to perfection. We ought rather to think ourselves obliged to them for their good endeavours, and leaving us such helps for further improvements.

M. xxiv. 36. Photius, speaking of Hippolitus, who fixed the end of this world to the year 500 after Christ, says, this is rather the mark of a warm fancy than of discretion, since Christ himself would not satisfy the disciples about such matters, though they desired him.

L. xxii. 43. Tatian's Harmony, (A. D. 172.) calls this a bloody sweat, and explains the angels comforting him, saying, it was an angelic voice from heaven which gave him strength and courage.

M. xxvii. 33. The above author understands *bearing the cross*, not of taking it off from Jesus and laying it upon Simon to carry after him, but of his helping to bear it, as he expresses it; that is, probably, bearing the hinder part of the cross after Jesus, before which our blessed Lord had born it all himself; comp. M. xv. 21.; J. xix. 17.

M. xix. 12. When Origen was but young, in the twenty-first year of his age, (A. D. 205. 206.) he was guilty, though out of a good principle, of his well known rash and indiscreet action; for being obliged to teach women as well as men, and being desirous to put himself out of the reach of scandal, and to deliver himself from temptation, he was induced to fulfill upon himself, in a literal sense, this saying of our Saviour; and so the words had been understood by some others. But Origen afterwards was convinced of his error, and publicly confessed it in his writings, saying, besides other things, but *we who once understood Christ according to the flesh and according to the letter, now knowing him no more in that manner, approve not of that interpretation.*

M. v. 5. 9. But they who consider, says Origen, opposing an objection of Celsus' against the gospel, from the severe and mutual enmity of its professors, the words of our Lord, *blessed are*

*are the meek, and blessed are the peaceable*, will not hate even those who corrupt the Christian religion, nor give opprobrious names to those who are in error; whilst we labour, indeed all that lies in our power, to convert men.

L. iii. 1. Origen has a fine observation in his books against Celsus, that when God designed true religion should obtain among the Gentiles, he had so ordered things by his providence, that they should be under the one Emperor of the Romans, lest, if there had been many kingdoms and nations, the apostles of Jesus Christ should have been obstructed in fulfilling the command he gave them, M. xxviii. 18. &c. *go and teach*, &c. It would, says he, have been a great impediment to the spreading of the doctrine of Christ all over the world, if there had been many kingdoms. For, not to mention other things, these might have been at war with each other, and then men would have been obliged to be every where in arms, and fight for the defence of their country. By the good providence of God, he adds, the Christian religion has so flourished, and continually increased, that it is now preached freely without molestation, although there were a thousand obstacles to the spreading of the doctrine of Jesus in the world. But, as it was the will of God, that the Gentiles should have the benefit of it, all the counsels of men against the Christians were defeated. And by how much the more the emperors and governors of provinces, and the people every where strove to depress them, so much the more have they increased and prevailed exceedingly.

J. vi. 27. Says Origen, they who mind earthly things suffer a famine of the word of God. They hear not the commands of the law, they know not the reproofs of the prophets, they are ignorant of the consolations of the apostles, they receive not the medicine of the gospel; comp. Amos viii. ult. Every thing needs a suitable food for its nourishment. The true food of the rational nature is the word of God. If we hear carelessly and take no pains, adds he, not only the Scriptures of the law and the prophets, but also of the apostles and gospels, will, as to us, be covered with a thick veil.

L. i. 1. Says Origen, Luke's expression of *taking in hand*, contains a tacit accusation of those who, without the gift of the spirit, took upon them to write gospels; for Matthew and Mark, and John and Luke, *did not take in hand to write*, but, being full of the Holy Ghost, wrote gospels.

M. xiii. 47.; v. 17. Says Origen, *the kingdom of heaven* is compared to a net of various texture, on account of the several parts

parts of the ancient and new scripture : The sea into which the net is cast is the whole world ; and some men are taken by one part of the net, some by another. Some by the words of Isaiah, Jeremiah, or Daniel ; some by the law, others by the gospels, others by the apostles. And this net was not completely finished before the coming of our Saviour Jesus Christ ; for he was wanting to the texture of the law and the prophets, who said, *think not*, &c. M. v. 17. The texture of the net was completed in the gospels, and the words of Christ spoken by the apostles.

M. iv. 24. Origen says, that physicians endeavoured to account for those cases of possession in a natural way, not allowing the agency of any impure spirit, but calling them bodily distempers.

M. xxii. 12. All are to be invited, says Origen, good and bad ; but the bad are not to continue so ; but changing their garments, and putting off the habit unsuitable to the *wedding solemnity*, they must put on *wedding garments* ; *bowels of mercies*, &c. (Col. iii. 12.) for, adds he, these are *wedding garments* ; (Rom. xiii. 14. ; Gal. iii. 27.) St Augustine likewise understands the phrase of a pious disposition, and suitable behaviour. It must be something, says he, not common to good and bad ; that is, not baptism, nor the eucharist, nor faith, nor prophecy, nor miracles, *but charity out of*, &c. So St Cyril of Alexandria.

J. xiii. 14. Origen argues, that the precept, *to wash one another's feet*, ought not to be understood literally. He says, that it was formerly in use ; but, in his time, it was practised by very few, and those mean and ignorant people.

J. xiv. 28. When Celsus the Epicurean ridiculed the veneration which Christians had for the Son of God, Origen, in his answer, says, grant that, in a vast multitude of believers, some, differing from the rest, should rashly affirm our Saviour to be God over all ; nevertheless, we do not hold any such thing, believing, what he himself says, *that the Father*, &c.

M. xxiii. 27. Says St Gregory of Neocaesarea, (A. D. 243.) the scribes and the pharisees of the Jewish people would never have received such repeated *woes* from our Saviour, if it had not been for their hypocrisy ; for our Lord's reproofs of their faults continually begin, and are prefaced in this manner, *woe*, &c.

M. xxv. 40. Says the above St Gregory, if we do any thing to our neighbour, out of sincere and undissembled love, we shall hear from our Saviour, *in as much as*, &c.

J. i. 14. Says Lucian presbyter of Antioch, (A. D. 290.) we also once trusted in gods of our own making, but Almighty God,

God, commiserating the errors of mankind, sent *his wisdom* into the world, *clothed in flesh*, to teach us the knowledge of God, who made the heavens and the earth, who is eternal and invisible.

M. v. 10. ; x. 28. Even the author of the Manichean system is represented as speaking to Archelaus, in this honest, and resolute, and truly Christian manner: If you have a mind to persecute me, I submit. If you would inflict punishment upon me, I do not decline them. If you would kill me, I am not afraid. For we ought to *fear him alone who is able*, &c. (A. D. 300.)

L. i. 1. &c. Says St Augustin, (A. D. 395.) No writings ever had a better testimony afforded to them, than those of the apostles and evangelists. Nor does it weaken the credit and authority of books received by the Church of Christ from the beginning, that some other writings have been, without ground, and falsely ascribed to the apostles. For the like has happened to Hippocrates, Plato, Aristotle, Cicero, &c ; yet their genuine works remain, and are distinguished. And, the same way, we know and distinguish our apostolical writings, by the testimony of contemporaries, and of those who have lived in succeeding times. And shall not the testimony of the Churches be valid? So numerous, so harmonious, so easily traced down from the apostles themselves. It was impossible to interpolate and corrupt books remarkably, that were read by all Christians. The Manicheans attempted it, and were much exposed.

M. xiii. 24. &c. Socrates the Ecclesiastical historian, (A. D. 408.) justly observes, "that it is no unusual thing for cockle to grow up amongst good grain." This our Lord foresaw, and likewise forwarned the disciples of, that they might not be too much surpris'd. M. xiii. 24. &c.; L. xvii. 1.; comp. 1 Cor. xi. 19.

L. ii. 2. Eusebe (A. D. 315.) quoting this passage, says, this was the first survey or enrollment of Cyrenius, who governed Syria.

L. v. 10. Eusebe, in his oration in praise of the Emperor Constantine, says: Who ever delivered before-hand predictions of so many things, that were afterwards exactly accomplished in the event, as our Saviour did? To take men originally employed in fishing, mean and illiterate, and constitute them lawgivers and masters of the universe of mankind; what and how mighty a work must this seem to you? To engage them by word and promise, and indeed make them fishers of men; and to confer

upon them so great virtue and power, as to compose writings, and publish books; and that these also should obtain such esteem, as to be translated into every language, both of Greeks and Babarians, throughout the whole world, and be diligently studied by all nations; and the things contained in them to be believed divine oracles: How evident a demonstration is this of divinity?

M. xvi. 24.; J. vi. 67. Athanasius, (A. D. 326.) declaiming against the Arians, says, our Lord himself does not use violence, but leaveth men to the freedom of their own choice; M. xvi. 24.; J. vi. 67. Therefore this sect, or heresy, hath put on the devil compleat.

J. iv. 14. Says Athanasius, with a special view to the inspired apostolical writings, these are the fountains of salvation, that he who thirsts may be satisfied with the oracles contained in them. In these alone the doctrine of religion is taught. Let no man add to them, or take any thing from them.

J. v. 39. One and the same God, says Epiphanius, (A. D. 368.) is preached to us in the law, and the prophets, and the gospels, and apostles, in the Old and New Testament. And again, to encourage *search*, all things in the divine Scriptures are easy to those who inquire with a pious mind.

J. xv. 1. The Severians and others condemned the use of wine. But, says Epiphanius, if the vine had been evil, our Lord would not have used that expression, J. xv. 1. &c. Moreover, adds he, the Catholic Church is the plantation and vineyard of the Lord; and the Lord himself has again, in the gospel, a parable of the vineyard.

J. xviii. 37. For this cause, Gregory Nazianzen, (A. D. 370.) calls Christ the first martyr.

J. xx. 27.; xix. 40.; xx. 5. &c. Gregory Nyssen, (A. D. 371.) well observes, that Thomas's slowness to believe redounds to our advantage; we have thereby fuller assurance that Christ rose with the same body that he had died. Again, says J. xix. 40. *took they the body*, &c. Which linen clothes were not taken away, but were seen lying by John and Peter; J. xx. 5. &c. But how should thieves have had time to pull off the linen bandages, or wrappers, which, being spicy, would cling to the body and could not be pulled off but in some time, by persons who had leisure? Moreover, how should thieves have leisure and assurance to put the napkin that was *about his head*, &c. Here are no signs of horror, or hurry of thieves. These are all signs, says one, of uncommon good sense.

J. v. 39. Says Ephraim the Syrian, (A. D. 370.) I esteem no man more happy than him who diligently reads the scriptures delivered to us by the Spirit of God, and thinks how he may order his conversation by the precepts of it. The divine Scriptures are the keys of knowledge. They are a perfect rule. Nothing can be taken from it, or added to it, without great guilt. And all who hear or read, with attention and care, will attain to the true sense of them.

J. xx. 28. Theodore bishop of Mopsustia, (A. D. 394.) says, that when Thomas made that confession to Christ, *my Lord, &c.* he did not call Christ *Lord and God*; but being astonished at the great miracle of the resurrection, and the full evidence of it which had been afforded to him, he praised God who had raised Christ from the dead.

J. v. 39. St Jerome, (A. D. 392.) says, that when the evangelists and apostles alledge passages of the Old Testament, they do not exactly follow the words, but the sense often.

Augustin, (A. D. 395.) says, it is good to insist upon the prophecies of the Old Testament, which the Jews our enemies receive, for they are dispersed all over the earth, and they bear witness that the prophecies concerning Christ therein contained were not forged by us. It is most prudent to argue from these writings. None can suspect that they were forged by Christians, though they should pretend that other predictions relating to the evangelical dispensation have been forged.

L. i. 3.; J. xx. 21. Augustin well observes, that though there are some differences in the accounts of the evangelists, they are not contrary to each other. Our Lord's acts were very numerous, and could not all be narrated. Some therefore are related by one, some by another, but all with complete harmony, agreeable to the truth. Those things were done which were proper to be done then. So many were written as are proper to be read now. Again, so many miracles were recorded as were judged sufficient to attest his authority to the world, J. xx. 21. He also says, that John excels or differs from the other evangelists, in that he insists more upon our Lord's discourses, than upon his miracles.

M. vi. 13. That is, says St Augustine, *the evil* of affliction. He likewise concludes the Lord's prayer with this petition, without the doxology.

L. i. 2. Says St Augustine, our canonical books of the Scripture, which are of the highest authority with us, have been settled with great care. They ought to be few, lest their value should

should be diminished. And yet they are so many, and writ by so many persons, that their agreement is wonderful throughout.

M. xvi. 24. Christ, when on earth, says St Augustine, was not remarkable for worldly splendor and happiness, because he was to declare the doctrine of eternal life. Yea, therefore did he suffer all manner of evil, that his followers might the better understand what rewards they are to expect, and that their thoughts might be raised to heavenly things. Christ's whole life on earth, adds he, was an institution of virtue. In what he suffered from his enemies, he gave us an example of patience, that, if it should be required of us, we also might be willing to suffer for the truth of the gospel.

J. xii. 24. &c. One design of Christ's death, says St Augustine, was to gain converts, and make martyrs. He bought us with his blood. He laid down the price of our redemption. Martyrs have returned what was laid out for them, that is, have given what was purchased, even their lives. That they might have a pattern of suffering, he suffered first. He went before them and shewed the way.

M. i. 1. These things, says St Chrysostom, (A. D. 398.) Mark had from his master, for he was a disciple of Peter. And what is very remarkable, though he was a disciple of Peter, he relates his fall more particularly than any of the rest. And, explaining M. xvii. 24. &c. he says, Mark who was a disciple of Peter, omits this, because it was honourable to that apostle. And perhaps his master forbid him to insert such things as tended to aggrandize him.

M. xxiv. 34. Chrysostom, speaking of our Lord's predictions, concerning the destruction of Jerusalem, and the calamities that befell the Jewish people, observes, that John and several others were then living, who heard Christ speak these words. Again, John writes not of any of these things, lest it should be thought that he took advantage from the event; for he was still living a good while after the destruction of Jerusalem. But they who were dead before the destruction of Jerusalem, and saw none of these things, record these predictions; which is a manifest proof of the certainty of Christ's foreknowledge.

L. xvi. 25. Says Chrysostom, Abraham forbears to give hard words to the rich man, calling him *Son*. A fine observation.

J. i. 9. Christ, says Chrysostom, is *the light of the world*, as he did all that lay in his power to enlighten it; that is, all he could, or all that was fit to be done.

J. i. 47. Nathanael, he says, was not only sincere, as our Lord said, and the event shewed, but he was also learned. Therefore Philip referred him to Moses and the prophets.

M. ix. 1. *His own*, &c. That is, according to Chrysofom, Capernaum. For our Lord was born at Bethlehem, educated at Nazareth, and dwelt at Capernaum.

J. iv. 6. Says Chrysofom, the Lord Jesus disdained luxury, and was an example of a frugal and laborious life, always walking on foot, and sometimes till he was weary.

M. xxiii. 10. Not even an apostle, says St Chrysofom, sent from God, who only declares what he receives from heaven. Christ, he adds, has said this, to denote that the whole of our religion is derived from above, from the Lord himself, though men are employed as ministers.

M. xxvi. 67. ; x. 4. Observe, says he, and admire the veracity of the evangelists. Though these things were very reproachful, they have related them with all faithfulness, excluding nothing. So likewise M. x. 4. They did not decline to mention those things which might appear to be dishonourable to their Master and themselves. When Matthew comes to the traitor, he does not write as an enemy, but as an historian. He does not say, that wicked and hateful wretch, but calls him from the place of his habitation.

J. v. 39 The Jews our enemies, says Chrysofom, are our librarians, they keep the Scriptures for us. The testimony of an enemy is always reckoned of great force. The prophecies of the Old Testament, of which we make so good use, are derived to us from those who crucified the Lord Jesus. No man, therefore, can say, that the books of the Old Testament have been forged by us. If the Jews had understood the prophecies recorded in their Scriptures, and could have apprehended the advantage we have from them, they might have been tempted to destroy them.

M. iii. 7. &c. A commentator upon Mark's gospel, (A. D. 401.) observes, that the evangelists did not aim to aggrandize Christ, their Master, by writing prolixly every thing said and done by him, but have omitted many of his words and works, and have used a concise and compendious manner of writing.

M. v. i. &c. The above writer says, that when the Demoniack answered his name was *Legion*, the word should not be understood to denote any certain number, but a great multitude or many.

M. x. 39. &c. He observes upon this passage, that Christ is the judge and the dispenser of all rewards. But the first places in his heavenly kingdom will not be disposed of by affection and favour, but shall be given to the most virtuous.

M. vi. 7. Mark is the only evangelist, he observes, that speaks of the disciples *anointing with oil them that were sick*; which method of healing is also mentioned Jam. v. 13. &c.

M. v. 39. It was owing to modesty, he says, that our Lord said to Jairus's daughter, *she is not dead, but sleepeth*; though she was really dead, and he intended to raise her up to life.

M. xxvi. 24. It was not, says Isidore of Pelusium, (A. D. 412.) because our Lord foresaw the design of Judas, that he was guilty of treachery, but because that wretch had conceived the design to betray him; he that knew the secret motions of his heart, spoke beforehand of future things as if they were present.

M. viii. 21. A cloke and a staff, says Isidore, do not make a philosopher, but freedom of speech and a suitable life. In like manner, habit and profession do not make a Christian, but life and conversation agreeable to right reason.

M. vii. 13. Says Euthenius bishop of Thyana in Cappadocia, (A. D. 431.) who that is in his senses would not wish to be of the few that *enter through the strait gate* to salvation, than of the many who go in the broad way to destruction?

J. v. 39. Against those who have the assurance to say, that inquiry is needless, if a man does only believe, and that it but serves to make things more obscure and uncertain, he says, this is the reasoning of men who distrust the merits of their cause. By a contrary method, we convince our friends, confute our opposers, and satisfy ourselves, that we do not propose false doctrine. *Search*, adds he, implies a diligent and attentive examination of things obscure and difficult.

M. xi. 27. John Damascen (A. D. 730.) says, we cannot think or say any thing of God, beside what is divinely taught and revealed to us by the divine oracles.

L. xxii. 44. Photius patriarch of Constantinople (A. D. 858.) says, that to *sweat blood* was a proverbial expression, concerning such as were in great agony of mind. So likewise it is said of such as are in great grief, that they weep tears of blood. Nor does St Luke say that Christ did sweat drops of blood, but that *his sweat was as it were*, &c. to signify, that it was not a slight sweat, and that our Lord's whole body was covered over with

with large and thick drops of sweat issuing from it, and falling down to the ground.

J. xv. 8. Writing to Michael king of Bulgaria, he saith, it is one of the commands of Christ, our commou Lord, that we bring *forth fruits* of righteousness, and not disgrace our faith by our works. So likewise directs Paul, the great master of the Church, and Peter, and indeed the whole choir of the apostles. Again, some say, it is the main office of a prince to make a small city or commonwealth great, but he should esteem it a greater thing to make it good.

M. i. 1. The faithful, says Æcumenius, (A. D. 950.) have called this, Mark and Luke's histories of Christ's gospels, as truly containing his doctrine.

L. xxiv. 18. Theophylact says, And was not one evangelist sufficient? Yes. Nevertheless, for making the truth more manifest, four were permitted to write. For, when you see these four not conferring together, nor meeting in the same place, but separate from each other, writing the same things as with one mouth; are you not led to admire the truth of the gospel, and to say, that they spake by the Holy Ghost? Do not say to me they do not agree in every thing, for wherein do they differ? Does one say, that Christ was born, and another not? By no means, for they agree in the necessary and principal things. And if they do not differ in the principal things, why should you wonder that they vary in lesser matters? For that very reason they are the more credible, in that they do not agree in all things; for then it would have been thought that they had met and consulted together. But now one has writ what another has omitted. And therefore they seem to differ in some things.

M. ii. 11. He says, when the child was born the virgin laid him in a stable, not finding any house to be in; but, afterwards thinks it likely they found room in a house. And there the magicians of the East found him.

M. v. 45. To love some men, says he, and those of our friends, and hate others, is a mark of imperfection. He is perfect who loves all men.

L. xxi. 37. &c. Our Lord, he says, said many excellent things to those who came to him in the temple. And, from this and other places, we may conclude, therefore, that the evangelists have related a few only. For though the Lord preached almost three years, if a man should say, that all which they have recorded might be spoken in the compass of one day,  
he

he would not speak much beside the truth. For certain, adds a judicious author, the evangelical writings, in which conciseness and fullness are united, deserve the highest commendations.

M. v. 10. &c. That I call persecution, says Socrates the ecclesiastical historian, (A. D. 408. &c.) when any disturbance is given to men that live peaceably and quietly. It was persecution in Julian to prohibit Christians to read the ancient Greek and Roman authors.

J. v. 39. Pamphilus presbyter of Caesarea, (A. D. 294.) was eminent for an unfeigned zeal for the holy Scriptures, and for an unwearied application to whatever he undertook. He not only lent out copies of the sacred Scriptures to be read, but cheerfully gave them to be kept; and that not only to men, but to women. So Eusebe. And of Valens deacon of Cælia, he says, that he was an old man, of grey hairs, venerable aspect, and exceedingly well skilled in the divine Scriptures. They were so fixed in his memory, that there was no discernible difference between his reading and reciting them by heart, though it were whole pages together. This person suffered with Pamphilus. John, another martyr, who had lost his sight, was another instance. He had whole books of the divine Scriptures, not written in tables of stone, nor on parchments and papers, which are devoured by moths and time, but on the living tables of his heart, even his pure and enlightened mind. The primitive Christians were so habituated to the language of Scripture, that it was not easy for them to avoid the use of it whenever they discoursed of things of a religious nature. This is very remarkable in Lactantius, (A. D. 306.) who, in his argument with Christians, seems purposely to have restrained himself from quoting. Says Athanasius bishop of Alexandria, (A. D. 326.) after enumerating the canonical books of the Old and New Testament, they are fountains of salvation, that he who thirsts may be satisfied with the oracles contained in them. In these alone the doctrine of salvation is proclaimed. Let no man add to them, or take any thing from them.

From all the above testimonies, one may safely conclude, that they afford express positive evidence that these books were written by those whose names they bear. It is the concurrent testimony of writers in all countries of the then known world, of different sentiments, and divers other respects. They were received from the beginning with the highest esteem and love, publicly and solemnly read in the assemblies of Christians, till our present time; early translated into different languages; quoted by way of proof in all arguments of a religious nature; and  
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appealed to on both sides, in every point of controversy. Many commentaries have been written upon them, and their contents warmly recommended. All which affords full assurance of their genuineness and integrity.

If, then, they contain a true account of things, the Christian religion is from God, and cannot but be embraced by serious and attentive men, who are willing to be determined by evidence. Even apocryphal books written in the names of apostles and their companions, all suppose the dignity of our Lord's person, and a power of working miracles, together with a high degree of authority, to have been conferred by him upon his immediate successors. These apocryphal books, however, and others, being slight and defective, presently disappeared after the publications of St Luke and his brethren. They might be honest, some of them, and useful for a time, but soon were laid aside.

By the end of the first, or the beginning of the second century, there were in the church many learned men, converts from the several sects of philosophy. These read the Scriptures of the New Testament, the gospels in particular, and did wisely distinguish them from other books; and that though their philosophical comments did often hurt the general cause. Comp. Col. ii. 8.

## T E S T I M O N I E S

O F

## JEWISH AND HEATHEN WRITERS,

To persons and facts made mention of in the History of Christ, whence also their credibility may be inferred.

**T**O what has been collected in this way by Dr Lardner, the remains of primitive Christianity with disquisitions by our amiable and learned countryman, whose name though modestly withheld from them, cannot be unknown or soon forgot, should be often and attentively perused. The volumes are small, but of great comprehension. A taste for critical accuracy, and sound judgment, but above all, desire after just reasons for the hope of Christians, will follow the very honourable author with pure sentiments of gratitude. If his other great trusts for the public will suffer him to proceed in such pious exercises, the prayers of the faithful for a life so beneficial should not be wanting.

Josephus, so often mentioned in the following testimonies, was born at Jerusalem in the first year of the reign of Caligula, Emperor of Rome, A. D. 37. In the beginning of the Jewish war he commanded in Galilee. Vespasian, then general under Nero, having conquered this country, Josephus became his prisoner. When Vespasian was declared Emperor, Josephus staid with Titus, was present at the siege of Jerusalem, and saw the ruin of his city and country. He afterwards settled at Rome, and obtained the freedom of the city from Vespasian. Some time after the destruction of Jerusalem, he wrote his history of the

the Jewish war in seven books. After that, he wrote in twenty books the Jewish antiquities, from the creation of the world to the 12th of Nero, in which the war began. This work he finished in the 56th year of his own age, in the 13th year of the reign of Domitian, A. D. 93. Besides these, we have his life written by himself, and two books against Apion, an Egyptian author, who had calumniated the Jewish people. He wrote in the Greek language.

L. i. 5. Josephus says of Herod, that he was in truth an Idumean, and came to be King of Judea by the senate of Rome, and recommendations of Mark Anthony; that from the time he was declared *king* he reigned 37 years, and that he died of a very painful and loathsome distemper, in so much that some pronounced it to be a judgment of God upon him for his many impieties.

M. ii. 21. 22. He informs us that Herod, usually called The Great, by his last will and testament, appointed Archelaus his successor in Judea, with the title of king, and assigned his other dominions to the rest of his children. That this will, in the main parts of it, was ratified by Augustus Caesar, then Emperor of Rome, and that Archelaus should not have the title of king till he did something to deserve it, but that of Ethnarch. Yet he who gives the account of this limitation, calls him the *king who succeeded* Herod. And what in one place he calls a tetrarchy, in another he calls a kingdom. The rest of Herod's family would not support Archelaus's interest at Rome, so great was their aversion to him. Upon a complaint against him for his cruel tyranny, profered to Caesar by the chief of the Jews and Samaritans, Augustus banished him to Vienna in Gaul, and confiscated his treasury.

L. iii. 1. Josephus says, that Philip the brother of Herod died in the 20th year of Tiberius, when he had governed Trachonitus, and Batanea, and Gaulanitis 37 years. And Herod, he adds, continued tetrarch of Galilee till he was removed by Caligula, the successor of Tiberius.

M. xiv. 1. 13.; M. vi. 14. 29.; L. iii. 19. 20. This unlawful marriage is recorded in Josephus at large, Ant. xviii. c. b. S. 1. The name of Herodias's daughter he tells us was Salome; and he says, that her second marriage was in utter violation of the laws of her country. That Aretas king of Petraea made war upon him for the evil treatment of his daughter, which being complained of to Tiberius, Vitellius had orders from him to take Aretas prisoner if he could, but, if not, to bring him his head.

Of Agrippina, the wife of Claudius and mother of Nero, he says, that she sent an officer to put her rival, Lollia Paulina, to death; and Dion Cassius tells us, that when Lollia's head was brought to her, not knowing it at first, she examined it with her own hands till she perceived some particular feature by which that lady was distinguished.

Josephus likewise says, that Herodias, sister of Agrippa, wife of Herod Tetrarch of Galilee and Petraea, envied her brother's power, when she saw him in a more honourable station than her husband. That, afterwards, the Emperor banished Herod to Lyons in Gaul, whither his wife also followed him. He concludes with this reflexion, such punishments did God inflict on Herodias for envying her brother, and on Herod for following the vain counsels of a woman.

L. iii. 1. He expressly mentions too the tetrarchy of Lyfania.

L. iii. 2. Though the Jews were now at full liberty to worship God according to the institutions of Moses, yet Josephus assures us, that the Roman presidents did, for some time, put in and turn out their high-priests at pleasure. Valerius Gratus, Pilate's predecessor, made several of them. The last he made was Caiaphas. Herod The Great and Archelaus had been in use before this likewise to constitute and remove at pleasure.

L. iv. 28. 29.; J. viii. 59.; x. 31. 33. 39. These popular violences, under the leading of chief Scribes and pharisees, may be reckoned an argument that they had not the power in their own hands of putting men to death, after a fair trial, and judging them to be guilty.

M. v. 31. 31.; xix. 3. 10.; M. x. 2. 9. Josephus says of himself, that he put away his second wife, because he did not like her manners. And Justin Martyr, about the middle of the second century, says, that to his day their rabbies permitted them to have each man four or five wives. And that wherever they were, they conversed with as many women as they pleased, and that under the notion of marriage. Nor, it seems, did the Romans interrupt them in these practices.

J. viii. 1. &c. They wished he would say, they ought to obey the law of Moses, and so provoke the Romans, by inflicting death at their own hands. His decision, therefore, was most surprising and unlooked for, at the same time that it gives a terrible idea of the wickedness of the people then. Indeed they were a set of men whom it was in vain to argue with in a direct way; comp. Deut. xxii 23. 24. The decision he gave is a proof of

of the highest wisdom, and had the effect to fill them for the present with confusion.

J. xviii. 31. Josephus says, the dominion of Archelaus being reduced to a province, Coponius, a person of the equestrian order among the Romans, is sent thither, invested by Caesar with the power of life and death.

As Philo follows to be mentioned often, it may be proper to notice, that he was a Jew of Alexandria in Egypt; that in the year of our Lord 39 or 40, he with others was sent to Caligula the Emperor, in the name of the whole Jewish people, of whom he was the eldest and most experienced. Whence it is reasonable to conclude, that he was born at or before the commencement of the Christian aera. He was eminent for his wit and learning, as well as for his family. His only two remaining books are, his account of his embassy, and a complaint against Flaccus president of Egypt.

J. xix. 12. Philo tells us, that, in the complaints made to Pilate, they put him in mind, that it was not the will of Tiberius that any of their laws and customs should be violated. And adds, that Pilate was afraid that if they should send an embassy to Rome, they would discover to the Emperor the many crimes of his administration; his taking of bribes, his extortions, his murders of innocent and uncondemned persons, and other cruelties. Here are the tokens of supreme civil power, but much abused.

J. xviii. 31. In all Josephus's history of these times, when criminals abounded in Judea, and many were put to death by the Roman governors, we find not the mention of any one put to death by the Jewish council or magistracy, except those which were stoned in a vacancy between the death of Festus, (which happened in the province) and the arrival of Albinus his successor. For which, he adds, king Agrippa took away from Ananus the priesthood, after he had enjoyed it three months. Yet, as soon as they resolve upon war with the Romans, we meet with examples distinctly of their judging in capital causes.

Philo says, that Flaccus who had been governor was accused by his subjects, by men of whose lives he had lately been lord and master.

M. xxvi. 27. Josephus has preserved the decree which follows, concerning the Jews of Sardis. Lucius Antonius, son of Mark, proquaestor and propractor, to the magistrates, senate, and people of Sardis, greeting; the Jews which are our citizens have shown me, that they always had an assembly of their own,  
according

according to the laws of their country, and a place of their own in which they decide affairs and differences which concern themselves. Having desired of me that it may be lawful for them so to do, I have decreed that this *right* be preserved and permitted to them.

M. xxii. 21. &c. Says the learned Dr Lightfoot, Christ answers the treachery of the question propounded upon the tribute-money, out of the very determination of the schools where this was taught; "wheresoever the money of any king is current, there the inhabitants acknowledge that king for their lord." Maimon. on Gezelah.

J. xviii. 3. 12. This *band* consisted of Roman soldiers; comp. M. xxvii. 27.; M. xv. 16.; Acts x. 1.; xxi. 31; xxvii. 1; M. xxvii. 64. 65. Antonia, says Josephus, was at the angle of the western and northern porticos of the outer temple, (or outer court of the temple). On that side where it joined to the porticos of the temple, there were stairs reaching to each portico, by which the guard descended, (for there was always lodged there a Roman legion) and posting themselves in their armour in several places of the porticos, they kept a watch on the people on the feast days, to prevent disorders. For as the temple was a guard to the city, so was Antonia to the temple. History of the Jewish war, B. 5. c. 5. S. 8. An example under Cumanus, who succeeded Felix, may be seen Ant. B. 20. c. 4. f. 3.

J. xviii. 12.; L. xxii. 52. This Captain might be a Jewish officer; comp. Act. iv. 1. And Josephus, more than once, mentions such a person. Thus, along with Ananias the high-priest, the Captain Ananus, says he, was bound, and sent to Rome: Which last, in another part of his history, he speaks of as the son of the high-priest. And again, Eleazar, a young man of a bold and resolute disposition, then Captain, persuaded those who performed the sacred ministrations, not to receive the gift, or sacrifice of any stranger, (or man of another nation). And this, adds he, was the foundation of the war with the Romans; for they rejected the sacrifice of Caesar for them. There might be an officer of this sort, who presided over each division; see L. xxii. 52.

M. xxiii. 15. We choose not, says Josephus, to imitate the institutions of other people, but willingly embrace all that will follow ours; against Ap. b. 2. f. 36; comp. Act. ii. 10.; xiii. 43. He afterwards gives an example of this, in the cases of Helene, the Queen of the Adiabenes, and her son Izates. And, speaking of the Jews at Antioch, he says, they were continually bringing over a great many Greeks to their religion. They made

made them also, in some measure, a part of themselves; comp. Act. xvi. 14.; xiii. 50. Moreover, in A. D. 66, he tells us, that, when the men of Damascus had formed a design to make away with all the Jews of that place, they concealed their design very carefully from their wives; because all of them, except a very few, were devoted to the Jewish religion.

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ac veluti te  
Judæi cogemus in hanc concedere turbam.

HOR. I. 4. sat. 4.

M. vii. 3. 4. The Pharisees, Josephus says, were reckoned the most religious of any of the Jews, and to be the most exact and skilful in explaining the laws; compare, both for sense and expression, Act. xxvi. 5. He also says, that they have delivered to the people many institutions as received from the fathers, which are not written in the laws of Moses.

M. xxiii. 14. That the Sadducees were able to draw over to them the rich only, the people not following them; for the multitude was with the Pharisees. They had, says he, such an influence upon the multitude, that if they gave out any thing against a king or a high priest, they were credited; comp. M. xxiii. 14.; M. xii. 38. 40.; L. xx. 46. 47. Speaking of Alexandra, the widow of Alexander Janneus, who had for some time the government of Judea, he says, that she being a very religious woman, thought the Pharisees might be her very best counsellors; <sup>but</sup> they, abusing her simplicity in this respect, though on <sup>other</sup> <sup>accs</sup> she was a woman of very good capacity, got the management of all things into their own hands, condemned or acquitted, punished or rewarded men according to their own pleasure. In a word, she governed others, the Pharisees governed her.

M. xvi. 1.; xxii. 23. 34. Josephus calls the Sadducees the sect opposite to that of the Pharisees; comp. Act. xxiii. 6. 10. Of the Pharisees, he says, it is their belief, that there is an immortal power in souls; and that, under the earth, there are rewards and punishments for those who in this life have practised virtue or vice; and that to these souls there is appointed an eternal prison, but that to the former there is a power of reviving. Again, that the soul of the good only passes into another body; but the soul of the wicked is punished with eternal punishment. On the other hand, he says, it is the opinion of the Sadducees, that souls perish with the bodies; that they deny both the rewards and punishments of Hades; comp. M. xvi. 14.;

J. ix. 2. Something like the Pythagorean transmigration. These notions of a future state were far from exact; 2 Tim. i. 10. The soul is immortal, says Josephus himself, who was a Pharisee; and, being a portion of God, is housed in bodies. That pure and holy souls having received an holy place in heaven, after the revolution of ages, they shall be again housed in pure bodies. To these St Paul's figures; 2 Cor. v. 1. 2.; have a resemblance.

M. ix. 14.; L. xviii. 12. The Pharisees, says Josephus, practise great temperance, and never indulge themselves in a luxurious way of life.

Jejunia Sabbatariorum; Mart. l. 4. epig. 4. Thus were they often ridiculed by the Romans. The Sadducees, says Josephus, reject the Pharisaic traditions; saying, that those things only are binding which are written. It is, adds he, a virtue with them to contradict their masters of wisdom, and wrangle with them about the science they teach; comp. m. vii. 9. 13.; M. xxiii. 4.; L. xi. 46. In phrase as well as sense, there is a wonderful agreement between the Evangelists and Josephus, as to Pharisaic institutions, and their binding them upon the people. †

M. ii 4.; vii. 29. Says Josephus, whilst Herod lay under these disorders, (in his last sickness), there happened a tumult among the people. There were in the city two Sophists, (or Rabbis), who were reckoned exceeding skilful in the laws of their country, and for that reason were highly honoured throughout the whole nation, Judas the son of Sefphoracus, and Matthias the son of Morgalus. Not a few of the young men frequented them, to hear them interpret the laws; and <sup>they</sup> <sup>with</sup> <sup>them</sup> every day an army of the youth. In another place, he says, they were dear to the *people*, because they taught the youth. Perhaps some of these lawyers and Scribes were chiefly employed in schools, and others usually spoke in public in the synagogues.

M. xxii. 16.; m. iii. 6. Compare with these m. viii. 15.; xii. 13. From the time that prophecy ceased, new sects were continually arising. They subsisted but for a short time, at least under one name. Such as differed but little from one another, Josephus might not think it proper to particularize. Perhaps these Herodians were never properly a sect, but officers more devoted to Herod and the Emperor, than some other of the Jews.

J. xviii. 19. 20. This is one of the glories of our Saviour's character, as it is our very great happiness, that what he said and did was public. No wonder, then, that a Jewish sect not very numerous, and who lived so retired as the Essenes, are not  
mentioned

mentioned by the Evangelists. These men would not come to him, and it would have been a disparagement for him to have gone to them. Dr Prideaux observes, that almost all that is peculiar in this sect is condemned by Christ and his apostles; their refusing to sacrifice, shunning cities, and rejecting marriage.

J. iv. 20.; v. 9. Josephus says, that Mount Gerizim, (the same the woman here speaks of), is by Samaritans esteemed the most sacred of all mountains. As Judea and Samaria were both under one government, namely that of the Romans, there was such good order preserved, that accommodations to travellers should not be refused, upon their paying the full value of them. But they mutually scorned to ask or receive favours. Our Lord did not think himself bound by the rules which they followed, as he was not moved by the passions which they possessed; comp. J. viii. 48. for language the most reproachful that furious resentment could suggest. When Coponius governed in Judea, (A. D. 8 or 9), Josephus tells us, that the priests having set open the gates of the temple at midnight, as was usual, some Samaritans, soon after, who had come privately into Jerusalem, entered in, and threw dead mens bones into the porticoes; for which reason, the priests ever after guarded the temple more strictly; comp. L. ix. 51. &c. As this was the shortest way; so it was usual for the Jews of Galilee to go this way up to the feasts. Josephus Ant. b. 20. ch. 5. f. 1. assures us that it was so; where he takes notice of murder upon one occasion.

J. i. 19. 24.; L. iii. 15.; ii. 25; J. iv. 25. The Jews had now very general expectations of the Messiah; and their idea of him was that of a powerful temporal Prince; comp. L. ix. 46.: M. xx. 21.; J. xvi. 14. 15.; M. xxi. 8. 9.; J. xii. 13. Hence Josephus mentions impostors, who gained many followers. In one place, he says, that which principally encouraged them to war, was an ambiguous oracle, found likewise in the Sacred Writings, that, about that time, some one from their country, should obtain the empire of the world. This they understood to belong to themselves. And many of the wise were mistaken in their judgment of it. For the oracle intended Vespasian's government, who was proclaimed Emperor in Judea. Sueton, a Heathen historian, in his life of Vespasian, says, there had been for a long time, all over the east, a notion firmly believed, that it was in the Fates, (in the decree or books of the Fates), that, at that time, some one which came out of Judea should obtain the empire of the world. By the event, it appeared that prediction related to the Roman Emperor. The Jews, applying it to themselves, went into a rebellion. What

Tacitus, another Heathen historian, says, is much to the same purpose. Having related many calamities of the Jews, and divers prodigies that preceded the destruction of Jerusalem, he goes on: The generality had a strong persuasion, that it was set down in the ancient writings of the priests, that at that very time the east should prevail; and that some who came out of Judea should obtain the empire of the world. Which ambiguities foretold Vespasian and Titus. But the common people, according to the usual influence of human passions, having once appropriated to themselves this vast grandeur of the Fates, could not be brought to understand the true meaning by all their adversities. Celsus, a Heathen physician, not long after the middle of the 2d century, arguing in the character of a Jew, says, How could we who had told all men, there would come one from God, who should punish the wicked, despise him when he came? And, in another place, the prophets say, that he who is to come is great, and a Prince, and Lord of all the earth and of all the nations, and of armies.

J. xx. 30.; M. xii. 38.; xvi. 1.; J. vi. 30. 31. Compare with these Act. ii. 22.; 1 Cor. i. 22. The sign wanted by the Jews must have been different from that which Christ had given them. Says Josephus, and deceivers and impostors, under a pretence of divine inspiration, aiming at innovations and changes, persuaded the people into destruction, and drew *them into the wilderness*, where they assured them, God would shew them signs of liberty. This sign of liberty was a temporal deliverance; and so he explains it, in Ant. b. 20. c. 7. f. 6.

J. iv. 25. 26. 29. 42. The Samaritans had, at this time, also expectations of the Messiah; nor, says Josephus, were the Samaritans free from disturbance. Then proceeds to the history of one, who contrived all he said, so as might best please the people, who armed themselves, and took post in a village called Tirathaba, intending to ascend Mount Gerizim, and witness what he had to shew them. But a detachment from Pilate, at the first attack, slew some, dispersed others, and took a good number of prisoners, the chief of whom Pilate put to death; comp. 2 Mac. ii. 4. 8.; J. vi. 14. 15. At the same time, they looked for new and great discoveries in religion; J. iv. 25. To avoid giving umbrage, our Lord forbade his cures to be published, did not early affirm himself to be the Christ, and abode not long in one place. Hence, too, their good opinion of John; M. iii. 7.; xxi. 26.; J. v. 35.; and their general disgust at Christ. The people still hoped that he would appear a deliverer; whereas the Pharisees had more penetration, and knew that no worldly

worldly principles gratified him. Therefore, almost from first to last, and universally, they pursued him with secret, or open malice. Hence, too, many owned him for a time, and then forsook him. This, too, also accounts for the sudden change in the people, at the conclusion of our Blessed Lord's ministry; yet, though often disappointed, they were not disheartened; see Act. v. 26. The Jewish rejection may now be accounted for; J. v. 43.

M. iii. 7.; xii. 39. Compare J. viii. 40. 44.; iii. 19.; v. 44.; M. xxiii. 5. The character given of the Jewish corruption, in these times, answers most exactly. He tells us of the Sicarii, (a set of villains who went with short swords concealed under their robes), that they conspired against all who were willing to submit to the Romans. They treated them as public enemies. But all this, says he, was mere pretence, and given out with no other view than to cover their cruelty and avarice. That the time was fruitful of all kinds of wickedness; so that no evil whatever was left unpractised. It is impossible, he adds, for man to contrive any new wickedness which was not then committed. They strove to exceed each other, in impiety toward God, and injustice toward their neighbour. And much more, to like purpose; Jewish War, b. 7. c. 8. f. 1. He has narrated instances fully sufficient to confirm this. The avarice and cruelty of the chief priest, he most particularly laments; see Ant. b. 20. c. 7. f. 8.; comp. M. xxi. 13. Artful and impudent professions of religion, for the worst ends, he demonstrates by sad examples; see Jewish War, b. 5. c. 13. f. 6. In sum, he adds, I cannot say without regret, yet I must declare it is my opinion, that, if the Romans had delayed to come against these wretches, the city (Jerusalem) would have been swallowed up by an earthquake, or overwhelmed by a deluge, or else been consumed by fire from heaven, as Sodom was: For it bore a generation of men more wicked than those which had suffered such calamities. To reckon up all their villainies, says he, is impossible; but, in a word, never did any city suffer so great calamities, nor was there ever, from the beginning of the world, a time more fruitful of wickedness than that was.

M. xxvi. 3. 57.; J. xviii. 13. Caiaphas was made high priest by Valerius Gratus, predecessor of Pontius Pilate; Jos. Ant. b. 18. c. 2. f. 2.

L. iii. 1. 2. Tiberius died the 16th of March, A. D. 37. But Pilate had been removed from his government before the Passover, A. D. 37, when he had been there ten years; Joseph. Consequently before our Saviour's last sufferings. Tacitus says of the

the Author of the Christian religion, that he suffered death, while Tiberius reigned, by the Procurator Pontius Pilate; Ann. l. 15. c. 44.

M. xxvii. 19. It is evident from Tacitus, that, at the time of Augustus's death, Germanicus had his wife Agrippina with him in Germany, and Piso, the Prefect of Syria, had his at the same time. Whence this custom, though afterwards moved against in the senate of Rome, did then prevail.

L. xxiii. 7. As Herod was a Jew, there is all the reason in the world to believe, that he often went to Jerusalem at the Jewish feasts. Josephus expressly mentions his being present at one of them, A. D. 37; Ant. b. 18. c. 6. f. 3.

M. xxvi. 63. 65. Compare with this 1. Mac. xi. 71. Says Maimonides, when witnesses speak out the blasphemy which they heard, then all hearing the blasphemy, are bound to rend their clothes. Upon a plunder of the sacred treasury by Florus, Josephus says, that *the chief men and the high priests*, being filled with concern, rent their garments, &c. Then, some little time afterwards, might be seen the high priests themselves *with ashes* on their heads, and their breasts naked, their garments being rent, even those they wear in their sacred functions; Jewish War, 15.

M. xxvi. 57.; M. xiv. 53. All who had ever bore the office of high priest were likewise so called, though strictly there was but one among the Jews for a time. It is the usual stile of Josephus.

M. xxvii. 2.; M. xv. 1.; L. xxiii. 1.; J. xviii. 28. Though the Roman governour usually resided at Cesarea, yet, at the time of the Jewish great feasts, and especially at the Passover, he was wont to be at Jerusalem, to prevent or suppress disturbances. This is often mentioned by Josephus. In particular, speaking of Quadratus, President of Syria, he says, that, having finished these affairs, he went up from Lydda to Jerusalem; and finding the people celebrating the feast of unleavened bread very quietly, he returned to Antioch, the seat of the Presidents of Syria. In all the chief towns, there was also a council for the administration of justice.

J. xix. 1. &c.; — 12. Compare with this M. xxvii. 18.; L. xxiii. 2.; J. xviii. 33. &c. What Pilate was afraid of was, that he should at length be forced to yield, because the matter was a religious one. And, in Josephus, there are divers instances of Jewish zeal about this time, and of tumults and seditions, upon the least affront offered to their religious institutions; some of which tumults Pilate himself had been a witness unto. He therefore

therefore uses his utmost endeavours to bring the Jews to temper, from first to last; comp. J. xix. 9. 12.; but all to no purpose; see L. xxiii. 23.; M. xxvii. 24. J. xix. 16. M. xv. 15. Pilate had had experience of their prodigious firmness and zeal, on occasion of his placing the Roman ensigns in Jerusalem, and attempting to bring water into the city with money taken out of the sacred treasury. For which see Ant. b. 18. c. 4. f. 1. They offered their necks to the sword, being encompassed with his soldiers, and said, they could die much more easily than dare to do any thing contrary to the wisdom of their laws. Upon another similar occasion, narrated by Philo, they cry out, Don't you raise a sedition yourself; don't you disturb the peace by your illegal practices: It is not Tiberius's pleasure that our laws should be broken in upon. This put him out of all temper; yet he was over-ruled, from dread of a complaint to Rome of mal-administration: And, upon a humble letter of their chiefs to Tiberius, Pilate was severely reprimanded by him for an attempt so audacious. This, also, may account for the threatening speech in J. xix. 12. At all times the remonstrances of a province were very much dreaded, especially under Tiberius.

J. xviii. 29. 30. The original word denotes one guilty of the worst of crimes, and, therefore, liable to the severest punishments. If he were not a *malefactor* of this sort, we would have punished him ourselves, and would not have come to thee; and, if he were not really guilty, we would not have accused him.

J. xix. 19. 20. Sueton and Dion both mention examples of the like kind. In Calig. c. 34.; Domit. c. 10. Titus, in a message he sent to the Jews by Josephus, says, Did you not erect pillars, with inscriptions on them in the Greek and our language? *Let no one pass beyond these bounds*; Jewish War, b. 6. c. 2. f. 4.

M. xxvi. 67. 68. Compare M. xxvii. 27. 31.; M. 14. 65.; xv. 16. 20.; L. xxiii. 11. Such tokens of contempt and ridicule were likewise in use at the time. Says Dion, Sejanus, the favourite of Tiberius, as he was carried from the Senate-house to prison, *they struck him on the head*. The Alexandrians, dressing up a madman, with a mock crown, sceptre, and worship, thus insulted Agrippa, being a Syrian, and to whom Caligula had given licence to wear a crown of gold, and to be called King; Philo, in Flacc.

M. xxvii. 26.; M. xv. 15. Ancient historians furnish many examples of scourging persons capitally condemned, before execution. *Productique omnes, virgisque caesi, ac securi percussi*; Liv. l. 26. c. 15. Thus did their sentences usually run.

J. xix. 16. 17. Comp. L. xxiii. 26. ; M. xv. 21. This was the constant practice among the Romans for criminals to carry their own cross: Infomuch that Plutarch makes use of it as an illustration of the misery of vice, 'that every kind of wickedness produces its own particular torment, just as every malefactor, when he is brought forth to execution, carries his own cross.'

J. xix. 17. 20. Comp. Heb. xiii. 12. This is conformable to the Jewish law, and to examples mentioned in the Old Testament, Num. xv. 35. ; 1 K. xxi. 13. Among the Romans, too, this custom was very common.

M. xxvii. 58. 60. Comp. M. xv. 45. 46. ; L. xxiii. 50. 53. J. xix. 38. 40. Though burial, in these cases, was not always allowed by the Romans, yet, unless criminals were very mean and infamous, it was not often refused. Cicero reckons it one of the horrid crimes of Varres's administration, that he would take money of parents for the burial of their children whom he had put to death. Both Sueton and Tacitus represent it as one of the uncommon cruelties of Tiberius, that he generally denied burial to those who were put to death by his orders at Rome. Ulpian, in his duties of a Proconsul, says, the bodies of those who are condemned to death are not to be denied to their relations. And Paulus says, that they are to be given to any that desire them. Comp. Deut. xxi. 22. 23. Josephus gives the contrary practice as one of the strongest proofs of wickedness.

J. xix. 39. 40. Compare M. xvi. 1. ; L. xxiii. 55. 56. The Jews were wont not only to embalm, or anoint the body, but to lay it also in a bed of spices ; 2 Chr. xvi. 14. Josephus, in the account of Herod's funeral procession, says, the soldiery was followed with five hundred slaves and freed-men, bearing sweet spices. To ascribe to any person that which is done by his order or direction, is a well known common way of speaking. Both Joseph and Nicodemus were men of substance.

J. iv. 3. 45. Compare with this J. vii. 1. &c.—xi. 55. 56.—xii. 12. 13. 23. ; Act. i. 1. &c. Speaking of the Passover, Josephus says, that then they offer up more sacrifices than at any other feast ; and an innumerable multitude of persons come up to worship God, not only out of Judea, but also from other parts. In another place he says, from all parts. At Lyda, he says, upon one occasion, no men were found in it ; for all had gone up to Jerusalem to the feast of Tabernacles. At that time, the number of sacrifices amounted to two hundred and fifty-six thousand five hundred ; and, counting ten men to each sacrifice, their number, Josephus adds, must have been two millions and seven hundred thousand, and these all clean and pure. In computa-  
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tion, he is guilty of a small error, as to numbers of men. The unclean, added to these, might have made nearest to three million.

L. iv. 17.—20. Comp. Act. xv. 21.; M. xiii. 54.; M. i. 21. Act. xiv. 1. Josephus says, that men might not have the presence of ignorance for transgression, he gave us the law, the most excellent of all institutions. Nor did he appoint that it should be heard once only, or twice, or often; but that, laying aside all other works, we should meet together once every week to hear it read, and gain a perfect understanding of it. Another narrative begins with these words, The next day being the 7th day, as the Jews were coming to the synagogue, &c. and, upon being insulted, *taking the laws*, they withdrew from Cesarea to Narbata. And Philo says, from that time (the days of Moses) to this, the Jews are wont to inculcate the principles of their religion on the 7th days; setting apart that time to the study and contemplation of the things of nature; for the oratories which are in every city, what are they but schools of wisdom, of fortitude, sobriety, justice, and piety, and of every virtue.

L. iv. 28. 29.; J. viii. 59. Compare Act. xx. 3.; xxi. 27. 31.; xxiii. 10. 15.; xxv. 1. 3.; all instances of private zeal; from which, they made not any scruple at all of putting a man to death, without any the least form of a legal process. Philo lays it down as a principle, that it is highly proper all who have a zeal for virtue, should have a right to punish with their own hands, without delay, those who are guilty of forsaking the worship of the true God; not carrying them before a court of judicature, or the council, or any magistrate whatsoever, but to indulge the abhorrence of evil, the love of God their minds are filled with, in immediate punishment of these impious wretches; reckoning that they are, for that time, all things, senators, judges, praetors, sergeants, accusers, witnesses, the laws, the people; that nothing hindering, they may without fear espouse the cause of piety. This he illustrates from the example of Phineas, Num. xxv. 7. Josephus speaks concerning this point as follows: Moses adjured them to keep his laws; and that, if any one of their kindred, or any city, should attempt to alter or dissolve the form of government they were under, they should both jointly and singly (or publicly and privately,) take vengeance of them. And, if they were not able to take punishment of them, they should however make it appear, that such things should not have been done. This must have occasioned many extravagant attempts, when zeal ran so very high as at this time; nor would Josephus give a more offensive view of his people than was needful, to  
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Greeks and Romans. Upon such a principle, Josephus narrates a conspiracy against Herod; Ant. b. 15. c. 8. f. 1. 4.; wherein the conspirators were discovered, and boasted of their design as laudable and pious.

M. xxii. 17. Compare M. xii. 14.; L. xx. 21. 22. These afford full evidence how uneasy the Jews were from being reduced to a Roman province. To seem otherwise was highly unpopular. Hence a publican appears to have been a very odious and ignominious character, usually reckoned with harlots and sinners; L. xix. 7. Under Judas Gaulanites, the people, displeased with their taxes, were excited to rebel; Joseph. Ant. b. 18. c. 1. f. 1.; and so laid the foundation for all their following evils. Joazor lost the high priesthood, by persuading the people to submit to the enrolment by Cyrenius.

L. iii. 12.; M. xxi. 31. 32. Many Jews, notwithstanding, were employed in collecting the tribute; see M. xxi. 31. 32.; of whom some might be very honest and wealthy; L. v. 29.; M. ix. 10.; M. ii. 4.; L. xix. 8. Josephus speaks of John the publican, as giving eight talents of silver to prevent a building injurious to a synagogue near Cesarea. What made the Jewish collectors odious, might be a relief to the Romans. Josephus says, the Roman knights were great farmers, and collectors of the Roman tribute.

J. ii. 14. 15. This action implied a claim of some particular authority. Comp. ver. 18. 20. Herod the Great, Josephus informs us, made a proposal to the Jews for rebuilding the Temple. In eight or nine years time he finished what he proposed; but the people of the Jews were ever after that continually adorning and improving it. The 46 years may be reckoned from Herod's proposal. Speaking of the arrival of Gessius Florus, A. D. 65, Josephus says, at that time was the Temple finished. The Jewish fund, he also hints, was their sacred treasury. No doubt zeal made them liberal contributors.

L. ii. 1. 5. May be thus translated: *And it came to pass in those days, that there went forth a decree from Cesar Augustus, that all the land should be taxed.* Comprehending Galilee and Iturea. The most early Christian writers never say any thing of a general census, but of Judea only: And for that they appeal to the Emperor, senate, and the world in general. No wonder, therefore, that ancient historians should be silent, as the survey of single provinces were often omitted. It appears never to have been contested by ancient adversaries of the Christian religion. Julian speaks of it as universally known. He was, says he, an enrolled subject of Caesar, whom you follow, with his father and mother,  
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in the time of Cyrenius; Apud Cyril. l. 6. In the margin of our Bibles we have the word enrolled, which does not always import a tax, or laying one upon people, but an account of themselves and their estates. Comp. Act. v. 37. Josephus speaks of the public records of tribes and families being yet kept; and that he gave the account of his own from thence. Princes who received their crowns from the Emperor, were often obliged to raise both money and soldiers. In ratifying Herod's will, Caesar decreed that Idumea, Judea, and Samaria, should be eased of a fourth part of their tribute; Joseph. Ant. b. 17. c. 13. f. 4. In the Jewish War, b. 2. c. 16. he speaks of the Jews as the hereditary subjects of the Romans, out of Agrippa's mouth. Josephus speaks of an oath taken by the Jews to be faithful to Caesar, and the interests of the King, which was refused by a number above 6000. This may have happened much about the time of the enrolment; and for certain was in the days of Herod, (Ant. b. 17. c. 2. f. 6.) something less than two years before his death. M. ii. 4. 5.—16. &c. They probably were the same. They were mostly of the Pharisaic sect who refused, and bred great disturbances, by predictions relative to a new King; which enlightens greatly M. ii. 4. 5.; also L. ii. 25. 38. Herod, in particular, was filled with rage, and put to death the most guilty of the Pharisees, and Bagoas the eunuch, and one Carus, the most beautiful young man about the court, and the great instrument in the King's unlawful pleasures. He likewise slew every one in his own family which adhered to those things which were said by the Pharisees. How easily capable, then, may such a jealous monster of cruelty have been, as in M. ii. 16. &c.

L. ii. 2. Against this there seems to lie an objection, that Cyrenius was not governour of Syria till nine, or ten, perhaps twelve years after our Saviour was born. Some think the most genuine sense of the original to be, that this first taxing (or enrolment) was made when Cyrenius was governour of Syria; and upon this sense the objection is founded. Josephus says, that Cyrenius was sent governour into Syria, when Archelaus was removed from his government of Judea; and he reigned between nine or ten years after Herod. Not probable, however, that Luke, so consistent every where else, could here mistake. There was another enrolment or taxation after this, taken notice of Act. 5. 37. every way answerable to Cyrenius's time, and mentioned by Josephus. Some give this sense; and this taxing was first made, before that made, &c.; or, *made before Cyrenius was governour of Syria*. But a more probable one is, this was the first assessment, or survey, of Cyrenius governour of Syria. And the  
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following are parallel constructions; M. xxii. 38.; M. xii. 30.; Num. ii. 32. *Was* is a common meaning of the verb *επιστο*. By this title, when St Luke wrote, Cyrenius was well known. Greek authors delight in the use of Greek particles. See Dr Lardner more at large.

M. ii. 16. Josephus is understood to be quite silent as to this cruel slaughter; and that is made use of as an objection. But, says Dr Dodridge, it is to be considered that Bethlehem was a small place; and, therefore, in a reign of so much cruelty, the slaughter of its infants might not be taken very much notice of. Josephus was not old enough to remember it himself; and, if he did not find it in the Memoirs of Nicolas of Damascus, (that flattering historian, of whom we know he made great use in compiling the life of Herod), he might be unwilling to introduce it, even if he were particularly acquainted with it, lest the occasion might have led him to mention what generally at least he is willing to decline, I mean Christian affairs. Again, says Dr Lardner, the most exact and diligent historians have omitted many events that happened within the compass of the times of which they undertook to write. As great cruelties have been committed by many eastern princes; nor was there any man more likely than Herod to give the orders mentioned by Matthew. He persuaded Anthony, by a large sum of money, to put his rival Antigonus to death. Aristobulus, brother of his wife Mariamne, was murdered by his directions at 18 years of age; only because the people of Jerusalem had shown some affection for his person. In the seventh year of his reign, he put to death Hyrcanus, grandfather of Mariamne, then 80 years of age, and who had saved Herod's life, and who ever was of a mild peaceable disposition. His beautiful and virtuous Mariamne had a public execution; and her mother Alexandra was put to death soon after. Alexander and Aristobulus, his two sons by Mariamne, were strangled in prison by his order, upon groundless suspicions, when they were married and had children. His very bad son Antipater may have deserved what he met with. In his last sickness, and a little before he died, he called a meeting of the chief men of the nation at Jericho, shut them all up in the Circus, and said to Salome his sister, and her husband Alexas, my life is now but short, the Jews will be greatly pleased with my death; as soon, therefore, as my breath is out, and before my death can be known, do you let in the soldiers upon them and kill them. All Judea, and every family, will then, though unwillingly, mourn at my death. Nay, Josephus says, that, with tears in his eyes, he conjured them by their love to him, and their fidelity to God,

not to fail of doing him this honour; and they promised they would not fail; Jewish War, b. 1. c. 33. f. 6.; Ant. 17. c. 6. f. 5. This unexecuted wicked design, takes off all objection against the truth of murdering the Innocents. Almost all the executions instanced were sacrifices to his state jealousy and love of empire. Josephus gives an account of a terrible execution made in Herod's court, and at Jerusalem, about this very time, which might be more suitable to his political history, though not to St Matthew's. Thus, writers of candour and good sense ever act. Comp. Tacit. An. 1. 6. c. 7. Indeed, none of the Evangelists have endeavoured to brand the memory of Herod. Where cruel transactions have been frequent, it looks like spite and ill-will to be very particular. The affairs of many dependent Princes, in the Roman empire, have been lost in the crowd. Tacitus's short account of Herod is a remarkable instance of this; see l. 5. c. 9. Strabo's is not much longer. Dio Cassius's next to wanting. Herod puts to death every member of the Jewish great council, in Hyrcanus's time, except Hillel and Shimai; yet Josephus mentions this very slightly. Agrippa the younger was living when Josephus wrote; and he had some acquaintance with him, and obligations to him. They of the Jewish nation might be thought a strange people, who rebelled against the Romans, and yet spared not either young or old. Josephus could not mention the event at Bethlehem, without giving the Christian cause a great advantage. Even a serious and attentive heathen must have been affected by it. Various ancient Christian authors confirm St Matthew's account. St Justin in particular; Deal. part 2. Ireneus and Origen. Among the other jests of Augustus, Macrobius, a heathen, in the end of the 4th century, saith, that when he had heard of the children within two years of age, which Herod King of the Jews commanded to be slain in Syria, that among them his own son had been killed, he said, it is better to be Herod's hog than his son. The jest might be passed some time or other; but Macrobius has given us exactly the words of it. The slaughter of the Infants seems not then to have been contested.

L. xiii. 1. Josephus has made no mention of this; but speaking of Judas the Galilean, he says, that their firmness in the assertion of liberty is immovable; and that it is not easily to represent their contempt of all kinds of sufferings. Judas's principles, among the Romans, must have been very unpopular, and, therefore, he is on the reserve. Many such remarkable events he did omit.

L. iii. 23. *Began, or was about 30 years of age.* So L. xxiii. 5. *beginning* is used for having begun. Comp. Act. i. 21. 22.

L. iii. 1. 2. This computation may be reckoned from the time in which Tiberius began to reign along with Augustus, which is mentioned by several ancient authors. If it began about three years before Augustus died, viz. A. D. 11, then this 15th year of Tiberius would be the same with A. D. 26; and towards the close of John's ministry, when Jesus was baptized, he might be entering upon his 30th year.

L. iii. 23. The word *about* (*ωσει*) is often used, where precise exactness is not intended or expected; see M. xiv. 21.; M. vi. 44.; L. ix. 14.; J. vi. 10.; Act. ii. 41.; L. i. 56.—xxii. 41.—xxiii. 44.; J. i. 49.; Act. v. 36. Round and decimal numbers, even by the best writers, are often used with great latitude. Many important facts related by the best historians are attended with chronological difficulties.

L. iii. 1. 2. Caiaphas was now properly High Priest; and Annas had been so. Josephus often calls Saturninus and Volumnus presidents, or governours of Syria; though Saturninus only was president, and Volumnus the Emperor's procurator, that is, the officer that took care of the revenue. Josephus speaks of sending the *High Priests* Jonathan and Ananias, tho' the former had been put out long before. The order in which they are named is likewise similar to Luke's. Compare J. xi. 49. 51.; Act. iv. 6. They might, at the same time, be chief persons in the Jewish civil administration.

J. xi. 49.—52. *That year*, without the word *same*; the same as *that time*. Comp. Ezek. xxxviii. 8.; Mal. iii. 4.; Deut. xxvi. 3.; Josh. xx. 6. Philo uses the same style; in the presence of the Priest *that day*. There may be an emphasis, owing to the distance between the time of the event and the writing; likewise, owing to the frequent removals in that office. *Prophefied*; declared the event, as was in a peculiar manner the office of the Priest to do, when he was inquired of, or when God was inquired of by him concerning any important matters under consideration. So Josephus says, the King of the Jews allowed not himself to do any thing without prophecy, and the command of God, and assurance of the event from him. When the High Priest had prophesied victory and power, he led out his forces. Comp. 2 Sam. v. 22.—25. The taking away the life of this man will be much for the advantage of the people of God every way. This he said not merely of himself; but, being their High Priest, he foretold the issue and event of their councils, and of the death of Jesus.

M. xiv. 3. Compare M. vi. 17.; L. iii. 19.; called by Josephus Herod. He might be called Philip likewise. It was common among the ancients; and seemed optional to choose which in speaking or writing. Comp. M. x. 2. 3.; J. xi. 16.; Act. xiii. 1. Josephus ordinarily gives Caiaphas his other name of Joseph. In two old writings, mentioned and cited by Dr Whitby, the name Philip is used.

M. xxiii. 29. 36. Comp. L. ii. 47. 51. The Zacharias mentioned by Josephus lived some while after Christ spake, at least 30 years; but they are different stories. That alluded to by the Evangelists is much liker to what is recorded, 2 Chr. xxiv. 17. 22. being the act of the nation, King, and people; and the last act of cruelty to a prophet, related in the Jewish sacred writings. The only difference is the name of the father. But two names were very common. Some early writer might insert Barachias into St Matthew. The Nazarene Christians, being Jews by birth, had it in their gospel Zacharias the son of Jehoadab.

J. v. 43. Impostors, says Josephus, who spake lies in the name of God, deceived this miserable people. They neither attended to, nor believed, the manifest signs foresignifying the coming desolation; but, like infatuated men, who have neither eyes to see, nor minds to perceive, they neglected the Divine denunciations.

M. xxiv. 24.; M. xiii. 22. They shall give, or promise to give, as the sequel shows; being the same word as in Lxx Deut. xiii. 1. Accordingly, Josephus tells us, that impostors persuaded the people to follow them into the Wilderness, where, as they said, they would see manifest signs and wonders, performed by the power of God. Or, that they should there receive signs of deliverance. M. xxiv. 5. Though he does not expressly say that any of them called themselves the Messiah, yet, he says that which is equivalent, that they undertook to rescue the people from the Roman yoke; which was what the Jews expected their Messiah would do. Comp. M. xxi. 9.;—xxvii. 22. &c. The accomplishment of these, and similar predictions, is an argument of great force in favours of our Lord's Divine mission.

M. xxiv. 28.; L. xvii. 37. After the overthrow of the city and Temple of Jerusalem, there still remained some strong cities in Judea, not yet taken by the Romans, of which Josephus has given an account; thereby fulfilling L. xvii. 37.

M. xxiii. 36. Jerusalem and the Temple were no more, by the testimony of this same historian, before the end of the year  
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which answers to our 70, and within 40 years after Christ's crucifixion.

M. xxiv. 14.; M. xiii. 10. Most of the books of the New Testament attest this, which were written before the destruction of Jerusalem. See the Acts of Apostles at large; and comp. M. xvi. 20.; Rom. x. 18.; Col. i. 6. 23.

M. x. 28.—v. 12. Pliny the heathen, President of Bythia, writing to Trajan, says, that he advised the Christians well to consider of the matter, and to have a due regard to their own welfare. If they departed from their first confession, mercy might be shewed them; but, if they persisted in it, nothing less than death could be expected.

M. x. 22. He calls the Christian religion a bad and excessive superstition; by bad, meaning absurd, wrong, differing from the commonly received religion; and, by excessive, that they who embraced it, were fond and tenacious of it; would rather die than deny and forsake it. And many of them were active in propagating and recommending it to others. N. B. Pliny was a priest, and the Emperor to whom he writes was high priest. Hence, without any meaner view, might proceed his false zeal. If he had discovered any thing vicious, or seditious, he must have given hints of it. Comp. Prov. xxvi. 28. Again, he says, I put the question to them, Whether they were Christians? Upon their confessing to me that they were, I repeated the question a second and third time; threatening, also, to punish them by death. Such as still persisted I ordered away to be punished. Comp. M. v. 16.; 1 Pet. iv. 12. &c.

In Trajan's rescript to Pliny, (A. D. 106.), he says, they, meaning Christians, are not to be sought for. If any are brought before you, and convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our Gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case of any crime whatever, may a bill of information be received, without being signed by him who presents it.

J. xii. 32. To this purpose Pliny's words are strong: 'It has appeared to me a matter highly deserving consideration, especially upon the account of the great numbers of persons who are in danger of suffering; for many of all ages, and of every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless,' adds he, 'it appears to me that it may be restrained and corrected. It is

is certain that the temples, which were almost forsaken, begin to be frequented; and the sacred solemnities, after a long intermission, are revived. Victims, likewise, are every where bought up; whereas, for some time, there were few purchasers.

M. v. 16. He thus assures us of the innocence and virtue of the first Christians. He examined deserters; he put to torture two women who were ministers, or deaconesses; and yet he discovered nothing but what was quite harmless. Even their accusers and persecutors appear not to have alledged any thing else against them, but that they were Christians. Adrian's rescript, therefore, after this, (A. D. 117.), was wise and good, if the people of the province will appear publicly, and in a legal way charge the Christians, that they may answer for themselves in court; let them take that course, and not proceed by importunate demands and clamour only. Pliny, writing as above to Trajan, says, that, upon examination, he found that the whole of the fault in Christians lay in this, that they were wont to meet together on a stated day, before it was light, and sing among themselves alternately a hymn to Christ, as a God, and to bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery; never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together for a meal, which they ate in common, without any disorder. Doubtless Pliny means the Lord's day. Comp. Heb. x. 25.

J. xii. 32. From a letter of Adrian the Emperor, to his brother-in-law Serranus, it appears that the Christians were numerous at Alexandria, and in other places of Egypt.

J. i. 11. This is urged by Celsus, once and again, as an objection against our Saviour; for, says he, personating a Jew, how could we that had told all men, that there would come one from God who should punish the wicked, treat him injuriously when he came? And again, for what reason could we reject him, whom we had before spoken of? Was it, that we must be more severely punished than other men? Farther, the prophets say, that he who is to come, is great, and a Prince, and Lord of all the earth, and of all nations and armies.

M. xxiii. 13. &c. Celsus finds fault with Jesus after this manner. He threatens, and feebly reproaches, when he says, *Wo, &c.*; and *I fortell you, &c.*; for, thereby, he plainly confesses his disability to persuade.

M. xix. 24. Celfus says, that this of Jesus was plainly taken from Plato, who says, to be very good and very rich is impossible.

He also cites and objects to a great many other passages, which shews him to have read, however much he misunderstood him, or perverted his words; and, in particular, reproaches him with the ignominies of his death. Now, whence could he learn them but from the gospels? Let us then admire the veracity of those who wrote them. Hence we have great advantages from the objections of Celfus, which were altogether beside his intention. Comp. Jud. xiv. 14. He all along supposeth the gospels to have been written by Christ's own disciples, that lived and conversed with him, from which age he lived at no great distance. A strong proof that there never had been any books of any credit in the world that questioned the gospel facts; for he was both a spiteful and an artful enemy (A. D. 176.).

The silence of many ancient philosophers and historians is nobly accounted for by the learned author of *Disquisitions concerning the Antiquities of the Christian Church*, 12mo, printed at Glasgow, by Foulis, 1783. He, indeed, gives up some testimonies which have been alledged; but upon such strength of reasoning, as must leave the deepest impressions both of his candour and great capacity.

It may be observed from another good hand, (Dr Lardner), that some subjects are more agreeable to authors than others; because they are more agreeable to the generality of their readers. Many writers of great worth, and many affairs of no small importance, have long lain in obscurity, or have been totally buried in oblivion. Some are silent from reasons of policy. We are told, in the *History of the Reformation of the Low Countries*, (Abridgement of Brandt's History by Le Roch, vol: 1. p. 29.), that Margaret, governess in that country, in the year 1525, sent orders to all the convents, enjoining them to forbid teachers to mention Luther, and his doctrine, and the opinions of ancient heretics. This order, says the abridger, was very judicious. The best way of stopping the progress of heresies, is to seem to neglect them. From this principle of policy, Josephus may have been silent about the Christians. Epictetus and others may have suppressed their own thoughts, and have been reserved in their discourses, lest they should excite inquisitiveness in their hearers, and occasion doubts about the popular deities, and the worship paid to them. I might add, that it is not impossible, nor very improbable, that some writings of heathen authors have been lost, in which the Christians were mentioned;

tioned; for very few writers in the Syriac language are come down to us. After all, a goodly number of heathen writers, as we have seen; both of the first and second centuries, men of great eminence for their wit and learning, their high stations, and their credit in the world, have, in their way, bore testimony to Jesus Christ, and the things concerning him; and to the Christians, his disciples and followers, their numbers, their principles, their manners, and their fortitude and patience under heavy sufferings.

M. vii. 29. Galen, in one place, blames Achigenes for not giving a demonstration, nor so much as a probable reason, of somethings advanced by him. So that, says he, we seem rather to be in a school of Moses, or Christ, where we must receive the laws without any reason assigned, and that in a point where demonstration ought not by any means to be omitted. Here is a just description of Christ's delivering his precepts without any long deductions of reasons and arguments.

J. xv. 10. The Christians, as is well observed by the author of *Disquisitions*, &c. were, in tenets and practice, like men of another world; and hence they were known, marked out, and persecuted, in the 10th of Nero; Tacit. An. 15. 44. His very judicious and useful remarks upon Mr Gibbons are entitled to great regard. Of Seneca, the elder and younger Pliny, of Tacitus, of Plutarch, of Galen, of the slave Epictetus, and of the Emperor Marcus Antoninus, whose names have been so much celebrated, he observes, that, perhaps, they had not overcome the prejudices of education and custom, or disentangled themselves from every politic attachment to national rites, or eradicated from their minds the pride of dogmatizing or doubting. It may be they never examined, with fit attention, the origin of the Jewish faith, and the nature and end of the Jewish prophecies; that they never perused the Christian Scriptures, and weighed impartially the evidence which thence arose of the perfection of the Christian system. Neither is it certain that all those eminent persons were men who preferred the profession of hazardous truth to the acquiescing in errors safe and lucrative. It rather seems matter of surprise, that heathen politicians and philosophers should ever have become Christians at all, than that they should have obstinately adhered to their national rites, and the institution of their schools. Mark well, O reader, if the love of truth be in thee, how the same good author applies these his modest sentiments to each of them.

I would throw out a conjecture here, to be thought of by the learned, but without hazarding much upon it, if, in certain of  
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their maxims, they have not even glanced at the overthrow of important gospel ones, whilst they would appear to be above naming what they combat: As when Seneca says, the wise man will restore a son to a weeping mother; but he will do this with a serene mind and unchanged countenance; De Clementia, l. 2. c. 6. Compare with this L. vii. 11.—13.; and take along with you that just criticism in the Disquisitions, what the English translation renders, *he had compassion upon her*, in the original language imports that *misericordia* which Seneca calls *vitium pusillæ animi*. Says the elder Pliny, the Divinity itself cannot do all things: It can neither confer immortality upon mortals, nor recall the dead. To what purpose, then, should he have mentioned Christianity? Here is a short, indeed, but pointed ridicule of the whole. Tacitus could have no knowledge of the fundamental Christian tenet of benevolence, though he might design to raise abhorrence of its professors, by representing their religion as *unsociable*, when he says, *haud perinde in crimine incendii, quam odio humani generis convicti sunt*; An. 15. 44. His own creed was, As for me, I cannot entirely determine whether the affairs of mankind be rolled on by fate, and invariable necessity, or by chance; An. 6. 21. In another place, when, as the author of the Disquisitions well observes, the subject might have inflamed even the cold heart of a sceptic, he thus addresses the manes of his benefactor Agricola: *If there be any place allotted for the pious dead, and if, as the sages hold, great spirits are not extinguished with the body, peacefully mayest thou rest. How could such an one judge of Christianity? The doctrine of life and immortality could not well suffer more in a small compass, and from such a pen.* In the detail that the younger Pliny gives of the manners of the Christians, there is much said to their commendation; neither does he, while censuring their superstition, say aught to the prejudice of any individual among them: And what he declares as his sentiment, that, be the thing confessed by them what it would, their forwardness, and inflexible obstinacy, merited death, argues such indifference for truth, as was quite incompatible with ingenuous inquiry and true faith. His practice in religion was agreeable to his principle, who could impose divine worship to the statues of an Emperor, and punish the neglect of it with immediate execution. A *forwardness and obstinacy* here was glorious, when joined with his own beautiful delineation, in miniature, of their plain and simple worship, strict morals, and inoffensive sociability. When Galen says, we maintain that there are certain things impossible in nature, and that God does in no sort attempt them, but that he chooses what is best of things possible: This, though unacknowledged, may have in view not only the

writings of Moses, whom he names, but M. xix. 26. ; M. x. 27. xiv. 36. ; L. xviii. 27. He uses before that the very same phrase, *possible to God*. A greater insult upon the doctrine of life and immortality could not be expressed in a shorter and stronger manner than by Epictetus, when he says, the Deity has opened the Gate, and he says to you, Come.—Whether? Not to aught terrible, but to that from which you sprung, to your kindred elements. And again, the time arrives when matter shall be resolved into those principles of which it was originally composed. He seems thus to exhibit Christians to popular weakness as Atheists, when, with feigned indignation, he exclaims, those persons are endowed, at least, with much gratitude and modesty indeed, who, while eating their daily bread, venture to say, we know not whether there exists a Ceres, a Proserpine, or a Pluto! Arrian, the disciple of Epictetus, was a priest of Ceres and Proserpine. A readiness to depart from life, founded upon judgement, Marcus Antoninus holds to be, when a person believes that the soul is either to be extinguished, or to be dispersed, or still to subsist. A Christian's act he terms mere obstinacy; that is, in full assurance of a better life. Philosophers, then, it is well observed, sought wisdom amidst the labyrinth of inextricable disputation; and they would regard nothing else. Comp. 1 Cor. i. 21. 22. Marcus Antoninus thought, that, *to be or not to be*, was a question not important enough to disturb the tranquillity of a wise man; thereby, very summarily, but very weakly, attempting to overthrow the whole gospel system. From Diogenes he learned not to busy himself about trifles, and to disbelieve whatever is reported of wonder-workers and magicians, concerning incantations, and the expulsion of daemons, and things of that nature; l. i. s. 6. His preceptors he revered even to a degree of idolatry. Thus heathen testimonies, of what nature soever, it is well observed, always tend to throw new and advantageous lights on the Christian faith. Dion thus represents Maecenas discoursing to the Emperor Augustus, (though probably contrived to instruct his own) reverence that which is divine yourself, and compel others to worship it, altogether; and with every circumstance of national ceremonies; but hate and punish those men who harbour (receive and entertain with offices of hospitality), any foreign opinion concerning it; and this, not only on account of the Gods, whom whosoever despises, will not highly respect aught else; but also, because they who bring in new Divinities, persuade many to the observance of foreign laws; and hence associations on oath arise, and leagues and confraternities, all of them things very far from being expedient in a monarchy. And, therefore, you should not  
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grant indulgence to any atheist, or magic-working deceiver. Utility, not truth, was the great object of heathen politicians; and they considered religion as a mere state engine. The religious ceremonies of the Romans were so blended with the daily business of civil life, that whoever abstained from those sacred rites, could not avoid the appearance of singularity in his whole demeanour; and the more the Christians increased in number, the more conspicuous would this singularity become. It was the first duty of a Christian to preserve himself pure and undefiled with the practice of idolatry. The Christian oath, mentioned by Pliny, was not only harmless, but laudable. So was the fellowship of faith, and the communion of the saints. Jealous Roman policy was most averse to all associations. To Christians, the appellation of *Atheists* was then currently given, as disbelievers of heathen deities. Celsus frequently called Christ a magician. Comp. M. xxvii. 63.

Hadrian (A. D. 134,) found the Bishops of Christ in Egypt, not an infant sect, but numerous and formidable, and living under a regular and ecclesiastical government; Disquisitions, &c. Severus ordained, under heavy pains and penalties, that there should be no proselytes to the Jewish religion; and he made the like ordinances as to the Christians. Alexander Severus continued to the Jews the enjoyment of their privileges; and he tolerated the Christians. He often, and with a loud voice, uttered these words, *that which thou wouldst not that another should do unto thee, do not unto him.* He thought of building a temple to Christ. Christian churches are also alluded to by Aurelian, A. D. 271. The above is to be found in the Augustan history, in which nothing is said of the reigns of Decius, Diocletian, Galerius, and Maximin Dorian, all enemies to the faith.

The Christian writers mention several objections made by Porphyry to their religion, which shews that he had access to their sacred books, and made use of them.

In the imperial edict for Diocletian's persecution, (A. D. 303,) it was expressly ordered, not only that the Christian churches should be demolished, but also, that the scriptures should be burned.

Julian, though undesignedly, has born a valuable testimony to the truth, by his citations from the sacred scriptures. He aimed to overthrow the Christian religion; but he has confirmed it. His arguments against both miracles and doctrines are perfectly harmless, and insufficient to unsettle the weakest Christian. Persecutions, likewise, bear witness to the growing number of the Christians.

Ammianus Marcellinus, in his character of Constantius, says, the Christian religion, which in itself is plain and simple, he adulterated with a childish superstition; for, studying it with a vain curiosity, instead of sober modesty, he raised many dissensions, which, when caused, he cherished and increased by a strife about words. And the public carriages were even worn out by the troops of priests galloping from all quarters to their synods, as they call them, to bring the whole sect to their particular opinion. A passage of great value; and upon which every one may easily remark for themselves.

The work of Alexander of Lycobro, supposed to be a Gentile, and to have lived about the year 250, begins in this manner: The philosophy of the Christians is called simple; for its principal concern is to regulate the manners of men, having first intimated the right doctrine concerning the Deity, as the one efficient cause of all things. Nor does it labour to describe particularly the grounds and nature of every virtue, but holdeth forth, in a general way, the precepts of all virtue: By attending to which, adds he, as experience shews, the common people are much influenced, and gradually allured to the love and practice of piety. But this simplicity being disliked, some have moved difficult and abstruse questions; and, delighting in contention, have formed sects. A very honourable character.

L. xxi. 24. Julian's favourable regards for the Jewish people, and his intention, or desire, at least, to rebuild the city of Jerusalem, and the Temple there, are manifest, and fully attested by contemporary witnesses, and by his own writings. It is as manifest, that his design to rebuild Jerusalem, and the Jewish Temple, was never accomplished, but was frustrated and defeated. Whether it was owing to miraculous interposition, or to his expensive preparations for the Persian war, and other circumstances of his affairs, and to his death and defeat in that war, the overruling providence of God is to be acknowledged in that event. And the argument for the truth of the Christian religion, taken from the fulfilment of our Saviour's predictions, in the destruction of Jerusalem, and the overthrow of the Jewish people by Vespasian and Titus, and their continued dispersion, remains in all its force. It is next to a demonstrative argument for the truth of the Christian religion, and deserving the attentive regard, and serious consideration of all mankind.

The gospel is a great blessing on many accounts. If we be disposed to communicate this blessing, and recommend the Christian religion to others, let us take care to form right conceptions of it, as it is in truth, otherwise we may expose it, and obstruct

obstruct the progress of it. The Christian religion can only be learned with certainty from the books of the New Testament; and will appear, from thence, to be not a speculative science, but a plain, strict, and comprehensive rule of life. Let us, therefore, live as it directs, and be careful to promote good learning and knowledge, which enlarges the mind, and encourages generous sentiments. It is for the honour of Christ, that the age in which he appeared was one of learning and politeness.

Upon the whole, there is nothing in the books of the New Testament unsuitable to the age in which they were written; and they have a thorough knowledge of the affairs of these times. We are hereby assured that they are genuine, and that they were written by persons who lived at or near the time of those events of which they give the history. It is no easy thing to write in the character of an earlier age, more especially what is historical, and to continue. Deceivers rarely, if ever, have succeeded. The gospels are plainly written by different hands; yet all agree in the main. Their differences are trifling; and no contradictions. Their allusions to persons, customs, sects, &c. are found strictly just. The greatest simplicity runs through the whole. Hence the things which are contained in them are true; and the religion which they support. What respects Christ is perfectly agreeable to the promises and predictions of the Old Testament. Therefore he is the Messiah. We are now certain that no alterations material have been made in these books. The veneration of Christians for them, in every age, must have been very high, that could thus preserve them. They have likewise been the special care of Divine Providence.

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T E S T I M O N Y

O F T W O L A T E

S C E P T I C A L W R I T E R S,

After the Example of Dr NEWCOMBE, I beg leave to add, for the sake of those who may not have it in their power to read in an extensive way.

**M**R CHUBB's True Gospel of Jesus, sect. 8. p. 55. &c. says, in Christ we have an example of a quiet and peaceable spirit, of a becoming modesty and sobriety; just and honest, upright and sincere; and, above all, of a most gracious and benevolent temper and behaviour: One who did no wrong, no injury to any man; in whose mouth was no guile; who went about doing good, not only by his preaching and ministry, but also in curing all manner of diseases among the people. His life was a beautiful picture of human nature, when in its native purity and simplicity; and shewed at once what excellent creatures men would be, when under the influence and power of that gospel he preached unto them.

I confess, says Rousseau, Emil. iii. 179. Amst. 1762, that the Majesty of the Scriptures astonishes me, that the sanctity of  
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the gospel speaks to my heart. View the books of the philosophers with all their pomp: What a littleness have they, when compared with this! Is it possible that a book at once so sublime and simple, should be the work of men? Is it possible that he whose history it records should be himself a mere man? Is this the style of an enthusiast, or of an ambitious sectary? What sweetness, what purity in his manners! What affecting grace in his instructions! What elevation in his maxims! What profound wisdom in his discourses! What presence of mind, what delicacy, and what justness in his replies! What empire over his passions! Where is the man, where is the philosopher, who knows how to act, to suffer, and to die, without weakness, and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honours of virtue, he paints Jesus Christ in every stroke of his pencil: The resemblance is so strong, that all the fathers have perceived it, and that it is not possible to mistake it. What prejudices, what blindness must they have, who dare to draw a comparison between the son of Sophroniscus and the son of Mary! What distance is there between the one and the other! As Socrates died without pain, and without disgrace, he found no difficulty in supporting his character to the end; and, if this easy death had not shed a lustre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had practised it: He only said what they had done; he only read lessons on their examples. Aristides had been just, before Socrates explained the nature of justice; Leonidas had died for his country, before Socrates made it the duty of men to love their country; Sparta had been temperate, before Socrates praised temperance; Greece had abounded in virtuous men, before he defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality, of which he alone furnished both the precepts and example? The most lofty wisdom was heard from the bosom of the most furious fanaticism; and the simplicity of the most heroic virtues honoured the vilest of all people. The death of Socrates, serenely philosophising with his friends, is the most gentle that one can desire; that of Jesus expiring in torments, injured, derided, reviled, by a whole people, is the most terrible that one can fear. When Socrates takes the poisoned cup, he blesses him who presents it, and who, at the same time, weeps: Jesus, in the midst of horrid punishments, prays for his enraged executioners. Yes: If the life and death of Socrates are those of a philosopher, the life

life and death of Jesus Christ are those of a God. Shall we say, that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which no one doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty instead of solving it: For it would be more inconceivable that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a manner, and such morality; and the gospel has characters of truth so great, so striking, so perfectly inimitable, that its inventor would be still more astonishing than its hero.

To evince the necessity of a Divine revelation, I would now make use of the late avowed Deist, David Hume, Esq; from the last sad legacy bequeathed by him to the world, whom he had been at so much pains to mislead, Dialogues concerning Natural Religion, printed in 1779.

“But, believe me, Cleanthes, the most natural sentiment which a well disposed mind will feel on this occasion, is a longing desire, and expectation, that Heaven would be pleased to dissipate, at least alleviate, this profound ignorance, by affording some more particular revelation to mankind, and making discoveries of the nature, attributes, and operations, of the Divine object of our faith. A person seasoned with the just sense of the imperfections of natural reason, will fly to revealed truth with the greatest avidity; while the haughty dogmatist, persuaded that he can erect a complete system of theology by the mere help of philosophy, disdains any farther aid, and rejects this adventitious instructor.” This extract is, in a good measure, left to speak for itself. In the ear of charity it sounds not unlike to a recantation of all his former errors. In what follows, by way of advice to a man of letters, as the first and most essential step towards being a sound, believing Christian, that he be a philosophical sceptic, he, in his own practice, did certainly carry that favourite principle to an extreme; and, like other sceptics under the influence of those evil passions, which literary men are not always free from, he might meet with both professors of the gospel faith, and books in support of their unscriptural tenets, which were highly prejudicial to him. I had this anecdote of his life from a late right honourable judge, whose name it may not be so proper to make use of, though his credit for truth, good sense, and integrity, while he lived, was unquestionable. Alas, for the offence, so rashly and criminally taken; and God pity the honest, ignorant zeal of those, who trust the cause of Christ, by rashly, if not criminally, adopting

their sentiments of his divine religion, before they have duly weighed them in the balance of the sanctuary. It can give no just displeasure to any who have the best of all interests sincerely at heart, that such a caveat is given. Let the history of unbelievers be traced, from Celsus, Porphyry, and Julian, down to David Hume, Esq; they will all be found to split upon the same rock. *Wo, wo to the world, because of offences. It is impossible but that offences will come, while carelessness and vice are not corrected by men; but wo unto him by whom they come. It were better for him that a mill-stone were hanged about his neck, and he cast into the sea. A little one in knowledg., and a man of letters under prejudice and prepossession from local errors, ought both to be treated with caution. Would to God you could bear with me a little in my folly, said one, under the protection of whose wise words I am desirous to screen myself, and indeed bear with me. For I am jealous over you with Godly jealousy: For I would that all were presented as chaste virgins to Christ. But I fear lest by any means, as the serpent beguiled Eve, through his subtlety, so your minds should be corrupted, from the simplicity that is in Christ.*

INDEX of the Chapters and Verses of St MATTHEW,  
with the Sections in which they may be found, or  
by which they are illustrated out of the other Evan-  
gelists.

| Ch.  | Ver.    | Sect.          | Ch.   | Ver.     | Sect.             | Ch.  | Ver.     | Sect.    |
|------|---------|----------------|-------|----------|-------------------|------|----------|----------|
| i.   | 1 to 18 | 4<br>14<br>20  | v.    | 31 to 38 | 114<br>115<br>116 | ix.  | to 2     | 80<br>81 |
|      |         |                |       |          |                   |      | 4        | 82       |
| ii.  | 1       | 21<br>22       |       | 43<br>46 | 118<br>119        |      | 9<br>10  | 83<br>84 |
|      | 13      | 25<br>28       | vi.   | 1        | 120               |      | 14       | 85       |
|      |         |                |       | 5        | 121               |      | 16       | 86       |
|      | 16      | 26             |       | 9        | 122               |      | 18       | 87       |
|      | 19      | 27             |       | 14       | 123               |      | 20       | 88       |
|      | 22      | 19             |       | 16       | 126               |      | 23       | 89       |
| iii. | 1       | 32<br>33<br>34 |       | 19<br>22 | 297<br>110        |      | 27<br>32 | 90<br>91 |
|      |         |                |       |          |                   |      |          | 35 174   |
|      | 5       | 35             |       | 25       | 296               |      | 36       | 175      |
|      | 7       | 36             | vii.  | 1        | 127               | x.   |          | 1 176    |
|      | 11      | 37             |       | 3        | 128               |      |          | 1 177    |
|      | 13      | 38             |       |          | 129               |      | 2        | 4 105    |
| iv.  | 1       | 39             |       | 7        | 125               |      |          | 5 178    |
|      | 3       | 40             |       |          | 117               |      | 5        | 15 179   |
|      | 5       | 41             |       | 13       | 301               |      | 16       | 25 180   |
|      | 8       | 42             |       | 15       | 30                |      | 26       | 33 181   |
|      |         | 43             |       |          | 303               |      | 34       | 42 182   |
|      |         | 57             |       | 22       | 302               | xi.  |          | 1 183    |
|      |         | 64             |       | 24       | 131               |      | 2        | 6 136    |
|      | 13      | 66             |       | 28       | 132               |      | 7        | 11 137   |
|      |         | 67             | viii. | 1        | 133               |      | 12       | 15 138   |
|      | 19      | 68             |       | 5        | 134               |      | 16       | 19 139   |
|      | 23      | 73             |       | 14       | 70                |      | 20       | 24 140   |
|      |         | 103            |       | 16       | 71                |      | 25       | 27 263   |
| v.   |         | 104            |       | 18       | 74                |      | 28       | 30 264   |
|      | 2       | 107            |       | 23       | 75                | xii. | 1        | 8 99     |
|      | 13      | 109            |       | 28       | 76                |      | 9        | 13 100   |
|      | 17      | 111            |       | 30       | 77                |      | 14       | 15 101   |
|      | 21      | 112            |       |          | 78                |      | 15       | 16 103   |
|      | 27      | 113            | ix.   |          | 79                |      | 17       | 21 102   |

| Ch.   | Ver.  | Sect.  | Ch.    | Ver.  | Sect.  | Ch.    | Ver.  | Sect.  |
|-------|-------|--------|--------|-------|--------|--------|-------|--------|
| xii.  | 22 to | 24 142 | xv.    | 29 to | 31 208 | xxi.   | 14 to | 16 331 |
|       | 25    | 28 143 |        | 32    | 39 209 |        | 17    | 336    |
|       | 29    | 30 144 | xvi.   | 1     | 4 210  |        | 18    | 19 338 |
|       | 31    | 32 145 |        | 5     | 12 211 |        | 20    | 22 341 |
|       | 33    | 37 146 |        | 13    | 16 213 |        | 23    | 27 343 |
|       |       | 38 147 |        | 17    | 20 214 |        | 28    | 32 344 |
|       | 39    | 40 148 |        |       | 21 215 |        | 33    | 46 345 |
|       |       | 41 149 |        | 22    | 23 216 | xxii.  | 1     | 14 346 |
|       |       | 42 150 |        | 24    | 28 217 |        | 15    | 22 347 |
|       | 43    | 45 151 | xvii.  | 1     | 4 219  |        | 23    | 28 348 |
|       | 46    | 50 153 |        | 5     | 9 220  |        | 29    | 30 349 |
| xiii. | 1     | 9 154  |        | 10    | 13 218 |        | 31    | 33 350 |
|       | 10    | 17 161 |        | 14    | 15 221 |        | 34    | 40 351 |
|       | 18    | 23 162 |        | 16    | 17 222 |        | 41    | 46 354 |
|       | 24    | 30 155 |        | 18    | 20 223 |        |       | 46 353 |
|       | 31    | 32 157 |        | 21    | 22 224 | xxiii. | 1     | 4 355  |
|       |       | 33 158 |        | 23    | 26 225 |        |       | 5 356  |
|       | 34    | 35 159 | xviii. | 1     | 5 226  |        | 5     | 7 357  |
|       |       | 36 160 |        |       | 6 229  |        | 8     | 12 358 |
|       | 36    | 43 165 |        |       | 7 228  |        |       | 13 272 |
|       |       | 44 166 |        | 8     | 9 231  |        | 14    | 22 269 |
|       | 45    | 46 167 |        | 10    | 14 230 |        | 23    | 24 268 |
|       | 47    | 50 168 |        | 15    | 17 232 |        | 25    | 26 267 |
|       | 51    | 52 169 |        | 18    | 20 233 |        | 27    | 28 270 |
|       | 53    | 54 170 |        | 21    | 35 234 |        | 29    | 36 271 |
|       | 54    | 57 171 | xix.   |       | 1 235  |        | 37    | 39 328 |
|       |       | 57 172 |        | 1     | 2 278  | xxiv.  | 1     | 2 363  |
|       |       | 58 173 |        | 3     | 9 279  |        | 3     | 8 364  |
| xiv.  | 1     | 2 184  |        | 10    | 12 280 |        | 9     | 13 366 |
|       | 3     | 5 56   |        | 13    | 15 281 |        |       | 14 367 |
|       | 6     | 12 185 |        | 16    | 22 282 |        | 15    | 22 368 |
|       | 13    | 14 186 |        | 23    | 26 283 |        | 23    | 27 369 |
|       | 15    | 21 187 |        | 27    | 30 284 |        |       | 28 376 |
|       | 22    | 23 188 | xx.    | 1     | 16 285 |        | 29    | 31 370 |
|       | 23    | 27 189 |        | 17    | 19 313 |        | 32    | 36 371 |
|       | 28    | 31 190 |        | 20    | 24 314 |        | 37    | 39 373 |
|       | 32    | 33 191 |        | 25    | 28 315 |        | 40    | 41 375 |
|       | 34    | 36 192 |        | 29    | 34 318 |        |       | 42 379 |
| xv.   | 1     | 2 201  | xxi.   | 1     | 3 322  |        | 43    | 44 380 |
|       | 3     | 6 202  |        | 4     | 5 324  |        | 45    | 51 381 |
|       | 7     | 9 202  |        | 6     | 7 323  | xxv.   | 1     | 13 383 |
|       | 10    | 14 204 |        | 8     | 9 325  |        | 14    | 30 382 |
|       | 15    | 20 205 |        | 10    | 11 329 |        | 31    | 46 384 |
|       | 21    | 28 206 |        |       | 12 330 | xxvi.  | 1     | 5 385  |
|       |       | 29 207 |        | 12    | 13 339 |        | 6     | 7 319  |

| Ch.   | Ver. | Sect.  | Ch.    | Ver.  | Sect.  | Ch.     | Ver.  | Sect.  |
|-------|------|--------|--------|-------|--------|---------|-------|--------|
| xxvi. | 8 to | 13 320 | xxvi.  | 55 to | 58 428 | xxvii.  | 35 to | 37 460 |
|       | 14   | 16 386 |        | 59    | 63 430 |         | 38    | 459    |
|       | 17   | 21 387 |        | 63    | 66 432 |         | 39    | 43 462 |
|       | 21   | 24 391 |        | 67    | 68 433 |         |       | 44 463 |
|       |      | 25 392 |        |       | 69 434 |         | 45    | 47 465 |
|       | 26   | 28 394 |        | 69    | 70 435 |         | 48    | 49 468 |
|       |      | 29 388 |        | 71    | 72 436 |         |       | 50 469 |
|       |      | 30 395 |        | 73    | 75 437 |         | 51    | 53 470 |
|       |      | 30 414 | xxvii. |       | 1 438  |         |       | 54 471 |
|       |      | 31 396 |        |       | 2 439  |         | 55    | 56 472 |
|       | 31   | 35 398 |        | 3     | 10 440 |         | 57    | 58 474 |
|       | 36   | 38 415 |        |       | 11 442 |         | 59    | 61 475 |
|       |      | 39 416 |        | 12    | 14 443 |         | 62    | 66 476 |
|       | 40   | 41 417 |        |       | 15 446 | xxviii. | 1     | 4 477  |
|       | 42   | 43 418 |        | 16    | 19 447 |         | 5     | 7 481  |
|       | 44   | 46 419 |        | 20    | 21 448 |         | 8     | 10 482 |
|       | 47   | 50 420 |        | 22    | 23 450 |         |       | 11 483 |
|       | 50   | 54 422 |        | 23    | 26 454 |         | 11    | 15 484 |
|       | 55   | 56 423 |        | 27    | 30 451 |         | 16    | 17 494 |
|       |      | 56 424 |        | 31    | 32 455 |         | 18    | 20 495 |
|       |      | 57 425 |        | 33    | 34 457 |         |       | 20 497 |
|       |      | 57 426 |        | 35    | 36 461 |         |       |        |

S T M A R K.

| Ch. | Ver. | Sect. | Ch.  | Ver.  | Sect.  | Ch.  | Ver.  | Sect.  |
|-----|------|-------|------|-------|--------|------|-------|--------|
| i.  | to   | 1 31  | i.   | 32 to | 34 71  | iii. | 16 to | 19 105 |
|     | 2    | 3 33  |      | 35    | 38 72  |      | 20    | 22 142 |
|     |      | 4 32  |      |       | 39 73  |      | 23    | 26 143 |
|     |      | 5 35  |      | 40    | 45 133 |      |       | 27 144 |
|     |      | 6 34  | ii.  | 1     | 2 80   |      | 28    | 30 145 |
|     | 6    | 8 37  |      | 3     | 7 81   |      | 31    | 35 153 |
|     | 9    | 11 38 |      | 8     | 12 82  | iv.  | 1     | 9 154  |
|     | 12   | 13 39 |      | 13    | 14 83  |      | 10    | 12 161 |
|     |      | 13 43 |      | 15    | 17 84  |      | 13    | 20 162 |
|     |      | 14 57 |      | 18    | 20 85  |      | 21    | 23 163 |
|     |      | 14 64 |      | 21    | 22 86  |      | 24    | 25 164 |
|     | 14   | 15 66 |      | 23    | 28 99  |      | 26    | 29 156 |
|     |      | 16 67 | iii. | 1     | 5 100  |      | 30    | 32 157 |
|     | 17   | 20 68 |      |       | 6 101  |      | 33    | 34 159 |
|     | 21   | 28 69 |      | 7     | 12 103 |      | 35    | 40 75  |
|     | 29   | 31 70 |      | 13    | 15 104 | v.   | 1     | 10 76  |
|     |      |       |      |       |        |      | 11    | 14 77  |

| Ch.   | Ver. | Sect. | Ch. | Ver. | Sect. | Ch.   | Ver. | Sect. |    |      |     |
|-------|------|-------|-----|------|-------|-------|------|-------|----|------|-----|
| v.    | 14   | to 17 | 78  | ix.  | 27    | to 28 | 223  | xiii. | 1  | to 2 | 363 |
|       | 18   | 21    | 79  |      | 29    | 31    | 224  |       | 3  | 8    | 364 |
|       | 22   | 24    | 87  |      |       | 32    | 225  |       |    | 9    | 365 |
|       | 25   | 34    | 88  |      | 32    | 36    | 226  |       |    | 10   | 367 |
|       | 35   | 43    | 89  |      | 37    | 40    | 227  |       | 11 | 13   | 366 |
| vi.   | 1    | 2     | 170 |      |       | 41    | 229  |       | 14 | 20   | 368 |
|       | 2    | 3     | 171 |      | 42    | 49    | 231  |       | 21 | 23   | 369 |
|       |      | 4     | 172 | x.   |       | 1     | 235  |       | 24 | 27   | 370 |
|       | 5    | 6     | 173 |      |       | 1     | 278  |       | 28 | 32   | 371 |
|       |      | 6     | 174 |      | 2     | 9     | 279  |       |    | 33   | 377 |
|       |      | 7     | 176 |      | 10    | 12    | 280  |       | 34 | 36   | 379 |
|       |      | 7     | 178 |      | 13    | 16    | 281  |       |    | 37   | 380 |
|       |      | 7     | 177 |      | 17    | 22    | 282  | xiv.  | 1  | 2    | 385 |
|       | 8    | 11    | 179 |      | 23    | 27    | 283  |       |    | 3    | 319 |
|       | 12   | 13    | 183 |      | 28    | 31    | 284  |       | 4  | 9    | 320 |
|       | 14   | 16    | 184 |      | 32    | 34    | 313  |       | 10 | 11   | 386 |
|       | 17   | 20    | 56  |      | 35    | 41    | 314  |       | 12 | 18   | 387 |
|       | 21   | 29    | 185 |      | 42    | 45    | 315  |       | 18 | 21   | 391 |
|       | 30   | 34    | 186 |      |       | 46    | 316  |       | 22 | 24   | 394 |
|       | 35   | 44    | 187 |      | 46    | 52    | 318  |       |    | 25   | 388 |
|       | 45   | 46    | 188 | xi.  | 1     | 3     | 322  |       |    | 26   | 395 |
|       | 47   | 50    | 189 |      | 4     | 7     | 323  |       |    | 26   | 414 |
|       | 51   | 52    | 191 |      | 8     | 10    | 325  |       |    | 27   | 396 |
|       | 53   | 56    | 192 |      |       | 11    | 329  |       | 27 | 31   | 398 |
| vii.  | 1    | 5     | 201 |      |       | 11    | 330  |       | 32 | 34   | 415 |
|       | 6    | 8     | 203 |      |       | 11    | 336  |       | 35 | 36   | 416 |
|       | 9    | 13    | 202 |      | 12    | 14    | 338  |       | 37 | 38   | 417 |
|       | 14   | 16    | 204 |      | 15    | 17    | 339  |       | 39 | 40   | 418 |
|       | 17   | 23    | 205 |      |       | 18    | 340  |       | 41 | 42   | 419 |
|       | 24   | 30    | 206 |      | 19    | 24    | 341  |       | 43 | 45   | 420 |
|       | 31   | 37    | 207 |      | 25    | 26    | 123  |       | 46 | 47   | 422 |
| viii. | 1    | 10    | 209 |      |       | 27    | 342  |       | 48 | 49   | 423 |
|       | 11   | 13    | 210 |      | 27    | 33    | 343  |       | 50 | 52   | 424 |
|       | 14   | 21    | 211 | xii. |       | 1     | 344  |       |    | 53   | 425 |
|       | 22   | 26    | 212 |      | 1     | 12    | 345  |       |    | 54   | 428 |
|       | 27   | 29    | 213 |      | 12    | 17    | 347  |       | 55 | 61   | 430 |
|       |      | 30    | 214 |      | 18    | 23    | 348  |       | 61 | 64   | 432 |
|       | 31   | 32    | 215 |      | 24    | 25    | 349  |       |    | 65   | 433 |
|       | 32   | 33    | 216 |      | 26    | 27    | 350  |       |    | 66   | 434 |
|       | 34   | 39    | 217 |      | 28    | 34    | 351  |       | 66 | 68   | 435 |
| ix.   | 1    | 5     | 219 |      |       | 34    | 353  |       | 69 | 70   | 436 |
|       | 6    | 9     | 220 |      | 35    | 37    | 354  |       | 70 | 72   | 437 |
|       | 10   | 12    | 218 |      | 37    | 38    | 355  | xv.   |    | 1    | 438 |
|       | 13   | 17    | 221 |      | 38    | 40    | 357  |       |    | 1    | 439 |
|       | 18   | 26    | 222 |      | 41    | 44    | 359  |       |    | 2    | 442 |

| Ch. | Ver. | Seçt.  | Ch. | Ver.  | Seçt.  | Ch.  | Ver. | Seçt.  |
|-----|------|--------|-----|-------|--------|------|------|--------|
| xv. | 3 to | 5 442  | xv. | 22 to | 26 460 | xvi. | 1 to | 4 477  |
|     |      | 6 446  |     | 27    | 28 459 |      |      | 5 479  |
|     |      | 7 449  |     | 29    | 32 462 | 6    |      | 7 481  |
| 8   | 10   | 447    |     |       | 32 463 |      |      | 8 482  |
|     |      | 11 448 | 33  |       | 35 465 |      |      | 9 480  |
| 12  | 14   | 450    |     |       | 36 468 | 10   |      | 11 483 |
| 14  | 15   | 454    |     |       | 37 469 |      |      | 12 485 |
| 16  | 19   | 451    |     |       | 38 470 |      |      | 13 486 |
| 20  | 21   | 455    |     |       | 39 471 |      |      | 14 487 |
| 22  | 23   | 454    | 40  |       | 41 472 | 15   |      | 18 495 |
|     |      | 24 461 |     | 42    | 45 474 |      |      | 19 498 |
|     |      | 25 458 | 46  |       | 47 475 |      |      | 20 499 |

S T L U K E.

| Ch.  | Ver. | Seçt. | Ch.  | Ver.  | Seçt.  | Ch.  | Ver.  | Seçt.  |
|------|------|-------|------|-------|--------|------|-------|--------|
| i.   | 1 to | 4 1   | iii. | 21 to | 23 38  | v.   | 33 to | 35 85  |
|      | 5    | 22 6  |      | 23    | 38 5   |      | 36    | 39 86  |
|      | 23   | 25 7  | iv.  | 1     | 2 39   | vi.  | 1     | 5 99   |
|      | 26   | 36 8  |      | 3     | 4 40   |      | 6     | 10 100 |
|      | 39   | 45 9  |      | 5     | 8 42   |      |       | 11 101 |
|      | 46   | 56 10 |      | 9     | 12 41  |      | 12    | 13 104 |
|      | 57   | 58 11 |      |       | 13 43  |      | 14    | 16 105 |
|      | 59   | 66 12 |      |       | 14 64  |      | 17    | 18 106 |
|      | 67   | 80 13 |      | 14    | 15 73  |      | 18    | 19 103 |
| ii.  | 1    | 7 15  |      | 16    | 21 170 |      | 20    | 23 107 |
|      | 8    | 14 16 |      |       | 22 171 |      | 24    | 26 108 |
|      | 15   | 17 17 |      | 23    | 27 172 |      | 27    | 28 118 |
|      | 18   | 19 19 |      | 28    | 30 173 |      | 29    | 30 116 |
|      |      | 20 18 |      |       | 31 66  |      |       | 31 117 |
|      |      | 21 20 |      | 31    | 37 69  |      | 32    | 36 119 |
|      | 22   | 24 22 |      | 38    | 39 70  |      | 37    | 38 127 |
|      | 25   | 35 23 |      | 40    | 41 71  |      | 39    | 42 128 |
|      | 36   | 38 24 |      | 42    | 43 72  |      | 43    | 44 130 |
|      |      | 39 25 |      |       | 44 73  |      |       | 45 146 |
|      |      | 39 29 | v.   | 1     | 10 67  |      |       | 46 303 |
|      | 40   | 52 30 |      |       | 11 68  |      | 47    | 49 131 |
| iii. | 1    | 2 31  |      | 12    | 16 133 | vii. |       | 1 132  |
|      |      | 3 33  |      |       | 17 80  |      | i     | 10 134 |
|      | 4    | 6 33  |      | 18    | 21 81  |      | 11    | 17 135 |
|      | 7    | 14 36 |      | 22    | 26 82  |      | 18    | 23 136 |
|      | 15   | 18 37 |      | 27    | 28 83  |      | 24    | 28 137 |
|      | 19   | 20 56 |      | 29    | 32 84  |      | 29    | 35 139 |

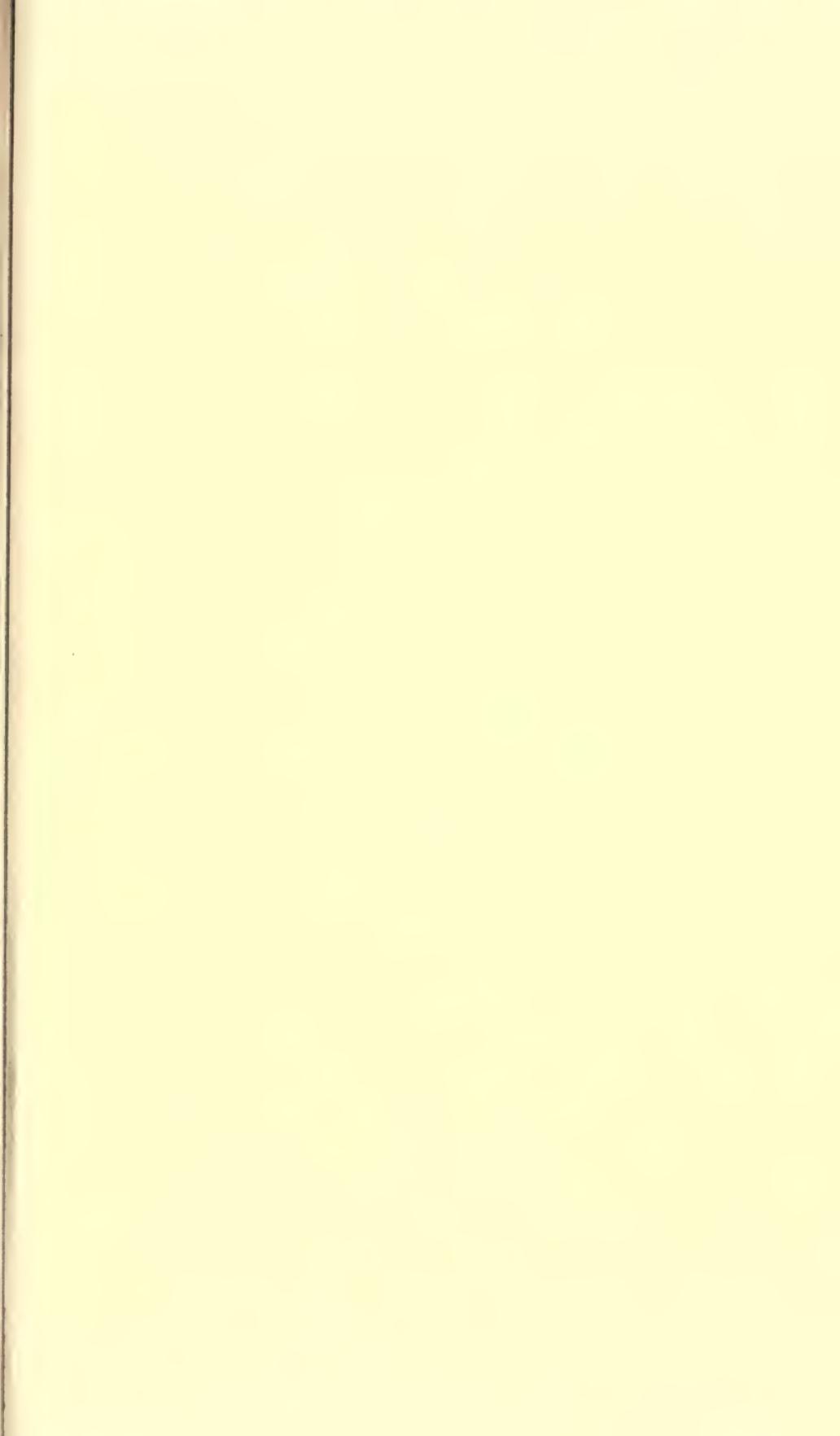
| Ch.   | Ver. | Seft. | Ch. | Ver.  | Seft. | Ch.   | Ver.   | Seft.    |        |
|-------|------|-------|-----|-------|-------|-------|--------|----------|--------|
| vii.  | 36   | to 50 | 141 | xi.   | to 1  | 104   | xiii.  | 34 to 35 | 328    |
| viii. | 1    | 3     | 174 | 1     | 4     | 124   | xiv.   | 1        | 6 286  |
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|       |      | 18    | 164 | 17    | 20    | 143   | xv.    | 1        | 7 291  |
|       | 19   | 21    | 153 | 21    | 23    | 144   |        | 8        | 10 292 |
|       | 22   | 25    | 75  | 24    | 26    | 151   |        | 11       | 32 293 |
|       | 26   | 31    | 76  | 27    | 28    | 152   | xvi.   | 1        | 9 298  |
|       | 32   | 34    | 77  | 29    | 30    | 148   |        | 10       | 15 299 |
|       | 35   | 37    | 78  |       | 31    | 150   |        |          | 16 138 |
|       | 37   | 40    | 79  |       | 32    | 149   |        |          | 17 111 |
|       | 41   | 42    | 87  |       | 33    | 109   |        |          | 18 279 |
|       | 43   | 48    | 88  | 34    | 36    | 110   |        | 19       | 31 300 |
|       | 49   | 56    | 89  | 37    | 41    | 267   | xvii.  |          | 1 228  |
| ix.   |      | 1     | 176 |       | 42    | 268   |        |          | 2 229  |
|       |      | 1     | 177 |       | 43    | 269   |        | 3        | 4 232  |
|       |      | 2     | 178 |       | 44    | 270   |        | 5        | 6 223  |
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|       |      | 6     | 183 | 52    | 54    | 272   |        | 11       | 19 236 |
|       | 7    | 9     | 184 | xii.  | 1     | 355   |        | 20       | 21 352 |
|       | 10   | 11    | 186 |       | 3     | 356   |        | 22       | 25 369 |
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|       | 18   | 20    | 213 |       | 10    | 145   |        | 28       | 33 374 |
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|       | 23   | 27    | 217 | 16    | 21    | 295   | xviii. | 1        | 8 378  |
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|       | 46   | 48    | 226 | 54    | 57    | 210   |        | 31       | 34 313 |
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|       | 51   | 56    | 312 | xiii. | 1     | 5 273 | xix.   | 1        | 10 316 |
|       | 57   | 62    | 74  |       | 6     | 9 274 |        | 11       | 28 317 |
| x.    | 1    | 12    | 259 | 10    | 17    | 275   |        | 29       | 31 322 |
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|       |      |       |     |       |       |       | xx.    | 1        | 8 343  |

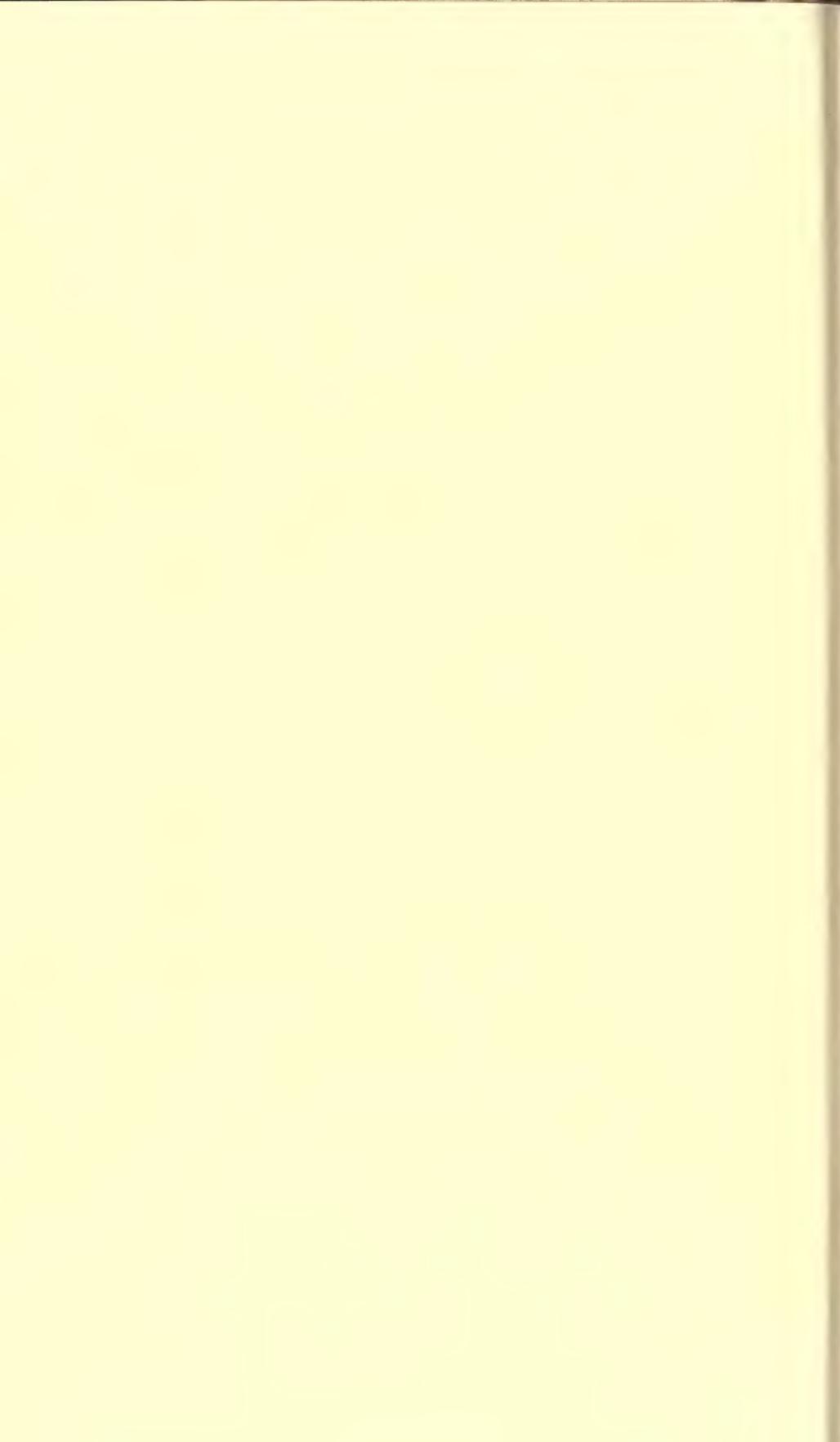
| Ch.   | Ver.    | Sect.  | Ch.    | Ver.     | Sect. | Ch.    | Ver.     | Sect. |
|-------|---------|--------|--------|----------|-------|--------|----------|-------|
| xx.   | 9 to 19 | 345    | xxii.  | 34 to 39 | 414   | xxiii. | 23 to 25 | 454   |
|       | 20      | 26 347 |        | 40       | 415   |        | 26       | 455   |
|       | 27      | 33 348 | 41     | 42       | 416   | 27     | 31       | 456   |
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|       | 46      | 47 357 |        | 54       | 424   |        | 36       | 466   |
| xxi.  | 1       | 4 359  |        | 54       | 425   |        | 36       | 468   |
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|       |         | 36 377 |        | 66       | 431   | 50     | 52       | 474   |
|       | 37      | 38 362 |        | 66       | 427   | 53     | 56       | 475   |
| xxii. | 1       | 2 385  | 66     | 71       | 432   | xxiv.  | 1        | 2 477 |
|       | 3       | 6 386  | xxiii. | 1        | 439   | 3      | 4        | 479   |
|       | 7       | 16 387 |        | 2        | 441   | 5      | 8        | 481   |
|       | 17      | 18 388 |        | 3        | 442   | 9      | 11       | 483   |
|       | 19      | 20 394 | 4      | 5        | 443   |        | 12       | 478   |
|       | 21      | 22 391 | 6      | 10       | 444   | 13     | 32       | 485   |
|       |         | 23 392 | 11     | 12       | 445   | 33     | 35       | 486   |
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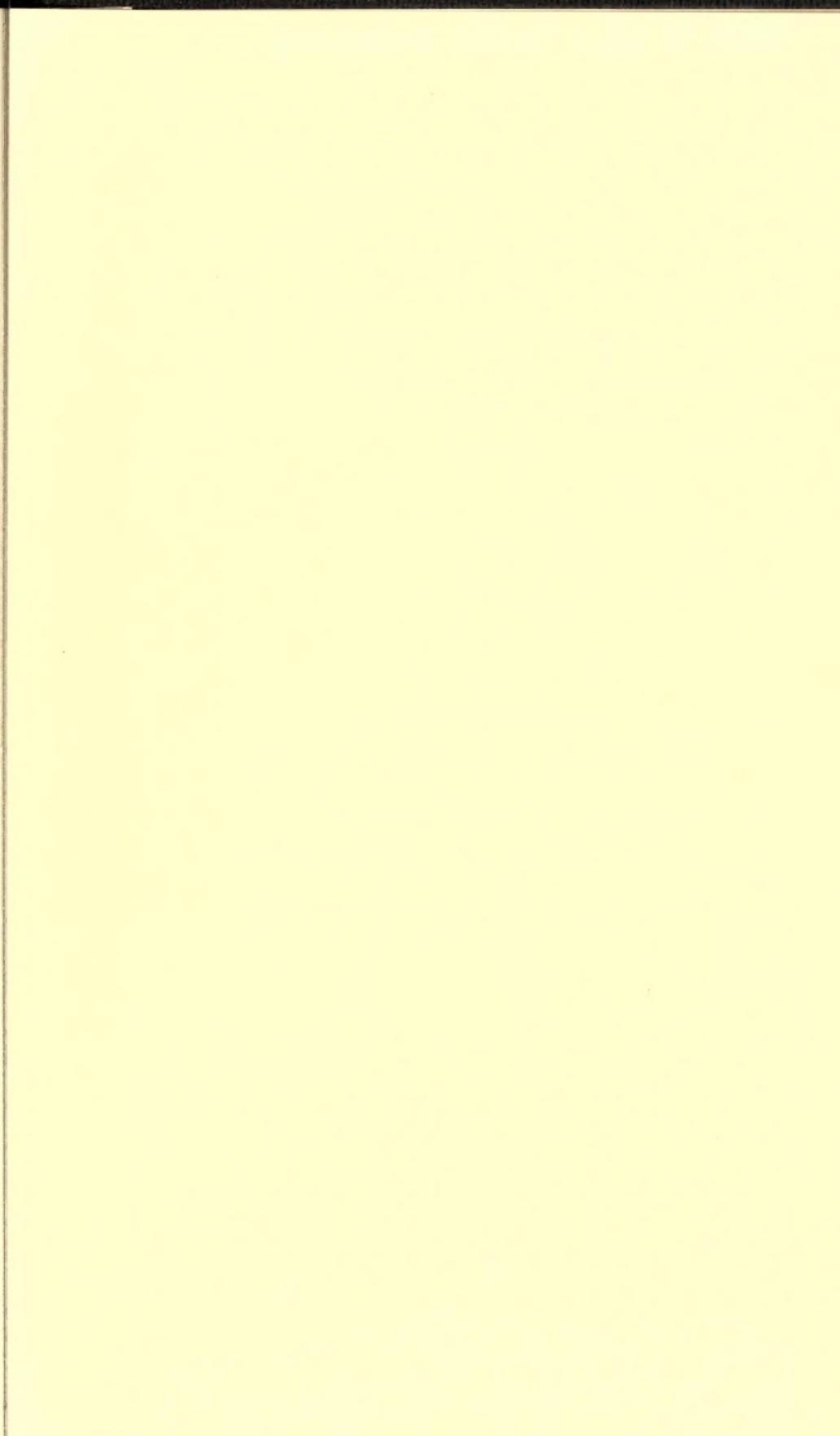
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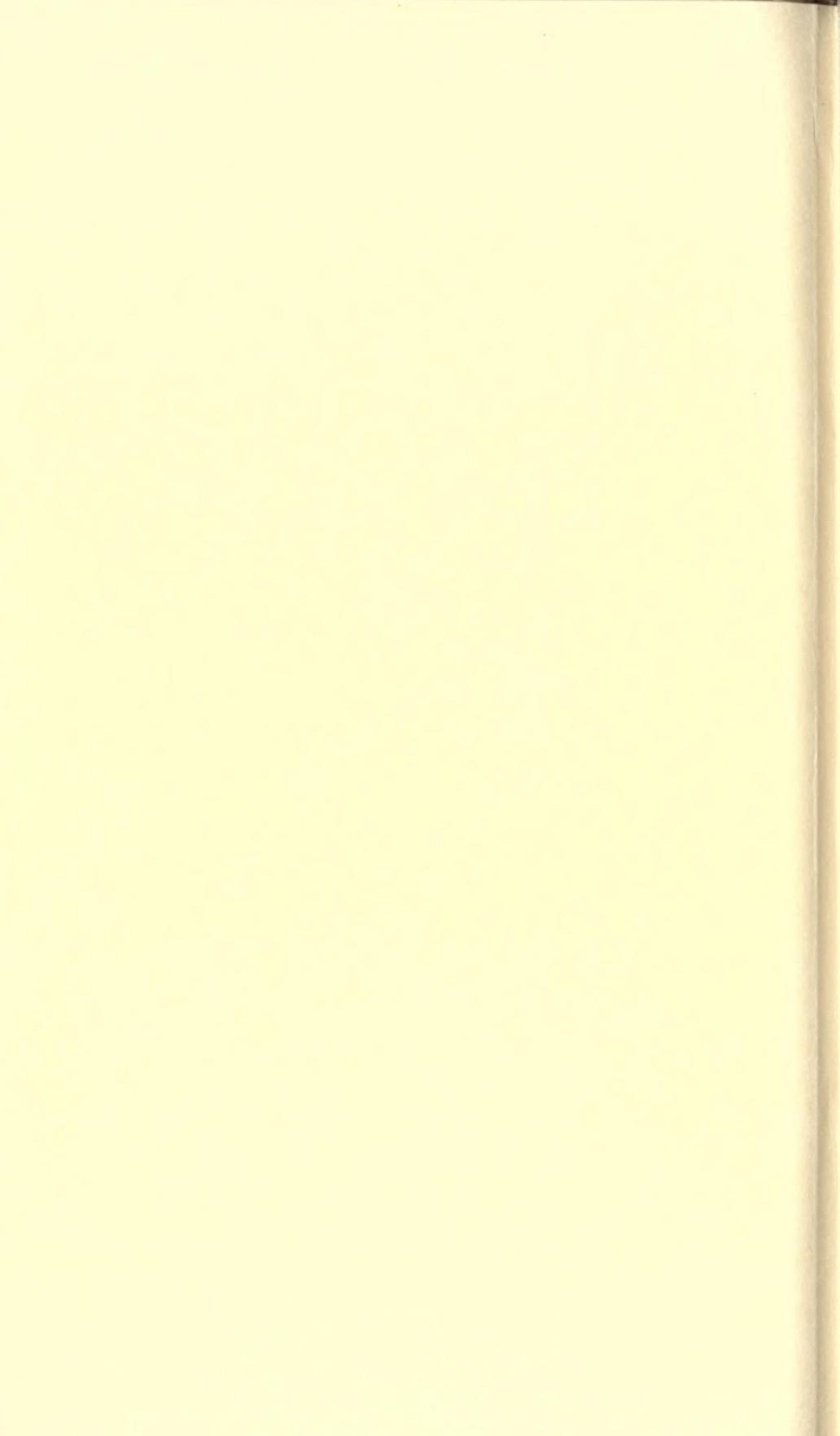
| Ch. | Ver.    | Sect. | Ch.  | Ver.    | Sect. | Ch. | Ver.   | Sect. |
|-----|---------|-------|------|---------|-------|-----|--------|-------|
| i.  | 1 to 14 | 2     | ii.  | 1 to 12 | 48    | iv. | 1 to 4 | 57    |
|     | 15      | 44    |      | 12      | 17 49 |     | 5      | 9 58  |
|     | 16      | 18 3  |      | 18      | 22 50 |     | 10     | 18 59 |
|     | 19      | 28 37 |      | 23      | 25 51 |     | 19     | 26 60 |
|     | 29      | 34 44 | iii. | 1       | 8 52  |     | 27     | 30 61 |
|     | 35      | 39 45 |      | 9       | 21 53 |     | 31     | 38 62 |
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|     | 43      | 51 47 |      | 25      | 36 55 |     | 43     | 45 64 |

| Ch.   | Ver.  | Sect.  | Ch.    | Ver.  | Sect.  | Ch.    | Ver. | Sect.  |
|-------|-------|--------|--------|-------|--------|--------|------|--------|
| iv.   | 46 to | 54 65  | x.     | 40 to | 42 278 | xviii. | to   | 3 420  |
| v.    | 1     | 4 92   | xi.    | 1     | 16 306 | 4      |      | 9 421  |
|       | 5     | 9 93   |        | 17    | 27 307 | 10     |      | 11 422 |
|       | 9     | 16 94  |        | 28    | 37 308 |        |      | 12 424 |
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| vii.  |       | 1 201  |        | 2     | 11 389 |        | 16   | 17 455 |
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|       | 21    | 24 245 |        | 25    | 31 402 | 38     |      | 42 475 |
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|       | 22    | 39 277 |        |       |        |        |      |        |









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