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1861

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THE  
COTTAGE POLYGLOTT TESTAMENT:  
ACCORDING TO  
THE AUTHORIZED VERSION  
WITH  
NOTES, ORIGINAL AND SELECTED:  
LIKEWISE  
INTRODUCTORY AND CONCLUDING REMARKS  
TO EACH BOOK,  
POLYGLOTT REFERENCES AND MARGINAL READINGS,  
CHRONOLOGICAL TABLE,  
GEOGRAPHICAL INDEX, AND MAPS  
ADAPTED TO  
BIBLE CLASSES, SUNDAY SCHOOLS, AND CHRISTIANS GENERALLY

BY WILLIAM PATTON, D. D.

*Bible English, 1361  
Authorized*

NEW YORK:  
PUBLISHED BY J. S. GILMAN,  
32 BEEKMAN-STREET.

1861

**NAMES AND ORDER  
OF THE  
BOOKS OF THE NEW TESTAMENT.**

MATTHEW hath Chapters..... 28 MARK.....16 LUKE.....24 JOHN.....21 THE ACTS.....28 TO THE ROMANS.....16 I. CORINTHIANS.....16 II. CORINTHIANS.....13 GALATIANS.....6 EPHESIANS.....6 PHILIPPIANS.....4 COLOSSIANS.....4 I. THESSALONIANS.....5 II. THESSALONIANS.....3	I. TIMOTHY.....5 II. TIMOTHY.....2 TITUS.....2 PHILEMON.....1 TO THE HEBREWS.....13 EPISTLE OF JAMES.....5 I. PETER.....5 II. PETER.....3 I. JOHN.....5 II. JOHN.....1 III. JOHN.....1 JUDE.....1 REVELATION.....22
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**CHRONOLOGICAL ORDER  
OF THE  
BOOKS OF THE NEW TESTAMENT,  
WITH  
THE ABBREVIATIONS USED IN THE REFERENCES.**

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**TABLES OF MONEY, TIME, AND LENGTH.**

**TIME.**

The day, reckoning from sun-rise, and the night from sun-set, were each divided into twelve equal parts, called the 1st, 2d, 3d, 4th, &c., hours.

*Watches.*

- The 1st watch, from sun-set to the 3d hour of the night, 9 o'clock.
- The 2d, or middle watch, from the 3d to the 6th hour, 12 o'clock.
- The 3d watch, or cock-crowing, from the 6th to the 9th hour, 3 o'clock.
- The 4th, or morning watch, from the 9th hour to sun-rise, 6 o'clock.

**MONEY.**

	<b>¢ cts.</b>
Mite, about equal to.....	0 1.5
Farthing (Quadrans).....	0 3
Farthing (Assarium).....	0 4
Penny (Denarius or Drachm).....	0 14.4

	<b>¢ cts.</b>
Tribute Money (Di-drachm).....	0 28.8
Piece of Silver (Stater).....	0 58
Pound (Mina).....	14 9
Talent of Silver.....	1,519 32
Talent of Gold.....	23,309 0

\* \* \* Silver is here reckoned at \$1.12, and Gold at \$17.75, per ounce.

	<b>L. oz. dwt. gr.</b>
Talent in weight is equal to	113 10 1 1/3

**MEASURES OF LENGTH.**

	<b>paces. ft. in.</b>
Common Cubit.....	0 1 6
Jewish Sacred Cubit.....	1 1 1/2
Fathom.....	0 7 3/4
Pace.....	0 5 9
Furlong, or Stadium.....	145 4 7
Sabbath Day's Journey, about or English mile.....	

Entered according to Act of Congress, in the year 1851 by A. C. GOODMAN, in the Clerk's Office of the District Court of the United States for the Southern District of New York.

## PREFACE.

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A SHORT and cheap commentary upon the New Testament has been for a long time much needed. Owing to the size, and necessary expense, most of the teachers of Bible Classes and Sabbath Schools are prevented from consulting the valuable commentaries of Henry, Scott, and others. Whilst preparing for the press the American edition of the Cottage Bible, the thought occurred, that, by retaining the notes of that work upon the New Testament, with the addition of others, selected and original, a brief and valuable commentary might be prepared, at a price within the reach of every Sabbath School teacher. With what success the design has been accomplished, others must decide. The author has not aimed at originality, but at utility—to present such hints, selected or otherwise, as would facilitate an acquaintance with the meaning of the scriptures. Frequently, various opinions are stated upon difficult passages, and the reader left to make his own selection. This course was adopted, with the hope that it would lead the reader to think for himself—to exercise his own powers of discrimination, and not to be dependant upon the mere opinions of other men. Considerable attention has been paid to the geography of the New Testament. Much information, illustrating the location, changes, &c., in places, will be found in the notes. Three maps accompany the work, which have been selected from the most approved authorities. Care has also been paid to the chronology. The year in which the events occurred will be found at the top of each page, and where considerable doubt remains, as to the precise time, notice is taken of the difficulty in the notes. A good chronological table will be found at the close of the work. Many facts from natural history have been introduced, and free use has been made of the *Oriental Customs*, an interesting and valuable work, by SAMUEL BURDER. From these sources, many striking illustrations of the scriptures have been secured. Considerable reference will be found, in the notes, to the discoveries of modern travellers. These have afforded much interesting matter. Many historical facts are introduced, to

show the fulfilment of prophecy. Particular attention has been given to many of the passages which teach the **DIVINITY OF CHRIST**. A large portion of the exegetical part of Professor Stuart's letters to Rev. Wm. E. Channing have been incorporated in the notes. Another class of scripture has come under particular notice, viz., those upon which reliance is placed, by the advocates of the doctrine of **UNIVERSAL SALVATION**. Some thought has been bestowed upon those portions of the New Testament which speak of the "Man of Sin," of "Antichrist," with the evidence that these texts refer to the Papists, or the Roman Church. It is not pretended, in a work so limited as this, that all the passages are treated at length, and that all the objections are stated and answered.

By consulting the parallel passages, as intimated in the marginal references, the reader will find illustrative notes, which, for the sake of economy, have not been repeated.

Whilst this commentary contains much that is found in the notes upon the New Testament of the Cottage Bible, still that, in the exposition, contains much valuable and instructive matter, not to be found in this work. It is also true, that a considerable amount of notes not found in the Cottage Bible will be found in this.

This commentary was undertaken with the desire of doing good. The constant aim has been to concentrate, in a small compass, a valuable help to the knowledge of the scriptures. That it may be brought within the reach of all, especially of Sabbath School teachers, the publishers have stereotyped it, and, as the price is very reasonable, they depend, for remuneration, upon an extended circulation.

With feelings of gratitude, that so wide a circulation has of late been given to larger and truly valuable commentaries, this little work is now presented,

"To Zion's friends, and mine."

The author is conscious that it has defects, and that every thing of value cannot be found in this limited compass: still he hopes that much information may be derived from its perusal. He commits it to the kind feelings of all the friends of Zion, with the prayer that **JESUS CHRIST**, the **ONLY HEAD** of the Church, would, by the influences of the **HOLY SPIRIT**, use this instrumentality for the salvation and sanctification of souls, and the glory of the **HOLY TRINITY**.

W. P

# INTRODUCTION

TO THE

## COTTAGE TESTAMENT.

“WHOEVER would attain to a true knowledge of the Christian Religion, in the full and just extent of it,” says *Locke*, “let him study the Holy Scriptures, especially the *New Testament*, wherein are contained ‘the words of eternal life.’ It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter.”

In calling the latter part of our Scriptures the *New Testament*, reference was undoubtedly had to Heb. ix. 16, 17, wherein the death of Christ is represented as sealing to believers all the blessings of the Gospel: and yet the original term (*Diatheke*) is so much oftener rendered *Covenant* than it is *Testament*, that we cannot but agree with *Doddridge*, *Campbell*, and most modern commentators, that our Scriptures would be more *accurately* defined, “*The Old and New Covenants* ;” as containing the history and doctrine of the Two Covenants, legal and evangelical: the former ratified by the Mosaical sacrifices; the latter, by the atonement of Jesus Christ.

The first part of the New Testament contains the history of Jesus Christ, as recorded by the four Evangelists, whose memoirs are therefore usually called ‘the four Gospels,’ as containing the *good tidings* of our salvation. These we consider as distinct and independent narratives, compiled partly perhaps from recollection, but reduced to their present form under the influence of the same Spirit by which the authors preached the gospel, and wrought miracles in its defence. It is questioned whether either of these Evangelists had seen the writings of the other.

It is natural to suppose, that four persons, writing contemporary narratives, might relate different incidents relative to the same facts; one being more impressed by one circumstance, and another by a different one. It must also be recollected, that the apostles were not always together, being sent forth on different missions; (Mark vi. 7. ;) consequently they did not all witness the same miracles, nor all hear the same discourses. Our Lord might work many similar miracles, and deliver the same parables, with some variety of imagery or expression, on different occasions. Matthew or Mark might record the one, and Luke or John the other; and this would account for discrepancies which have, without reason, been magnified into contradictions. There is also a great latitude and variety in the Greek, as well as English particles of time and place; these, differently rendered, may occasion seeming inconsistencies, where real ones have not existed. Examples in illustration of all these remarks, we defer to their proper places in the several narratives.

In illustrating the several Gospels, different methods have been pursued; some have considered each singly and detached; others have interwoven them into one narrative, or placed the different accounts in opposite columns, in the form of a harmony, or diatesseron, in order the better to compare them, and reconcile their apparent differences. Our plan will partly combine these methods. We shall go through Matthew first, examining all the facts he has recorded, and compare them with the other Evangelists, who appear to record the same, or others very similar. On Mark, we shall pass lightly over what corresponds with Matthew, and so with Luke and John, which will prevent much repetition. We see little like chronological arrangement in either of the Evangelists. Events were recorded as they recurred, or were brought to mind by the Holy Spirit who directed them, the great object not being to form a well digested history, but to collect such facts and discourses as were adapted to direct their faith to the true Messiah. Thus St. John says, “These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.” John xx. 31.

### *The Old and New Dispensations (or Testaments) compared.*

I. But there is another point of view in which the harmony of the New Testament may be considered, namely, as it corresponds with the Old Testament in several interesting points of view, two or three of which we shall just mention.

\* The Greek term *euangelion* (gospel) signifies “good news” in general; in the New Testament, it is confined to the “good news of salvation by Jesus Christ.” The word *gospel* is derived from the Anglo-Saxon *god*, good, and *spell*, message, or news.

1. Considered *historically*, we may observe, that the Mosaic revelation is not only admitted but confirmed by that of Christ. The former may lead a dispassionate inquirer to embrace the latter; but the latter so necessarily supposes the former, that we find it difficult to conceive of any man as a believer in Christ, who rejects Moses and the Prophets. Indeed our Saviour himself places this in the strongest point of view, when he says, "If men hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dead." (Luke xvi. 31.)

2. The New Testament corresponds with the Old, as it contains the *fulfilment* of many of its prophecies; those particularly which relate to the Messiah. To him "gave all the Prophets witness." From the first promise, that the seed of the woman should bruise the serpent's head, we have a long series of prophecies, pointing to the character and works, the life and death, resurrection and future triumphs of the Messiah, the fulfilment of which is distinctly pointed out in various parts of the New Testament, and particularly in the Gospels. Some passages of the Old Testament may be cited only by way of accommodation, or illustration; but others, quoted by way of argument, have stood the test of the most rigorous examination.

Typical institutions are a species of prophecy, by means of emblems and figurative action, which, though not so well understood in our western world, were in the East equally intelligible and satisfactory with the clearest verbal prophecies. Travellers into these countries are surprised to find the frequency of figurative action, and the ease with which it is understood. Among the Old Testament types, the sacrifices are the most interesting and important. The scapegoat, the paschal lamb, and the whole burnt-offering, all, though in different points of view, direct us to the one offering of Messiah. But the New Testament, while it clears away the obscurity of former prophecies, presents us with a new series, extending no less distance into futurity than those of Abraham and Jacob, and terminating only with the church and with the world. Our Lord himself foretold the past calamities and present dispersion of the Jews. St. Paul has drawn the character of the Man of Sin, and marked his progress and final overthrow; but St. John, in his Revelations, presents us with the most extensive prophecies ever exhibited. They are indeed enveloped in the same obscurity as those of former ages; but Time has already partially withdrawn the veil, and, as he passes on, will still roll back the remaining clouds.

3. Another point of view in which these dispensations may be compared, regards their peculiar temper and spirit. That of the Old Testament was partial and severe. It was confined to the children of circumcision; yea, with some exceptions, to a single nation, and that one of the smallest, and which, as their own Scriptures assure us, had as little to boast in respect of merit as of numbers. (Deut. vii. 7, 8. Dan. ix. 8, 16.) But the gospel has in it nothing peculiar to any nation, or country. We have the clearest proofs in matter of fact, that it suits equally with the climates of England, of India, and of Labrador. It is calculated, therefore, for universal use, and its universal spread is promised.

If we advert also to the miracles with which each dispensation was introduced, we find those of Moses were miracles of judgment, inflicting punishment upon sinners (not, indeed, undeserved,) but of a very different character from those by which our Redeemer introduced the gospel: these were, almost without exception, *miracles of mercy*.

4. Another point of view in which we may advantageously compare the Old and New Testaments, relates to the gradual development of divine truth, which is like that of light, "shining more and more unto the perfect day." The gospel dispensation dawned on Adam, and gradually opened during the Patriarchal and Mosaic dispensations: the Sun of righteousness arose under the clearer revelations of David and Solomon; but attained not its zenith until the day of Pentecost, when the shadows of the Old Testament types were all withdrawn, and the whole scheme of redemption by Jesus Christ exhibited.

During the middle ages, indeed, darkness, even "such as might be felt," again covered Christendom, but the Reformation in a great measure cleared away the gloom; and that mighty engine, *Printing*, has diffused its truths more extensively than ten thousand Missionaries could have done. Nor has it rested there. By the invention of stereotype and steam printing, a new impulse has been given to this vast machine. Steam navigation is another important discovery, which will facilitate the rapid dispersion both of Bibles and of Missionaries throughout the world.

The revival of zeal and energy in the propagation of the Christian religion among almost all denominations of Christians, promises a speedy accomplishment of the divine predictions. Christianity is planted in every quarter of the globe, and is spreading on every hand. Savages of Africa, and in every part of the Pacific Ocean, hitherto considered as the most untameable, are stretching out their hands to welcome it; Hindoos have begun to throw away their caste; and the bigoted Chinese are studying in their own language, the printed word of

God. There is "a shaking" even "among the dry bones" of the house of Israel; and Scripture and facts equally assure us, that the time is coming, when "the knowledge and the glory of God shall cover the earth as the waters do the bottom of the sea."

*The Evidences of Christianity.*

II. Whatever argument may be named in defence of the Jewish Scriptures, applies with two-fold, yea, with *seven-fold*, force in favour of the Christian revelation, while there are others peculiar to itself, one only of which we can here mention, referring our readers, who wish to examine for themselves, to Mr. Horne and other able writers.

The argument here presented to our readers, is from one who boldly assumed the character of "a free-thinker," and scorned the shackles of a creed: we refer to ROUSSEAU.

"I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our Philosophers with all their pomp of diction: how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast, or an ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking, that all the Fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophroniscus (Socrates) to the son of Mary! What an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precepts. Aristides had been just before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn, among his competitors, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amidst the most bigotted fanaticism, and the simplicity of the most heroic virtues did honour to the vilest people upon earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains; abused, insulted, and accused by a whole nation; is the most horrible that could be feared. Socrates, on receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the Evangelical History a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."\* (Letter to the Archbishop of Paris.)

\* A judicious writer has remarked, that few Deists have ventured to attack the moral character of Christ. Even Thomas Paine, in the midst of his virulence against Christianity, observes, "Nothing that is here said can apply, even with the most distant disrespect, to the real character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practised was of the most benevolent kind."

Nothing, however, is too daring for some writers. A French infidel of the name of Volney undertook to prove, in spite of all history, sacred and profane, that Christ (or Chrestus, as he calls him) was an allegorical personage—the Sun. In answer to which ridiculous notion, we need only refer to Grotius' work "On the Truth of the Christian Religion."

Grotius says, "That Jesus of Nazareth formerly lived in Judea, in the reign of Tiberius,

How lamentable is it to add, that a man who saw thus clearly the beauty of the gospel, was prevented, by the depravity of his own heart, from embracing it. He at once admired and hated it.

*The Authenticity of the four Gospels.*

III. Of the authority of the four *Gospels* already named, we shall quote only the concluding remarks of Dr. *Lardner*.

"In the first part of this work (his 'Credibility') it was shown," says the Doctor, "that there is not any thing in the books of the New Testament, however strictly canvassed, inconsistent with their supposed time and authors. . . . In this second part we have had express and positive evidence, that these books were written by those whose names they bear, even the Apostles of Jesus Christ, who was crucified at Jerusalem in the reign of Tiberius Caesar, when Pontius Pilate was governor in Judea; and their well known companions and fellow-labourers. It is the concurring testimony of early and later ages, and of writers in Europe, Asia, and Africa, and of men of different sentiments in divers respects. For we have had before us the testimony of those called heretics, . . . as well as Catholics. These books were received from the beginning with the greatest respect, and have been publicly and solemnly read in the assemblies of Christians throughout the world, in every age from that time to this. They were early translated into the languages of divers countries and people. They were quoted by way of proof in all arguments of a religious nature: and were appealed to, on both sides, in all points of controversy that arose among Christians themselves. They were likewise recommended to the perusal of others as containing the authentic account of the Christian doctrine. And many commentaries have been writ to explain and illustrate them. All which afford full assurance of their genuineness and integrity. If these books had not been writ by those to whom they are ascribed, and if the things related in them had not been true, they could not have been received from the beginning. If they contain a true account of things, the Christian religion is from God, and cannot but be embraced by serious and attentive men, who impartially examine, and are willing to be determined by evidence."

Of these four Gospels, the first and last (Matthew and John) were written by two of our Lord's Apostles; the other two by the travelling companions of Apostles, Mark with Peter, and Luke with Paul: so that, independent of their own inspiration, the writers had the best possible means of correct information.

*A Concise Harmony of the Gospels.*

1. St. Luke's preface. Luke i. 1-4.
2. *Christ's* divinity. John 1-5. 9-14.
3. John the Baptist's birth foretold, and *Christ's*. Luke i. 5.
4. Mary in danger to be put away. Matt. i. 18.
5. *Christ's* birth. Luke ii. 1-20.
6. *Christ's* pedigree both by father and mother. Matt. i. 1-17. Luke iii. 23.
7. *Christ's* circumcision; Mary's purification. Luke ii. 21-40.
8. The wise men. Matt. ii.
9. *Christ* disputes with the doctors. Luke ii. 41.
10. John's ministry. Matt. iii. 1-12. Mark i. 1-8. Luke iii. 1-18. John i. 6-5
11. *Christ* baptized. Matt. iii. 13-17. Mark i. 9-11. Luke iii. 21-23. John i. 15-18.
12. *Christ* tempted. Matt. iv. 1-11. Mark i. 12-23. Luke iv. 1-13.
13. John's testimony of *Christ*; some disciples called. John i. 19.
14. *Christ's* first miracle. John ii.
15. *Christ's* discourse with Nicodemus, &c. John iii.
16. John imprisoned. Matt. xiv. 3-5. Mark vi. 17-20. Luke iii. 19, 20.
17. *Christ* converts many Samaritans, &c. Matt. iv. 12. John iv.
18. *Christ* preaches in Galilee. Matt. iv. 17. Mark i. 14, 15. Luke iv. 14, 5.
19. *Christ* preaches at Nazareth. Luke iv. 16-30.
20. *Christ* at Capernaum. Matt. iv. 13-16. and viii. 2-17. Mark i. 21-45. Luke iv. 31-44. and v. 12-16.
21. *Christ* heals a man sick of the palsy. Matt. ix. 2-8. Mark ii. 1-12. Luke v. 17-26.

the Roman emperor, is constantly acknowledged, not only by Christians dispersed all over the world, but also by all the *Jews* which now are, or have ever wrote since that time; the same is also testified by heathens, that is, such as did not write either on the Jewish or Christian religion; Suetonius, Tacitus, Pliny the younger, and many after these."

Appeal may also be made, not only to the received, but the apocryphal gospels; not only to Josephus, but to Trypho and Celsus, the great Jewish and Pagan antagonists of Christianity. In short, there is no great character of equal antiquity—neither Julius nor Augustus Caesar; neither Cato nor Cicero; neither Virgil nor Horace—whose existence and character is better attested.

22. *Christ* calls Peter, &c. Matt. iv. 16—22. Mark i. 16—20. Luke v. 1—10.
23. *Christ* calls Matthew, and eats with him. Matt. ix. 9—17. Mark ii. 13—22. Luke v. 17—39.
24. *Christ* asserts his godhead. John v.
25. The disciples pluck ears of corn. Matt. xii. 1—8. Mark ii. 23—28. Luke vi. 1—5.
26. *Christ* heals many. Matt. xii. 9—16. Mark iii. 1—12. Luke vi. 6—11.
27. *Christ* chooses and ordains his apostles. Mark iii. 13—21. Luke vi. 12—19.
28. *Christ's* sermon on the Mount. Matt. v. 1—12. Luke v. 20—36.
29. Matt. vi.
30. Matt. vii. 1—30. Luke vi. 37—49.
31. The centurion's servant healed. Matt. viii. 1—13. Luke vii. 1—10.
32. A widow's son raised. Luke vii. 11—17.
33. John's message to *Christ*. Matt. xi. 2—19. Luke vii. 18—35.
34. Chorazin and Bethsaida upbraided. Matt. xi. 20.
35. A woman anoints *Christ*. Luke vii. 36. and viii. 1—3.
36. Of blasphemy against the Holy Ghost. Matt. xii. 22—46. Mark iii. 23—30. Luke xi. 14—26. 29—32.
37. *Christ's* mother and brethren seek him. Matt. xii. 46—50. Mark iii. 31—35. Luke viii. 19—21.
38. The parable of the sower, &c. Matt. xii. 1—33. Mark iv. 1—34. Luke xiii. 4—18. and xiii. 18—21.
39. A scribe will follow *Christ*. Mark iv. 35. Matt. viii. 18—22.
40. The disciples in a storm. Matt. viii. 23—27. Mark iv. 36—41. Luke viii. 22—25.
41. *Christ* heals the possessed. Matt. viii. 28—34. Mark v. 1—20. Luke viii. 26—39.
42. Jairus's daughter raised. Matt. ix. 1—26. Mark v. 21—31. and 32—43. Luke viii. 40—48. and 49—56.
43. Two blind men cured. Matt. ix. 27—34.
44. *Christ* teaches at Nazareth. Matt. xiii. 54—58. Mark vi. 1—6.
45. *Christ* journeys again to Galilee. Matt. ix. 35.
46. The apostles sent out. Matt. x. and xi. 1. Mark vi. 7—13. Luke ix. 1—6.
47. John beheaded. Matt. xiv. 6—12. Mark vi. 21—29.
48. Herod's opinion of *Christ*. Matt. xiv. 1, 2. Mark vi. 14—16. Luke ix. 7—9.
49. Five thousand fed. Matt. xix. 13—21. Mark vi. 30—41. Luke ix. 10—17. John vi. 1—13.
50. *Christ* walks on the sea. Matt. xiv. 22—36. Mark vi. 45—56. John vi. 14—21.
51. *Christ's* flesh must be eaten. John vi. and viii. 1.
52. Impious traditions. Matt. xv. 1—20. Mark vii. 1—23.
53. The woman of Canaan's daughter healed. Matt. xv. 21—28. Mark vii. 24—30.
54. A dumb man healed. Matt. xv. 29—31. Mark viii. 31, &c.
55. Four thousand fed. Matt. xv. 32—39. Mark viii. 1—10.
56. The leaven of the Pharisees. Matt. xvi. 1—12. Mark viii. 11—21.
57. A blind man healed. Mark viii. 22—26.
58. Peter's confession of *Christ*. Matt. xvi. 13—28. Mark viii. 27—33. and ix. 1. Luke ix. 18—27.
59. *Christ's* transfiguration. Matt. xvii. 1—13. Mark ix. 2—13. Luke ix. 28—36.
60. *Christ* cures a lunatic child. Matt. xvii. 14—23. Mark ix. 14—32. Luke ix. 37—45.
61. Humility pressed. Matt. xviii. 1—9. Mark ix. 33—50. Luke ix. 46—50.
62. The feast of tabernacles. John vii. 2—9.
63. *Christ* goes to Jerusalem. Luke ix. 51. John vii. 10
64. The seventy sent forth. Luke x. 1—6.
65. *Christ* at the feast of tabernacles. John vii. 11, &c.
66. An adulteress, &c. John viii.
67. A blind man healed. John ix.
68. *Christ* the good Shepherd. John x. 1—21
69. The seventy return. Luke x. 17.
70. The efficacy of prayer. Luke xi. 1—13. 27, 28, 33, &c.
71. Against hypocrisy, carnal fear, covetousness, &c. Luke xii.
72. An exhortation to repentance. Luke xiii. 1—17.
73. The feast of dedication. Luke xiii. 22. John x. 22.
74. The strait gate. Luke xiii. 23.
75. A dropsical man healed; the wedding feast. Luke xiv.
76. The lost sheep, goat, and son. Luke xv.
77. The unjust steward and rich glutton. Luke xvi.
78. Scandal to be shunned, &c. Luke xvii.
79. The unjust judge and proud Pharisee. Luke xviii. 1—14.
80. Concerning divorce. Matt. xix. 1—12. Mark x. 1—12.
81. Little children brought to *Christ*, &c. Matt. xix. 13—30. Mark x. 13—31. Luke xviii. 15—30. Matt. xx. 1—16.

82. Lazarus sick. Luke xi. 1—16.  
 83. *Christ* foretels his passion. Matt. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34.  
 84. The request of the sons of Zebedee. Matt. xx. 20—28. Mark x. 35—45.  
 85. A blind man healed; *Zaccheus* converted; the parable of the pounds. Matt. xx. 29. Mark x. 46. Luke xviii. 35—43. and xix. 1—27.  
 86. Lazarus raised. John xi. 17.  
 87. *Mary* anoints *Christ*. Matt. xxvi. 6—13. Mark xiv. 3—9. John xii. 1—11.  
 88. *Christ's* kingly entrance into Jerusalem, and casting buyers and sellers out of the temple. Matt. xxi. 1—16. Mark xi. 1—11. 15—19. Luke xix. 28—38. John xii. 12—19.  
 89. Some Greeks desire to see *Christ*. John xii. 20.  
 90. The fig tree cursed. Matt. xxi. 17—22. Mark xi. 11—14. and 20—26. Luke xxi. 37, 38.  
 91. *Christ's* authority questioned. Matt. xxi. 23—27. Mark xi. 27—33. Luke xix. 1—8.  
 92. The parable of the two sons. Matt. xxi. 28, 32. Mark xii. 1.  
 93. The vineyard let out. Matt. xxi. 33—46. Mark xii. 1—12. Luke xx. 9—19.  
 94. The parable of the marriage feast. Matt. xxii. 1—14.  
 95. About paying tribute; *Christ* confutes the Sadducees, and puzzles the scribes. Matt. xxii. 15—46. Mark xii. 13—37. Luke xx. 20—44.  
 96. The Pharisees and scribes taxed and threatened. Mark xii. 33—40. Luke xx. 45—47.  
 97. The widow's two mites. Mark xii. 41—44. Luke xxi. 1—4.  
 98. *Christ* foretels the destruction of Jerusalem, and the Jewish state. Matt. xxix. 1—51. Mark xiii. 1—37. Luke xxi. 5—36.  
 99. The parable of the virgins and talents; the last judgment described. Matt. xxv.  
 100. *Christ* washes his disciples' feet, &c. John xiii.  
 101. The preparation for the passover. Matt. xxvi. 1—5. 14—19. Mark xiv. 1, 2, 10—16. Luke xxii. 1—13.  
 102. *Christ* institutes the sacrament of the LORD'S supper. Matt. xxvi. 20—30. Mark xiv. 17—26. Luke xxii. 14—23.  
 103. *Christ* begins his consolatory discourse. John xiv.  
 104. *Christ* the true vine. John xv.  
 105. *Christ* comforts his disciples. John xvi.  
 106. *Christ's* mediatory prayer. John xvii.  
 107. *Christ* warns his disciples of their forsaking him. Matt. xxvi. 31—33. Mark xiv. 27—31. Luke xxii. 22—39. John xviii. 1, 2.  
 108. *Christ's* agony. Matt. xxvi. 36—46. Mark xiv. 32—42. Luke xxii. 40—46.  
 109. *Christ's* apprehension. Matt. xxvi. 47—56. Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 3—11.  
 110. *Christ's* arraignment. Matt. xxvi. 57—68. Mark xiv. 53—65. Luke xxii. 54, 63—65. John xviii. 12—16. 16—24.  
 111. Peter's denial. Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 55—62. John xviii. 17, 18, 25—27.  
 112. *Christ's* arraignment before the sanhedrim, Pilate and Herod. Matt. xxvii. 1, 2, 11—14. Mark xv. 1—5. Luke xxii. 66, and 71, xxiii. 1—12. John xviii. 28—38.  
 113. *Christ* condemned by Pilate. Matt. xxvii. 15—23. and 26—30. Mark xv. 6—19. Luke xxiii. 13—25. John xviii. 39, 40. and xix. 1—3. and xvi.  
 114. Judas hangs himself. Matt. xxviii. 3—10.  
 115. *Christ* crucified. Matt. xxvii. 31—56. Mark xv. 20—41. Luke xxiii. 26—49. John xix. 16—37.  
 116. *Christ's* burial. Matt. xxvii. 57—61. Mark xv. 42—47. Luke xxiii. 50—56. John xix. 38—42.  
 117. *Christ's* resurrection. Matt. xxviii. 1—8. Mark xvi. 1—9. Luke xxiv. 1—12. John xx. 1—10.  
 118. *Christ's* appearing first to *Mary* Magdalene, then to others. Matt. xxvii. 9—15. Mark xvi. 10, 11. and 13, 14. Luke xxiv. 13—48. John xx. 11—20.  
 119. Another appearance of *Christ*, and his discourse with Peter. John xxi.  
 120. *Christ* commissions his disciples, and afterwards ascends into heaven. Matt. xxviii. 16—20. Mark xvi. 15—20. Luke xxiv. 49—53.

*The Discourses of Jesus, arranged in Chronological Order.*

*Places.*

Conversation with Nicodemus, . . . . .	Jerusalem.	John iii. 1—21.
Conversation with the woman of Samaria, . .	Sychar.	John iv. 1—42.
Discourse in the synagogue of Nazareth, . .	Nazareth.	Luke iv. 16—31.
Sermon upon the mount, . . . . .	Nazareth.	Matt. v—vii.
Instruction to the Apostles, . . . . .	Galilee.	Matt. x.
Denunciations against Chorazin, &c. . . .	Galilee.	Matt. xi. 20—24.

	<i>Places.</i>
Discourse on occasion of healing the infirm man at Bethesda, . . . . .	Jerusalem. John v.
Discourse concerning the disciples plucking of corn on the Sabbath, . . . . .	Judea. Matt. xii. 1-8.
Refutation of his working miracles by the agency of Beelzebub, . . . . .	Capernaum. Matt. xii. 22-37.
Discourse on the bread of life, . . . . .	Capernaum. John vii.
Discourse about internal purity, . . . . .	Capernaum. Matt. xv. 1-20.
Discourse against giving or taking offence, and concerning forgiveness of injuries, . . . . .	Capernaum. Matt. xviii.
Discourse at the feast of tabernacles, . . . . .	Jerusalem. John vii.
Discourse on occasion of the woman taken in adultery, . . . . .	Jerusalem. John viii. 1-11.
Discourse concerning the sheep, . . . . .	Jerusalem. John x.
Denunciations against the Scribes and Pharisees, . . . . .	Peræa. Luke xi. 29-36.
Discourse concerning humility and prudence, . . . . .	Galilee. Luke xiv. 7-14.
Directions how to attain heaven, . . . . .	Peræa. Matt. xix. 16-30.
Discourse concerning his sufferings, . . . . .	Jerusalem. Matt. xx. 17-19.
Denunciations against the Pharisees, . . . . .	Jerusalem. Matt. xxiii.
Prediction of the destruction of Jerusalem, . . . . .	Jerusalem. Matt. xxiv.
The consolatory discourse, . . . . .	Jerusalem. John xiv.-xvii.
Discourse as he went to Gethsemane, . . . . .	Jerusalem. Matt. xxvi. 31-36.
Discourse to the disciples before his ascension, . . . . .	Jerusalem. Matt. xxviii. 16-23.

*The Parables of Jesus, arranged in Chronological Order.*

<i>Parable of the</i>	<i>Places.</i>
Sower, . . . . .	Capernaum. Matt. xiii. 1-23.
Tares, . . . . .	Capernaum. Matt. xiii. 24-30, 36-43.
Seed springing up imperceptibly, . . . . .	Capernaum. Mark iv. 26-29.
Grain of mustard seed, . . . . .	Capernaum. Matt. xiii. 31, 32.
Leaven, . . . . .	Capernaum. Matt. xiii. 33.
Found treasure, . . . . .	Capernaum. Matt. xiii. 44.
Precious pearl, . . . . .	Capernaum. Matt. xiii. 45, 46.
Net, . . . . .	Capernaum. Matt. xiii. 47-50.
Two debtors, . . . . .	Capernaum. Luke vii. 36-50.
Unmerciful servant, . . . . .	Capernaum. Matt. xviii. 23-35.
Samaritan, . . . . .	Near Jericho. Luke x. 25-37.
Rich fool, . . . . .	Galilee. Luke xii. 16-21.
Servants who waited for their Lord, . . . . .	Galilee. Luke xii. 35-48.
Barren fig tree, . . . . .	Galilee. Luke xiii. 6-9.
Lost sheep, . . . . .	Galilee. Luke xv. 3-7.
Lost piece of money, . . . . .	Galilee. Luke xv. 8-10.
Prodigal son, . . . . .	Galilee. Luke xv. 11-32.
Dishonest steward, . . . . .	Galilee. Luke xvi. 1-12.
Rich man and Lazarus, . . . . .	Galilee. Luke xvi. 19-31.
Unjust judge, . . . . .	Peræa. Luke xviii. 1-8.
Pharisee and publican, . . . . .	Peræa. Luke xviii. 9-14.
Labourers in the vineyard, . . . . .	Peræa. Matt. xx. 1-16.
Pounds, . . . . .	Jericho. Luke xix. 12-27.
Two sons, . . . . .	Jerusalem. Matt. xxi. 28-32.
Vineyard, . . . . .	Jerusalem. Matt. xxi. 33-46.
Marriage feast, . . . . .	Jerusalem. Matt. xxii. 1-14.
Ten virgins, . . . . .	Jerusalem. Matt. xxv. 1-13.
Talents, . . . . .	Jerusalem. Matt. xxv. 14-30.
Sheep and the goats, . . . . .	Jerusalem. Matt. xxv. 31-45.

*The Miracles of Christ, arranged in Chronological Order.*

	<i>Places.</i>
Turns water into wine, . . . . .	Cana. John ii. 1-11.
Cures the nobleman's son of Capernaum, . . . . .	Cana. John iv. 46-54.
Causes a miraculous draught of fishes, . . . . .	Sea of Galilee. Luke v. 1-11.
Cures a demoniac, . . . . .	Capernaum. Mark i. 22-28.
Heals Peter's wife's mother of a fever, . . . . .	Capernaum. Mark i. 30, 31.
Heals a leper, . . . . .	Capernaum. Mark i. 40-45.
Heals the centurion's servant, . . . . .	Capernaum. Matt. viii. 5-13.
Raises the widow's son, . . . . .	Nain. Luke vii. 11-17.

## JESUS

## Places.

Calm <sup>s</sup> the tempest, . . . . .	Sea of Galilee.	Matt. viii. 23—27
Cures the demoniac of Gadara, . . . . .	Gadara.	Matt. viii. 28—34.
Cures a man of the palsy, . . . . .	Capernaum.	Matt. ix. 1—8.
Restores to life the daughter of Jairus, . . . . .	Capernaum.	Matt. ix. 18, 19, 23—25.
Cures a woman diseased with a flux of blood, . . . . .	Capernaum.	Luke viii. 43—48.
Restores to sight two blind men, . . . . .	Capernaum.	Matt. ix. 27—31.
Heals one possessed with a dumb spirit, . . . . .	Capernaum.	Matt. ix. 32, 33.
Cures an infirm man at Bethesda, . . . . .	Jerusalem.	John v. 1—9.
Cures a man with a withered hand, . . . . .	Judea.	Matt. xii. 10—13.
Cures a demoniac, . . . . .	Capernaum.	Matt. xii. 22, 23.
Feeds miraculously five thousand, . . . . .	Decapolis.	Matt. xiv. 15—21
Heals the woman of Canaan's daughter, . . . . .	Near Tyre.	Matt. xv. 22—28.
Heals a man who was dumb and deaf, . . . . .	Decapolis.	Mark vii. 31—37.
Feeds miraculously four thousand, . . . . .	Decapolis.	Matt. xv. 32—39.
Gives sight to a blind man, . . . . .	Bethsaida.	Mark xiii. 22—26.
Cures a boy possessed of a devil, . . . . .	Tabor.	Matt. xvii. 14—21
Restores to sight a man born blind, . . . . .	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen years, . . . . .	Galilee.	Luke xiii. 11—17.
Cures a dropsy, . . . . .	Galilee.	Luke xiv. 1—6.
Cleanses ten lepers, . . . . .	Samaria.	Luke xvii. 14—19.
Raises Lazarus from the dead, . . . . .	Bethany.	John xi.
Restores to sight two blind men, . . . . .	Jericho.	Matt. xx. 30—34.
Blasts the fig tree, . . . . .	Olivet.	Matt. xxi. 18—22.
Heals the ear of Malchus, . . . . .	Gethsemane.	Luke xxii. 50, 51.
Causes the miraculous draught of fishes, . . . . .	Sea of Galilee.	John xxi. 1—14.

## A TABLE

*Exhibiting the Chronology of our Saviour's life.*

<i>Years of Christ's Life.</i>	<i>Julian Period.</i>	<i>Olympiads.</i>	<i>Years of Rome.</i>	<i>Times of Pass-over.</i>
1	4709	193 4	749	March 23.
2	4710	194 1	750	April 12.
3	4711	. . 2	751	April 1.
4	4712	. . 3	752	April 24.
5	4713	. . 4	753	April 7.
6	4714	195 1	754	March 31.
7	4715	. . 2	755	April 20.
8	4716	. . 3	756	April 5.
9	4717	. . 4	757	March 27.
10	4718	196 1	758	April 16.
11	4719	. . 2	759	April 1.
12	4720	. . 3	760	April 2.
13	4721	. . 4	761	April 12.
14	4722	197 1	762	March 23.
15	4723	. . 2	763	April 17.
16	4724	. . 3	764	April 9.
17	4725	. . 4	765	March 31.
18	4726	198 1	766	April 13.
19	4727	. . 2	767	April 5.
20	4728	. . 3	768	March 23.
21	4729	. . 4	769	April 16.
22	4730	199 1	770	April 1.
23	4731	. . 2	771	April 21.
24	4732	. . 3	772	April 6.
25	4733	. . 4	773	March 28
26	4734	200 1	774	April 17.
27	4735	. . 2	775	April 9.
28	4736	. . 3	776	March 25.
29	4737	. . 4	777	April 13.
30	4738	201 1	778	April 1.
31	4739	. . 2	779	March 25.
32	4740	. . 3	780	April 10.
33	4741	. . 4	781	April 1.
34	4742	202 1	782	March 21.

## COTTAGE TESTAMENT.

## THE GOSPEL ACCORDING TO ST. MATTHEW.

MATTHEW, surnamed Levi, was the son of Alphaeus; but not of that Alphaeus who was the father of James. (Matt. x. 3.) Matthew was a native of Galilee; but of what city, or from what tribe, is unknown. Before his conversion, he was a publican, or tax-gatherer; and is understood to have collected the customs on all imports or exports at Capernaum, and a tribute from all passengers who went by water. While thus employed, Jesus called him to be a disciple, and when the apostles were chosen, he was numbered among the twelve. He was one of the most constant attendants upon our Lord during his life, and after his resurrection, was, on the day of Pentecost, endowed with the Holy Spirit from on high. But how long he remained in Judea after this event, is unknown, as are also the time and circumstances of his decease.

The Gospel of Matthew is uniformly placed first among the Gospels and among all the books of the New Testament. It has always had the same precedence given it. When, however, it was written, is a question that has been much disputed. Of the modern critics, Dr. Townson, Dr. H. Owen, and Bp. Tomline, date it in A. D. 37 or 38; but Dr. Lardner, Michaelis, and Dr. Hales, between 61 and 65. The only way to reconcile them is, with Eusebius, (an Ecclesiastical historian of the third century,) to admit two original copies, one in Hebrew, and the other in Greek; the former written for the Jews, about A. D. 38, and the latter written, or translated by the author into Greek, about A. D. 61; thus Josephus is said to have written his Jewish war both in Hebrew and in Greek. And we think the arguments adduced by Horne, in his Critical Introduction, on this subject, very powerful, though the Greek is the only original now remaining. We know that several sects of Jewish Christians boasted the possession of a Hebrew Gospel, which we suppose some of them might corrupt, to favour their peculiarities; and this was the more easy, as very few of the Christian Fathers understood Hebrew. Lardner and Jones, however, consider the Greek as the original, and the Hebrew as a translation.

## CHAPTER I.

1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.

THE book of the generation <sup>a</sup> of Jesus Christ, the son of <sup>b</sup> David, <sup>c</sup> the son of Abraham.

2 Abraham <sup>d</sup> begat Isaac; and <sup>e</sup> Isaac begat Jacob; and Jacob <sup>f</sup> begat Judas and his brethren;

3 And Judas begat <sup>g</sup> Phares and Zara of Thamar; and Phares begat <sup>h</sup> Esrom; and Esrom begat <sup>i</sup> Aram;

4 And Aram begat Aminadab; and Aminadab begat <sup>j</sup> Naasson; and Naasson begat <sup>k</sup> Salmon;

5 And Salmon begat Booz of <sup>l</sup> Rachab; and Booz begat Obed of <sup>m</sup> Ruth; and Obed begat Jesse;

6 And Jesse begat <sup>n</sup> David the king; and David the king begat <sup>o</sup> Solomon of her that had been the wife of Urias;

A. M. 4000.  
B. C. 5.

CHAP. 1.

a Lu. 3. 23.

b Ps. 132. 11.

c. 22. 45.

Ac. 2. 30.

g Ge. 22. 18.

Ge. 3. 16.

d Ge. 21. 2. 5

e Ge. 25. 26.

f Ge. 29. 35.

g Ge. 28. 29,

30, &c.

h Ge. 46. 12.

i Ru. 4. 19.

j 1 Ca. 2. 10

Nu. 1. 7.

k Ru. 4. 20.

l Jos. 6. 25.

m Ru. 4. 13.

n 1 Sa. 17. 12.

o 2 Sa. 12. 21.

CHAP. I. Ver. 1. *The book of the generation.*—This term is here generally understood in the sense of *genealogy*, and so applied to the verses following; but it is equally applicable to the whole book in the sense of *history*. So it is used, Gen. xxxvii. 2.—*The son of David, the son of Abraham.*—The Arabs generally derive their descent from some few well-known illustrious persons.

Ver. 2. *Abraham, &c.*—The genealogy which here follows, appears to be that of *Joseph*, the reputed father of Jesus, and that in Luke, chap. iii. the genealogy of *Mary*, his real mother. We shall more particularly compare them when we come to that evangelist.

- A. M. 4000.  
B. C. 5.
- p 1 Ch. 3.  
10, & c.
- q 2 Ki. 20. 21.  
1 Ch. 3. 13.
- r some  
read, *Josias* begat  
*Jakim*,  
and *Jakim* begat  
*Jechonias*.
- s 1 Ch. 3. 17,  
& c.
- t Ne. 12. 1.
- u Lu. 1. 27,  
& c.
- v 5th year  
before the  
account  
called *An. Domini*.
- w De. 24. 1.
- 7 And Solomon begat <sup>p</sup> Roboam; and Roboam begat Abia; and Abia begat Asa;  
8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;  
9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;  
10 And Ezekias begat <sup>q</sup> Manasses; and Manasses begat Amon; and Amon begat Josias;  
11 And <sup>r</sup> Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:  
12 And after they were brought to Babylon, Jechonias begat <sup>s</sup> Salathiel; and Salathiel begat <sup>t</sup> Zorobabel;  
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;  
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;  
15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;  
16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.  
17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.  
18 ¶ Now the birth <sup>u</sup> of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, <sup>v</sup> before they came together, she was found with child of the Holy Ghost.  
19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded <sup>w</sup> to put her away privily.

Ver. 7. *Solomon begat Roboam, &c.*—In this verse *Roboam* is the same as Rehoboam, and *Abia*, as Abijah.

Ver. 8. *Josaphat* is Jehoshaphat; *Ozias*, Uzziah.

Ver. 9. *Joatham* is Jotham; *Achaz*, Ahaz; and *Ezekias*, Hezekiah.

Ver. 11. *Josias begat Jechonias*.—[The marginal reading is found in many MSS., and should probably be received into the text; for Josiah was the immediate father of *Joiakim* and his brethren, (1 Ch. iii. 15.) and *Joiakim* was the father of *Jechoniah* about the time of the first Babylonian captivity; and it also completes the number of fourteen in this second class of generations, and forty-two in the whole.]—*Bagster*.

Ver. 12. *Jechonias begat Salathiel*.—*Wintle* is of opinion that there were two persons of the name of *Jechonias*, or *Jehoiakim*; one before, and the other after the captivity.

Ver. 16. *Called Christ*—That is, the Messiah, or, the anointed.—[The design of St. Matthew was to prove that Christ was the heir of the throne of David by legal descent.]—*Bagster*.

Ver. 17. *Fourteen generations*.—In order to reduce this list of Joseph's progenitors to three fourteens, several names must be omitted, as will be evident from comparing it with Luke; it was probably a family genealogy, reduced for the purpose of being retained in the memory. The late Editor of Calmet has suggested, that the term generation may be here taken for a certain period of time, between thirty and forty years, and that each branch of the genealogy might amount to fourteen such periods.

Ver. 13. *Espoused*—or betrothed, De. xxii. 23—*Before they came together*.—It is well known that the Jews espoused very young, but it was often several months, and even years, before the parties came together, according as it was settled by their parents.

Ver. 19. *To put her away privily*—That is, by a private divorce, in which no reason is required to be assigned, nor is the dowry forfeited, or the character defamed. *Selden* and *Lightfoot*, in *Doddridge*.

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

21 And she shall bring forth a son, and thou shalt call his name <sup>z</sup> JESUS: for he shall save <sup>a</sup> his people from their sins.

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

23 Behold, a <sup>v</sup>rgin shall be with child, and shall bring forth a son, and <sup>c</sup> they shall call his name Emmanuel, which being interpreted is, God <sup>d</sup> with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born <sup>e</sup> son: and he called his name <sup>f</sup> JESUS.

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

**N**OW when Jesus was born <sup>a</sup> in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is <sup>b</sup> born king of the Jews? for we have seen his <sup>c</sup> star in the east, and are come to <sup>d</sup> worship him.

A. M. 4000.  
B. C. 5.  
x ver. 16.  
y begotten.  
z i. e. Saviour.  
a Ac. 5. 31. 13. 23, 38.  
b Is. 7. 14.  
c or, his name shall be called.  
d Jn. 1. 14.  
e Ex. 13. 2.  
f Lu. 2. 21.

CHAP. 2.  
A. M. 4001  
B. C. 4.  
a 4th year before the account called Anno Domini.  
b Ze. 9. 9.  
c Nu. 24. 17. Is. 60. 3.  
d Jn. 5. 23.

Ver. 20. *In a dream.*—In the times of inspiration, this was one medium of communicating the will of God to man: as, for instance, the dreams of Joseph and Pharaoh, Nebuchadnezzar and Daniel; but when a written revelation was established, such means became less necessary, and were gradually withdrawn.

Ver. 21. *Thou shalt call his name JESUS.*—It was one mark of divine favour, when God added a letter from his own name to that of any of his servants. *Jah*, it is well known, is an epitome of *Jehovah*, and when the son of Nun was taken into the service of Moses, with a view, no doubt, of being ultimately his successor, this name was prefixed to his former name of Osea, and made it *Jehoshua*, or *Joshua*, which in Greek is *Jesus*; and means *Jah*, or "Jehovah the Saviour."

Ver. 22. *That it might be fulfilled*;—or, as *Boothroyd*, "So that it was fulfilled." The Greek term (*ina*) often expressing, not the cause, but the consequent event. See Luke xi. 50. John v. 20; xii. 38, &c.—*Spoken of the Lord.*—That is, of Christ: or "spoken (*apo*) from the Lord;" that is, by inspiration. Many have supposed this passage quoted merely by way of accommodation, as some texts confessedly are; but *Ep. Chandler*, at great length, and with much ability, contends that it is decidedly a *typical prophecy* of Messiah. *Dr. John Pye Smith* adopts nearly the same hypothesis, and defends it with no less ability.

Ver. 24. *When he was raised*—*Hammond*, "Being risen."

Ver. 25. *Her first-born son.*—*Doddridge*, "Her son, the first-born." See Rom. viii. 29.

CHAP. II. Ver. 1. *Bethlehem*—i. e. *House of bread.*—A town about six miles S. by W. of Jerusalem. The birth place also of David, and hence called the city of David. It still retains its ancient name, and contains about 200 houses, inhabited by Christians and Turks.—*Wise men* (Gr. *Magi*) *from the east.*—But the country here meant is much disputed; Chaldea and Persia have both been named; but we follow *Grotius* and *Doddridge*, in fixing on Arabia.—*King Herod*—That is, "Herod the Great," called Great by reason of his crimes. *Mosheim*.—He put to death his own wife Mariamne, with her two sons, Alexander and Aristobulus. When dying, he imprisoned a number of his most illustrious subjects, and exacted from his sister a promise that they should be murdered as soon as he expired, so that, as he said, *tears should be shed at the death of Herod.*

Ver. 2. *We have seen his star in the east*;—or, "We (while) in the east,

- A. M. 4001. B. C. 4. 3 ¶ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.
- c Ps. 2.2. 4 And when he had gathered <sup>e</sup> all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
- f Mi. 5.2. Jn. 7.42. 5 And they said unto him, In Bethlehem of Judea : for thus it is written <sup>f</sup> by the prophet,
- g or, feed Is. 40 11. 6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda : for out of thee shall come a Governor, that shall <sup>g</sup> rule <sup>h</sup> my people Israel.
- a Re. 2.27. 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.
- i Pr. 26.21. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child ; and when ye have found *him*, bring me word again, that I may come <sup>i</sup> and worship him also.
- j ver. 2. 9 ¶ When they had heard the king, they departed ; and, <sup>b</sup> the star, which they saw <sup>j</sup> in the east, went before them, till it came and stood over where the young child was.
- k Ps. 67.4. 10 When they saw the star, they <sup>k</sup> rejoiced with exceeding great joy.
- l or, offered. 11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they <sup>l</sup> presented unto him <sup>m</sup> gifts ; gold, and frankincense, and myrrh.
- m Ps. 72.10. Is. 60.6. 12 And being warned of God <sup>n</sup> in a dream that they should not return to Herod, they departed into their own country another way.
- n c. t. 20.

have seen his star;" i. e. an extraordinary meteor which they thought indicated the birth of King Messiah. The star seen by these Magi, must evidently have been a meteor, at no great height in the atmosphere, or it could not have marked a particular house, or even town. So we call those meteors frequently shooting through our atmosphere, *falling stars*.—*To worship him*—literally, "To fall prostrate before him."

Ver. 3. *He was troubled*.—It was natural for Herod to be alarmed for the safety of his throne; but why should all Israel be troubled? Meteors have always been alarming to the superstitious and ignorant. Indeed, *Justin Martyr* supposed this to be a comet, which it probably resembled in form.

Ver. 4. *The chief priests*.—"Not only the high priest and his deputy, with all who formerly had borne that office, but also the heads of the twenty-four courses, as well as any other persons of peculiar eminence in the priesthood." So "Josephus uses the word."—*Doddridge*.—*And scribes*.—See note on chap. v. 20.

Ver. 7. *Inquired of them diligently*—or exactly. *Doddridge* reads, "Having got exact information from them."

Ver. 8. *I may come and worship him also*.—Herod would cover his malice with a cloak of religion. Hypocrisy is double wickedness.

Ver. 9. *The star*.—[It seems evident, that this was neither a star, planet, or comet; but a luminous meteor, of a star-like form, in our atmosphere, formed by God for the express purpose of guiding the magi, not only to Bethlehem, but to the very house where the child lay.]—*Bagster*.

Ver. 11. *Presented unto him gifts*.—[This was according to the universal custom of the people of the East, who never approach the presence of a superior without a *present* in their hands. This was, as Dr. *Doddridge* remarks, a most seasonable, providential assistance, to furnish them for a long and expensive journey to Egypt; a country where they were entirely strangers, and yet where they were to stay for a considerable time.]—*Bagster*.

Ver. 12. *Another way*—Literally, "they turned back their course" to Arabia without going again to Jerusalem, as Herod had desired.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

A. M. 4001.  
B. C. 4.

o Job 33. 15, 17.

p Hos. 11. 1.

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

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

$\beta$  disappointed of his expectation.

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

q ver. 7.

r Je. 31. 15.

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

A. M. 4003.  
B. C. 2.

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

$\gamma$  called Herod the Great, son of Antipater, having reigned 40 years.

19 ¶ But when  $\gamma$  Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his

Ver. 13. *Flee into Egypt.*—Bethlehem was in that part of Judea nearest Egypt.—Egypt is a long and narrow region, lying on both sides of the river Nile. Its greatest length is six hundred miles, and its greatest breadth three hundred. The whole region was known by the Hebrews by the name of Muzraim, it having been peopled by Mizraim, a son of Ham, after the flood. The princes who governed it were styled Pharaohs, i. e. *Kings*, until the time of Solomon, after which they are designated by their proper names. After the age of Alexander, the Egyptian kings were called Ptolemy.

Ver. 15. *Out of Egypt, &c.*—Whitby and others consider this as a typical prophecy.

Ver. 16. *All the children*—Doddridge and Campbell, "male children." At present, Dr. Richardson says. Bethlehem contains but about 300 inhabitants, and perhaps never contained many more; out of these it is probable the male infants might not exceed 50, though Voltaire puts them down at 14,000! Richardson was shown a small chamber, excavated from a rock, in which they were all said to be entombed.

Ver. 18. *In Rama.*—Rama, a city in the tribe of Benjamin, situated a few miles north of Jerusalem, between Gibeah and Bethel. "In Rama was there a voice heard,"—i. e. a cry was heard even to Ramah, quoted from Je. xxxi. 15, where the prophet introduces Rachel bewailing the exile of her posterity, i. e. Ephraim; by quoting which language, Matthew in a similar manner introduces her as bemoaning the fate of the children slain in Bethlehem. *Robinson's Wahl.* The manner of lamentation among the eastern women was also most violent, of which we shall give the following example, quoted by the late Editor of Calmet from M. Le Bruyn's Voyage in Syria. That celebrated traveller says, "When I was at Rama, (near Lydda; not this Rama near Bethlehem.) I saw a great company of these weeping women, (namely, those who go to weep over the graves of their relations,) who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, I seated myself on an elevated spot. . . . They first placed themselves on the sepulchres, and wept there; after having remained there about half an hour, some of them rose up, and formed a ring, holding each other by the hands. Quickly two of them quitted the others, and placed themselves in the centre of the ring, where they made so much noise, in screaming and clapping the hands, as, together with their various contortions, might have subjected them to the suspicion of madness. After that, they returned and seated themselves to weep again, till they gradually withdrew to their homes."

A. M. 4003.

B. C. 2.

■ Ex. 4. 19.

t c. 3. 13.  
Lu. 2. 39

■ Jr. 1. 45.

▼ Nu. 6. 13.

Ju. 13. 5.

1 Sa. 1. 11.

Am. 2. 10

.. 12.

Ac. 24. 5.

mother, and go into the land of Israel: for they are dead <sup>s</sup> which sought the young child's life.

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

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

23 And he came and dwelt in a city called <sup>u</sup> Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a <sup>v</sup> Nazarene.

## CHAPTER III.

1 John preacheth: his office, life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

CHAP. 3.

**I**N those days came <sup>a</sup> John the Baptist, preaching in the wilderness of Judea,

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

A. M. 4030.

A. D. 25.

a Lu. 3. 2.

Ju. 1. 18.

3 For this is he that was spoken of <sup>b</sup> by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

b Is. 40. 3.

c 2 Ki. 1. 7.

c 11. f

4 And the same John had his <sup>c</sup> raiment of camels' hair, and a leathern girdle about his loins; and his meat was locusts <sup>d</sup> and wild honey.

d Le. 11. 9

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

Ver. 20. *They are dead.*—That is, Herod and his son Antipater, who was equally cruel with his father.

Ver. 22. *Archelaus*—another son, also rivalled the cruelties of his father, massacring 3,000 Jews in the temple, near the beginning of his government.

Ver. 23. *A Nazarene*—i. e. an inhabitant of Nazareth. The names of places are sometimes used reproachfully. *Nazarene*, among the Jews at Jerusalem, was a term of contempt. The words here apparently quoted are not found in the Old Testament. The sense is, there was a fulfilment of what the prophets foretold, (Ps. xxii. 6, &c. Isa liii.) that it should be treated with reproach and contempt. *Robinson's Wahl.*

CHAP. III. Ver. 1. *In those days*—That is, while Jesus resided with his parents in Nazareth.—*John the Baptist*—or the Baptiser.—*Preaching*—That is, proclaiming, as a herald, or public eric. *Campbell.*—*In the wilderness of Judea*—mentioned Ju. i. 16, and in the title of Ps. lxxii. It lay east from Jerusalem, along the Jordan and the Dead sea. Not a region uninhabited, but woody, mountainous, and thinly inhabited. The name seems to be of much the same import with our word *Highlands.*—*Campbell.*

Ver. 3. *The voice of one crying, Prepare, &c.*—See Is. xl. 3. Diodorus Siculus says of Semiramis, that "in her march to Ecbatane she came to the Zarcian Mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without making a great compass about. Being, therefore, desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and, at a great expense, she made a shorter and more expeditious road, which to this day is called the road of Semiramis." She did the same afterwards in Persia, and other countries.

Ver. 4. *His raiment of camels' hair.*—Not of the fine hair of that animal, as Camlet is; "but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff, anciently worn by monks and anchorites."—*Campbell.* *Locusts*—which were allowed food by the Mosaic law, and are eaten by the poorer Arabs to this day. See Le. xi. 22.—*And wild honey*—which is deposited by the wild bees in the woods of Judea in great abundance. See 1 Sa. xiv. 25, &c. Pr. xxv. 16. Is. vii. 16.

Ver. 5. *All the region round about Jordan*—That is, in the vicinity of Jordan, on both sides the river. *All* must be taken here, as in some other places, for many—great multitudes.

6 And were baptized of him in Jordan, confessing  
 e their sins.

A. M. 4030.  
 A. D. 25.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation f of vipers, who hath warned you to g flee from the wrath to come ?

e Ac. 1.5.  
 2.38.  
 19.4,5,18.

8 Bring forth therefore fruits, h meet for repentance :  
 9 And think not to say within yourselves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

f Is. 59.5.  
 c. 12.34.  
 23.33.  
 Lu. 3.7.

10 And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit i is hewn down, and cast into the fire.

g Je. 51.6.  
 Ro. 1.18.

11 I indeed baptize you with j water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you k with the Holy Ghost, and with fire :

h or, answerable to amendment of life.

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

i Jn. 15.6.

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

j Lu. 3.16.  
 Ac. 19.4.

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

k Ac. 1.5.

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

l Mal. 3.2,3.

16 And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God o descending like a dove, and lighting upon him :

m Ps. 1.4.  
 Mal. 4.1.  
 Ma. 9.44.

n Ma. 1.19.  
 Lu. 3.21.

o Is. 11.2  
 42.1.  
 61.1.  
 Jn. 3.34.

Ver. 6. *Jordan*.—This river rises in Anti-libanus, passes through the Lake of Gennesareth, and runs into the Dead sea.

Ver. 7. *Pharisees and Sadducees*.—Two famous sects among the Jews. The theological opinions of the Pharisees were more correct than those of the Sadducees, as they believed in the resurrection of the body, and in a future state of rewards and punishments, as also in the existence of angels and spirits. We do not read in the New Testament of the conversion of a single Sadducee!—*O generation of vipers*.—Compare John viii. 40, 44.

Ver. 8. *Fruits meet for repentance*—i. e. Manifest your repentance by a corresponding course of life.

Ver. 11. *Whose shoes* (or "sandals") *I am unworthy*, &c.—Rosenmuller quotes a Rabbinical saying, that whatever services a servant does for his master, a disciple may do for his teacher, only not to unloose the latchet of his shoes. Compare Mark i. 8. *He shall baptize you with the Holy Ghost and with fire*—i. e. He shall impart to his followers a searching and purifying influence, that shall lead them to understand and embrace the doctrines of the Gospel.

Ver. 12. *Whose fan*.—The original word is agreed to signify "a winnowing instrument," probably "a shovel," as *Campbell* renders it, by which the corn being thrown upward against the wind, the chaff was separated from it thereby.—*Unquenchable fire*.—Inextinguishable fire, and by implication, eternal fire.

Ver. 15. *It becometh us to fulfil all righteousness*—i. e. We should submit to every precept, or institution.

Ver. 16. *And Jesus, when* (Dodd. "after") *he was baptized, went up straightway*.—*Campbell* applies the term *straightway*, or "immediately," not to Jesus coming out of the water, but to the Spirit's descending "immediately after." *Doddridge* renders it, "And after Jesus was baptized, as soon as he ascended out of the water, the heavens were opened," &c. *Campbell's* translation is to the same effect.—*Descending like a dove*—That is, in a slow, hovering motion ; but St. Luke adds, "in a bodily shape, like a dove," that is, probably, in a white, lucid flame, parted like the wings of a dove. So when the Holy Spirit descended on the Apostles, it was in a parted flame, like "clo-

A. M. 4030.  
A. D. 26.

Ps. 2. 7.  
Lu. 9. 35.  
Ep. 1. 6  
2Pe. 1. 17.

CHAP. 4.

A. M. 4031.  
A. D. 27.

1 Ki. 18. 12  
Ez. 11. 1,  
21.  
Ac. 8. 39.

Ma. 1. 12  
Lu. 4. 1.

De. 8. 3.

Ne. 11. 1.  
c. 27. 53.

Ps. 91. 11,  
12.

De. 6. 16.

17 And lo a voice from heaven, saying, This is my beloved  $\rho$  Son, in whom I am well pleased.

CHAPTER IV.

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the diseased.

**T**HEN was Jesus led up of <sup>a</sup> the spirit into the wilderness to be <sup>b</sup> tempted of the devil.

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

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

4 But he answered and said, It is written, <sup>c</sup> Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy <sup>t</sup> city, and setteth him on a pinnacle of the temple,

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

7 Jesus said unto him, It is written again, <sup>f</sup> Thou shalt not tempt the Lord thy God.

*ven tongues.*" Acts ii. 3. The rite of baptism was in use among the Jews, before the time of Christ, in the admission of proselytes to the Jewish community. *Robinson's Wahl.* In the opinion of many, the Saviour, when baptized by John, was inducted into the priest's office. When Aaron was consecrated to the office of priest, Moses washed him with water, and poured the anointing oil upon his head. Lev. viii. 6, 12. But Jesus, when consecrated, was baptized and anointed with the Holy Ghost sent down from heaven. Does not the Saviour (Mat. xxi. 25.) by directing the chief priests and elders to the baptism of John, really, among other things, answer their question. "by what authority doest thou these things?"

CHAP. IV. Ver. 1. *Led up of the Spirit.*—Campbell, "conducted by the Spirit."—*Into the wilderness*—That is, of Judea, near Jordan. The wilderness here referred to, is thus described by *Maundrell*, one of our most respectable modern travellers in that country: "After some hours travel, . . . you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted of the devil. A most miserable, dry, barren place it is, consisting of high, rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down into a deep valley, as we passed along, we saw some ruins of small cells and cottages, which they told us were formerly the habitations of hermits, retiring thither for penance and mortification; and certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose."—*To be tempted of the Devil*—Greek, *Diabolos*, which means a calumniator, and answers to *Satan* in the Old Testament, which means an adversary. He is describe as the chief of the fallen angels; the prince of the power of the air, under whom those *demons* are arranged, which are active in introducing every evil among mankind.

Ver. 3. *The tempter*—That is, the devil, just before named.—*Be made bread.*—Campbell and Doddridge. "Be made loaves (of bread)."

Ver. 4. *By every word*—[That is, as Dr. Campbell renders, "by every thing which God is pleased to appoint;" for *rema*, which generally signifies a *word*, is, by a Hebraism, here taken for a *thing*, like *davar*, in Hebrew.]—*Bagster*.

Ver. 5. *Taketh him*—That is, "Along with him," says Doddridge. An intelligent child being asked, "How did the devil take Christ to the temple?" replied, "As you (father) would take me to St. Paul's."—*The holy city*—namely, Jerusalem.—*On a pinnacle*—Gr. "The wing," which Eusebius explains of the battlement round the top of the temple. See *Hammond* here, and on chap. x. 27. This was probably at the time of evening service, which might from this part be visible; and some think that Satan meant to intimate that by such a miracle, the priests and people would be at once convinced of his mission.

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

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

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written,  $\epsilon$  Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him,  $\beta$  and, behold, angels  $h$  came and ministered unto him.

12 ¶ Now when Jesus had heard that John was  $i$  cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim:

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

15 The land of Zabulon, and the land of Nephtholim, *by the way of the sea, beyond Jordan,*  $\gamma$  Galilee of the Gentiles;

16 The people which sat in  $k$  darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent:  $l$  for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon  $m$  called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

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

20 And they straightway left  $o$  their nets, and followed him.

21 And going on from thence, he saw other two  $p$  brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called  $\delta$  them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching  $q$  in their synagogues, and preaching the gospel  $r$  of the  $\theta$  kingdom, and healing all manner of sickness and all manner of disease  $s$  among the people.

A.M.4031.  
A. D. 27.

$g$  De.6.13.  
1 Sa.7.3.

$\beta$  Satan can stay no longer than God permits.

$h$  He.1.6,14.

$i$  or *delivered up.*

$\gamma$  chiefly inhabited by people of divers nations.

$j$  Is.9.1,2.

$k$  Is.42.6,7.  
Lu.2.32.

$l$  c.3.2.  
10.7.

$m$  Jn.1.42.

$n$  Lu.5.10.  
1 Co.9.20.  
.22.

$o$  2Co.12.16.

$p$  Ma.10.  
23.31.

$q$  Ma.1.  
19,20.

$\delta$  it was a call that reached their hearts.

$r$  c.9.35.  
Lu.4.15,  
44.

$s$  c.24.14.  
Ma.1.14.

$\theta$  the joyful tidings that the Messiah's kingdom was near at hand.

$s$  Ps.103.3.  
c.8.16,17.

Ver. 8. *Exceeding high mountain.*—Speaking of this mountain, the Abbe Mariti (in his Travels through Cyprus) says, "Here we enjoyed the most beautiful prospect imaginable. This mountain . . . overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Red sea," which is confirmed by Mr. Maundrell also.

Ver. 12. *Into Galilee.*—It appears, by the other Evangelists, that Jesus, on leaving the wilderness, passed through Samaria to Nazareth, where he preached and wrought miracles, and was at first cordially received; but one of his discourses giving them offence, they threatened his life; he then came and dwelt at Capernaum, whereby another prediction was fulfilled; and he itinerated in the same way throughout Galilee. See John iv. and Luke iv. 16.

Ver. 15. *By the way, &c.*—Campbell, "Situate on the Jordan, near the sea."—*Galilee of the Gentiles.*—So called from the number of Gentiles there settled. 1 Kings ix 11.

A. M. 4031.  
A. D. 27.

t Lu. 6.17,  
19.

CHAP. 5.

a Lu. 6.20  
&c.

b Is. 57.15  
66.2.

o Ja. 2.5.

d Is. 61.3.  
Eze 7.16.

e Jn. 18.20.  
2Co. 1.7.

f Ps. 37.11.

g Ps. 145.19  
Is. 65.13

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes <sup>t</sup> of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAPTER V.

1 Christ beginneth his sermon on the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on a hill, 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 33 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and <sup>a</sup> taught them, saying,

3 Blessed *are* the poor <sup>b</sup> in spirit: <sup>c</sup> for theirs is the kingdom of heaven.

4 Blessed *are* they that <sup>d</sup> mourn: for they <sup>e</sup> shall be comforted.

5 Blessed *are* the meek: for they <sup>f</sup> shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for <sup>g</sup> they shall be filled.

Ver. 24. *Possessed with devils*—Greek, “Demons,” and so rendered by *Doddridge, Campbell*, and other modern translators; and Dr. C. has particularly noted, that the terms *Diabolos* (or devil) and *demon* are, in the New Testament, never confounded with each other. See John viii. 44. Ac. xiii. 10. 1 Pet. v. 8.

That insanity arose from such possessions, “was the prevailing opinion, not only among the Jews, . . . but also among the Greeks and Romans. *Æschylus Sophocles, Euripides, Herodotus, Lucian, and others, speak of demoniacs.*” Herodotus speaks of the mental alienation of Cleomenes as extraordinary, because it was not “occasioned by a *demon*, but by excessive drinking.”—*Rosenmuller*. Some have endeavoured to explain what is said of demons, and possession by them, of corporeal diseases only, and especially of insanity. *Campbell* remarks on this hypothesis, “When I find mention made of the number of demons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held with the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe; it is impossible for me to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. Nay, if they were faithful historians, this reflection, I am afraid, will strike still deeper.” *Campbell’s Gospels*.

Ver. 25. *Decapolis*.—(Decapolis was a district of Syria, east of Jordan, so called from *deka*, ten, and *polis*, a city, because it contained ten cities; which were, according to *Pliny*, Scythopolis, Philadelphia, Raphanæ, Gadara, Hippos, Dion, Pella, Gerasa, Canatha, and Damascus. No two geographers enumerate the same ten cities.)—*Bagster*.

CHAP. V. Ver. 1. *Into a mountain*.—A hill, called “The Mountain of Beatitudes,” is still pointed out to travellers, though the tradition is of no authority. —*When he was set*.—It was customary among the Jews for the teacher to sit and for his pupils to stand, or sit in a semicircle around him.

Ver. 2. *He opened his mouth*.—A Hebraism for “he began to speak.” See chap. xiii. 35.

Ver. 3. *Blessed*.—*Doddridge* and *Campbell*, “Happy the poor;” and so in the verses following.—*Poor in spirit*—i. e. the humble and lowly in mind.

Ver. 4. *They that mourn*—i. e. that are “habitually serious.”

Ver. 5. *Inherit the earth*—or “land;” i. e. the land of promise. See He. xi. 9—16.

Ver. 6. *Hunger and thirst*.—Xenophon in like manner applies these appe-

7 Blessed are the merciful: for <sup>h</sup> they shall obtain mercy.	A. M. 4031. A. D. 27.
8 Blessed are the pure in <sup>i</sup> heart: for they shall see God.	h Ps. 41. 1, 2.
9 Blessed are the <sup>j</sup> peacemakers: for they shall be called the children of God.	i Ps. 21. 3, 4. He. 12. 14. 1 Jn. 3. 2, 3.
10 Blessed are they which are persecuted for righteousness' <sup>k</sup> sake: for theirs is the kingdom of heaven.	j Ps. 34. 14.
11 Blessed are ye, when <sup>men</sup> shall revile you, and persecute you, and shall say all manner of evil against you <sup>l</sup> falsely, for my sake.	k 1 Pe. 3. 13 14.
12 Rejoice, and be exceeding glad: for great is your reward <sup>m</sup> in heaven: for so persecuted they the prophets which were before you.	l lying. m 2 Co. 4. 17.
13 ¶ Ye are the salt <sup>n</sup> of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.	n Ma. 9. 50.
14 Ye are the light <sup>o</sup> of the world. A city that is set on a hill cannot be hid.	o Pt 2. 15.
15 Neither do men light a candle, and put it under <sup>p</sup> a bushel, but on a candlestick; and it giveth light unto all that are in the house.	p The word in the original, signifieth a measure containing about a pint less than a peck.
16 Let your light so shine before men, that they may see your good works, and glorify <sup>q</sup> your Father which is in heaven.	q 1 Pe. 2. 12.
17 ¶ Think not that I am come to destroy <sup>r</sup> the law, or <sup>s</sup> the prophets: I am not come to destroy, <sup>t</sup> but to fulfil.	r c. 3. 15.
18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle <sup>u</sup> shall in no wise pass from the law, till all be fulfilled.	s Is. 42. 21.
19 Whosoever therefore shall break one of these least	t Ps. 40. 6. 8 u Lu. 16. 17.

tites to the mind. He says, "Some tempers hunger after praise, no less than others after meat and drink."

Ver. 8. *Pure in heart*—Ps. xv. 1; xxiv. 4, 5, and compare Acts xv. 9. 1 Pe. i. 22. 1 Jn. iii. 8.

Ver. 13. *Ye are the salt of the world*—i. e. by your influence you are to make men better, as salt preserves and renders food more savoury and acceptable.—*If the salt have lost his savour*.—*Maundrell* mentions, that in the valley of salt (four hours journey from Aleppo) he broke off a piece of salt, which, from its being long exposed to the sun, rain, and air, had lost its savour, though the part which adhered to the rock retained it. But *Toronsend* quotes from *Schoetgen* a different illustration. He says, that an inferior kind of salt was collected from the Asphaltic lake, with which the sacrifices were salted; but which, on being exposed to sun and air, soon lost its flavour, and was then sprinkled over the pavement of the temple, like sand.—*Wherewith shall it be salted?* Dr. *Good* quotes a learned Swede, who gives to this clause a different translation, "How can we salt with it," which he prefers.

Ver. 15. *A candle . . . candlestick*.—*Campbell*, "Lamp," and "lamp-stand."

Ver. 17. *To destroy*.—*Hammond*, "To dissolve;" so *Doddridge*.—*To fulfil*.—*Hammond*, "To perfect;" *Doddridge*, "To complete;" *Campbell*, "To ratify." The sense appears to be, that whereas the Jewish teachers relaxed the morality of the law, as we shall see in the instances here subjoined, the object of Jesus was, to enforce it to the utmost extent of its demands.

Ver. 18. *Verily*—Gr. *Amen*: I solemnly assure you.—*One jot or tittle*.—The *jot* (*Iota*) is the Hebrew *Jod*, and the tittle seems to refer to the corners of certain Hebrew letters, which distinguish them from others, (as, for instance, the *Beth* from the *Caph*, or the *Daleth* from the *Resh*;) which letters, without they are written with great care, are scarcely to be distinguished. *Lamy*, *Grotius*, &c.

Ver. 19. *One of these least commandments*.—*Doddridge* and *Campbell*, "One of the least of these commandments."

A M. 4031.  
A D. 27.

v 1 Sa. 2.30.

w c. 23. 23  
28.  
Ph. 3. a

x or, to  
θππ

y Ex 22. 1.  
De 5 17.

z 1 Ju. 3. 15.

a i. e. vain  
fellow.  
2 Sa. 6. 20.

b De. 16. 16,  
17.

c Pr. 25. 8.  
Lu. 12. 58,  
59.

commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great <sup>v</sup> in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed <sup>w</sup> *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said <sup>x</sup> by them of old time, <sup>y</sup> Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a <sup>z</sup> cause shall be in danger of the judgment: and whosoever shall say to his brother, <sup>a</sup> Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift <sup>b</sup> to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver <sup>c</sup> thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

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

Ver. 20. *Of the scribes.*—These are said to be of two classes, secular and ecclesiastical; but the latter are here intended, among whom were many degrees of rank, from mere transcribers, to men “learned in the law,” like Ezra, (vii. 6.) Some of these are called “Doctors,” and doubtless had disciples. (Mat. xxiii. 2, 3.)—The *Pharisees* were a sect remarkable for their attachment to the ceremonial law, and still more to the traditions of the elders. They were accounted most orthodox, and the scribes are generally associated with them. But we shall find their true character best developed in our Lord’s addresses to them.—*Righteousness.*—Sanctity of life and integrity of conduct.

Verses 21 and 27. *Said by*—Marg. “To;” so *Doddridge* and all the modern translators.—*Them of old time*—That is, those to whom the law was delivered at Sinai.

Ver. 22. *Judgment.*—[An inferior court of judicature, in every city, consisting of twenty-three members, which punished criminals by strangling or beheading.]—*Bagster.*—*Raca*—That is, an empty, worthless fellow; so *Drusius*, who is followed by *Doddridge*, &c.—*The council*—Greek, *Sanhedrim*—composed of seventy-two elders, who alone punished by stoning.—*Thou fool*—Greek, *Morch*, which *Doddridge* explains, “Thou wicked villain.”—*Hell fire*—Greek, “The fire of the valley of Hinnom.”

Ver. 24. *Leave there thy gift.*—It appears from Dr. *Lightfoot*, that sacrifices were not always offered immediately, but sometimes reserved to an approaching feast. At those times the people collected from all quarters, and reconciliation might be more easily effected. It may also be remembered, that there were fields, or pasture grounds, belonging to the temple, as it was impossible to keep all the great and small cattle for the public feasts within the courts of the temple.—*Then come and offer thy gift.*—*Philo* says, “When a man had injured his brother, and repenting of his fault, voluntarily acknowledged it, (in which case both restitution and sacrifice were required,) he was first to make restitution, and then to come into the temple, presenting his sacrifice, and asking pardon.” *Philo* was contemporary with our Lord: but this rule appears to have been much neglected.

Ver. 25. *Agree . . . quickly.*—According to the Roman custom, a person aggrieved could compel the other party to go with him before the Frætor, unless he agreed by the way to adjust the matter. *Adams’s Rom. Antiq.*

Ver. 26. *The uttermost farthing*—That is, the full extent of the penalty in-

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

28 But I say unto you, That whosoever looketh  $\alpha$  on a woman to lust after her hath committed adultery with her already in his heart.

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

30 And if thy right hand offend thee, cut it off,  $\beta$  and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of  $\epsilon$  divorcement :

32 But I say unto you, That whosoever shall put away his  $\eta$  wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear  $\theta$  thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, Swear not at  $\jmath$  all ; neither by heaven ; for it is God's throne :

35 Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is  $\kappa$  the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

A. M. 4061.  
A. D. 27.

d Job 31.1.  
Pr. 6.25.

e or, do  
cause  
thee to  
offend.

f Ro. 8.13.  
1 Co. 9.27.

$\beta$  mortify  
thy affec-  
tions and  
inclina-  
tions to  
all evil.

g De. 24.1.  
Je. 3.1.  
Ma. 10.2.  
9.

h c. 19.9.  
1 Co. 7.10,  
11.

i I. e. 19.12  
Nu. 30.2.  
De. 23.23.

j c. 23.16.  
22. Ja. 5.19

k Re. 21.2,  
10.

flicted. Some Roman Catholic writers have had the ingenuity to draw from hence an argument in favour of Purgatory : but it is evident that this refers to a final, and not to a temporary punishment, as in verses 22 and 29 ; and that no consistent Catholic can argue from the particle "  $\iota$ ," for a termination of it ; see chap. i. 29.

Ver. 28. *Looketh.*—*Doddridge*, "Gazeth ;" that the word is often emphatic, see chap. vii. Luke vii. 44. Acts i. 9 ; iii. 4, &c.

Ver. 29. *Offend thee.*—*Hammond* and *Doddridge*, "Ensnare thee."

Ver. 30. *Cut it off.*—[Every one must immediately see, says Bishop *Porteus*, that the eye to be plucked out is the eye of concupiscence, and the hand to be cut off is the hand of violence and vengeance ; that is, these passions are to be checked and subdued, let the conflict cost us what it may.—*Hell.*—Greek, *geennan*, a corruption of the Hebrew words *gai hinnom*, "the valley of Hinnom," which lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burnt their children to Moloch. Hence this place became in process of time an emblem of *hell*, or the place of punishment.]—*Bagster*.

Ver. 31. *Whosoever shall put away, &c.*—[Divorces were carried to a scandalous and criminal excess among the Jews ; the school of Hillel permitting a man to put away his wife, if he saw a woman handsomer than her, or if she displeased in her manners, or even in dressing his victuals !]—*Bagster*.

Ver. 32. *Fornication.*—It is evident that the terms fornication and adultery are here used as synonymous, to include every species of actual uncleanness.

Ver. 33. *Thou shalt not forswear thyself, &c.*—The morality of the Jews on this point was truly execrable : they maintained that a man might swear with his lips, and annul it the same moment in his heart ! And, in even their holiest precepts, they did not pretend to forbid all common swearing, but only what they term *nauch*.

Ver. 34. *For it is God's throne.*—*Herodotus* says, that "when the Scythians desire to use the most solemn oath, they swear by the king's throne."

Ver. 35. *Nor by the earth.*—*Mr. Hughes* ("Travels in Sicily and Greece") mentions an old man at Acathania swearing "by the earth," as an ancient oath.—*Neither by Jerusalem.*—This was common among the Jews, and is mentioned in the Gemara.

Ver. 36. *Neither by thy head.*—Another Jewish oath, but no less common among the Greeks and Romans, as appears from *Homer*, *Virgil*, *Horace*, *Marzial*, &c.

A. M. 4031. A. D. 27.	37 But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.
1 Ja.5.12.	38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :
m Ex.21.24.	39 But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.
n Pr.20.22. 24.29. Ro.12.17 ..19.	40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
o Is.50.6.	41 And whosoever shall compel thee to go a mile, go with him twain.
γ wrong the under pretence of law.	42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
F De.15.7, 11.	43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
q De.23.6.	44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;
r Ro.12.14, 20.	45 That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
s Lu.23.34. Ac.7.60.	46 For if ye love them which love you, what reward have ye ? do not even the publicans the same ?
t Job 25.3.	

Ver. 37. *Yea, yea*, is a solemn and deliberate affirmative ; *Nay, nay*, as solem a negation. Repetition, among the Hebrews, implied truth and certainty. See Ge. xli. 32. Ps. lxii. 11. Da. v. 25. Jn. v. 19, 21, 25. Jude 12. *Campbell* renders it, "Let your yes be yes, and your no, no."—*Cometh of evil*—or, "the evil one." *Hammond* and *Doddridge*. Not only profane oaths, but the needless multiplication even of lawful oaths, is a great evil, and much to be lamented in our own country.—*Barclay* contends, that every kind of swearing is forbidden ; in doing which he is compelled to deny the oath of God, He. vi. 13—17 ; contending, that an oath implies swearing by another person, whereas God, swearing only by himself, did not, properly speaking, swear at all : but this is in direct opposition to the passage in the Hebrews, just referred to. And he evades the argument of our Lord's swearing, by pleading that this was under the Jewish dispensation ; but it was certainly subsequent to his sermon on the mount. As to the ceremony of "kissing the book," we consider it by no means essential to the nature of an oath. And if the Society of Friends are willing, on proper occasions, to declare they "speak the truth in the fear of God, and before him," whom they call to witness, we consider this, to all intents and purposes, as an oath, which ought to be admitted in all courts, criminal as well as civil. Assertions under such protests being, if false, subject to punishment as perjury.—*Resist not evil*.—That is, "the evil or injurious person ;" but submit to suffer wrong. See *Hammond, Doddridge, Campbell*.

Ver. 39. *Turn . . . the other also*—This is considered as a proverbial expression, indicative of great patience and forbearance.

Ver. 40. *Sue thee at the law*.—Wrong thee under pretence of law. It teaches us to love our enemies, and to be patient and forgiving under injuries.

Ver. 41. *Whosoever shall compel*—*Hammond* and *Doddridge*, "Press" here, &c.—*Go with him twain*—This is supposed to refer to the Persian *Angari*, or state couriers, who were empowered to compel any person they met to assist them or to surrender his horse to them ; and a like arbitrary authority was exercised over the Jews by the Roman governors.

Ver. 45. *He maketh his sun to rise*, &c.—Bishop *Jebb* quotes a beautiful Persian epigram, which says, "Be like the trees, which impart their shade and fruits to every traveller, to those even who assault them with sticks and stones."

Ver. 46. *Publicans*.—[The term *publican*, from the Latin *publicanus*, denotes a tax-gatherer, or farmer or collector of the public revenues, nearly corresponding to the original Greek *telones*, from *telos*, a tax, and *onoma*, I buy, or, farm. They were detested among all nations for their rapacity and avarice ;

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 ¶ Be ye therefore <sup>a</sup> perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

1 Christ continueth his sermon on the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God and mammon: 25 exhorteth not to be careful for worldly things: 33 but to seek God's kingdom.

**T**AKE heed that ye do not your <sup>a</sup> alms before men, to be seen of them: otherwise ye have no reward <sup>b</sup> of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, <sup>c</sup> do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward <sup>d</sup> thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their <sup>e</sup> reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in <sup>f</sup> secret shall reward thee openly.

A. M. 4031.  
A. D. 27.  
u Ge. 17. 1.  
De. 18. 13.  
Lu. c. 36,  
40.  
Col. 1. 28.

CHAF. 6

a or, right  
eousness.  
Ps. 112. 9.

t or, with.

c or, cause  
not a  
trumpet  
to be  
sounded.

d Lu. 8. 17.  
14. 14.

e Pr. 16. 5.  
Ja. 4. 6.

f Ps. 34. 15.  
16. 65. 24.

and abhorred especially by the Jews, to whom the Roman government was odious.]—*Bagster*.

Ver. 47. *If ye salute your brethren only.*—The rigid Jews would not salute the publicans, nor would even the publicans salute the heathen. *Harmer*.

Ver. 48. *Perfect*—i. e. benevolent.—*Even as your Father*—i. e. like as your father, a similitude.

CHAP. VI. Ver. 1. *Do not your alms.*—Some ancient copies, versions, and Christian Fathers, read, "Practice not your righteousness," which Doddridge and Campbell explain as including the three following duties; alms, prayer, and fasting. Mrs. *Judson*, giving some account, in a letter, of the first Burman convert, says, "A few days ago I was reading with him Christ's Sermon on the Mount. He was deeply impressed, and unusually solemn.—'These words,' said he, 'take hold on my very heart; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings at the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God; it makes 't of its own accord fear sin.'"

Ver. 2. *Verily, they have their reward.*—That is, what they seek after, the applause of men.

Ver. 3. *Alms.*—Dr. *Gill* supposes our Lord to mention giving of alms before prayer, because it was customary for the Jews first to bestow their alms, and then to pray. In both these duties secrecy is enjoined, to avoid the semblance of vanity and ostentation: but there are occasions in which it may be necessary to give alms in public, to excite others: and as to social and public prayer, it is no less a duty than private devotion. Those who *never* give alms or pray but in public, may assure themselves, that neither their prayers nor alms will be accepted. Private prayer, particularly, is the life of personal devotion.

Ver. 5. *Standing.*—It should appear by this expression, that many of the Jews sat, but the Pharisees stood, as an expression of their zeal.—*In the Synagogues.*—Though this term is undoubtedly used for any public assembly, as it is rendered, James ii. 2. yet we think with *Doddridge*, that it here most probably refers to their places of worship.

A. M. 4031.

A. D. 27.

g Ec. 5.2.

h 1 Ki. 18.

26, &amp;c.

i Lu. 12.30.

Jn. 16.

23, 27.

Lu. 11.2,

&amp;c.

k Ro. 8.15.

l Pr. 115.3.

m Ps. 111.9.

159.20.

n c. 16.28.

Re. 11.15.

o Ps. 103.

20, 21.

p Pr. 30.8.

Is. 33.16.

q c. 18.21..

35.

Lu. 7.40..

48.

r c. 26.41.

Lu. 22.40,

46.

s Jn. 17.15.

t Re. 5. 12,

13.

u Ep. 4.31.

Ja. 2.13.

v Is. 58.3,5.

w Pr. 23.4.

Lu. 18.24,

25.

He. 13.5.

x Is. 33.6.

Lu. 12.33,

31.

1 Ti. 6.19.

7 But when ye pray, use not vain & repetitious, as the heathen *do*: for they think that they shall be heard for <sup>h</sup> their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth <sup>i</sup> what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our <sup>j</sup> Father <sup>k</sup> which art in <sup>l</sup> heaven, Hallowed be <sup>m</sup> thy name.

10 Thy kingdom <sup>n</sup> come. Thy will be done in earth, <sup>o</sup> as *it is* in heaven.

11 Give us this day our <sup>p</sup> daily bread.

12 And forgive us our <sup>q</sup> debts, as we forgive our debtors.

13 And lead us not into <sup>r</sup> temptation, but deliver us <sup>s</sup> from evil: For thine <sup>t</sup> is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your <sup>u</sup> trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men <sup>v</sup> to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

19 ¶ Lay not up for yourselves treasures <sup>w</sup> upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in <sup>x</sup> heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Ver. 7. *Vain repetitions.*—The Greek word here used, *Battalogie*, alludes to a babbler of the name of *Battus*, who, according to *Suidas*, made long hymns, consisting of many lines, full of tautologies.

Ver. 9. *After this manner.*—*Doddridge* and *Campbell*, "Thus," which includes the ideas both of a pattern and a form: compare Luke xi. 1, &c.

Ver. 11. *Our daily bread.*—*Doddridge*, (from *Mede*,) "Bread sufficient for our present support."

Ver. 12. *Forgive us, &c.*—The condition on which we here ask forgiveness, is, "as we forgive" those who wrong us; consequently, if *we* do not heartily forgive, every time we offer up this prayer, we really pray God not to forgive us, but to destroy us for ever. Mark xi. 25, 26.

Ver. 13. *From evil.*—*Hammond* and *Doddridge*, "From the evil one;" but *Campbell* prefers our translation, and lays it down as a maxim, that when a word is in all respects equally susceptible of two interpretations, one of which, as a *genus*, comprehends the other, always to prefer the most extensive, which here is *evil*.

Ver. 16. *Disfigure their faces*—Or disguise them; the Rabbins have a saying, "Whoever makes his face black on account of the law in this world, God will make his brightness to shine in the world to come."

Ver. 17. *Anoint thy head, &c.*—This was omitted on occasion of their fasting, to make them appear the more wretched.

Ver. 18. *In secret.*—See ver. 6.

Ver. 19. *Rust*—*Hammond*, "*Smut*;" *Doddridge*, "*Canker*;" it is a very general term, and from the same root as the term used in ver. 16 in relation to disfiguring the face by dirt, or smut. Moth corrupts garments; rust, metals; smut, corn; and dirt will disfigure any thing.

21 For where your treasure is,  $\beta$  there will your heart be also.

A. M. 4031.  
A. D. 27.

22 ¶ The light of the body is the  $\gamma$  eye: if therefore thine eye be single, thy whole body shall be full of light.

$\beta$  that which you chiefly value.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two  $\alpha$  masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot  $\alpha$  serve God and manmon.

$\gamma$  Lu. 11. 34, 36.

25 Therefore I say unto you, Take no thought  $\delta$  for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

$\alpha$  Lu. 16. 13

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly  $\epsilon$  Father feedeth them. Are ye not much better than they?

$\alpha$  Ga. 1. 10.  
2 Ti. 4. 10.  
Ja. 4. 4.

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

$\delta$  1 Co. 7. 32  
Ph. 4. 6.

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

$\epsilon$  Job 33. 41.  
Lu. 12. 24.  
&c.

31 Therefore take no  $\delta$  thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

$\delta$  Ps. 37. 3.  
55. 22.  
• 1 Pe. 5. 7

Ver. 22. *The light*.—Gr. "Lamp;" so *Doddridge* and *Campbell*.—*Single*.—*Doddridge*, "Clear;" *Campbell*, "Sound." It properly means "simple," unincumbered by film.

Ver. 23. *Evil*.—*Doddridge* and *Campbell*, "Distempered;" filmy, or otherwise diseased.

Ver. 24. *Mammon*.—"A Syriac word for riches. Wealth is here personified, and represented as a master who dwells in our hearts."—*Two masters*—namely, of opposing interests, as God and Mammon.

Ver. 25. *Take no thought*.—*Doddridge* and *Campbell*, "Be not anxious;" and there is no doubt but this was the meaning of our translators, as the word *thought* is evidently so used, 1 Sam. ix. 5; also by Milton, Bacon, &c., as quoted in *Johnson*, and by Fox, the martyrologist, and the Geneva translators, as quoted by *Parkhurst*, who observes that the Greek term, in its derivation, means a distracting, or heart-dividing carefulness.

Ver. 26. *Fowls*.—*Doddridge*, "Birds;" probably sparrows, as chap. x. 28. —*Barns*.—*Hammond*, "Repositories;" *Doddridge*, "hoards."

Ver. 27. *One cubit*.—This (being at least 18 inches) would be a great addition to the height, which cannot therefore be here intended: most commentators therefore refer this to *age*. Applying this measure, however, to human life, it must be considered metaphorically as a *race*, of which a *cubit* describes a very small portion, analogous to "an inch of time," a common phrase with poets. *Campbell* translates the phrase, "Prolong his life one hour."

Ver. 30. *The grass of the field*.—The Hebrews divided all their vegetable productions into two classes; trees, and herbs, or grass, Gen. i. 29, 30.—*Into the oven*.—It is certain that fires were kindled and ovens heated with dried vegetables, &c. Compare Ezek. xv. 4.

Ver. 32. *Gentiles*.—All nations, exclusive of the Israelites.

A M. 4031.  
A. D. 27.

e 1 Ti 4.3.

γ before al.  
things,  
above all  
things.

o the grace  
of God,  
and the  
sanctifi-  
cation of  
his Spi it.

f Le. 25.20,  
21.

1 Ki. 3. 13.  
Ps. 37. 210.  
Mar. 5.  
30.

g De. 33. 25  
He. 13. 5, 6

CHAP. 7.

a 1 Ju. 6. 37.  
Ro 2. 1.  
1 Co. 4. 5.

b Ju. 1. 7.

c Ga. 6. 1.

d Pr. 9. 7, 8.  
23. 9.

e Is. 55. 6.  
Lu. 15. 1.

f Ps. 81. 10,  
16.

Ju. 14. 13,  
14.

16. 23, 31.  
1 Jn. 3. 22.

5. 14, 15.

g Pr. 8. 17.  
Je. 29. 12,  
13.

b 1 Ju. 11. 11,  
&c.

i Le. 19. 13.  
Ro. 13. 8..

10.  
Ga. 5. 14.

33 But seek ye first <sup>e</sup> the <sup>γ</sup> kingdom of God, <sup>δ</sup> and his righteousnes; and all these things shall be added <sup>f</sup> unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of <sup>ε</sup> it- self. Sufficient unto the day is the evil thereof.

CHAPTER VII.

1 Christ, ending his sermon on the mount, reproveth rash judgment, 6 forbid- deth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.

**J**UDGE <sup>a</sup> not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye <sup>b</sup> mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam <sup>c</sup> out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither <sup>d</sup> cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; <sup>e</sup> seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh <sup>f</sup> receiveth; and he that seeketh <sup>g</sup> findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, <sup>b</sup> how much more shall your Fa- ther which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for <sup>i</sup> this is the law and the prophets.

Ver 33. *Seek ye first the kingdom.*—Religion; to be sought "before all things, and above all things," as having "the promise of the life which now is, and of that which is to come."

Ver 34. *The morrow shall take thought for itself*—That is, it will be time enough to care for the morrow when the morrow comes. Every day brings its duties and its cares. So Ezra and his companions "offered the daily burnt-offerings, . . . as the duty of every day required." Ezra iii 4.

CHAP. VII. Ver. 1. *Judge not.*—This does not forbid us to judge of men by their fruits, i. e. by their lives and principles; but it forbids us to judge with severity, and to condemn with censoriousness.

Ver. 3. *The mote . . . the beam.*—The one a small thorn, or splinter of wood. Dr. Lightfoot has shown, that this saying (as well as the preceding) was proverbial among the Jews. [Similar to this is the caution given by Horace, "When you can so readily overlook your own wickedness, why are you more clear sighted than the eagle, or serpent of Epidaurus, in spying out the failings of your friends?"]—*Bagster.* Compare Numb. xxxiii. 55. Josh. xxiii. 13

Ver. 4. *Let me pull, &c.*—*Doddridge,* "Hold still; I will take," &c.

Ver. 6. *Give not that.*—Apply not the promises to the wicked.

13 ¶ Enter ye in j at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 k Because strait is the gate, and narrow is the way, which leadeth unto life, and few l there be that find it.

15 ¶ Beware of false prophets, m which come to you in sheep's clothing, but inwardly they are ravening n wolves.

16 Ye shall know them by heir o fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree p bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every q tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied r in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from t me, ye that work iniquity.

24 ¶ Therefore u whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise v man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a w rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish x man, which built his house upon the sand:

A. M. 4031.  
A. D. 27.  
j Lu. 13. 24.  
k or, How.  
l e. 20. 16.  
25. 1. 12.  
Ro. 9. 27,  
29.  
m De. 12. 1..  
3.  
Je. 23. 13..  
10.  
l Jn. 4. 1.  
n Ac. 20. 29  
..31.  
o e. 12. 33.  
p Lu. 6. 43,  
45.  
q e. 3. 10.  
Jn. 6. 15.  
r Is. 48. 1, 2.  
e. 25. 11, 12  
1. n. 6. 46.  
13. 25.  
Ro. 2. 13.  
s Nu. 24. 4.  
1 Ki. 22. 11,  
&c.  
Ja. 23. 13,  
&c.  
Ac. 19. 13..  
15.  
l Co. 13. 2.  
t Ps. 5. 5.  
e. 25. 41.  
Re. 22. 15.  
u Lu. 6. 47,  
&c.  
v Ps. 111. 10.  
119. 99, 130  
w Ps. 92. 13..  
15.  
x 1 Sa. 2. 30.  
Je. 8. 9.

Ver. 13. *The strait gate.*—Dr. Whitby explains this as referring to a wicket gate, admitting but one person at a time, and that not without some difficulty. These (he says) were used on occasions of marriage feasts. &c.; a porter was placed to keep improper persons from pressing in, and when all the company invited were assembled, the door was shut. Mat. xxv. 10.

Ver. 13, 14. *Enter ye in.*—Are these verses consistent with the Salvation of all men? See Luke xiii. 23—30.

Ver. 15. *Beware of false prophets.*—In Jeremiah xxiii. 17, 21, false prophets are represented as saying to the wicked, "the Lord hath said ye shall have peace—no evil shall come upon you."—The Saviour, after declaring the startling fact, that many lose their souls, cautions all to beware of those who teach a contrary doctrine. *By their fruits ye shall know or distinguish them:* an unholy life, a graceless heart.

Ver. 17, 18. *A corrupt tree*—"An evil tree." The Greek word does not always signify corrupt, or rotten; but of a bad kind, like the rejected fishes, ch. xviii. 43. Campbell.

Ver. 20. *By their fruits.*—"By their fruits ye shall know them," is certainly the best rule to judge, both of preachers and their doctrines. The *fruits* here referred to, are those virtues and graces of the Holy Spirit on which our Lord has pronounced his blessing in the opening of this discourse.—meekness, humility, purity, and a peaceable disposition; none of which belong to the character of *wolves*.

Ver. 21. *The kingdom of heaven*—Has two departments, grace and glory; but the expression must evidently refer to the latter.

Ver. 23. *Never knew you*—As a true disciple.

Ver. 28. *Upon the sand.*—"The fishermen in Bengal build their huts, in the

A. M. 4031.  
A. D. 27.

γ 1 Co. 3. 13.

z He. 10. 26,  
27.

a Je. 23. 22.  
M. 1. 6. 2.

CHAP. 8.

a Ma. 1. 40,  
& c.  
Lu. 5. 12,  
& c.

b e. 9. 30.  
Ma. 5. 43.

c I. e. 14. 3,  
& c.

d Lu. 7. 2,  
& c.

e Ps. 10. 17.  
Lu. 15. 19,  
21.

f Ps. 33. 9  
107. 20.

g e. 15. 23.

h Is. 2. 2. 3.  
Lu. 13. 23.  
Ac. 11. 18.  
Ep. 3. 6.  
Re. 7. 9.

27 And the rain descended, and the floods came, and the winds blew, <sup>γ</sup> and beat upon that house; and it fell: and great was <sup>z</sup> the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished <sup>a</sup> at his doctrine: 29 For he taught them as *one* having authority, and not as the scribes.

#### CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseases: 18 showeth how he is to be followed: 23 stilleth the tempest on the sea, 23 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

**W**HEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper <sup>a</sup> and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell <sup>b</sup> no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, <sup>c</sup> for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a <sup>d</sup> centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that <sup>e</sup> thou shouldst come under my roof: but speak the word <sup>f</sup> only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great <sup>g</sup> faith, no, not in Israel.

11 And I say unto you, That <sup>h</sup> many shall come from

dry season, on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with north-west winds, the water pours down in torrents from the mountains. In one night, multitudes of these huts are frequently swept away, and the place where they stood is, the next morning, undiscoverable." *Ward's Hindoos*.

Ver. 27. *And the rain descended.*—In Palestine the quantity of rain that falls between seed time and harvest is very great. Sometimes it descends in torrents. The brooks are suddenly filled, and streams that were scarcely noticed before, swell into the likeness of rivers rushing in every direction through the land, and sweeping away houses and cattle that may fall in their way. *Bib. Anti.*

Ver. 29. *And not as the scribes.*—The scribes used to say, Rabbi *such-a-one* says so and so: Jesus spake as one sent from God, "Verily I say unto you."

CHAP. VIII. Ver. 4. *For a testimony unto them*—First, to the "priests," for though one only was sufficient to pronounce him cured, others would probably inquire into it; and, secondly, to the people, who would eventually learn the truth of the miracle through their means.

Ver. 5. *A centurion.*—[A *centurion* was a captain of a hundred men, so called from *centum*, a hundred. It was a Roman military title; and therefore this officer may be concluded to have been a Gentile.]—*Bagster*.

Ver. 6. *Tormented*—*Campbell*, "Afflicted," or distressed.

the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. *β*

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the *γ* centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother *κ* laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many *ι* that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by *μ* Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I *ν* will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, *π* there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked *ρ* the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

A. M. 4031.  
A. D. 27.

*β* a prophecy of the calling of the Gentile church.

*ι* c. 7. 22, 23.

*κ* c. 13. 45, 50.

*γ* A centurion was *centurionæ præfectus*, a captain of a hundred men, so called from *centum*, a hundred.

*κ* Ma. 1. 20, 31.  
Lu. 4. 38, 39.

*ι* Ma. 1. 32, &c.

*μ* Is. 53. 4.  
1 Pe. 2. 24.

*ν* Lu. 9. 57, 58.

*ο* 1 Ki. 19. 20.

*π* Ma. 4. 37, &c.  
Lu. 8. 23, &c.

*ρ* If Jesus appears to sleep, he may be awakened by prayer

*σ* Job 38. 11.  
Ps. 139. 9.  
107. 29.

Ver. 11. *Shall sit*—[*Shall recline*, i. e. at table; referring to the recumbent posture used by the easterns at their meals.]—*Bagster*.

Ver. 14. *Laid*—That is, on a bed, or couch.

Ver. 15. *Unto them*—That is, Jesus and those with him. But *Campbell* says, many MSS. read "him," which he prefers.

Ver. 16. *He cast out the spirits*.—This seems to contradict the idea, that the demons were merely diseases; they were "spirits."

Ver. 17. *That it might*—Or "thus it was."—*Himself took our infirmities*. This passage of the prophet Isaiah is expressly referred to the Messiah by the Targumist, who renders, "Surely he will pray for our sins," &c. In the Talmud is this remarkable passage,—"What is the name of the Messiah? Some said, *Leprous*: according to that, Surely he hath borne our sicknesses, &c. And Messiah sitteth in the gate of the city. And by what sign may he be known? He sitteth among the diseased poor." It is also said, in *Zohar*, that all the diseases, all the griefs, and all the punishments due to Israel, shall be borne by him. Christ fulfils the prophecies in all respects, and is himself their completion.

Ver. 22. *Let the dead bury their dead*—That is, let the spiritually dead employ themselves in burying those who are literally so. *Doddridge* and *Campbell*.

A. M. 1931.  
A. D. 27.

r Ma. 5.1.  
Lu. 8.26,  
&c.

c Job 1.10.  
12.2,3,6

t De. 14.8.  
Is. 65.3,4

u Job 21.14.  
Lu. 5.8.  
Ac. 16.39.

28 ¶ And <sup>r</sup> when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer <sup>s</sup> us to go away into the herd of <sup>t</sup> swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart <sup>u</sup> out of their coasts.

#### CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth; Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

#### CHAP. 9.

a Ma. 2.3,  
&c.  
Lu. 5.18,  
&c.

b Ma. 5.34.

AND he entered into a ship, and passed over, and came into his own city.

2 And, <sup>a</sup> behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; <sup>b</sup> Son, be of good cheer; thy sins be forgiven thee.

Ver. 28. *Gergesenes*—The same as Gadarenes, according to *Doddrige*. *Weststein* and *Campbell* think this word was introduced by Origen on conjecture, and that the original word was Gadarenes. So in Mark v. 1, and Luke viii. 26, it is called "the country of the Gadarenes." It is now called Om Keis; and the remains of the sepulchral caverns in which the demoniacs abode are still to be seen. *Trav. in Syria*. If Gadara and Gergese were not the same place, they were certainly very near each other, and the district intended lay, as Luke says, over against Galilee.—*Coming out of the tombs*.—*Mr. Forbes*, speaking of burying places in the East, says, they "frequently afford shelter to the woevy traveller when overtaken by the night; and their recesses are also a hiding-place for thieves and murderers." *Mr. Buckingham* visited a tomb about eight feet high, and twelve paces square, which was turned into a family residence, and the sarcophagus, or stone coffin, used as a provision chest. *Orient. Lit.* No. 1183. The parallel passage in Luke viii. 27, reads, "out of the city." *Campbell* and *Doddrige*, "Of the city;" *i. e.* a citizen—one who had formerly resided there.

Ver. 30. *A good way off*.—*Campbell*, "At some distance;" but probably within sight, upon a mountain near the sea shore. Compare Mark v. 11.

Ver. 31. *Suffer us to go away*.—Why the demons should beseech Jesus not to send them out of the country, is not so clear. *Dr. Doddrige* infers from Dan. x. 13, 20, that different evil *genii* (as well as good angels) "preside over distinct regions, under the direction of Satan their prince."

Ver. 32. *The whole herd*.—Mark says they were about 2000, and the demons themselves boast that they were a *legion*, which at this period contained between 4 and 5000, but probably varied like our regiments, and was often used indefinitely, like our term *regiment*, for an undefined number.

CHAP. IX. Ver. 1. *His own city*—That is, Capernaum, the metropolis of Galilee, whither our Lord had removed from Nazareth, Mat. iv. 13.

Ver. 2. *Lying on a bed*.—*Doddrige*, "Couch," or mattress.—*Seeing their faith*—That is, both of the sick man and his friends.—*Thy sins be* (Luke, "are") *forgiven thee*.—Not a prayer, but an affirmation. *Campbell*.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

A. M. 4031.

A. M. 27.

c Ps. 139.2

Jn. 2.21,

25.

He 1.12,

13.

He. 2.23.

d Mt. 7.13.

e Ac. 4.21.

Ga. 1.24.

f Ma. 2.11.

Lu. 5.27,

&c.

g c. 11. 15.

Lu. 15.2.

He. 5.2.

h Pr. 21.3.

Ho. 6.6.

Mt. 6.3.

c. 12.7.

i Lu. 24.47.

Ac. 5.31.

2 Pe. 3.9.

β these were fasts voluntarily undertaken without command from God.

[As the palsy is frequently produced by intemperance, it is probable, from our Lord's gracious declaration, that it was the case in the present instance.]—B.

Ver. 3. *Certain of the scribes.*—See note on chap. v. 20.—*Within themselves*—The Greek phrase (*en autais*) is sometimes used in the sense of "among themselves," as in chap. xvi. 8; but mark here explains it by "in their hearts." See also ver. 21.

Ver. 4. *Wherefore think ye evil.*—*Doddridge*, ("such) evil things." *Campbell*, "Why do ye harbour evil thoughts?"

Ver. 6. *Power.*—*Beza*, *Doddridge*, &c., "Authority;" so in ver. 8.—*On earth to forgive.*—Or, "The Son of man on earth hath authority," &c. *Dfs. Doddridge* and *J. P. Smith*, and others.

Ver. 9. *At the receipt of custom.*—"The publicans had houses, or booths, built for them at the foot of bridges, at the mouths of rivers, and by the sea-shore, where they took toll of passengers. Hence we read of the tickets, or seals, of the publicans, which, when a man had paid toll on one side of a river, were given him by the publican, to show to him that sat on the other side, that it might appear he had paid." *Dr. Gill*.

Ver. 10. *Many publicans.*—This term, anciently, had no relation to the class of persons whom we call publicans, namely, innkeepers and v'ctuallers. These publicans were Jews, employed to collect the Roman tribute, which rendered them so odious to their countrymen, as to be ranked always with the worst of sinners—both as rapacious in their office, and profane in their conversation. See *Mat. xviii. 17. Luke xviii. 11.*

Ver. 11. *Publicans and sinners.*—*Bp. Hall* remarks, "I do not find where Jesus was bidden to any table and refused. If a Pharisee, if a publican, invited him, he made no scruple to go. . . . If he sat with sinners, he converted them; if with converts, he confirmed and instructed them; if with the poor, he fed them; if with the rich, he made them richer in grace. At whose board did he ever sit, and left not his host a gainer?"

Ver. 13. *Mercy and not sacrifice*—That is, "in preference to sacrifice." See *Hos. vi. 6.*

- A M. 4031.  
A D. 27.
- J c.25 1,10.  
Jn.3.29.  
Re.21.2.
- k Is.22.12.
- J or, *raw*  
or *un-*  
*wrought*  
*cloth.*
- m Job 32.19.
- r Ma.5.22.  
Lu.8.41,  
&c.
- c Jn.11.22,  
45.
- p Ma.5.25.  
Lu.8.43.
- q Ac.19.12.
- r Lu.7.50.  
17.19.  
13.42.  
Ac.14.9.
- s Jn.4.53.
- t Ma.5.33.  
Lu.8.51.
- u 2 Ch.35.  
25.
- v Ac.20.10.
- w 2 Ki.4.33,  
&c.
- x or, *this*  
*fame.*
- y c.15.22.  
20.30,31.
- 15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
- 16 No man putteth a piece of a new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.
- 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
- 18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
- 19 And Jesus arose, and followed him, and so did his disciples.
- 20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:
- 21 For she said within herself, If I may but touch his garment, I shall be whole.
- 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.
- 23 ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
- 24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.
- 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.
- 26 And the fame hereof went abroad into all that land.
- 27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

Ver. 15. *The children of the bride-chamber*—Namely, the guests invited to celebrate the marriage.

Ver. 16. *A piece of new cloth*—Literally, "unfulled;" i. e. unfinished cloth; a proper type of a new disciple. [Or, *raw*, or, *unwrought* cloth, the rough and unpliant sides of which would not suit the soft old cloth, but would tear away the edges to which it was sewed, and make the rent worse.]—*Bagster*.

Ver. 17. *Old bottles*.—[That is, *skin bottles*, which were, and still are, commonly used in the East; and when old, they must necessarily burst through the fermentation of the new wine put into them; but by putting the new wine into strong new bottles, both might be preserved.]—*Bagster*.

Ver. 18. *A certain ruler*—Namely, "of the Synagogue," Luke viii. 50. This reconciles this account with that of Mark and Luke.—*Even now dead*.—*Campbell*, "Is by this time dead;" i. e. he left her apparently at the last gasp, and concluded she must, by this time, have departed.

Ver. 20. *Hem* (*Doddridge* and *Campbell*, "fringe") of his garment—Which every Jew was commanded by the law to wear.

Ver. 23. *Minstrels*.—Gr. "Flute-players," or pipers, who commenced the lament, and were followed by the professional mourning women, and as appears in the present instance, by all present. The introduction of instruments on this occasion, is thought to have been, at this period, a novel practice, borrowed from the heathen.

Ver. 27. *Thou Son of David*.—By this it is evident that these men took Jesus to be the Messiah.

28 And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened ; and Jesus straitly charged them, saying, See *that* no man know <sup>z</sup> it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man <sup>a</sup> possessed with a devil.

33 And when the devil was cast out, the dumb <sup>b</sup> spake : and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He <sup>c</sup> casteth out devils through the prince of the devils.

35 And <sup>d</sup> Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they <sup>e</sup> fainted, and were scattered abroad, as sheep <sup>f</sup> having no shepherd.

37 Then saith he unto his disciples, The harvest <sup>g</sup> truly is plenteous, but the labourers are few ;

38 Pray ye therefore the Lord of the harvest, that he will send forth <sup>b</sup> labourers into his harvest.

CHAPTER X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions : 40 and promiseth a blessing to those that receive them.

AND when he had called unto *him* his twelve disciples, he <sup>a</sup> gave them power <sup>b</sup> against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names <sup>c</sup> of the twelve apostles are these ;

A. M. 4031.  
A. D. 27.  
z Is. 42.2  
52.13.  
c. 12.16.  
a c. 12.22  
L. a. 11. 1. 4.  
b Is. 35. 5  
c c. 12. 21.  
Ma. 3. 2. 2.  
Lu. 11. 7  
d c. 4. 23.  
c or, were  
tired and  
lay down  
f Nu. 27. 17  
1 Ki. 22. 17.  
Eze. 34. 5.  
Zec. 10. 2.  
g Lu. 10. 2.  
Ju. 4. 35.  
h Ps. 63. 11  
CHAP. 10.  
a Ma. 3. 13,  
14.  
6. 7. & c.  
Lu. 9. 1,  
& c.  
b or, over.  
c Lu. 6. 13.

Ver. 32. *With a devil.*—Doddridge, “ a demon.” So ver. 33, 34. It is evident from this expression, that the Pharisees, by *demons*, did not mean the souls of departed heroes (as did the Greek, and other Gentile nations) but the apostate spirits who sided with Satan in his apostacy. In the Jewish sense, a demon was an evil angel, subject to the dominion of Satan—and having great influence in afflicting the human race with natural and moral evils.

Ver. 33. *The dumb spake.*—It seems evident that this man was dumb, not from any natural defect, but from the power of an evil spirit ; for when the evil spirit was expelled, he was immediately capable of speaking. The spectators were justly surprised at these multiplied and astonishing miracles ; for in one afternoon our Lord had raised the daughter of Jairus from the dead, healed a woman with an issue of blood, restored two blind men to sight, and cured this dumb demoniac ; and all this in Capernaum, one of the places which the Saviour so fearfully denounced for continuing impenitent sinners after beholding his miracles.

Ver. 36. *The harvest . . . is plenteous.*—“ Five hundred millions of souls,” exclaims a missionary, “ are represented as being unenlightened ! I cannot, if I would, give up the idea of being a missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for lack of knowledge. Five hundred millions ! intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory ; if I awake in the night, it is to meditate on it alone ; and in the morning, it is generally the first thing that occupies my thoughts.”

CHAP. X. Ver. 2. *Twelve apostles.*—The term *Apostle* literally means, a person sent upon some errand, and is in its derivation equal to *Missionary* : the Apostles, however, if Missionaries, were in the *first* instance, *Home-mission-*

- A. M. 4031.  
A. D. 27.
- d 2Ki. 17. 21.  
Jn. 4. 5, 9,  
20.
- e Ac. 13. 46.
- Ps. 119  
176.  
Is. 53. 6.  
Je. 50. 6, 17  
Eze. 34. 5,  
6, 8.  
1 Pe. 2. 23.
- g c. 3. 2.  
4. 17.  
Lu. 9. 2.  
10. 9.
- h Ac. 8. 18,  
20.
- i or, get.
- j Lu. 22. 35.  
1 Co. 9. 7,  
&c.
- k a staff.
- l 1. n. 10. 7,  
&c.
- m Ps. 35. 13.
- n Ne. 5. 13.  
Ac. 13. 51.  
18. 6.
- o c. 11. 22,  
24.
- The first, Simon, who is called Peter, and Andrew his brother, James *the son of Zebedee*, and John his brother ;  
3 Philip, and Bartholomew ; Thomas, and Matthew the publican ; James *the son of Alphaeus*, and Lebbeus, whose surname was Thaddeus ;  
4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.  
5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans <sup>d</sup> enter ye not :  
6 But go <sup>e</sup> rather to the lost <sup>f</sup> sheep of the house of Israel.  
7 And as ye go, preach, saying, <sup>g</sup> The kingdom of heaven is at hand.  
8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : <sup>h</sup> freely ye have received, freely give.  
9 <sup>i</sup> Provide <sup>j</sup> neither gold, nor silver, nor brass in your purses,  
10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet <sup>k</sup> staves : for <sup>l</sup> the workman is worthy of his meat.  
11 And into whatsoever city or town ye shall enter, inquire who in it is worthy ; and there abide till ye go thence.  
12 And when ye come into a house, salute it.  
13 And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return <sup>m</sup> to you.  
14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake <sup>n</sup> off the dust of your feet.  
15 Verily I say unto you, It <sup>o</sup> shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

aries. But the sacred writers usually confine the term to the twelve, and to St. Paul. They are probably coupled together as Christ sent them forth. Mark tells us that the Lord sent them forth by two and two.—*Peter*—commonly called Simon Peter.—*James*.—This name in Greek is Jacob, the same as that of the Patriarch.

Ver. 3. *Lebbeus*—Also called “Jude,” and author of the Epistle.

Ver. 5. *Samaritans*.—Inhabitants of the city or region of Samaria ; a race of people who sprung originally from an intermixture of the ten tribes with Gentile nations. The name of Samaritan was a term of reproach among the Jews, and all intercourse between them carefully avoided.

Ver. 7. *As ye go, preach*.—*Doddridge* and *Campbell*, “Proclaim.” It is the office of a herald that is here alluded to.

Ver. 8. *Raise the dead*.—There is no instance on record of the Apostles raising any dead person till after the day of Pentecost.

Ver. 9. *In your purses*.—Gr. *zones*, or girdles, the folds of which usually formed their purses.

Ver. 10. *Neither two coats, &c.*—Perhaps the most correct English version would be, “No change of coats, or shoes, or staves ;” that is, nothing unnecessary for their journey, which was to be short, and in haste. Compare Ex. xii. 11.—*Worthy of his meat*.—*Campbell*, “Of his maintenance.”

Ver. 11. *Who in it is worthy*.—The worthiness here referred to, is evidently that of character : they were to inquire for persons of repute for piety, benevolence, and hospitality, and then receive their offered kindness ; not wandering from house to house, with idle curiosity, but saluting them with words of peace, and imploring on them all its blessings.

Ver. 12. *Salute it*.—The usual salutation was a *salam* : i. e. “peace be unto this house !” Such is the custom in the East to this day.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: <sup>∴</sup> ye therefore <sup>P</sup> wise as serpents, and harmless <sup>∴</sup> as doves.	A. M. 4031. A. D. 27.
17 But beware <sup>s</sup> of men: for <sup>t</sup> they will deliver you up to the councils, and they will scourge <sup>u</sup> you in their synagogues;	r Rc. 16. 19. Ep. 5. 15.
18 And <sup>v</sup> ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.	q or, simple r Phi. 2. 15. s Phi. 3. 2.
19 But <sup>w</sup> when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.	t c. 24. 9. Ma. 13. 9.
20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.	u Ac. 5. 40. 2 Co. 11. 21.
21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against <i>their</i> parents, and cause them to be put to death.	v Ac. c. 21, 25.
22 And ye shall be hated of all <i>men</i> for my name's sake: but <sup>x</sup> he that endureth to the end shall be saved.	w Ma. 13. 11. Lu. 12. 11. 21. 14, 15.
23 But when they persecute you in this city, flee <sup>y</sup> ye into another: for verily I say unto you, Ye shall not <sup>z</sup> have gone over the cities of Israel, till the Son of man be come.	x De. 12. 12, 13. Re. 2. 10. y Ac. 8. 1.
24 The <sup>a</sup> disciple is not above <i>his</i> master, nor the servant above his lord.	z or, end, or, finish.
25 It is enough for the disciple that he be as his master, and the servant as his lord. If <sup>b</sup> they have called the master of the house <sup>c</sup> Beelzebub, how much more <i>shall they call</i> them of his household?	a Lu. 6. 40. Jn. 13. 16. 15. 20.
26 Fear them not therefore: for <sup>d</sup> there is nothing covered, that shall not be revealed; and hid, that shall not be known.	b Jn. 3. 48 c <i>Beelzebub</i>
27 What I tell you in darkness, <i>that</i> speak ye in light: and what ye hear in the ear, <i>that</i> preach ye upon the house-tops.	d Ma. 4. 22. Lu. 12. 2, 3 1 Co. 4. 5.
28 And <sup>e</sup> fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.	e Is. 8. 12, 13. 51. 7, 12. 1 Pe. 3. 14.

Ver. 18. *Against them.*—Hammond and Doddridge, "To them."

Ver. 23. *Son of man be come.*—[This coming of the Son of man, or the Messiah, seems to refer to the subversion of the Jewish state by the Romans.]—B.

Ver. 25. *Beelzebub*—(Or Baalzebub) primarily the god-fly worshipped at Ekron, 2 Ki. i. 2. but afterwards applied to Satan by the Jews; and applied by Jews also to the Son of God himself. See ch. xii. 24. Some derive this name from Heb. words, which signify the *God of the dung-hill*: which name the Jews gave Satan, as being the author of all the pollutions and abominations of idol worship.

Ver. 27. *In darkness*—i. e. privately:—*in light*—i. e. publicly. "In open day" as we say.

Ver. 28. *Soul and body in hell.*—Does hell, in this passage, mean only the valley of Hinnom, a place near Jerusalem, rendered odious by its having been a scene of cruelty and pollution, and in which worms were found, and a fire was kept up to consume the carcasses and offals of various kinds that were thrown into it? The body, it is granted, might be destroyed in this place; but our Saviour speaks of the *soul* being destroyed in Gehenna. Does it not then designate a place far more terrible than the valley of Hinnom? The worms in this valley died, and the fire was often quenched; and while it burned, it consumed nothing more than the body. But the *Gehenna* with which sinners are threatened, is a flame that seizes the *soul*, and is never quenched. Of this place of endless wrath, the valley of Hinnom, with its past idolatries and cruelties,

- A. M. 4031.  
A. D. 27.
- f In value,  
one cent  
and a  
half, a  
10th part  
of the Ro-  
man  
penny.  
c. 13. 53.
- g Ac. 27. 34.
- h Re. 3. 5.
- i 2 Ti. 2. 12.
- j Lu. 12. 49,  
53.
- k Mi. 7. 5, 6.
- l Ps. 41. 9.
- m Lu. 14. 26.
- n c. 16. 25.
- o c. 18. 5,  
25. 10, 45.  
Jn. 12. 44.
- p 1 Ki. 17. 10.  
He. 6. 10.
- 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
- 30 But the very hairs of your head are all numbered.
- 31 Fear ye not therefore, ye are of more value than many sparrows.
- 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
- 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
- 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.
- 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.
- 36 And a man's foes shall be they of his own household.
- 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
- 38 And he that taketh not his cross, and followeth after me, is not worthy of me.
- 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
- 40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
- 41 He that receiveth a prophet in the name of a

with its blood and pollution, with its devouring worms and consuming fires, was, no doubt, the most striking image that could be suggested to the mind of a Jew.

Ver. 31. *Than many sparrows.*—The Rev. Mr. *Nosworthy*, who died in 1677, had, from the persecuting spirit of the times, been imprisoned at Winchester, where he met with much cruel usage. After his release, he was several times reduced to great straits. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife, lamenting her condition, exclaimed, "What shall I do with my poor children?" He persuaded her to walk abroad with him, and seeing a little bird, he said, "Take notice how that little bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has, it knows not whither to go for a dinner. Therefore be of good cheer, and do not distrust the providence of God; for are we not better than many sparrows?" Before dinner time they had plenty of provisions brought them. Thus was the promise fulfilled, "They who trust in the Lord shall not want any good thing."

Ver. 34. *Peace on earth.*—*Doddridge*, "On the land," namely, of Judea; and certainly the words apply in a peculiar manner to that country, where the gospel met, in the first instance, with the most inveterate opposition from those for whose salvation it was peculiarly designed. It is the gospel of peace; but men war against it. [An energetic mode, as *Dr. Campbell* remarks, of expressing the certainty of a foreseen consequence of any measure, as if it were the purpose for which the measure was adopted. Our Lord here refers to their own traditions: "A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughter-in-law against the mother-in-law, and each man shall have his own household for his enemies." Again, "In the age in which the Messiah shall come, the young men shall turn the elders into ridicule, the elders shall rise up against the youth," &c. All these things took place after the rejection of Christ, as may be seen in the terrible account which *Josephus* gives of these times.]—*B.*

Ver. 38. *That taketh not his cross.*—Alluding to criminals being compelled to bear their own cross, as was our Saviour. Jn. xix. 17.

Ver. 36. *They of his own household.*—The gospel, by reason of men's opposition to it, will cause much variance, even between nearest relatives.

Ver. 41. *A prophet.*—That is, a messenger from God, whether under the Old Testament or the New.

prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his father's wisdom in revealing the go-pel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ Now <sup>a</sup> when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended <sup>b</sup> in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What <sup>c</sup> went ye out into the wilderness to see? A reed shaken with the <sup>d</sup> wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is <sup>e</sup> written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among <sup>f</sup> them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, <sup>g</sup> he that is least in the kingdom of heaven <sup>h</sup> is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven <sup>i</sup> suffereth violence, and the violent <sup>j</sup> take it by force.

A. M. 4031.  
A. D. 27.

CHAP. 11

a Lu. 7. 18, &c.

b Is. 8. 14, 15.  
1 Co. 1. 22, 23.  
1 Pe. 2. 8.

c Lu. 7. 21. 30.

d Ep. 4. 4  
Ja. 1. 6.

e Is. 40. 3.  
Mal. 3. 1.  
Lu. 1. 76.

f Ju. 5. 35.

g Ju. 1. 15, 27.  
3. 30.

h John as Christ's messenger is greater than the old prophets, but after Christ he who comes in the fulness of the gospel, is greater than John

i or, is gotten by force, and they that thrust men, take it, &c.

j Lu. 16. 16.  
Ep. 6. 11  
..13

CHAP. XI. Ver. 2. *John had heard.*—John was at this time in prison, and soon after suffered for the freedom and fidelity with which he reproved Herod.

Ver. 3. *He that should come*—Namely, the Messiah. See chap. iii. 11.

Ver. 5. *The poor have the gospel preached to them.*—A circumstance little less singular than the miracles which Jesus wrought; for neither Rabbins nor philosophers ever condescended to teach the lower classes.

Ver. 6. *Offended in me.*—*Doddridge*, "Scandalized (or stumbled) at me." The same Messiah who was promised as the foundation stone of his church, was also predicted as a stumbling-stone to those who rejected him through unbelief. See ch. xxi. 44.

Ver. 8. *A man clothed in soft raiment.*—"An effeminate courtier, accustomed to fawning and flattery. You may expect to find such persons in palaces, not in a wilderness."—*Wesley*.

- A. M. 4031. A. D. 27. 13 For all the prophets and the law prophesied until John.
- J Mal.4.5. c.17.12. 14 And if ye will receive it, thus is Elias, which was for to come.
- k Re.2.7, &c. 15 He that hath ears to hear, let him hear.
- Lu.7.31. 16 ¶ But wherunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows.
- ix 7.10.25. Jn.7.20. 17 And saying, We have piped unto you and ye have not danced; we have mourned unto you, and ye have not lamented.
- n c.9.10. Jn:2.2. 18 For John came neither eating nor drinking, and they say, He hath a devil.
- o Lu.15.2. 19.7. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children.
- p Ps.:2.5.6. Pr.17.24. 20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:
- q Lu.10.13, &c. 21 Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
- r Jn.12.21. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
- s c.10.15. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.
- t Is.14.13.. 15. Lu.2.1. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
- u ver.21. 25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
- v Lu.10.21, &c. 26 Even so, Father: for so it seemed good in thy sight.
- w Ps.8.2. Je.1.7,8. 1 Co.1. 27. 27 All things are delivered unto me of my Father:
- x c.28.18. Lu.10.22. Jn.3.35. 17.2. 1 Co.15. 27.

Ver. 15. *He that hath ears, &c.*—That is, "Let those who are disposed to learn, attend." See Dent. xxix. 4. Ezek. xii. 2.

Ver. 17. *We have mourned.*—Campbell, "Sung mournful songs." Compare ch. ix. 23. and note.

Ver. 20. *He began to upbraid.*—This is the first time he had done so. At first they received him joyfully, but after a while, not only became inattentive, but persecuted him.

Ver. 23. *Exalted unto heaven*—That is, very highly favoured.—*Down to hell.*—This, in opposition to the preceding phrase, means, to the most degrading situation.

Ver. 25. *Jesus answered.*—This expression, in Scripture, does not always imply a previous question. Doddridge, in this place renders it, "Took occasion to say," &c.—*I thank thee.*—Campbell, "I adore thee;" i. e. "Every thing in which I discover thy will, I receive, not with acquiescence only, but with veneration."—*Thou hast hid.*—Campbell, "That having hidden."—*From the wise and prudent.*—Campbell, "From sages and the learned."—*Unto babes*—Doddridge, "Infants," i. e. in knowledge.

Ver. 27. *All things are delivered unto me*—That is, all things relative to Christ's mediatorial kingdom, which, at its completion, shall be delivered back

and no man knoweth the Son, but the Father; neither y knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour z and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn a of me; for I am meeke and lowly b in heart: and c ye shall find rest unto your souls.

30 For my yoke is d easy, and my burden is light.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign: 49 and showeth who is his brother, sister, and mother.

AT that time a Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to b pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do c upon the sabbath day.

3 But he said unto them, Have ye not read what David did, d when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the e shew-bread, which was not lawful for him to eat, neither for them which were with him, but only f for the priests?

5 Or have ye not read in the g law, how that on the sabbath days the priests in the temple h profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater i than the temple.

7 But if ye had known what this meaneth, j I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

A. M. 4031.  
A. D. 27.  
y Jn. 1. 18.  
1 Jn. 5. 20.  
z Lk. 53. 2, 3.  
a Phi. 2. 5. f  
1 Pe. 2. 2.  
b Zec. 9 9  
c Je. 6 17.  
d 1 Jn. 5. 3.  
CHAP. 12.  
a Ma. 2. 23.  
& c.  
Lk. 6. 1,  
& c.  
b De. 23. 25.  
c Ex. 31. 15.  
d 1 Sa. 21. 6  
e Ex. 25. 30.  
f Ex. 29. 32,  
33.  
g Nu. 28 9  
h Jn. 7. 22,  
23.  
i 2 Ch. 6. 18.  
Mal. 3. 1.  
c. 23. 17.  
21.  
j Ho. 6. 6.

unto the Father, 1 Cor. xv. 25—28. Among the *all things* here mentioned, must particularly be included, the revelation of the Father's will to man, which to the Son only is fully and confidentially intrusted.—*No man knoweth.*—*Doddridge*, “Fully knoweth.” *J. P. Smith* says, “The word used by Matthew, signifies such knowledge as is peculiarly intimate and accurate, full and perfect.

Ver. 30. *For my yoke is easy.*—The yoke is a symbol of authority, and to carry it denotes subjection and obedience. The yoke of Christ is easy and light, while that of sin is galling and burdensome.

CHAP. XII. Ver. 1. *At that time.*—See Luke, chap. vi. 1.—*Plucked the ears of corn*—Sufficient for their present necessity; dried corn was commonly eaten among the Jews.

Ver. 2. *Behold, thy disciples.*—[The law expressly allowed persons to pluck ears of corn in passing through a field. (De. xxiii. 25.); and, as the malignity of the Pharisees could find no sufficient ground for censuring the thing itself, they cavilled at the disciples' plucking and rubbing out the grain in their hands on the sabbath day, considering that as servile work, and in some respects equivalent to reaping and threshing.]—*Bagster*.

Ver. 4. *In the house of God*—That is, the tabernacle at Nob.

Ver. 5. *On the sabbath day . . . profane the sabbath.*—[That is, put it to a common use, by killing and offering sacrifices, as well as by other kinds of manual labour necessary in performing the service of God as on common days.]—*B.*

Ver. 6. *One greater than the temple.*—*Doddridge* and *Campbell*, on the authority of many MSS. and some ancient expositors, read, “Something greater,” which *Doddridge* explains of our Lord's body. See John ii. 19.

Ver. 7. *I will have mercy.*—[That is, I desire, or require mercy, or acts of humanity, rather than sacrifice.]—*Bagster*.

A. M. 4031.  
A. D. 27.

8 For the Son of man is Lord even of the sabbath day.

k Ma. 3.1  
&c.  
Lu. 6.6,  
&c.

9 ¶ And <sup>k</sup> when he was departed thence, he went into their synagogue :

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is <sup>l</sup> it lawful to heal on the sabbath days? that they might accuse him.

l La. 14.3.

m De. 22.4.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and <sup>m</sup> if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

β being con-  
founded  
by scrip-  
ture and  
reason.

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

n or, took  
counsel.

13 Then saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and it was restored whole, like as the other.

o Is. 42.1.

14 ¶ Then the Pharisees went out, <sup>β</sup> and held <sup>n</sup> a council against him, how they might destroy him.

γ a soul  
broken  
with a  
sense of  
sin.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

δ till  
brought  
to perfect  
flame.

17 That it might be fulfilled which was spoken by Esaias the <sup>o</sup> prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

θ upon his  
promise,  
power,  
mercy,  
and good-  
ness, even  
the Gen-  
tiles shall  
depend for  
salvation.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed <sup>γ</sup> shall he not break, and smoking flax shall he not quench, <sup>δ</sup> till he send forth judgment unto victory.

21 And in his name shall the Gentiles <sup>θ</sup> trust.

p Ma. 3.11.  
Lu. 11.14.

22 ¶ Then <sup>p</sup> was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

Ver. 11. *What man.*—[The Jews held that such things were lawful on the sabbath day, and our Saviour very properly appealed to their conscience in vindication of his intention to heal the distressed man.]—*Bayster.*

Ver. 18. *Judgment to the Gentiles*—That is, the Gospel; "the great law (or rule) of religion, righteousness, and truth." *Doddridge.*—[This prophecy is expressly referred to the Messiah by the Targumist, who renders, "Behold my servant the Messiah;" and it was amply fulfilled in the gentle, lowly, condescending, and benedict nature of Christ's miracles and personal ministry; his perseverance in the midst of opposition, without engaging in contentious disputation; and his kind and tender dealing with weak and tempted believers.]—*B.*

Ver. 20. *Smoking flax, &c.*—i. e. the wick whose flame has expired, but which still burns faintly, he will not entirely extinguish. The sense is, that the Messiah will impose upon his people, borne down with oppression and suffering, nothing more than they can bear. He will not add to their afflictions. The passage is added by Matthew, as exhibiting the meek and retiring character of the Saviour. *Rob. Wahl.*—*Till he send forth judgment unto victory.*—Isaias says, "unto truth;" that is, "till he make the cause of righteousness and truth completely victorious, through the world."

Ver. 22. *With a devil*—Greek, "Demon." So the plurals in the following verses should be rendered "demons."

23 And all the people were amazed, and said, Is not this the son of David?

A. M. 4031.  
A. D. 27.

24 ¶ But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by <sup>q</sup> Beelzebub the prince of the devils.

<sup>q</sup> Beelzebub.

25 And Jesus knew their <sup>r</sup> thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

<sup>r</sup> Ps. l. 9. 2.  
Jn 2. 24,  
25

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

<sup>s</sup> ver. 24.

27 And if I by Beelzebub <sup>s</sup> cast out devils, by whom do your children cast them out? therefore they shall be your judges.

<sup>t</sup> Da. 2. 4.  
c. 6. 35  
Lu. 11. 20  
17. 21.  
Ro. 14 17.

28 But if I cast out devils by the Spirit of God, then the kingdom <sup>u</sup> of God is come unto you.

<sup>u</sup> Is. 49. 24.  
53. 12.  
Re. 12. 7.  
10.  
20. 2, 3.

29 Or else how can one enter into a strong man's house, and spoil <sup>v</sup> his goods, except he first bind the strong man? and then he will spoil his house.

<sup>v</sup> 1 Jn. 2. 19.

30 He that is not with me is against <sup>v</sup> me; and he that gathereth not with me scattereth abroad.

<sup>w</sup> Ma. 3. 28.  
Lu. 12. 10.

31 Wherefore I say unto you, All <sup>w</sup> manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost <sup>x</sup> shall not be forgiven unto men.

<sup>x</sup> He. 10. 29.  
1 Jn. 5. 16.

Ver. 26. *Satan*.—Undoubtedly the same as Beelzebub, the prince of demons, ver. 24. Comp. Rev. xii. 9; xx. 2. The demons here referred to, are evidently "the angels of Satan," spoken of Matt. xxv. 41. Rev. xii. 9, just quoted. By demons, the heathens understood the spirits of deceased heroes, &c., and hence those possessed by them, were supposed to be possessed of the same talents or virtues; but the word is never used in this sense in the New Testament; but only for the ungers or agents of Satan; hence for Satan to cast out demons would be, as our Lord argues, to fight against himself.

We have stated our full persuasion, that the same agency of demons still takes place in many cases of lunacy, and other diseases; since writing which, the Editor has had the satisfaction to find, that the same opinion was adopted by *Joseph Mede*, as appears by the following extract from the late *Granville Sharp*. "It is plain (says Mr. S.) that *Mede* did not believe the demoniacs to be mere madmen, according to our modern ideas of madness; and his discourse plainly tends to a very different purpose; viz. to show that some madmen, even at this day, are really demoniacs, actuated by evil spirits, as much as those mentioned in Scripture! How far this opinion may be true, with respect to some modern madmen, (adds Mr. S.) I am not able to determine: but that the demoniacs mentioned in Scripture were really possessed by evil spirits, . . . I cannot possibly doubt, notwithstanding the Gentile opinion of demons may have been very different." *Gran. Sharpe's* case of Saul. The late Mr. *Andrew Baxter*, in his Essay on *Dreaming*, evidently adopted the same hypothesis; for, speaking of impressions made upon the brain in sleep, he adds, "If the same vibrations are more powerfully excited in the optic nerves, while the eyes are open, than those excited by external objects then acting, the man pursuing with the drawn sword (as in a supposed dream) will appear, even though the eyes be open. And thus . . . we see that dreaming may degenerate into possession; and that the cause and nature of both are the same, differing only in degree." This writer was equally admired and eulogized by *Bp. Warburton* and *Mr. Toplady!* The latter, at least, adopted the same hypothesis.

Ver. 27. *By whom do your children cast them out?*—That some Jews practised exorcism, and pretended (at least) to cast out demons, appears from Mark ix. 38. Luke ix. 49. Acts xix. 13. See our note on the last cited text.

Ver. 29. *Spoil*.—*Hammond* and *Doddridge*, "Plunder."

Ver. 30. *He that gathereth not with me, in the Gospel harvest, may be considered as an enemy, who scatters abroad the grain; or, without metaphor, he that is not my friend, is my enemy.*

Ver. 31. *Shall be forgiven*.—That is, are pardonable.—[*Blasphemy, when*

- A. M. 4031.  
A. D. 27.
- y Lu. 7. 34.  
Ju. 7. 12.  
1 Ti. 1. 13.
- z z. 7. 16, 17.
- a c. 3. 7.
- b Lu. 6. 45.
- c Ec. 12. 14.  
Ep. 5. 4, 6.  
Jude 15.
- d Pr. 13. 3.
- e c. 16. 1.  
1 Co. 1. 22
- f Is. 57. 3.
- g Jon. 1. 17.
- 32 And whosoever speaketh a word against the  
y Son of man, it shall be forgiven him: but whosoever  
speaketh against the Holy Ghost, it shall not be for-  
given him, neither in this world, neither in the *world*  
to come.
- 33 Either make the tree good, and his fruit good or  
else make the tree corrupt, and his fruit corrupt for  
z the tree is known by *his* fruit.
- 34 O generation <sup>a</sup> of vipers, how can ye, being evil,  
speak good things? for out of the abundance <sup>b</sup> of the  
heart the mouth speaketh.
- 35 A good man out of the good treasure of the heart  
bringeth forth good things: and an evil man out of  
the evil treasure bringeth forth evil things.
- 36 But I say unto you, That every idle word <sup>c</sup> that  
men shall speak, they shall give account <sup>e</sup> thereof in  
the day of judgment.
- 37 For by thy words <sup>d</sup> thou shalt be justified, and by  
thy words thou shalt be condemned.
- 38 ¶ Then certain of the scribes and of the Pharisees  
answered, saying, Master, we would see a sign <sup>e</sup> from  
thee.
- 39 But he answered and said unto them, An evil and  
adulterous <sup>f</sup> generation seeketh after a sign; and there  
shall no sign be given to it, but the sign of the pro-  
phet Jonas:
- 40 For <sup>g</sup> as Jonas was three days and three nights  
in the whale's belly: so shall the Son of man be  
three days and three nights in the heart of the  
earth.

applied to men, denotes *injurious speaking*, or *calumny*, and when used in reference to God, signifies *speaking impiously* of his nature, attributes, and works.]—*Bagster*.

Ver. 32. *Holy Ghost*.—The Holy Ghost is that divine subsistence, which is most intimately united with God the Father and Son. He is distinguished from the Father and Son in certain respects, but possesses the same nature and attributes which are ascribed to God the Father and Son.—*Neither in this world; neither (nor) in the world to come*—That is, shall never be forgiven. Mark iii. 29. Dr. *Whitby* remarks, that there are several passages in the Rabbin's which show this to have been a proverbial expression, implying *no forgiveness*. There is, therefore, no ground to infer from hence the purgatory of the church of Rome.

Ver. 33. *Either make the tree good, &c.*—*Grotius* understands this, as if our Lord had said, "Since you cannot but allow that my life, and the tendency of my doctrine, are (morally) good, be not so inconsistent as to suppose I am a confederate with Beelzebub!" So *Boothroyd*.

Ver. 36. *Idle word*.—[A word that produces no good effect, and is not calculated to produce any. "Discourse," says Dr. *Doddridge*, "tending to innocent mirth, to exhilarate the spirits, is not *idle discourse*: as the time spent in necessary recreation is not *idle time*."]—*Bagster*.

Ver. 37. *And by*.—*Doddridge* and others, "Or by thy words," &c.

Ver. 38. *A sign from thee*—That is, a miracle. Exod. iv. 8.

Ver. 40. *Three days and three nights*—Answering to the Greek term *nuchthemeron*, a night and day, or a day of 24 hours. "It is of great importance to observe, (says *Doddridge*) that the Easterns reckoned any part of a day of 24 hours for a whole day, and say a thing was done after three or seven days, &c., if it was done on the third or seventh day from that last mentioned. (Comp. 1 Kings xx. 29. 2 Chron. x. 5, 12. and Luke ii. 21.) . . . So that, to say a thing happened *after three days and three nights*, was the same as to say, it happened "after three days," or on the third day. (Compare Esth. iv. 16. with v. 1. Gen. vii. 12. Exod. xxiv. 18, and xxxiv. 28.)—*In the whale's belly*.—[*Ketos* denotes any *large fish*; and that a fish of the *shark* kind, and not a *whale*, is here meant, *Bochart* has abundantly proved.]—*B*.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

3 The parable of the sower and the seed: 13 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contemned of his own countrymen.

THE same day went Jesus out of the house, and sat by the sea side.

M. 4031.  
A. D. 27.  
Ro. 2. 27.  
Jo 3. 5.  
Jn. 1. 31,  
&c.  
Mt. 23.  
Lu. 11. 24.  
n. Job. 1. 7.  
1 Pt. 2. 6.  
n. He. 6. 4.  
10. 23.  
2 Pe. 2. 20.  
24.  
o. Ma. 3. 31,  
&c.  
Lu. 8. 19,  
&c.  
p. c. 13. 53.  
q. c. 7. 20.  
Jn. 15. 14.  
Ga. 5. 6.  
He. 2. 11.  
1 Jn. 2. 17.

CHAP. 13.  
a. Ma. 2. 13.  
4. 1.

Ver. 41. *Nineveh*—The metropolis of the Assyrian empire, called by the Greeks and Romans, Ninus. Most have placed it upon the eastern bank of the Tigris above Babylon. The city was of great extent and very splendid. See book of Jonah. During nearly 1500 years it was the mistress of the east. But when taken by Nebuchadnezzar it rapidly declined, and Babylon became the seat of empire. Its site is not now known. Zec. ii. and Na. 1.

Ver. 42. *The queen of the south*—That is, of Sheba. See 1 Ki. x 1, &c.

Ver. 43. *When the unclean*.—[Had there been no reality in demoniacal possessions, as some have supposed, our Lord would scarcely have appealed to a case of this kind here to point out the real state of the Jewish people and their approaching desolation. Had this been only a vulgar error, of the nonsense of which the learned scribes and wise Pharisees must have been convinced, the case not being in point, because not true, must have been treated with contempt by the very people for whose conviction it was designed.]—B.

Ver. 44. *Empty*—That is, uninhabited.—*Swept and garnished*—or “adorned,” as Doddridge.

Ver. 45. *Even so*.—[And so it was; for they became worse and worse, as if totally abandoned to diabolical influence, till the besom of destruction swept them away.]—B.

Ver. 50. *My brother, and sister, and mother*.—Those who truly love and obey the Saviour, are as dear to him, as the nearest relations can possibly be.

CHAP. XIII. Ver. 1. *The same day*.—Namely, on which Jesus had held his preceding discourse with the Pharisees.

A. M. 4031.

A. D. 27.

a Lu 5.3.

o Ma. 4.2.

Lu. 8.5,

&amp;c.

c. 11.15.

c. 11.25.

Ma. 4.11.

1 Co. 2.10,

14.

Ep. 1.9,13.

3.9.

Col. 1.26,

27.

1 Jn. 2.27.

e c. 25.29.

Lu. 9.26.

f Is. 6.9.

g Eze. 12.2.

Jn. 12.40.

Ac. 23.26,

27.

Ro. 11.8.

2 Co. 3.14,

15.

2 And great multitudes were gathered together unto him, so that he went into a <sup>a</sup> ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, <sup>b</sup> Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.

9 Who <sup>c</sup> hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to <sup>d</sup> know the mysteries of the kingdom of heaven, but to them it is not given.

12 For <sup>e</sup> whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of <sup>f</sup> Esaias, which saith, By <sup>g</sup> hearing ye shall hear, and shall not

Ver. 3. *A parable.*—[A *parable* has been justly defined to be a *comparison* or *similitude*, in which one thing is compared with another, especially spiritual things with natural, by which means those spiritual things are better understood, and make a deeper impression on an honest and attentive mind. In a parable, a resemblance in the principal incidents is all that is required; smaller matters being considered as a sort of drapery. *Maimonides* gives an excellent rule on this head: "Fix it as a principle to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends."—*Bagster*. The *parable of the sower* is designed to show what are the hindrances which prevent the power of the gospel, and to demonstrate that the salvation of three classes of hearers is impossible.

Ver. 4. *The fowls* (i. e. birds) *came and devoured them.*—*Thevenot* (the traveller) says, "There are so many sparrows in Persia, that they destroy all things; and scare-crows are so far from frightening them, that they will perch upon them." He adds, that when they see flocks of birds coming, the peasants run, and shout, and smack their whips, to drive them farther. *Orient. Cust.* No. 1188.

Ver. 8. *Some a hundred fold.*—The sower was one, and the seed the same; but even in good ground some spots will be far more productive than others.

Ver. 12. *For whosoever hath, &c.*—He that hath improved the talents and privileges granted him to acquire divine knowledge, shall have given him more talents and greater privileges—but he that hath not improved the talents and privileges granted him, shall have them taken from him.—*But whosoever hath not, from him shall be taken away even that he hath.*—To those who cavil at this seeming contradiction, we recommend the following lines from *Juvenal*:

"'Tis true, poor Codrus nothing had to boast;  
And yet poor Codrus all that nothing lost."

See *Orient. Lit.* No. 1193.

Ver. 14. *Is fulfilled.*—*Dr. Campbell* remarks, that the Greek word is here emphatic, implying that this was the proper fulfilment of the prediction, which (he adds) is oftener quoted in the New Testament than any other.

understand; and seeing ye shall see, and shall not perceive :

15 For this people's heart is waxed gross, and their ears are dull of 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.

16 But *i* blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, *j* That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 ¶ Hear *k* ye therefore the parable of the sower.

19 When any one heareth the *l* word of the kingdom, and understandeth *it* not, then cometh the wicked *m* one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy *n* receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is *o* offended.

22 He also that received seed among the thorns is he that heareth the word; and the care *p* of this world, and the deceitfulness of riches, *q* choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth *r* fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty.

24 ¶ Another *s* parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed *t* good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

A. M. 1031.  
A. D. 27.  
h He. 5. 11.  
i e. 16. 17.  
L. m. 10. 22  
21  
Jn. 20. 29.  
2 Co. 4. 6.  
J Ep. 3. 5. g.  
He. 11. 15.  
1 Pe. 1. 10,  
11.  
k Ma. 1. 11,  
&c.  
Lu. 8. 11,  
&c.  
l e. 4. 23.  
m 1 Jn. 2. 13,  
14.  
3. 12.  
n Is. 58. 2  
Eze. 33. 31,  
32.  
Jn. 5. 55.  
Gal. 4. 15.  
o e. 21. 10.  
26. 31.  
21. 4. 10  
p Lu. 14. 16  
. 21.  
q Ma. 10.  
23.  
1 T. 6. 9.  
2 Ti. 4. 10.  
r Jn. 15. 5.  
s Is. 24. 10,  
15.  
t 1 Pe. 1. 23.

Ver. 19. *Understandeth it not.*—Campbell, "Mindeth (it) not." He adds, "that the word frequently means, both in the Septuagint and New Testament, to *mind*, to *regard*, to *attend to*, is unquestionable." The same word is used in the close of ver. 13. "Neither do they *mind*."—The *wicked* (or *evil*) one—That is, Satan; see ver. 38.—*And catcheth.*—Campbell, "Snatch 'h; ' a more happy rendering, the original word implying *violence*.—Hammond.

Ver. 21. *Dureth*—That is, endureth.—*He is offended*—or "stumbleth."—See note on chap. xi. 6.

Ver. 22. *The deceitfulness.*—Doddridge and Campbell, "Delusion"—*Choke*—Campbell, "Stifle." Plants may properly be said to be *choked* (or *stifled*) by thorns, which do not leave them room to grow; and the word of God is represented as *choked* when thus pressed with secular cares, prevailing in the mind.

Ver. 23. *Understandeth*—Or "mindeth" it, as ver. 19

Ver. 24. *Parable of tares.*—The design of this parable is to illustrate the divine government, showing *this world* as a place of probation, where men form their characters, and *eternity* as the place of retribution, where men are treated according to their characters in this life. The field is the world, and not the church. See Saviour's exposition, 33—43.

Ver. 25. *Tares*—Greek, *Zizania*.—"It appears from the parable itself, (says Campbell) 1. That this weed was not only hurtful to the corn, but otherwise of no value, and therefore to be severed and burnt. 2. That it resembles corn,

A. M. 4031.  
A. D. 27.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

u 1 Ti. 5. 24.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

β the hypocrites to destruction, the faithful to salvation.

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

v Mal. 4. 1

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

w Lu. 3. 17.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye β together first the tares and bind them in bundles to v burn them: but gather the w wheat into my barn.

x Ma. 4. 30.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a x grain of mustard seed, which a man took, and sowed in his field:

y Eze. 17. 23

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a y tree, so that the birds of the air come and lodge in the branches thereof.

z the Greek word signifies a measure (about a peck and a half, wanting a little more than a pint.)

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three z measures of meal, till the whole was leavened.

a Ma. 4. 33.

34 All these things spake Jesus unto the multitude in a parables; and without a parable spake he not unto them:

b Ps. 73. 2.

35 That it might be fulfilled which was spoken by the b prophet, saying, I will open my mouth in parables; I will utter things which have been kept c secret from the foundation of the world.

c Ln. 10. 11.  
Ro 16. 25,  
26.  
Col. 1. 26.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

especially wheat, since it was only when the wheat was putting forth the ear, that these weeds were discovered. Now neither of these characters will suit the tare, which is excellent food for cattle, . . . and distinguished from corn the moment it comes above ground." Dr. Clarke therefore concludes it must mean the darnel, (Latin, Lolium,) which Shakspeare mentions as "a middle weed," which grows among our corn. (See Johnson's Dictionary.) The Talmud calls it zoinim; the Turks, zivan; the Arabs, zivan; and the Spaniards, zisanium. Its seeds, if mingled with corn, produce melancholy, vertigo, and lethargy. In some parts of Syria, travellers mention that it is drawn up by the hand, in time of harvest, and tied in bundles, to be burnt. See Taylor's Expos. Index, and Harris's Nat. Hist. of the Bible, in Tares.

Ver. 31. Like to a grain of mustard seed.—This parable is designed to show the manner in which the spirit of Christianity operates secretly and unobserved, spreading from one individual to another, and from family to family, till a whole village, town, or country, is imbued with it; or, speaking figuratively, leavened thereby.

Ver. 32. The least of all seeds.—Not absolutely, but one of the smallest, and therefore used proverbially, chap. xvii. 20. And, according to Sir Isaac Newton, the smallest of such as are apt to grow to a lignous (or woody substance) of which C. Taylor refers to a specimen in the collection of Sir Jos. Banks. The Talmud speaks of a mustard tree, one of whose branches covered a potter's house; and a certain Rabbi boasts of possessing one which he could climb up like a fig tree; but for these we cannot vouch. See Taylor's Expos. Index, and Harris's Nat. Hist. A traveller in Chili says, "I have travelled many leagues through groves (of mustard seed) which were taller than horse and man; and the birds build their nests in them." Pinkerton's Voy.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

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

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind;

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country,

A. M. 4631.

A. D. 27.

d Re. 10. 19.  
Col. 1. 6.

e 1 Pe. 1. 23.

f Jn. 8. 44.  
Ac. 13. 10.  
1 Jn. 3. 8.

g Joel 3. 13.  
Re. 14. 15.

h Re. 14. 5  
.. 19.

i ver. 20

or, scandals.

k Lu. 13. 27.

l c. 3. 12.  
Re. 19. 20.  
20. 10.

m ver. 50.  
c. 8. 12.

n Da. 12. 3.  
1 Co. 15.  
49.

o Pr. 2. 4, 5.

p Ph. 3. 7, 8.

q Is. 55. 1.  
Re. 3. 18.

r 1r. 3. 14,  
15.  
8. 11.

s c. 22. 10.

t c. 25. 32.

u ver. 42.

v 1r. 10. 21.  
15. 7.  
18. 4.

w Ca. 7. 13.

x Ma. 6. 1,  
&c.  
Lu. 4. 16,  
&c.

Ver 59. *The devil (diabolos).*—“A plain answer to the great question concerning the origin of evil. God made man (as he did angels) intelligent creatures, and consequently free either to choose good or evil: but he implanted no evil in the human soul; an enemy (with man's concurrence) hath done this.”  
—J. Wesley

Ver 46. *One pearl of great price.*—The parable of the pearl of great price, shows the earnestness with which we must seek religion, and the sacrifices we must be willing to make for its acquirement. See Mat. xix. 21.

Ver 47. *A Net.*—A drag net, which the Latins call *verriculum*, a sweep-net which is cast into the water to catch fish, and the particular use of which is to drag them up from the bottom. As this is dragged along, it gathers good and bad, great and small, which are separated when brought ashore.—B.

Ver 52. *Things new and old.*—As the Orientals never change their fashions, they are remarkable for hoarding large stocks of raiment, as well as provisions.

A. M. 4031.  
A. D. 27.

y Is. 49. 7.  
31. 3.  
Jn. 6. 42

he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended <sup>y</sup> in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAP. 14.

CHAPTER XIV.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he saileth five thousand men with five loaves and two fishes: 22 he walketh on the sea to his disciples: 31 and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.

**A**T that time <sup>a</sup> Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works <sup>b</sup> do show forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It <sup>c</sup> is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a <sup>d</sup> prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced <sup>e</sup> before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's <sup>f</sup> head in a charger.

a Ma. 6. 14.  
Lu. 9. 7,  
&c.

b or, are  
wrought  
by him.

c Le. 8. 16.  
20. 21.

d e. 21. 26.  
Lu. 20. 6.

in the  
midst.

f Pr. 29. 10.

CHAP. XIV. Ver. 1. *Herod the Tetrarch.*—[This was Herod Antipas, the son of Herod the Great by Malthace, and Tetrarch of Galilee and Peraa, which produced a revenue of 200 talents a year. He married the daughter of Aretas, king of Arabia, whom he divorced in order to marry Herodias, the wife of his brother Philip, who was still living. Aretas, to revenge the affront which Herod had offered his daughter, declared war against him; and vanquished him after an obstinate engagement. This defeat *Josephus* assures us the Jews considered as a punishment for the death of John the Baptist.—Having gone to Rome to solicit the title of king, he was accused by Agrippa with carrying on a correspondence with Artabanus king of Parthia, against the Romans, and was banished by the Emperor Caius to Lyons, and thence to Spain, where he and Herodias died in exile.]—*Bagster.*

Ver. 2. *He is risen.*—*Josephus* represents Herod as a Sadducee, which sect denied the resurrection, &c. (See *Doddridge.*) But "Conscience makes cowards of us all;" and infidels who deny a future state, will yet tremble at the sight of a supposed spectre.

Ver. 3. *Herodias.*—[This infamous woman was the daughter of Aristobulus and Berenice, and grand-daughter of Herod the Great.—*Philip's wife.*—Herod Philip, son of Herod the Great and Mariamne.]—*Bagster.*

Ver. 7. *Promised with an oath.*—*Doddridge* and *Campbell*, "Swore unto her."

Ver. 8. *Before instructed.*—*Campbell*, "Instigated." The facts appear to have been, that when the daughter of Herodias danced, her mother was not in the ball-room, but in an antechamber; when, therefore, Herod made his foolish

9 And the king was  $\epsilon$  sorry: nevertheless for the oath's  $\delta$  sake, and them which sat with him at meat,  $\beta$  he commanded it to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard  $\gamma$  of it, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and  $k$  saw a great multitude, and was moved with compassion  $\iota$  toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

A. M. 4031.  
A. D. 27

$\epsilon$  Ju. 11. 23,  
35.  
Da. 6. 14..  
16.

$\delta$  Ju. 21. 1.  
1 Sa. 11. 23  
25. 22.  
Ec. 5. 2.

$\beta$  lest they should consider him fickle and perjured.

$\iota$  Ac. 8. 2

$\gamma$  viz. that Herod inquired after him, ver. 1, 2.

$k$  i. 10. 23.  
12. 15.  
Ma. 6. 32,  
&c.  
Lu. 9. 10,  
&c.  
Jn. 6. 2,  
&c.

$\iota$  k e. 9. 26.  
15. 32, &c.

l He. 4. 15.

vow, the girl ran to her mother, who told her what to ask, and she followed her directions.—*Give me here.*—*Mark*, "By and by;" *Doddridge*, "Presently," which seems more exact.

Ver. 10. *He sent and beheaded, &c.*—This is no uncommon thing in Turkey and the East to this day. Some time since the Grand Signior having received the heads of some of his officers who had been decapitated by his orders, commanded that they should be exposed in large silver dishes (*chargers*) at the entrance of his porte. See *Orient. Lit.* No. 1195.—[*Josephus* informs us that John the Baptist was imprisoned and beheaded by Herod in the strong castle of Machærus, which he describes as situated about 60 stadia east of Jordan, not far from where the river discharges itself into the Dead sea.]—*Bagster*.—*She brought it to her mother.*—*Jerome* relates that Herodias treated the Baptist's head with great disdain, and pierced it with a needle. So when the head of Cicero was brought to Fulvia (wife of Mark Anthony) she is said to have pierced it with a silver bodkin.

Ver. 11. *The damsel.*—[This was *Salome*, the daughter of Herodias by her uncle and husband, Herod Philip. *Nicephorus* and *Metaphrastes* relate, that she accompanied her mother Herodias and Herod in their banishment; and when passing over a river that was frozen, the ice broke, and she sunk up to her neck, and the ice uniting, she suffered the same punishment she had caused to be inflicted on John the Baptist. If true, this was certainly a wonderful providence; but it must be confessed that it appears contrary to the account of *Josephus*, who says, that she first married Philip the Tetrarch, and then Herod the king of Chalcis, by whom she had three sons.]—*Bagster*.

Ver. 13. *Apart.*—*Campbell*, "Privately;" so ver. 24.—*On foot.*—*Campbell*, "By land;" he says that the Greek word means on foot, when opposed to horseback; and by land, when contrasted with by sea.

Ver. 15. *When it was evening.*—*Campbell*, "Towards evening." He adds, "The Jews reckoned two evenings, the one commencing about three in the afternoon, (the time of the evening sacrifice,) the other about six, or sun-set." The second evening is mentioned ver. 23, where the same critic renders, "It was late."

Ver. 19. *He blessed.*—Query, What did he bless? This is generally explained

- A. M. 4031. 20 And they did all eat, and were filled: and they  
A. D. 27. took up of the fragments that remained  $\beta$  twelve bas-  
kets <sup>m</sup> full.
- $\beta$  there must be frugal-  
ity in the  
greatest  
plenty.
- m 2Ki.4.1. 21 And they that had eaten were about five thou-  
7. sand men, besides women and children.
- Ma.6.46 22 ¶ And straightway Jesus constrained his disci-  
ples to get into a ship, and to go before him unto the  
other side, while he sent the multitudes away.
- Jeh.f.8. 23 And when he had sent the multitudes away, he  
Ju.6.19 " went up into a mountain apart to pray: and when  
the evening was come, he was there alone.
- P Lu.24.57. 24 But the ship was now in the midst of the sea,  
tossed with waves: for the wind was contrary.
- q Ac.23.11. 25 And in the fourth watch of the night Jesus went  
r Phi.4.13. unto them, walking on the sea. y
- s or, strong 26 And <sup>o</sup> when the disciples saw him walking on the  
sea, they were <sup>p</sup> troubled, saying, It is a spirit; and  
t Ps.69.1,2. La.3.57. they cried out for fear.
- u Is.63.12. 27 But straightway Jesus spake unto them, saying,  
v Ja.1.6. Be <sup>q</sup> of good cheer; it is I; be not afraid.
- w Ps.107.29 28 And Peter answered him and said, Lord, <sup>r</sup> if it  
be thou, bid me come unto thee on the water.
- $\delta$  they had evidence  
of the  
weakness  
of Peter's  
faith, and  
his danger  
with-  
out aid  
and assist-  
ance  
from Jesus
- 29 And he said, Come. And when Peter was come  
down out of the ship, he walked on the water, to go  
to Jesus.
- 30 But when he saw the wind <sup>s</sup> boisterous, he was  
afraid; and beginning to sink, he cried, saying, Lord,  
save <sup>t</sup> me.
- 31 And immediately <sup>u</sup> Jesus stretched forth *his* hand,  
and caught him, and said unto him, O thou of little  
faith, wherefore didst thou <sup>v</sup> doubt?
- y Ma.6.53. 32 And when they were come into the ship, the wind  
f.4.141. <sup>w</sup> ceased.
- Jc.49. 33 Then they that were in the ship came and worship-  
6.9. ped him,  $\delta$  saying, Of a truth thou art the Son of <sup>x</sup> God.
- 11.27. 34 ¶ And <sup>y</sup> when they were gone over, they came into  
Ac.8.37. the land of Gennesaret.
- Ro.1.4. x Da.3.25.

of the fishes; but *Campbell* (guided by the oriental idiom) inclines to explain it, "He blessed God," or asked a blessing. Compare Mark viii. 6.

Ver. 20. *Twelve baskets full.*—From this it is clear that a creative power must have been exerted, as the food remaining was evidently more than before they began to eat.

Ver. 22. *Jesus constrained his disciples.*—John intimates that the people wanted to take Jesus by force, and make him a king; (John vi. 15.) one reason, therefore, for Jesus sending them away might be, to prevent their uniting with the multitude, and creating an alarm to the Roman government.

Ver. 21. *The wind was contrary.*—By this they were driven farther from the shore than they designed, and in a different course.

Ver. 25. *Fourth watch.*—The Jews at this time divided the night into four watches: the first was from six o'clock in the evening till nine; the second from nine to twelve; the third from twelve till three; and the fourth, from three till six. So that it probably began to be daylight before our Lord came to his disciples.—*Walking on the sea.*—This was thought so absurd, that the Egyptian hieroglyphic for an impossibility was "two feet walking on the sea." This suspension of the laws of gravitation was a proper manifestation of omnipotence.

Ver. 26. *It is a spirit.*—Gr. *Phantasma*, i. e. "an apparition." So *Doddridge*.

Ver. 34. *Gennesaret.*—*Gennesaret* was a fertile district, in which were situated the cities of Tiberias and Capernaum, extending along the western shore of the lake to which it gave name, about thirty stadia, or nearly four miles in length, and twenty stadia, or two miles and a half in breadth, according to *Josephus*.]—*Basster*.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem <sup>z</sup> of his garment: and as many <sup>a</sup> as touched were made perfectly whole.

CHAPTER XV.

<sup>z</sup> Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth in to the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, besides women and children.

**T**HEN <sup>a</sup> came to Jesus scribes  $\beta$  and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your <sup>b</sup> tradition?

4 For God commanded, saying, <sup>c</sup> Honour thy father and mother: and, He <sup>d</sup> that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not <sup>e</sup> his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did <sup>2</sup> Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

A. M. 4031  
A. D. 27

<sup>z</sup> Nu. 15. 36.  
c. 9. 20  
Ma. 3. 19.  
Lc. 6. 19.  
Ac. 19. 12.

a Jn. 6. 37.

CHAP. 15.

A. M. 4032  
A. D. 28.

a Ma. 7. 1,  
&c.

$\beta$  *the scribes* were pre-tenders to a greater measure of knowledge, and the *Pharisees* to a greater measure of holiness than others.

b Col. 2. 8,  
23.

Tit. 1. 14.

c Ex. 20. 12.  
De. 5. 16.

d Ex. 21. 17.  
Le. 20. 9.

e De. 27. 16.

f Is. 29. 13.

Ver. 35. *Had knowledge of him*—That is, found out who he was.

Ver. 36. *Hem*—Or "fringe." See note on ch. ix. 20.

CHAP. XV. Ver. 1. *Of Jerusalem*—Or, *from Jerusalem*. Doddridge suggests, that these were deputed to watch the conduct of Jesus and his disciples in Galilee.

Ver. 2. *Traditions of the elders*.—*Tradition*, in Latin *traditio*, from *trado* I deliver, hand down. Among the Jews, it signifies what is called the *oral law*, which they say has been successively handed down from Moses, through every generation, to Judah the Holy, who compiled and digested it into the *Mishneh*, to explain which the two Gemaras, or Talmuds, called the Jerusalem and Babylonish, were composed. Of the estimation in which these were held by the Jews, the following may serve as an example: "The words of the Scribes are lovely beyond the words of the law, for the words of the law are weighty and light, but the words of the Scribes are all weighty." *Hieros. Berac. l.—Bagster*.

Ver. 4. *Curseth*.—*Campbell* is surprised at this translation being so current, he thinks that both the Hebrew and Greek words signify to reproach, or censure. But the penalty of death being affixed to this "reproach," probably led to this strong term "curseth," and seems to justify it: for no slight reproach, assuredly, would warrant such a punishment.

Ver. 5. *It is (or, he it) a gift*.—"It is *Corban*," the Hebrew term for a gift, or offering to God. Levit. i. 2, 3; ii. 1, 8, &c. To interfere with this offering would have incurred the imputation of impiety; but it was often wickedly pleaded, as an excuse for neglecting the plainest duty.

Ver. 6. *Honour not his father and mother*.—*Ep. Jebb*, in his metrical version of verses 5, 6, seems to have rendered the passage clearer and more elegant. "But ye say:

Whoever shall say to his father or mother, (Be that) a gift, by which thou mightest have been relieved from me;

Must also not honour his father or his mother:

Thus have ye nullified the commandment of God by your tradition."

A. M. 4032.  
A. D. '58.

g Col. 2. 22.

h Ac 10. 15.  
Ro. 14. 14,  
20.

i Ti. 4. 4.  
Tit. 1. 15.

j Jn. 15. 2, 5.

k c. 23. 16.  
Lu. 6. 39.

l Lu. 6. 45.  
Ja. 3. 6.

m Ge. 6. 5.  
8. 21.

n Pr. 6. 14.  
21. 9.

o Je. 17. 9.  
Ro. 3. 17..

p Ga. 5. 19..  
21.

q Ep. 2. 3.  
Tit. 3. 3.

r **β** slandering  
and  
speaking  
evil of  
others.

s ma Ma. 7. 21.

t Lu. 18. 33,  
39.

u **γ** thereby to  
try her  
faith and  
constancy.

v o Ps. 23. 1.  
La. 3. 8.

w p c. 10. 5. 6.  
Ac. 3. 26.

x **δ** my personal  
ministry is  
to the  
straying  
Jews only

9 But in vain they do worship me, teaching *for* doctrines & the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand :

11 Not <sup>h</sup> that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying ?

13 But he answered and said, Every plant, <sup>i</sup> which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone : they <sup>j</sup> be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding ?

17 Do not ye yet understand, that whatsoever entereth in at the mouth <sup>k</sup> goeth into the belly, and is cast out into the draught ?

18 But those things which proceed out of the mouth come forth from the heart ; and they defile the man.

19 For <sup>l</sup> out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, **β** blasphemies :

20 These are *the things* which defile a man : but to eat with unwashen hands defileth not a man. **γ**

21 ¶ Then <sup>m</sup> Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of <sup>n</sup> David ; my daughter is grievously vexed with a devil.

23 But he answered her not <sup>γ</sup> a <sup>o</sup> word. And his disciples came and besought him, saying, Send her away ; for she crieth after us.

24 But he answered and said, <sup>p</sup> I am not sent but unto the lost <sup>δ</sup> sheep of the house of Israel.

Ver. 9. *Teaching for doctrines.*—Doddridge, "While they teach doctrines (that are) human injunctions," or *the commandments of men*. These they considered not only equal, but in some cases even more obligatory, than the precepts of Moses and of God. Thus they considered the neglect of washing, according to their traditions, as equal to whoredom, and worthy of death. See Hammond and Doddridge.

Ver. 12. *Then came, &c.*—This was after Jesus had gone into a house.

Ver. 13. *Every plant*—That is, every doctrine not of God ; every teacher not enlightened by him.

Ver. 14. *Blind leaders.*—Elsewhere they are called "blind guides."

Ver. 20. *To eat with unwashen, &c.*—It is no sin to neglect a superstitious ceremony.

Ver. 22. *A woman of Canaan*—Of the accursed and devoted race of Canaan, and, as Mark informs us (ch. vii. 26), a *Syro-phœnician* ; i. e. a native of that part of Phœnicia which had formerly been conquered by the Syrians. Doddridge.—*Vexed with a devil*—or "demon," as before.

Ver. 23. *Send her away ; for she crieth after us.*—Grant her request and dismiss her.

25 Then came she and worshipped him, saying, Lord, help me.

A. M. 4032.  
A. D. 23.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

q c. 7. 6.  
Re. 22. 15.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then <sup>r</sup> Jesus answered and said unto her, O woman, great is thy faith: be <sup>s</sup> it unto thee even as thou wilt. And her daughter was made whole from that very <sup>t</sup> hour.

r Job 13. 15.  
23. 19.  
1. a. 3. 35

29 ¶ And <sup>u</sup> Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

s Ps. 145. 19.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed <sup>v</sup> them:

i Jn. 4. 50.  
53.

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

u Ma. 7. 31.

32 ¶ Then <sup>w</sup> Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

v Ps. 103. 3.  
Is. 35. 5. 6.

33 And <sup>x</sup> his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

w Ma. 8. 1,  
&c.

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

x 2 Ki. 4. 43  
44

35 And <sup>y</sup> he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and <sup>z</sup> gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

y c. 14. 19,  
&c.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

z 1 Sa. 9. 13  
1. a. 22. 19.  
24. 30.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and <sup>a</sup> came into the coasts of Magdala.

a Ma. 8. 0.

Ver. 26. *Cast it to dogs.*—This is the language that the Jews constantly used toward the Gentiles, and the same language has been too long used by Christians toward the Jews.

Ver. 28. *O woman, &c.*—[Our Lord's purpose being now answered, he <sup>o</sup> e: 15 commended her faith, and assured her that her daughter was healed.—*D.*]

Ver. 30. *Maimed.*—[Properly, those who had lost a hand, arm, foot, &c. "It is reasonable to suppose, that among the many *maimed*, who were brought on these occasions, there were some whose limbs had been cut off; and I think hardly any of the miracles of our Lord were more illustrious and amazing than the recovery of such." Dr. Doddridge.]—*Beggar.*

Ver. 32. *Lest they faint.*—Campbell, "Lest their strength fail."

Ver. 37. *Baskets*—Campbell, "Maunds;" properly, hand-baskets, a different word from what is used in the preceding miracle, chap. xiv. 27.

Ver. 39. *Magdala.*—[Magdala was a city, and probably a territory, east of Jordan, sometimes called by the Rabbins *Magdala v' Gal'ara*, from its vicinity to that city. Dr. Lightfoot has satisfactorily shown, from the Jewish writers

A M. 4032.  
A. D. 25.

## CHAPTER XVI.

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of him. 21 Jesus foreshoweth his death, 23 reproving Peter for dissuading him from it: 24 and admonisheth those that will follow him, to bear the cross.

CHAP. 16.

**T**HE Pharisees also with the Sadducees came, and, tempting, desired him that he would show them a sign <sup>a</sup> from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3 And in the morning, *It will be foul weather to-day*: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet <sup>b</sup> Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, <sup>c</sup> Take heed and beware of the leaven <sup>a</sup> of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which when Jesus perceived, he said unto them, <sup>e</sup> O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five <sup>f</sup> loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven <sup>g</sup> loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine <sup>h</sup> of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea

that it was situated on the south-east side of the Lake of Gennesareth, a sub-bath-day's journey, or two miles, from Chammath, near the hot baths of Tiberias, one mile from Jordan, and the same distance from Hippos. It appears to be the same *Magdala* which *Josephus* mentions, in his *Life*, as in the vicinity of Gamala, in Gaulonitis. — *Bagster*.

CHAP. XVI. Ver. 3. *It will be foul to-day.* — *Doddridge*, "Tempestuous."  
— *The sky is red* — The same signs are observed by ourselves.

Ver. 13. *Cesarea Philippi*. — [*Cesarea Philippi* was anciently called *Faneas*, from the mountain of Panium, or Hermon, at the foot of which it was situated, near the springs of Jordan; but Philip the Tetrarch, the son of Herod the Great, having rebuilt it, gave it the name of *Cæsarea* in honour of Tiberius, the reigning emperor, and he added his own name to it, to distinguish it from another *Cæsarea* on the coast of the Mediterranean. It was afterwards named *Neronias* by the young Agrippa, in honour of *Nero*, and in the time of William of Tyre, it was called *Belinas*. It was, according to *Josephus*, a day's journey from Sidon, and 120 stadia from the lake of Phinla, and, according to *Abulfeda*, a journey of a day and a half from Damascus. It is now called *Banias*. *Burckhardt* says it contains about 150 houses, inhabited by Turks, Greeks, &c. *Travels in Syria*.] — *Bagster*.

a c. 12. 38,  
&c.  
Ma. 2. 11,  
&c.  
Lu. 11. 15.  
12. 74. 55.  
1 Co. 1. 22.

b Jo. 1. 17.

c Lu. 12. 1.

d 1 Co. 5. 6.  
8.  
Ga. 5. 9.  
2 Ti. 2. 16,  
17.

e c. 6. 30.  
8. 26.  
14. 31.

f c. 14. 19,  
&c.

g c. 15. 34,  
&c.

h c. 15. 1. 9.

Philippi, he asked his disciples, saying, Whom i do men say that I the Son of man am?

14 And they said, } Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for i flesh and blood hath not revealed it unto thee, but m my Father which is in heaven.

18 And I say also unto thee, That thou art n Peter, and o upon this rock I will build my church; and the gates of p hell shall not prevail q against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou r shalt bind on earth

A. M. 4032.  
A. D. 25.

i Ma. 8 27.  
Lu. 9. 18.  
j c. 11. 2.  
Lu. 9. 7. 9.  
k Ps. 2. 7.  
c. 14. 33.  
Jn. 1. 49.  
Ac. 9. 20.  
He. 1. 2. 5.  
l 1 Co. 2.  
10.  
Ga. 1. 16.  
Ep. 2. 8.  
m 1 Jn. 4. 15  
5. 20.  
n Jn. 1. 42.  
o Ep. 2. 20.  
Ke. 21. 14  
p Ps. 9. 13.  
q Is. 51. 17.  
r c. 13. 13.

Ver. 17. *Simon Bar-jona*—Or, the son of Jonas.

Ver. 18. *Thou art Peter*.—The Catholics explain the name *Peter* (Gr. *Petros*) to mean a *rock*, but a learned Lexicographer of the 17th century (*Edw. Leigh, Esq.*) says, "*Petros* (i. e. *Peter*) always signifies a *stone*, never a *rock*;" which is confirmed by another learned layman, *Granville Sharp, Esq.*, who appeals to the Lexicons of *Scapula, Schrevelius, Dawson, Parkhurst, &c.*, to which might be added, many others of the highest literary authority. The Syro-Chaldaic term *Cephas*, also simply means a *stone*. See John i. 41.—"Remarks on an important Passage," &c.—*Upon this rock*.—*Chrysostom* says, "On this rock not upon Peter, for he did not build his church upon the man, but upon his faith;" or, as he elsewhere expresses it, "his confession." The following words, "Thou art *Peter*, and upon *this Rock* will I build my church," are of peculiar importance in our controversy with the church of Rome, which founds thereon the *primacy of St. Peter*, who is the foundation of their church, though not of ours. Thus the Rhemish translators explain the words, "Christ foretold and appointed (John i. 42) that this man, named *Simon*, should afterward be called *Cephas*, or *Petrus*, that is to say, a *rock*; not then uttering the cause, but now expressing the same, viz. (as St. Cyril writeth;) 'For that upon *him*, (*Peter*), as upon a firm *rock*, his church should be builded.'" It is also the avowed doctrine of the Catholic church to this day, "that our Lord did make St. Peter the chief pastor of the church, giving him a name that implied no less than being a *rock*, or foundation stone, declaring that upon *this rock* he would build *his church*." (Bp. *Chaloner's* Grounds of the Old Religion, sect. ii.) Now in answer to this, 1. Protestants deny that *Peter* signifies "a *rock*," and say it signifies a *stone* only; or, at most, a fragment of a *rock*. 2. They contend *Peter* himself was not the foundation *rock* here spoken of, but only one of the chosen stones laid on that *rock*, on which the church was built. (Ephes. ii. 20.; Rev. xxi. 14.) 3. They believe that *Peter's* noble confession, (ver. 16.) or rather, *Christ* himself, the subject of that confession, is the *Rock* both of the church and of every individual believer, (1 Cor. iii. 11;) and that the title (*Rock*) is indeed an evidence of our Lord's divinity; for "Who is a *rock*, save our God?" *Jehovah* was the *Rock* of Israel. (Deut. xxxii. 30, 31.) and the Apostle Paul explains that *rock* to signify (not *Peter*, but) *Christ* himself, (1 Cor. x. 4.) Lastly, they add, that if *Peter* had been that *rock*, when he fell, by denying his Master, (chap. xxvi. 69—72.) the church must have fallen with him. The great question between Roman Catholics and Protestants is, Did *Christ* here constitute *Peter* the Pope—i. e. the infallible head of the church? Papists say, yes. But if so, why did *Christ*, almost immediately after such appointment, say unto *Peter*, "Get thee behind me, Satan, thou art an offence to me." And why did *Peter* deny *Christ* even with cursing, if infallible? And how could he be *Pope*, and yet lead about a wife? See 1 Cor. ix. 5, Luke iv. 28.

Ver. 19. *I will give unto thee the keys, &c.*—Keys were the emblem of office, and in some cases were so large as to be carried on the shoulder. Isa. ix. 6; xxii. 20. And according to the nature of the key, was the authority. The key of the house (or palace) of David, implied great influence and authority, as we see in the passage just quoted.—*The keys of the kingdom*—i. e., say Roman Catholic expositors, "The authority, or chair of doctrine, knowledge, judgment, and discretion between true and false doctrine, the height of government, the power of making laws," &c. &c.—*Whatsoever thou shalt bind*.—"All kind of discipline and punishment of offenders, either spiritual or

- A M. 40:32.  
A. D. 22.
- v Ma. 8.30. shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.
- t Lu. 9.22.  
18.31.  
21.6,7.  
1 Co. 15.3,  
4.
- u pity thyself
- v 2 Sa. 19.2.
- w Ro. 14.13.
- x c. 10.38.  
Ma. 8.34.  
Lu. 9.23.  
14.27.  
Ac. 14.22.  
1 Th. 3.3.
- y Jn. 12.25.  
Es. 4.14.
- z Pa. 49.7,8.
- a Da. 7.9,10  
Zec. 14.5.  
Jude 14.
- b Re. 22.12.
- c Ma. 9.1.
- d He. 2.9.
- 19 Then <sup>a</sup> charged he his disciples that they should tell no man that he was Jesus the Christ.
- 20 ¶ From <sup>t</sup> that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
- 21 ¶ Then Peter took him, and began to rebuke him, saying, <sup>u</sup> Be it far from thee, Lord: this shall not be unto thee.
- 22 But he turned, and said unto Peter, Get thee behind me, <sup>v</sup> Satan: thou art an offence <sup>w</sup> unto me: for thou savourest not the things that be of God, but those that be of men.
- 23 ¶ Then said Jesus unto his disciples, If any <sup>x</sup> man will come after me, let him deny himself, and take up his cross, and follow me.
- 24 For <sup>y</sup> whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
- 25 For what is a man profited, if he shall gain the whole world, and lose his own soul? or <sup>z</sup> what shall a man give <sup>a</sup> in exchange for his soul?
- 26 For <sup>a</sup> the Son of man shall come in the glory of his Father with his angels; and <sup>b</sup> then he shall reward every man according to his works.
- 27 Verily I say unto you, There <sup>c</sup> be some standing here, which shall not <sup>d</sup> taste of death, till they see the Son of man coming in his kingdom.

corporal . . . is comprised under the word *bind*; of which sort be excommunications, anathemas, suspensions, degradations, and other censures and penances enjoined, either in the sacrament of penance, or in the exterior courts of the church, for *punishment* of other crimes, and specially of *heresy*, and *rebellion against the church*, and the chief pastors thereof." Here is the true source of all papal persecution! Here are the claws of the Apocryphal beast! Re. xiii.

Ver. 20. *Jesus*.—Wanting in many MSS. and some ancient versions, and the sense seems clearer without it.

Ver. 21. *From that time forth*—That is, at different times after this, as opportunity permitted.

Ver. 22. *To rebuke him*.—This implies great presumption in Peter, and our Lord's answer shows that it was so considered by his Master.—*Be it far from thee!*—Marg. "Pity thyself;" but others render it, still more literally, "Mercy on thee, Lord!" The use of this expression in the LXX. answers to "God forbid!" and is so translated, 1 Sa. xiv. 45.; 1 Ch. xi. 19.; also, 1 Mac. ii. 21. See *Campbell*.

Ver. 23. *Satan*.—The word signifies an adversary: see Job, chapter i. 6. Zec. iii. 1. Our Lord means to say, that Peter did not speak like a friend, but like an enemy: in fact, he pursued the same conduct that Satan himself did, when he tempted our Lord to give up his course of suffering, by offering him "all the kingdoms of the world and the glory of them." Mat. iv. 8—10.—*Thou art an offence*—Greek, *Scandal*, or stumbling block; that is, by this temptation, Peter put a stumbling block in the way of his Lord's duty.

Ver. 24. *Come after me*.—It is the part of a disciple to *follow* his Master both in his instructions and example.—*Take up his cross*.—See note on chap. x. 38.

Ver. 26. *And lose his own soul*.—The word here rendered *lose*, is different from that in the verse preceding; and *Campbell* says *forfeit* is the term which comes nearest to the original, and is therefore adopted by *Boothroyd*.—*In exchange*.—*Doddridge*, "As a ransom."

Ver. 28. *Shall not taste of death*.—To taste, or to see death, is a common

CHAPTER XVII.

1 The transfiguration of Christ. 14 He bealeth the lunatic, 22 foretelleth his own passion, 31 and payeth tribute.

A. M. 4032  
A. D. 28.

AND <sup>a</sup> after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

CHAP. 17.

2 And was transfigured before them: and his face did shine as the <sup>b</sup> sun, and his raiment was white as the light.

<sup>a</sup> Ma. 9.2, &c.  
Lu. 9.22, &c.

3 And, behold, there appeared unto them Moses and Elias talking with him.

<sup>b</sup> Re. 1.36

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

: 3 17.  
Ma. 1.11.  
Lu. 3.22.  
2 Pe. 1.17

5 While he yet spake, behold a bright cloud overshadowed them: and behold a voice <sup>c</sup> out of the cloud, which said, This is my beloved Son, in <sup>d</sup> whom I am well pleased; hear <sup>e</sup> ye him.

<sup>d</sup> Is. 42.1, 21.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

<sup>e</sup> De. 18.15, 19.  
Ac. 3.22, 23.  
He. 1.1, 2, 1.1.3.

7 And Jesus came and touched <sup>f</sup> them, and said, Arise, and be not afraid.

<sup>f</sup> Da. 10.10, 18.  
Re. 1.17.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

<sup>g</sup> Mal. 4.5, 6  
c. 11.14.

10 ¶ And his disciples asked him, saying, Why <sup>β</sup> then say the scribes that Elias must first come?

<sup>β</sup> that person who was prophesied of under the name of Elias is come and gone already.

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come <sup>β</sup> already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer <sup>h</sup> of them.

<sup>h</sup> c. 16.21.

13 Then the disciples understood that he spake unto them of John the Baptist.

Hebraism for dying.—*Campbell*.—*The Son of man coming in his kingdom*.—[This appears to refer to the Mediatorial kingdom which our Lord was about to set up by the destruction of the Jewish nation and polity, and the diffusion of the gospel throughout the world.]—*Bagster*.

CHAP. XVII. Ver. 1. *After six days*.—[St. Luke, taking in both the day of the preceding discourse and that of the transfiguration, as well as the six intermediate ones, says it was *eight days* after.]—*Bagster*.—Here is no contradiction, but merely a variety of expression.—*A high mountain*—Supposed to be Mount Tabor, about the middle of Galilee.

Ver. 2. *Transfigured*—Or transformed, not in shape, but in the glory of his appearance.

Ver. 3. *Elias*—That is, Elijah.—*They were talking with Jesus*.—Luke (chap. ix. 31.) adds, that he spoke of the decease (Greek, *exodus*, or departure) which he should accomplish, &c.

Ver. 4. *Tabernacles*.—The word signifies tents, and is often used for booths formed of boughs of trees, such as were used at the feast of tabernacles.

Ver. 6. *Were sore afraid*.—They seem to have supported the glory of the scene with pleasure, but the voice terrified them. Compare Jn. xii. 28, 29.

Ver. 8. *Saw no man*—Neither Moses nor Elias.

Ver. 11. *And restore all things*.—Restore is certainly the primary sense of the original, but we conceive it means, to *reform*, or *rectify*, both here and in Ac. iii. 21. See Isa. xl. 3, 4, and compare note on Mat. iii. 3.

Ver. 12. *Whatsoever they listed*—Or chose.—*Also suffer of them*—That is, suffer persecution and death, as John had done, though in a different way.

A. M. 1032.  
A. D. 28.

i Ma. 9. 14,  
&c.  
Lu. 9. 37,  
&c.

He. 3. 19

k c. 21. 21.  
Ma. 11.  
23.  
Lu. 17. 6.  
1 Co. 13. 2.

γ Bi-shop  
Pearce  
remarks,  
a thriving  
and in-  
creasing  
faith, like  
a grain of  
mustard  
seed,  
which  
from the  
least of  
seeds be-  
comes the  
greatest  
of herbs.

l c. 16. 21.  
20. 17.  
Ma. 8. 31.  
9. 30, 31.  
10. 33.  
Lu. 9. 22,  
44.  
18. 31.  
21. 6, 36, 46

m *didrach-*  
*ma*, in  
value  
twenty-  
eight  
cents  
eight  
mills.  
Ex. 33. 26.

14 ¶ And i when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your j unbelief: for verily I say unto you, If k ye have faith γ as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And l while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received m tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Ver. 15. *Lunatic*.—The Greek term used by Matthew, exactly corresponds with this, and means, influenced by the moon, (*Luna*.) which is said to be remarkably the case in *epilepsy*, which Dr. Mead informs us was often distinguished by this term.—*And sore vexed*—That is, by a demon (or devil.) See chap. xv. 22. Lu. vi. 18, &c.

Ver. 18. *Rebuked the devil*—Or demon.

Ver. 20. *As a grain of mustard seed*—Compare chap. xiii. 31. The Rab- bins have a proverb, that the globe of the earth is but as a grain of mustard seed, compared with the expanse of heaven. *Drusius*.—*To this moun- tain*—The retirements of Jesus were generally into some mountain. See chap. xiv. 23. To “remove mountains,” was a proverbial expression with the Jews, signifying, to effect apparent impossibilities. See chap. xxi. 21; also 1 Co. xiii. 2.

Ver. 21. *Howbeit, &c.*—That some demons are worse than others, see Mat. xii. 45.

Ver. 24. *Tribute*.—[This tribute seems to have been the half shekel which every male among the Jews paid yearly for the support of the temple; which was continued by them, wherever dispersed, till after the time of Vespasian. See *Josephus*.]—*Bagster*.

Ver. 25. *Jesus prevented him*—i. e. Jesus anticipated him.

27 Notwithstanding, lest we should offend <sup>n</sup> them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a <sup>o</sup> piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

! Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him, who showed no mercy to his fellow.

**A**T <sup>a</sup> the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be <sup>b</sup> converted, and become as little <sup>o</sup> children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself <sup>d</sup> as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little <sup>e</sup> child in my name receiveth me.

6 But whoso shall offend <sup>f</sup> one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences! for <sup>g</sup> it must needs be that offences come; but <sup>h</sup> wo to that man by whom the offence cometh!

8 <sup>i</sup> Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter <sup>j</sup> into life with one eye, rather than having two <sup>k</sup> eyes to be cast into hell fire.

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels <sup>l</sup> do always behold <sup>m</sup> the face of my Father which is in heaven.

11 For the Son of man is come to save <sup>n</sup> that which was lost.

A. M. 4032.  
A. D. 28.

<sup>n</sup> Ro. 14. 21.  
15. 1. 3.  
2 Co. 6. 3.

<sup>l</sup> a stater, which was half an ounce of silver.

CHAP. 15.

<sup>v</sup> Ma. 9. 32, &c.  
Lu. 9. 46, &c.  
22. 24, &c.

<sup>b</sup> Ps. 51. 16  
.. 13.  
Jn. 3. 3.

<sup>c</sup> 1 Co. 14. 20.  
1 Pe. 2. 2.

<sup>d</sup> Lu. 14. 11.  
Ja. 4. 10.

<sup>e</sup> c. 10. 42.

<sup>f</sup> Ma. 9. 42.  
Lu. 17. 1, 2.

<sup>g</sup> 1 Co. 11. 19.  
Jude 4.

<sup>h</sup> Jude 11.

<sup>i</sup> c. 5. 29, 30.  
Ma. 9. 43, 45.

<sup>j</sup> He. 4. 11.

<sup>k</sup> Lu. 9. 25.

<sup>l</sup> Ac. 12. 15.

<sup>m</sup> Ps. 17. 15.

<sup>n</sup> c. 1. 21.  
Lu. 9. 56.  
19. 10.  
Jn. 3. 17.  
10. 10.  
12. 17.  
1 T. 1. 15.

Ver. 27. *A piece of money*—That is, a stater, or shekel, weighing in silver now, half an ounce, and equal to two didrachmas.

CHAP. XVIII. Ver. 6. *That a millstone*.—[This mode of punishment appears to have obtained in Syria as well as in Greece, especially in cases of parricide. That it was customary in Greece, we learn from *Suidas*, and the Scholiast on the *Equites of Aristophanes*. "When a person was drowned, they hung a weight about his neck."—*Bagster*.

Ver. 7. *It must needs be that offences come*.—Yes! where there is sin, there must needs be sorrow; and while men's minds remain unhumbl'd, offences will continually arise.

Ver. 10. *Their angels do always behold the face of my Father*.—The highest officers in the Orienta. courts, are described as those who *see the king's face*, the expression may therefore mean, angels of the higher ranks. Compare Esther i. 14. with Re. i. 4. But though this text undoubtedly proves the ministry of angels, it by no means proves that any persons have guardian angels to attend them individually.

A. M. 4032.  
A. D. 28.

o Lu. 15. 4,  
&c.

p 2 Pe. 3. 9.

q Le. 19. 17.  
Lu. 17. 3.

r Ja. 5. 20.

s De. 19. 15.

t Ro. 16. 17.  
1 Co. 5. 3  
.5.  
2 Th. 3. 6,  
14.

u c. 16. 19.  
Jn. 20. 23.  
Ac. 15. 23  
.31.  
2 Co. 2. 10

v Ma. 11.  
21.  
Jn. 16. 21.  
1 Jn. 5. 14.

w Jn. 20. 19.  
1 Co. 5. 4.

x Ma. 11.  
25.  
Lu. 17. 4.  
Col. 3. 13.

y Ro. 14. 12.

z a talent is  
750 ounces  
of silver,  
which, at  
115 5-13  
cents the  
ounce, is  
865 dolls.  
33 cents.

12 How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

Ver. 12. *And goeth into the mountains.*—Campbell, 'Will he not leave the ninety and nine upon the mountains, and go in quest of the stray?' So Vulgate and Syriac. So Doddridge.

Ver. 15. *Tell him his fault.*—Doddridge says the Greek word signifies "to convince, as well as to admonish." Not to rail, or to abuse, but to reason calmly, and on Christian principles.

Ver. 17. *The church.*—A congregation of faithful men gathered together in the name of Christ. See verse 20. —*As a heathen man, &c.*—Maimonides speaks of private admonition; then before witnesses; and if that failed, then they proclaimed an incorrigible person in the synagogue.

Ver. 24. *Ten thousand talents.*—According to Priccaux, the Roman talent was equal to \$959 90 cents: ten thousand of which would amount to \$9,599,000. If the Jewish talent of silver be designed, which is estimated by the same learned writer at \$1,999 80, this sum amounts to \$19,998,000; but if the gold talent is meant, which is equal to \$31,996 80, then the amount is \$319,968,000. [The value of ten thousand silver talents, according to the table adopted in this book, is \$15,188,300, and of the like number of gold talents, \$242,474,000.] This immense sum represents our boundless obligations to God,

25 But forasmuch as he had not to pay, his lord commanded him to be <sup>a</sup> sold, and his wife, and children, and all that he had, and payment to be made.

A. M. 4032  
A. D. 29.

26 The servant therefore fell down, and <sup>b</sup> worshipped him, saying, Lord, have patience with me, and I will pay thee all.

u 2 Ki. 4. 1.  
Is. 50. 1.

27 Then the lord of that servant was moved with <sup>c</sup> compassion, and loosed him, and forgave him the debt.

b or, be-  
sought  
him.

28 But the same servant went out, and found one of his fellow servants, which owed him a <sup>d</sup> hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

c Pa. 75. 35.

29 And his fellow-servant fell down at his feet, and besought him, saying, <sup>e</sup> Have patience with me, and I will pay thee all.

d the Ko-  
man: ven-  
ny is the  
eighth  
part of  
an ounce,  
which, at  
115 5-13  
cents the  
ounce, is  
14 cents  
4 mills  
c. 20. 2.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked <sup>f</sup> servant, I forgave thee all that debt, because thou desiredst me:

e ver 26.

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

f Lu. 19. 22.

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

g Pr. 21. 13.  
c. 6. 12.  
Ja. 2. 13.

35 So <sup>g</sup> likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

CHAP. 19.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 showeth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 22 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

A. M. 4033  
A. D. 29.

AND it came to pass, *that* when Jesus had finished these sayings, he <sup>a</sup> departed from Galilee,

a Ma. 10<sup>o</sup> 1  
Jn. 10. 49.

and our utter incapacity, as sinners infinitely indebted to Divine Justice, of paying one mite out of the talent.]—*Bagster*.

Ver. 25. *His lord commanded him to be sold, &c.*—This was the custom, not only among the Jews, but also among the heathen; in Asia, at Athens, and at Rome. *Orient. Cust.* No. 1194.

Ver. 34. *The tormentors.*—Properly, those who *examined* prisoners by torture, which office was often assigned to jailers. It was also common to load such prisoners with chains of iron, and heavy yokes of wood, and to visit them with frequent scourging: the object of their imprisonment was, the infliction of misery, which, from the general character of jailers, was often carried beyond the rigour of the law.

Ver. 35. *So likewise, &c.*—An unforgiving, revengeful spirit, is an infallible evidence of an impenitent, graceless heart. If men do not from their heart forgive those trespassing against them, God will deal with them with that unmixed justice which the King in the parable exercised towards his merciless servant. "With what measure ye mete, it shall be measured unto you again," is a perfect definition of *exact justice*. We should be extremely cautious in forming theological arguments on the *circumstances* of a parable. By disregarding this simple caution, you may form opinions subversive of the doctrines and morality of the Bible. For example, in the parable of the unjust steward, you may, by forming arguments on the circumstances of the parable, make the Lord command unrighteousness. See Luke xvi. 8.

CHAP. XIX. Ver. 1. *He departed.*—This was our Lord's final departure

A. M. 4033.  
A. D. 29.

b Ge. 1. 27.  
5. 2.  
Ma. 2. 15

c Ge. 2. 24.  
Fr. 5. 31.

d 1 Co. 7.  
10.

e De. 24. 1.  
Is. 50. 1.

f c. 5. 32.  
Lu. 16. 18.

g Pr. 19. 13.  
21. 9, 19.

and came into the coasts of Judea beyond Jordan ;  
2 And great multitudes followed him ; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ?

4 And he answered and said unto them, Have ye not read, that *b* he which made *them* at the beginning made them male and female,

5 And said, For *c* this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall be one flesh ?

6 Wherefore they are no more twain, but one flesh. What *d* therefore God hath joined together, let not man put asunder.

7 They say unto him, Why *e* did Moses then command to give a writing of divorcement, and to put her away ?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so.

9 And I say unto you, Whosoever *f* shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery : and whoso marieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to *g* marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* motner's womb : and there are some eu-

from Galilee, previous to his crucifixion ; but he appears to have taken in a large compass in his journey, and passed through the districts east of Jordan.] —*Bagster*.

Ver. 3. *For every cause.*—There was a debate between the Rabbins of the schools of Sammai and of Hillel, respecting the meaning of Moses, in De. xxiv. 1, as to the ground of divorce ; the former explaining the term " uncleanness," morally, in reference to *adultery* ; the latter contending that it included every matter of *dislike*.

Ver. 4. *He which made.*—*Doddridge*, " The Creator, from the beginning, made (them) male and female ;" meaning, no doubt, our first parents.—*And said*—That is, God said ; but in Ge. ii. 24, the words are attributed to Adam. But this is no contradiction ; as God is said to say whatever is spoken by others under inspiration.

Ver. 5. *Shall cleave.*—" Shall be cemented to his wife," as the Hebrew *davak* implies ; a beautiful metaphor, forcibly intimating that nothing but death can separate them.]—*Bagster*.—*They twain* (or *two*) *shall be one flesh.*—The word *twain*, or *two*, however, is not, at present, in the Hebrew text of Ge. ii. 24, though many think it was originally ; Dr. *Kennicott* remarks, that it is in the Samaritan text, and in all the ancient versions ; and that it is so quoted by our Lord here, (also Mark x. 8,) and by St. Paul twice. *Cudworth* also thought that the word was quite necessary to the sense. Dr. *Clarke* adds, " That this is the genuine reading, I have no doubt." So *Campbell*, *Boothroyd*, &c.

Ver. 6. *Hath joined together.*—" Hath yoked together," as oxen in the plough, where each must pull equally in order to bring it on. Among the ancients, they put a *yoke* upon the necks of a new married couple, or *chains* on their arms, to show that they were to be *one*, closely united, and pulling equally together in all the concerns of life.]—*Bagster*.—*Let no man put asunder.*—This implies, 1. That matrimony is a divine institution ; and, 2. That it can only be dissolved on the ground stated in the divine law.

Ver. 12. *There are some eunuchs.*—1. Those which are *born* such, whose duty it is to be single. 2. Those which are *made* such, namely, by Eastern despots, as were all the slaves attendant upon their *harem*, and employed to

nuchs, which were made eunuchs of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's <sup>h</sup> sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray : and the disciples rebuked them.

14 But Jesus said, Suffer <sup>i</sup> little children, and forbid them not, to come unto me : for of  $\beta$  such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what <sup>k</sup> good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good ? *there is none good but one, that is, God* : but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which ? Jesus said, Thou shalt I do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother : and, Thou <sup>m</sup> shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up : what lack I yet ?

21 Jesus said unto him, If thou wilt be perfect, go <sup>n</sup> and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow <sup>o</sup> me.

22 But when the young man heard that saying, he went away sorrowful : for he had great possessions.

A M. 4033.

A. D. 29.

h 1 Co. 7. 32.

Ma. 10.

14.

Lu. 18. 16, &c.

$\beta$  of persons resembling them in disposition, having their innocence, simplicity, humility, and teachableness.

j c. 18. 3.

k Ma. 10.

17.

Lu. 10. 25.

18. 18.

l Ex. 20. 13.

De. 5. 17,

&c.

m Le. 19. 13.

n Lu. 12. 33.

16. 9.

Ac. 2. 45.

4. 34. 35.

1 Ti. 6. 18,

19.

o Jn. 12. 26.

guard their women. 3. Others who *make themselves* eunuchs for the kingdom of heaven's sake ; i. e. who devote themselves to a single life, that they may be more at liberty to propagate the gospel, as appears to have been the case with the Apostle Paul. See 1 Co. vii. throughout. The case is now, however, somewhat different, and married men are found to be far the most useful missionaries, especially in the business of *female education*, which, in these early ages, was never thought of.

Ver. 14. *For of such*—That is, persons of such a character. *Doddridge.*

Ver. 15. *He laid his hands on them.*—*Nicephorus*, a Greek ecclesiastical historian, tells us, (on traditional evidence,) that Ignatius, Bp. and martyr, was one of these blessed children.

Ver. 16. *Good Master!*—*Wolfius* says, this is a title which the Rabbins much affected.—*Luke* says this young man was a ruler ; *Matthew*, that he was rich ; and *Mark*, that he came running and kneeling ; which circumstances combined show, that though a young man of rank and property, he was neither haughty nor morose, but affable and courteous ; he had also received a religious education, and kept the commandments from his youth up.

Ver. 17. *There is none good but one, that is God*—Or, by the change of a comma, "There is none good, but God *only*," as *Ma. ii. 7*. Our Saxon ancestors termed the Supreme Being God, which also denoted good. God, and good, being correlative terms.

Ver. 20. *What lack I yet?*—*Doddridge*, "What do I farther need?"

Ver. 21. *Treasure in heaven.*—Compare ch. vi. 19. 20.

Ver. 22. *Went away sorrowful.*—How many lovely qualities (says the excellent *Dr. Watts*) are here spoiled at once, by the love of this world ! and a man that was not far from the kingdom of God, divided from Christ, and driven to a fatal distance from heaven, by this dangerous interposing snare ! A wretched chain, though it was a golden one, that withheld his soul from the embraces of his Saviour. He was young ; he was modest, and humble ; he had a desire to be saved ; and he went far in the outward forms of godliness : *all these commands* (said he) have I kept from my youth (or childhood :) and he had a mind to follow Christ too ; but Jesus was poor, and his followers must take up their

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23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That <sup>p</sup>a rich man shall hardly enter into the kingdom of heaven.

p 1 Ti. 6. 9,  
10.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

q Ps. 3. 8.  
62. 11.  
Zec. 8. 6

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved ;

r Ma. 10  
23.  
Lu. 18. 23.

26 But Jesus beheld *them*, and said unto them, With men this is impossible ; <sup>q</sup>but with God all things are possible.

s Phi. 3. 8.

27 ¶ Then <sup>r</sup>answered Peter and said unto him, Behold, we have forsaken <sup>s</sup>all, and followed thee ; what shall we have therefore ?

t c. 20. 21.  
Lu. 22. 23,  
30.  
1 Co. 6. 2. 3.  
Re. 2. 26.

28 And Jesus said unto them, Verily I say unto you. That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye <sup>t</sup>also shall sit upon twelve thrones, judging the twelve tribes of Israel.

u Ma. 10.  
29, 30.  
Lu. 18. 29,  
30.  
1 Co. 2. 9.

29 And <sup>u</sup>every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life.

v c. 20. 16.  
c. 21. 31, 32  
Ma. 10.  
31.  
Lu. 13. 30.  
Ga. 5. 7.  
He. 1.

30 But <sup>v</sup>many *that are* first shall be last ; and the last *shall be* first.

#### CHAPTER XX.

1 Christ, by the similitude of the labourers in the vineyard, showeth that God is debtor unto no man : 17 foretelleth his passion : 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly : 30 and giveth two blind men their sight.

CHAP. 20.

a Ca. 8. 11,  
12

**F**OR the kingdom of heaven is like unto a man *that* is a householder, <sup>a</sup> which went out early in the morning to hire labourers into his vineyard.

cross, and share in his poverty. This was the parting point ; this was the bar to his salvation : he was *almost a Christian*, but his riches prevented him from being *altogether* so. O fatal wealth, and foolish possessor !

Ver. 23. *Rich man shall hardly.*—Said Mr. Cecil to a parson, " I understand you are very dangerously situated ! " He then paused. The man replied, that he was not aware of it. He answered, " I thought it was probable you were not ; and therefore I called on you : I hear you are getting rich ; take care, for it is the road by which the devil leads thousands to destruction ! "

Ver. 24. *It is easier for a camel, &c.*—[So in the Koran. " The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut ; nor shall he enter *till a camel shall pass through the eye of a needle.* " It was a common mode of expression among the Jews to express any thing that was rare or difficult. See *Lightfoot*.]—*Bagster*. But Mr. Harmer thinks this alludes to the manners of the plundering Arabs, who teach their camels to enter huts with very low entrances, upon their knees. He explains it to mean, " It would be as easy to force a camel through a door-way as small as the eye of a needle, as for a rich man. " &c. For *camel*, some read *cable*, which differs but one letter in the Greek ; but *Campbell* prefers the common reading, and we think justly.

Ver. 28. *In the regeneration.*—Spoken of the melioration of all things ; the new condition of all things in the reign of the Messiah ; when the universe, and all it contains, especially the human race, will be restored to their state of pristine purity and splendour.—*Rob. Wahl*. " The times of the restitution of all things. " Ac. iii. 21.

CHAP. XX. Ver. 1.—*The kingdom, &c.*—This parable was intended to illustrate the equity of God's dealings in admitting the Gentiles to equal privileges with the Jews, and to illustrate the last verse of the nineteenth chapter. It affords no encouragement to those deferring personal religion to old age.—The best illustration we have met with of the imagery of this parable, is in the celebrated *Morier's Second Journey through Persia* (p. 265.) Speaking of a large square in Hamadan, which served as a market-place, he says, " Here we observed every

2 And when he had agreed with the labourers for a penny <sup>b</sup> a day, he sent them into his vineyard.

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3 And he went out about the third hour, and saw others standing idle in the market-place,

b c. 18.23.

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

c Pr. 19.15.  
Eze. 16.49  
Ac. 17.21.  
1Pe. 6.12

5 Again he went out about the sixth and ninth hour, and did likewise.

d Ec. 9.10.  
Ju. 9.4.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day <sup>e</sup> idle?

e Lu. 10.7.

7 They say unto him, Because no man hath hired us. He saith unto <sup>d</sup> them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

f Lu. 23.40  
..43.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and <sup>e</sup> give them *their* hire, beginning from the last unto the first.

g Lu. 15.29,  
30.

9 And when they came that *were hired* about the eleventh <sup>f</sup> hour, they received every man a penny.

h or, *have continued one hour only.*

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

i c. 22.12

11 And when they had received *it*, they murmured <sup>g</sup> against the good man of the house,

j Jn. 17.2

12 Saying, These last <sup>h</sup> have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

k Ro. 9.15..  
24.  
Ja. 1.18.

13 But he answered one of them, and said, <sup>i</sup> Friend, I do thee no wrong: didst not thou agree with me for a penny?

l De. 15.9.  
c. 6.23.

14 Take *that* thine *is*, and go thy way: <sup>j</sup> I will give unto this last, even as unto thee.

m c. 19.30.

15 Is <sup>k</sup> it not lawful for me to do what I will with mine own? Is <sup>l</sup> thine eye evil, because I am good?

n c. 22.14.  
2Th. 2.13.  
Ja. 1.23..  
25.

16 So <sup>m</sup> the last shall be first, and the first last: for <sup>n</sup> many be called, but few chosen.

o c. 16.21,  
&c.  
Ma. 10.  
32, &c.  
Lu. 13.31,  
&c.  
Jn. 12.12,  
&c.

17 ¶ And <sup>o</sup> Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

morning, before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day, to work in the surrounding fields. This custom . . . forcibly struck me (says *M. Morrier*) as a most happy illustration of our Saviour's parable of the labourers in the vineyard, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, *Why stand ye here all the day idle?* as most applicable to their situation: for in putting the very same question to them, they answered, *Because no man hath hired us.*"

Ver. 3—6. These periods are by some supposed to refer to the different revelations made by Moses, David, and the prophets; to the ministry of John, of Christ, and of the apostles; and to the Gentiles, in the close of the Jewish dispensation.

Ver. 9. *The eleventh hour.*—[The civil day of the Jews was divided into twelve hours, which they computed from six in the morning to six in the evening; the first hour corresponding to seven o'clock; the second, to eight; the third, to nine; the sixth, to twelve; and the eleventh, to five.]—*Bagster.*

Ver. 11. *The good man.*—*Doddridge*, "Master." (Gr. *Despotes*)

Ver. 15. *Is thine eye evil?*—That is, art thou jealous? This reminds us of Milton's "jealous leer malign."

Ver. 16. *For many be called.*—*Hammond*, "The called are many, but the elect few."

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p e 7,2,

&amp;c.

Ma. 15.1,

16, &amp;c.

Lu. 23 1,

&amp;c.

Jn. 18.23,

&amp;c

Ac 13.

1 C : 15

3,7

q la.53.5.

r Mar.10.

35.

s Lu.12.50.

t Ac.12.2.

Ro.8.17.

2 Co.1.7.

Re.1.9.

u Lu.22.25,

26.

v 1 Pe.5.3.

w c.23.11.

Ma.9.35.

10.43.

x Lu.22.27.

Jn.13.4,

14.

Phi.2.7.

y Is.53.5,8,

11.

Da.9.24,

26.

1 Ti.2.6.

Tit.2.14.

He.9.28.

1 Pe.1.13,

19.

Re.1.5.

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And <sup>p</sup> shall deliver him to the Gentiles to mock, and to <sup>q</sup> scourge, and to crucify *him*: and the third day he shall rise again.

20 ¶ Then <sup>r</sup> came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the <sup>s</sup> baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye <sup>t</sup> shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye <sup>u</sup> know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be <sup>v</sup> so among you: but <sup>w</sup> whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but <sup>x</sup> to minister, and <sup>y</sup> to give his life a ransom for many.

29 ¶ And as they departed from Jericho, a great multitude followed him.

Ver. 19. *To the Gentiles . . . to crucify him.*—Crucifixion was not a Jewish, but a Roman punishment; nor could the Jews at this time punish capitally, at least not without the sanction of the Roman government. Which is proof that the sceptre had departed from Judah, and that the Shiloh had come.

Ver. 21. *The one on thy right hand, &c.*—Talmudical writers relate, that in Sanhedrim, two principal officers were placed on either hand of the president; one called the *Father* of the Justiciary, the other, the *Sage*. See *Doddridge*.

Ver. 22. *To drink of the cup, &c.*—Among the ancients, it was customary to assign to each guest a particular cup, which is spoken, not only in reference to cups of blessing, but also of vengeance. See *Zec. xii. 2*, and note.

Ver. 23. *Ye shall drink.*—James was the first of the apostles who suffered martyrdom, and John was scourged. See *Ac. v. 40*; *xii. 2*.—*But to sit on my right.*—*Rather, "to sit on my right hand, and on my left, is not mine to give, except to them for whom it is prepared of my Father."*—*Bagster.*—*Not mine to give, but, &c.*—*Doddridge*, "Not mine to give, but (to those) or whom," &c. *Campbell*, "I cannot give, unless to those," &c.—*Dr. Edward Williams*, "Not mine to give, except to them (for whom,)" &c.

Ver. 25. *Exercise dominion.*—Rule imperiously, lord it over, or tyrannize over.—*Exercise authority.*—Exercise arbitrary power, or authority. This was true of all the governments in our Lord's time, both in the east and west.

Ver. 26. *Your minister*—Gr. *deacon*, or waiting servant.

Ver. 27. *Your servant*—Gr. *doulos*; i. e. slave, or the lowest of servants.

Mark, "the servant (or slave) of all."

Ver. 29. *Departed from Jericho.*—So Mark; but compare Luke xviii. 35.

30 And, <sup>a</sup> behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude <sup>a</sup> rebuked them, because they should hold their peace: <sup>b</sup> but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, <sup>c</sup> What will ye that I shall do unto you?

33 They say unto him, <sup>d</sup> Lord, that our eyes may be opened.

34 So <sup>e</sup> Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1 Christ rideh into Jerusalem upon an ass, <sup>12</sup> driveth the buyers and sellers out of the temple, <sup>17</sup> curseth the fig tree, <sup>23</sup> putteth to silence the priests and elders, <sup>25</sup> and rebuketh them by the similitude of the two sons, <sup>35</sup> and the husbandmen, who slew such as were sent unto them.

**A**ND <sup>a</sup> when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the <sup>b</sup> prophet, saying,

5 Tell ye the daughter of Sion, <sup>c</sup> Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David:

A. M. 4033.  
A. D. 29.

z c.9.27.  
Ma.10.  
46.  
Lu.18.35.

a ch.15.21.  
19.13.

b ch.7.7,8.  
Ge.32.24.  
29.  
1.u.11.9  
10.  
12 1. &c.  
39.  
ol.4.2.  
Th.5.17.

\* er.21.  
Eze.36.37  
Ac.10.29.  
\*W.4.6.

† Ps 119.18.  
Ez.1.17..  
19.

h.9.36.  
14.14.  
15.32.  
Ps.145.8.  
Lu.7.13.  
Jn.11.33..  
35.  
He.2.17.  
4.15,16.  
1 Pe.3.8.

CHAP. 21.

a Ma.11.1.  
Lu.19.29.

b Zec.9.9.

c Is.62.11.  
Ma.11.  
4.&c.  
Jn.12.15.

Ver. 31. *Because*—Or, "That they should," &c.

CHAP. XXI. Ver. 1. *To Bethphage*.—A small village at the foot of the mount of Olives.—*And Bethany*:—The latter is the village "opposite," to which the disciples were sent, and both were very near Jerusalem.

Ver. 5. *Daughter of Sion*.—That is, all the inhabitants of Jerusalem.

Ver. 7. *Brought an ass*.—This narrative has given great offence to infidels; namely, the animal on which Jesus rode—an *ass*. The riding upon this creature was characteristic, since patriarchs, judges, and kings of Israel, thus rode; and 't was even forbidden to the Jews to cultivate the breed of horses. (See De. xvii. 16. Jos. xv. 19. Ju. v. 10. 2 Sa. xvi. 2.) This precept had been, however, so much neglected, that in the time of our Lord it was certainly a mark of meekness and humility, to ride on this much-injured and despised beast; as, indeed, is intimated in the prediction quoted from Zechariah.

Ver. 8. *Spread their garments, &c.*—This account agrees with the customs of the Jews at the feast of Tabernacles, and on other times of rejoicing. (See 1 Mac. xiii. 51. 2 Mac. x. 7.) The like ceremonies were used by the heathen toward kings and conquerors, on great occasions. See *Orient. Lit.* No. 1214.

Ver. 9. *Hosanna!*—Save now, I beseech. Psalm cxviii. 25.—*Blessed is he that cometh, &c.*—Campbell, "Blessed BE," &c. Bp. Chandler remarks, that the prophecy of Zechariah, here referred to, is twice explained in the Talmud, of Messiah. The same learned prelate quotes from a Rabbinical book

- A. M. 4033.  
A. 1<sup>a</sup>. 29. Blessed <sup>d</sup> is he that cometh in the name of the Lord ; Hosanna in the <sup>e</sup> highest.
- d Fa. 113. 26.  
c. 23. 39. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this ?
- e Lu. 2. 14. 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
- Ma. 11. 11.  
Lu. 19. 45,  
&c.  
Jn. 2. 15,  
&c. 12 ¶ And <sup>f</sup> Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,
- g 4. 56 <sup>g</sup>. 13 And said unto them, It is <sup>g</sup> written, My house shall be called the house of prayer ; but ye have made it a den <sup>h</sup> of thieves.
- h Je. 7. 11. 14 And the blind and the lame came to him in the temple ; and <sup>i</sup> he healed them.
- i Is. 35. 6. 15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna ; to the son of David ; they were sore displeased,
- j ver. 9. 16 And said unto him, Hearest thou what these say ? And Jesus saith unto them, Yea ; have ye never read, Out <sup>k</sup> of the mouth of babes and sucklings thou hast perfected praise ?
- k Ps. 8. 2. 17 ¶ And he left them, and went out of the city into Bethany ; and he lodged there.
- l Ma. 11. 13. 18 Now in the morning as he returned into the city, he hungered.
- m one fig tree. 19 And <sup>l</sup> when he saw <sup>m</sup> a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee

the following tradition ; That at the Paschal feast, a man, who personated the Messiah, bursting open a door, used to ride into the room upon an ass, another following with a horn, to proclaim and anoint him. Zechariah's prophecy was by the Jews understood of Messiah, and could not justly be applied to any other.

Ver. 12. *Into the temple.*—Campbell observes, that the word here used for the temple is *hieron*, not *naos* : the latter being confined to the sanctuary, the former comprehending all the courts of the temple, in the outermost of which (entering from the eastern gate) Jesus found the money-changers and the pigeon-dealers, who were no better than "a den of thieves." *Orient. Cust. Nos.* 405, 1193. This appears not to have been the first time of Jesus' clearing the temple.—*The tables.*—Hammond and Doddridge, "Seats ;" *Gr. Kathedra.* They were probably seats with desks, or counters, attached to them.

Ver. 13. *The house.*—Doddridge and others, "A house."

Ver. 15. *They were sore* (i. e. greatly) *displeased.*—Doddridge, "Filled with indignation." "But the chief priests and scribes were *sore displeased.*" Jesus taught the people, and healed them, at which every humane and benevolent person would have rejoiced. Jesus purified the temple from thieves and robbers, which the priests themselves ought to have done. The multitude, and especially the children, glorified God our Saviour for these displays of his grace and mercy ; but with all this, these hypocritical priests and scribes were *sore displeased.*"

Ver. 17. *Bethany*—[Was a village to the east of the Mount of Olives, on the road to Jericho, (Jn. 11. 18.) nearly two miles, as *Jerome* states, from Jerusalem. This village is now small and poor, and the cultivation of the soil around it is much neglected ; but it is a pleasant romantic spot, shaded by the Mount of Olives, and abounding in vines and long grass. It consists of from thirty to forty dwellings, inhabited by about six hundred Mahomedans, for whose use there is a neat little mosque standing on an eminence. Here they show the ruins of a sort of castle as the house of Lazarus, and a grotto as his tomb ; and the house of Simon the leper, of Mary Magdalene, and of Martha, and the identical tree which our Lord cursed, are among the ironish curiosities of the place.]—*Bagster.*

henceforward for ever. And presently the fig tree withered <sup>n</sup> away.

A. M. 4033.  
A. D. 29.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

n Jude 12.

21 Jesus answered and said unto them, Verily I say unto you, If <sup>o</sup> ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou <sup>p</sup> removed, and be thou cast into the sea; it shall be done.

o c.17.29.  
Lu.17.6.  
Ja.1.6.

22 And all things, whatsoever ye shall ask <sup>q</sup> in prayer, believing, ye shall receive.

q c.3.12.

23 ¶ And <sup>r</sup> when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By <sup>s</sup> what authority doest thou these things? and who gave thee this authority.

q c.7.7.  
Ma.11.  
24.  
Ja.5.16.  
1 Jn.3.22  
5.14.

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

r Ma.11.  
27.  
Lu.20.1.

26 But if we shall say, Of men; we fear the people; for <sup>t</sup> all hold John as a prophet.

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

s Ex.2.14

28 ¶ But what think ye? A *certain* <sup>u</sup> man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

t c.14.5.

29 He answered and said, I will not: but afterward <sup>v</sup> he repented, and went.

u Lu.15.13  
&c.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

v 2 Ch.33.  
12.13.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

1 Co.6.  
11.  
Ep.2.1.  
13.

Ver. 22. *Believing, ye shall receive.*—We are warranted to ask nothing in prayer, but with a deference to the will of God. Our Lord himself has taught us this. who, with unlimited miraculous powers, and having more than twelve legions of angels at his command, thus prayed: (chap. xxvi. 39.) "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Indeed, as respects *ourselves*, there are but two things we are taught to ask unconditionally; the pardon of our sins, and the aid of God's Holy Spirit: and these we know it is the good pleasure of God to give to them that ask him. But temporal blessings should always be asked with the deepest submission to the divine will.

Ver. 23. *The chief priests*—See note on chap. ii. 4.—*And elders.*—Probably the members of the Sanhedrim, or Jewish council. So *Doddridge*.—*By what authority.*—An absurd demand, because miracles carry with them their own authority: Jesus, however, instead of a direct reply, answers them by another question, which much embarrassed them; because, had they admitted John the Baptist to be a prophet, they must have admitted Jesus to be the Messiah, for he "bare witness of him:" and they dared not say any thing against the former, for "all men held John to be a prophet." They were therefore silent, and Jesus avoided their ensnaring questions.

Ver. 28—31. The parable of the two sons, designed to point out two classes of persons, viz. those who prove better than they promise; and those who promise better than they prove.—*Henry*.

A M. 4033.  
A. D. 29.

w Lu. 3. 12  
x Lu. 7. 37,  
&c.

y Re. 2. 21.

z Ps. 50. 3.  
16.

Ca. 8. 11,  
12.

Is. 5. 1. 7.

Je. 2. 21.

Ma. 12. 1.

Lu. 20. 9,  
&c.

a 2 Ki. 17.

13, &c.

c 2 Ch. 36. 16

Ne. 9. 26.

Je. 25. 3. 7

2. 5. 12.

23. 31. 37.

Ac. 7. 52.

1 Th. 2. 15.

He. 11. 36,  
37.

Re. 6. 9.

c He. 1. 1, 2.

d Ac. 2. 23.

4. 25. 27.

β they pro-

nounce

their own

condem-

nation,

fulfill 140

years after

by the

Roman

armies.

e Ps. 2. 4, 5, 9.

Zec. 12. 2.

f Lu. 21. 21.

Ro. 9. 26.

11. 11.

g Ps. 118. 22.

Is. 23. 16.

1 Pe. 2. 6, 7.

h Is. 23. 2

i 1 Co. 13. 2

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans <sup>w</sup> and the harlots <sup>x</sup> believed him: and ye, when ye had seen *it*, repented not <sup>y</sup> afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which <sup>z</sup> planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants <sup>a</sup> to the husbandmen, that they might receive the fruits of it.

35 And <sup>b</sup> the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the <sup>c</sup> heir; come, let us kill him, and let us seize on his inheritance.

39 And they <sup>d</sup> caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, β He will miserably <sup>e</sup> destroy those wicked men, and will let out *his* vineyard unto other <sup>f</sup> husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The <sup>g</sup> stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom <sup>h</sup> of God shall be taken from you, and given to a nation <sup>i</sup> bringing forth the fruits thereof.

Ver. 32. *In the way of righteousness.*—Campbell, "Sanctity;" who adds, "There can be no doubt but this is spoken principally in allusion to the austerities of John's manner of living in the desert.

Ver. 33—41. A prophetic parable, shadowing forth the unkindness of the Jewish nation to their prophets—their rejection and murder of the Messiah: and their consequent rejection and ruin. It also foretels the calling of the Gentiles to the distinguished blessings of the gospel.—*Dugged a wine-press*—That is, a place for a wine-fat, (or vat,) over which the press was placed. These circumstances respecting the press and the tower, only signify that every thing had been done that was necessary for a vineyard. Isa. v. 2—4.

Ver. 35. *Stoned.*—Properly, "pelted with stones."

Ver. 37. *They will reverence my son.*—This is spoken after the manner of men: God knew that they would *not*, as appears from the context, ver. 41. He was the "stone which the builders rejected."

Ver. 38. *This is the heir—let us kill him.*—This does not imply that the Jewish rulers *generally*, indeed, knew that Jesus was the Son of God, for "had they known, they would not have crucified the Lord of glory." (1 Co. ii. 8.) Some of them were ignorant zealots, and others downright infidels; but some, we fear, sinned against light and knowledge, and committed the unpardonable sin. See chap. xii. 31, 32.

Ver. 41. *He will miserably destroy, &c.*—Doddridge, "Wretchedly destroy those wretches." Those who gave this answer, seem not to have understood that the parable was aimed at them, till our Lord (45th and 46th verses) quoted the passage from the 118th Psalm; then they were enraged.—[Our Lord here causes

44 And whosoever shall fall j on this stone shall be broken: but on whomsoever it shall fall, it k will grind him to powder.

A. M. 4033.  
A. 13. 29.  
j Is. 8. 14, 15

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

k He. 2. 2, 3.

46 But when they sought to lay hands on him, they feared the multitude, because they l took him for a prophet.

l Lu. 7. 16.  
Jn. 7. 42.

CHAPTER XXII.

1 The parable of the marriage of the king's son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the wedding garment. 15 Tribute ought to be paid to Cesar. 23 Christ confuteth the Sadducees for the resurrection: 34 answereth the lawyer, which is the first and great commandment: 41 and poseth the Pharisees about the Messias.

CHAP. 22.

AND Jesus answered and spake unto them again by parables, and said,

a Lu. 14. 16.

2 The a kingdom of heaven is like unto a certain king, which made a b marriage for his son,

b Re. 19. 7, 9

3 And c sent forth his servants to call them that were bidden to the wedding: and they would not come.

c Ps. 68. 11.  
k. 27. 4.  
55. 5.  
Re. 22. 17.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

d Ps. 106.  
24, 25.  
Pr. 1. 24.  
25.  
Ac. 21. 25.  
Ro. 2. 4.

5 But they made light d of it, and went their ways, one to his farm, another to his merchandise:

e 1 Th. 2. 15.

6 And the remnant took his servants, and entreated e them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed f those murderers, and burned up their city.

f Da. 9. 26.  
Lu. 19. 27.

3 Then saith he to his servants, The wedding is ready, but they which were bidden were not g worthy.

g e. 10. 11,  
13.  
Ac. 13. 46.  
Re. 3. 4.  
22. 14.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

h e. 13. 47.

10 So those servants went out into the highways and gathered together h all as many as they found, both bad and good: and the wedding was furnished with guests.

i Zep. 1. 12.

11 And when the king came in to i see the guests, he saw there a man which had not on a j wedding garment:

j Ps. 45. 14.  
Is. 61. 10.  
2 Co. 5. 3.  
Ep. 4. 24.  
Re. 16. 15.  
19. 8.

12 And he saith unto him, Friend, how camest thou

them to pass that sentence of destruction upon themselves which was literally executed about forty years afterwards by the Roman armies. — *Bagster.*

CHAP. XXII. Ver. 2. *Made a marriage*—Or marriage feast. "The word here properly signifies a nuptial banquet." *Doddridge.*

Ver. 3. *They would not come.*—The reason why men do not embrace the gospel, (Lu. xiii. 34;) they choose another thing more loved.

Ver. 5. *Made light.*—Treated it as though it were of small value.

Ver. 7. *Burned up their city.*—There can be no doubt but this refers to the destruction of Jerusalem by the Romans.

Ver. 9. *As many as ye shall find, bid.*—Many have disputed this general call of the gospel; but Mr. *Robinson*, of Cambridge, remarks, "It would become ministers to do all God's commands *without murmuring, and without disputing*; and to leave to God the harmonizing of his words, as well as of his works of nature and moral government."

Ver. 10. *Highways.*—*Doddridge*, "Public ways," or ways most frequented.

Ver. 12. *Wedding garment.*—*Doddridge* mentions several instances, among the Greeks, of great men, on such occasions, providing proper habits for their

A. M. 4033.  
A. D. 29.

k Je. 2. 26.

l Is. 52. 1.  
Re. 21. 27.

m c. 8. 14

n c. 7. 14.  
20. 16.  
Lu. 13. 23,  
24.

o Ma. 12.  
13, &c.  
Lu. 20. 20,  
&c.

p in value  
14 cents  
4 mills.

q or, in-  
scription.

r c. 17. 25,  
27.  
Ro. 13. 7.

s Mal. 1. 6.  
. 8.  
3. 8. 10.

in hither not having a wedding garment? And he was <sup>k</sup> speechless.

13 Then said the king to the servants, Bind him hand and foot, and take <sup>l</sup> him away, and cast *him* into outer <sup>m</sup> darkness; there shall be weeping and gnashing of teeth.

14 For <sup>n</sup> many are called, but few *are* chosen.

15 ¶ Then <sup>o</sup> went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Show me the tribute money. And they brought unto him a <sup>p</sup> penny.

20 And he saith unto them, Whose is this image and <sup>q</sup> superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render <sup>r</sup> therefore unto Cesar the things which are Cesar's; and unto God <sup>s</sup> the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

visitors; and such appears to be the custom, even now, in Asia. "In the palace of the sultan, every body who wishes to go into the audience chamber, must put on the garment of honour provided by the sultan; namely, the *caftan*, which they receive either in the palace of the grand vizier, or at the divan. The caftan is a long robe, with loose sleeves, the white ground of which is of goats' hair, mixed with some silver; but the flowers woven in, are of a gold-coloured silk." *Orient. Lit.* No. 1217. This *wedding garment* was "a garment of honour," and provided by the king. This last circumstance (as *Calvin* remarks) is admirably suited to the method of God's dealing with us; who, indeed, requires *holiness* in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us, on our repentance, by his Holy Spirit; and therefore may justly resent and punish our neglect of so great a favour.—*Speechless*.—*Doddridge*, "Struck speechless;" Greek, literally, "Muzzled," as 1 Co. ix. 6.

Ver. 14. *Many are called*.—See note, chap. xx. 16.

Ver. 16. *The Herodians*.—[The profound malice of the Pharisees appears here in their choice of companions, their affected praise, and the artful and difficult question they proposed.]—*Bagster*.

Ver. 17. *Is it lawful?*—This question seems to be founded on De. xvii. 13, which required the Jews to set over them a king of their own nation: on which *Dr. A. Clarke* remarks, "Had Christ said, Yes; then they would have condemned him by this law: had he said, No; then they would have accused him to Cesar."

Ver. 20. *Whose is this image and superscription?*—*Doddridge*, "Inscription."

Ver. 21. *Which are Cesar's*.—[This conclusion is drawn from their own maxims and premises. They held that "wherever the money of any king is current, there the inhabitants acknowledge that king for their lord."—*Maimonides*. Now, by admitting that this was Cesar's coin, and by consenting to receive it as the current coin of their country, they in fact acknowledged their subjection to his government, and of course their obligation to pay the tribute demanded of them. This answer was full of consummate wisdom; and it completely defeated the insidious designs of his enemies. He avoided rendering himself odious to the Jewish people by opposing their notions of liberty, or appearing to pay court to the emperor, without exposing himself to the charge of sedition and disaffection to the Roman government.]—*Bagster*.

23 ¶ The <sup>t</sup> same day came to him the Sadducees, which <sup>u</sup> say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If <sup>v</sup> a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren. and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother :

26 Likewise the second also, and the third, unto the <sup>w</sup> seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven ? for they all had her.

29 Jesus answered and said unto them, Ye do err, not <sup>x</sup> knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels <sup>y</sup> of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I <sup>z</sup> am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were <sup>β</sup> astonished <sup>a</sup> at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then <sup>b</sup> one of them, *which was* a lawyer, asked him *a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law ?

37 Jesus said unto him, Thou <sup>c</sup> shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou <sup>d</sup> shalt love thy neighbour as thyself.

40 On these two commandments <sup>e</sup> hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What <sup>f</sup> think ye of Christ ? whose son is he ? They say unto him, *The son of David*.

43 He saith unto them, How then doth David in spirit call him <sup>g</sup> Lord, saying,

A. M. 4033.  
A. D. 29.

t Ma.12.18,  
&c.  
Lu.20.27.

u Ac.23.8.

v De.25.5  
Ru.1.11.

w seven.

x Jn.20.9.

y e.18.10.  
1 Jn.3.2.

z Ex.3.6,  
15.16.  
He.11.16.

β at the  
readiness,  
clearness,  
solidity,  
and acute-  
ness of  
his an-  
swers.

a e.7.29.  
Ma.12.  
17.

b Lu.10.25,  
&c.

c De.6.5.  
10.12

d Le.19.18.

e Ro.13.9.  
Ja.2.8.

f Ma.12.  
35, &c.  
Lu.20.41,  
&c.

g Ps.110.1.  
Ac.2.34,  
35.  
He.1.13.  
10.12,13.

Ver. 31. *Have ye not read ?* &c.—Warburton maintained, that the doctrine of a future state was revealed to Abraham, Moses, &c., and a few more inspired men under the Old Testament, but not received by the pious Jews in general. This is sufficiently refuted by our Lord.

Ver. 31. *They were gathered together.*—Campbell. "Flocked about him."

Ver. 35. *Lawyer*—That is, a professor of the Jewish law.—*Tempting him*—Means to entrap, to seduce, as illustrated in Ma. xii. 28.

Ver. 40. *On these two commandments hang.*—Doddridge, "Depend." So Campbell.

Ver. 42. *What think ye of Christ ?*—Or, of "The Christ," or Messiah.—Doddridge. Campbell.

Ver. 43. *David in spirit.*—Ma. xii. 36. "By the Holy Ghost."

A. M. 4033.  
A. D. 29.

h Lu. 14. 66.

i Ma. 12.  
34.  
Lu. 20. 40.

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool ?

45 If David then call him Lord, how is he his son ?

46 And h no man was able to answer him a word, neither i durst any man from that day forth ask him any more questions.

#### CHAPTER XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness : 34 and prophesieth of the destruction of Jerusalem.

**T**HEN spake Jesus to the multitude, and to his disciples,

CHAP. 23.

2 Saying, The <sup>a</sup> scribes and the Pharisees sit in Moses' seat :

a Mal. 2. 7.

3 All therefore whatsoever they bid you observe, *that* observe and do ; but do not ye after their works : for <sup>b</sup> they say, and do not.

b Ro. 2. 21..  
23.

4 For they bind heavy burdens <sup>c</sup> and grievous to be borne, and lay *them* on men's shoulders ; but they *themselves* will not move them with one of their fingers.

c Ac. 15. 10.

d c. 6. 1. 16.

5 But <sup>d</sup> all their works they do for to be seen of men : they make broad their <sup>e</sup> phylacteries, and enlarge the borders of their garments,

e Nu. 15. 38.

6 And <sup>f</sup> love the uppermost rooms at feasts, and the chief seats in the synagogues,

f Ma. 12.  
33, &c.  
Lu. 11. 13,  
&c.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

g Ja. 3. 1.

8 But <sup>g</sup> be not ye called Rabbi : for one is your Master, *even* Christ ; and all ye are brethren.

Ver. 44. *The Lord said.*—[This passage is expressly referred to the Messiah by several of the Jews. Rabbi *Joden* says, "In the world to come, the Holy Blessed God shall cause the king Messiah to set at his right hand, as it is written. The Lord said to my Lord," &c. So *Saadias Gaon*, on Da. 7, 13, says, "This is Messiah our righteousness, as it is written, The Lord said to my Lord," &c.]—*Bagster*.

CHAP. XXIII. Ver. 2. *Sit in Moses' seat.*—They were accustomed to teach sitting ; and considering themselves as the successors, or representatives of Moses, wished to be so considered by the people.

Ver. 3. *Observe and do.*—That is, so far as they produce the authority of God's word. *Doddridge* justly observes, that "if this limitation be not supposed, this passage will be inconsistent with all those in which Jesus condemns the doctrines of the scribes and Pharisees."

Ver. 5. *Phylacteries.*—These were four sections of the law, written on parchments, folded up in the skin of a clean beast, and tied to the head and hands. The four sections were the following : Ex. xiii. 1—10 ; Ditto, 11—16 ; De. vi. 4—9, and xi. 13—21. Those that were for the head, were written on four pieces of skin, rolled up separately, and fastened with strings to the crown of the head, towards the face. Those that were for the hands, were written in four columns on one parchment, which, being rolled up, was fastened to the inside of the left arm, between the shoulder and the elbow, that it might be over against the heart. The Jews call them *Tephillin*. The Greek term *Phylacteries*, means preservatives ; namely, against evil spirits."—*The borders, &c.*—*Doddridge*, "Fringes." See note, chap. v. 20.

Ver. 6. *Uppermost rooms.*—*Doddridge* and *Campbell*, "Places."

Ver. 7. *Rabbi, Rabbi.*—That is, "great," namely, in respect of learning ; and is equivalent to our term *Doctor*, and was conferred with no less ceremony, on which occasion they were presented with a table-book and a *key* ; the latter, implying their ability to open the mysteries of the law, was afterwards worn as a badge of honour. *Orient. Lit.* No. 1220. Compare chap. xvi. 19.

Ver. 8. *One is your master.*—Greek, *Kathegctes*, teacher, or guide. *Campbell* says, a great number of MSS. here read *Didaskalos* ; the Greek term usually answering to *Rabbi*. This is also sanctioned by the Syriac interpreter, by *Ori-*

9 And call no man your father upon the earth : for one is your <sup>h</sup> Father, which is in heaven.

10 Neither be ye called masters : for one is your Master, *even* Christ.

11 But <sup>i</sup> he that is greatest among you shall be your servant.

12 And <sup>j</sup> whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

13 ¶ But wo unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Wo unto you, scribes and Pharisees, hypocrites ! for ye devour widows' <sup>k</sup> houses, and for a <sup>β</sup> pretence make long prayer : therefore ye shall receive the greater damnation.

15 Wo unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child <sup>l</sup> of hell than yourselves.

16 Wo unto you, *ye* blind <sup>m</sup> guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor !

17 *Ye* fools <sup>n</sup> and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ?

18 And, Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is <sup>o</sup> guilty.

19 *Ye* fools and blind : for whether is greater, the gift, or the altar that sanctifieth <sup>p</sup> the gift ?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him <sup>q</sup> that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne <sup>r</sup> of God, and by him that sitteth thereon.

23 Wo unto you, scribes and Pharisees, hypocrites ! for <sup>s</sup> ye pay tithe of mint and <sup>t</sup> anise and

A. M. 4023.  
A. D. 29.

h c.6.9.

c.20.26,  
27.

Pr.15.33  
Ja.4.6.

k 2 Ti.3.6.  
1.1.11.

β a pre-  
tence of  
holiness is  
most odi-  
ous in the  
sight of  
God.

l Jn.8.44.  
Ac.13.10  
Ep.2.3.

m c.15.11

n Ps.94.8.

o or, debt-  
or, or,  
bound.

p Ex.29.37.  
30.29.

q 2 Ch.6.2  
Ps.26.8.

r Ps.11.4.  
Is.66.1.  
c.5.34.

s Lu.11.42

t dill.

*gen* and *Chrysostom*, and by many modern critics. He adds, "The internal evidence is entirely in favour of this reading."

Ver. 12. *Whosoever shall exalt himself.*—*Doddridge* remarks, "No one sentence of our Lord's is so frequently repeated as this, which occurs at least ten times in the Evangelists."

Ver. 13. *Hypocrites.*—*Dr. More* observes, that "this word, in its most exact application, signifies *players*, who, according to the unnatural custom of the ancients, acted a part under a mask."

Ver. 15. *Ye compass sea and land.*—The zeal of the Jews in making proselytes, even at Rome, was so remarkable, that it became almost proverbial. See *Orient. Cust.* No. 1207.

Ver. 16. *It is nothing*—That is, "it has not the power of binding." *Campbell.* So in ver. 19.

Ver. 17. *Ye fools and blind.*—See chap. v. 33—37, and notes. Our Lord here subjoins a specimen of the various ridiculous subterfuges adopted by these men to cheat their consciences, and evade the guilt of perjury.

Ver. 23. *Ye pay tithe of mint and anise.*—*Campbell*, "dill," a medicinal herb resembling fennel. But *Doddridge* and others retain the term *anise*, which is said to be a native of Tartary, though brought to us from the Philippine islands ; it resembles fennel, and is sometimes called the Chinese fennel, and used by them in the preparation of their tea. With us it is only used me-

- A. M. 4033. cummin, and have omitted the weightier *matters* <sup>u</sup> of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- A. D. 29.
- u 1 Sa. 15. 22. 24 Ye blind guides, which strain at a gnat, and swallow a camel.
- Je. 22. 15. 16. 25 Wo unto you, scribes and Pharisees, hypocrites! for <sup>v</sup> ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- Ho. 3. 6. 26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.
- Mi. 6. 3. c. 9. 13.
- v Ma. 7. 4, &c. 27 Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto <sup>w</sup> whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
- w Lu. 11. 44. Ac. 23. 3. 28 Even so ye also outwardly appear righteous unto men, but within <sup>ye</sup> are full of hypocrisy and iniquity.
- x Ac. 7. 52. 1 Th. 2. 15. 29 Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- y Ge. 15. 16. 1 Th. 2. 16. 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- z c. 3. 7. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed <sup>x</sup> the prophets.
- a Ac. 7. 59. 32 Fill <sup>y</sup> ye up then the measure of your fathers.
- b Ac. 5. 40. 2 Co. 11. 24, 25. 33 Ye serpents, ye generation <sup>z</sup> of vipers, how can ye escape the damnation of hell?
- c He. 11. 37. 34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill <sup>a</sup> and crucify; and *some* of them shall ye scourge <sup>b</sup> in your synagogues, and persecute *them* from city <sup>c</sup> to city:
- d Re. 13. 24. 35 That <sup>d</sup> upon you may come all the righteous blood shed upon the earth, from the blood of right-

dicinally.—*And cummin.*—This was another medicinal plant, cultivated by the Jews, (see Is. xxviii. 25, 27,) and very similar to the preceding. See Dr. Harris's Nat. Hist. of the Bible.—*Faith.*—Rather "fidelity." The word (*pistis*) Doddridge remarks, "has undoubtedly this signification in many places;" he refers to Tit. ii. 10. Gal. v. 22. Rom. iii. 3.

Ver. 24. *Strain at a gnat, and swallow a camel.*—Doddridge, "Strain out a gnat, and swallow down a camel;" i. e. you affect to scruple little things, and disregard those of the greatest moment. "In those hot countries, gnats were apt to fall into wine, if it were not carefully covered; and passing liquor through a strainer, that no gnat, nor part of one, might remain, grew into a proverb for exactness about little matters." *Orient. Cust.* No. 412.

Ver. 25. *They are full*—That is, the cup and platter, the emblems of their own characters.—*Excess.*—Many MS. versions read (*adikos*) injustice.

Ver. 27. *Whited sepulchres.*—Harmer says, the Turks whitewash their sepulchres against the feast of Ramadan; perhaps the Jews might do the same against the passover. The primary object with the latter is supposed to be, to prevent ceremonial defilement; afterwards, probably, the object was embellishment. See ver. 29. According to Dr. Shaw, the practice is still continued.

Ver. 31. *Wherefore ye be witnesses unto yourselves, that, &c.*—Doddridge, "So that ye bear witness to yourselves, that you are the sons of those that murdered the prophets."

Ver. 32. *Fill ye up then, &c.*—Add ye to their perversity and guilt, perpetuate the crimes that they have left undone.—*Rob. Wahl.*

Ver. 33. *Ye serpents.*—See chap. iii. 7.—*How can ye escape the damnation* (Campbell, "punishment") *of hell.*—(Gr. *Gehenna.*) See chap. xv. 41.

Ver. 34. *Behold, I send.*—This refers to the ministers and writers of the New Testament, who were "scribes well instructed." Ch. xiii. 52.

eous Abel <sup>e</sup> unto the blood of Zacharias <sup>f</sup> son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 O <sup>g</sup> Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered <sup>h</sup> thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you <sup>i</sup> desolate.

39 For I say unto you, Ye shall not see me henceforth, <sup>j</sup> till ye shall say, *Blessed is he that cometh in the name of the Lord.*

A. M. 4033  
A. D. 29.  
e Ge. 4. 8.  
f 2 Ch. 24. 20, 21.  
g Lu. 12. 34.  
h De. 31. 12.  
Ps. 91. 4.  
i Zec. 11. 6.  
j Ps. 118. 26. c. 21. 9.

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple: 3 what, and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.

AND <sup>a</sup> Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily, I say unto you, There <sup>b</sup> shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the <sup>c</sup> world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my <sup>e</sup> name, saying, I am Christ; and shall deceive many.

6 And when ye shall hear of <sup>f</sup> wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For <sup>g</sup> nation shall rise against nation, and king-

CHAP. 21.  
a Ma. 13. 1. Lu. 21. 5.  
b 1 Ki. 9. 7. Je. 26. 18. Lu. 19. 41.  
c 1 Th. 5. 1, & c.  
d Col. 2. 8. 2 Th. 2. 3.  
e Je. 14. 14.  
f Da. c. 11.  
g Hag. 2. 21, 22.

Ver. 35. *Son of Barachias.*—We have no hesitation in referring this to Zacharias, son of Jehoiada, mentioned 2 Ch. xxiv. 20, 21, whose father might possibly have two names, as was not uncommon.

Ver. 39. *Till ye shall say*—That is, until ye are ready to join <sup>g</sup> those Haggannas with which, but a few days since, ye were so much offended. See ch. xxi. 15, 16.

CHAP. XXIV. Ver. 1. *To show him the buildings of the temple*—Their magnitude and beauty.

Ver. 2. *One stone upon another.*—Some of these stones *Josephus* describes as forty-five cubits long, five high, and six broad; yet these stones were not only broken and dislodged, but the very ground on which they were erected, was dug up, and afterwards ploughed by one Turnus Rufus. [Cesar gave orders that they should demolish the whole city and temple, except the three towers Phaselus, Hippicus, and Mariamme, and a part of the western wall; all the rest was laid so completely even with the ground, by those who dug it up from the foundation, that there was nothing left to make those who came thither believe it had ever been inhabited.]—*Bagster.*

Ver. 3. *The end of the world*—i. e. the end of the present age, or period of the world. The Jews were accustomed to dispute concerning the *two ages of the world*, viz. the *present age or world*, i. e. the age antecedent to the coming of the Messiah, and the *age or world to come*, when the Messiah should come in majesty to establish his kingdom, and should introduce a new *era*, distinguished by knowledge, liberty, piety, and felicity of every kind.

- A. M. 4033.  
A. D. 29.
- h Lu.21.12. dom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.  
8 All these *are* the beginning of sorrows.  
9 Then <sup>h</sup> shall they deliver you up to be afflicted, and shall kill <sup>i</sup> you: and ye shall be hated of all nations for my name's sake.
- i Jn 16.2.  
Ac.7.59. 10 And then shall many be <sup>l</sup> offended, and shall betray one another, and shall hate one another.
- cl 3 21. 11 And <sup>k</sup> many false prophets shall rise, and shall deceive <sup>l</sup> many.
- k 2 Pe.2.1.  
1 Jn.4.3. 12 And because iniquity shall abound, the love of many shall wax <sup>m</sup> cold.
- l 1 Th.4.1. 13 But <sup>n</sup> he that shall endure unto the end, the same shall be saved.
- m Re.3.15,  
16. 14 And this gospel of the kingdom shall be <sup>o</sup> preached in all the world for a witness unto all nations; and then shall the end come.
- n Re.2.10. 15 When ye therefore shall see the abomination of desolation, spoken <sup>p</sup> of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:;) 16 Then let them which be in Judea flee into the mountains:
- o c.28.19.  
Ro.10.13.  
Re.14.6. 17 Let him which is on the house-top not come down to take any thing out of his house:  
18 Neither let him which is in the field return back to take his clothes.
- p Da.9.27.  
12.11. 19 And <sup>q</sup> wo unto them that are with child, and to them that give suck in those days!
- q Lu.23.29. 20 But pray ye that your flight be not in the winter, neither on the sabbath day:
- r Da.12.1. 21 For <sup>r</sup> then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Ver. 7. *Famines*.—Particularly one mentioned by St. Luke, (Acts xi. 28.) also by *Josephus* and *Suctonius*. Earthquakes in divers places, as in Crete, Smyrna, Miletus, and various other places, as mentioned by the Jewish and Roman historians.

Ver. 9. *Then shall they deliver*.—[We have ample evidence of the fulfilment of this prediction in the Acts of the Apostles, but we have a more melancholy proof of it in the persecutions under Nero, in which fell, besides numberless others, those two great champions of our faith, St. Peter and St. Paul. It was, as *Tertullian* says, a war against the very name.]—*Bayster*.—Persecution for Christ's sake is another sign here mentioned, and which the Apostles experienced, both from Jews and Gentiles, more or less, in all countries to which they carried the gospel, which, indeed, before the destruction of Jerusalem, extended to the boundaries of the Roman empire, and of the then known world.

Ver. 10. *Be offended*—i. e. desert and abandon his cause.

Ver. 17. *On the house-top*.—A traveller of the name of *Willyams* has remarked, that the houses in Judea "are all flat-roofed, and communicate with each other; (so that) a person might proceed to the city walls, and escape into the country, without coming down into the street." *Orient. Cust.* No. 1210.

Ver. 18. *To take his clothes*.—The ancients performed their field-work in summer almost naked. *Ibid.* No. 1211.

Ver. 20. *Neither on the sabbath day*.—A sabbath day's journey was about a mile only. The sense of the verse is, Pray that your flight may be in a time when you are likely to meet with no impediments.

Ver. 21. *Great tribulation*.—*Josephus* reckons that 1,100,000 Jews perished in Jerusalem; and above 250,000 in other parts of Judea, besides 57,000 captives, and innumerable others, who perished by starvation, and other means. And he sums up all by saying, in remarkable conformity to our Saviour's words, 'If the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon comparison.'

22 And except those days should be shortened, there should no flesh be saved: but \* for the elect's sake those days shall be shortened.

23 Then : if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For " there shall arise false Christs, and false prophets, and v shall show great signs and wonders; insomuch that, if w it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning x cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For y wheresoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall z the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens a shall be shaken:

30 And then shall appear the sign of the Son of man b in heaven: and then shall all the tribes of the earth mourn, and c they shall see the Son of man coming in the clouds of heaven with power and great glory.

A. M. 4033.  
A. D. 29.

s Is. 65. 8, 9.

t De. 13. 1.  
3.

u ver. 5. 11.

v 2 Th. 2. 9.  
11.  
Re. 13. 13.

w Jn. 10. 23,  
29.

x Zec. 9. 14.  
Lu. 17. 21,  
&c.

y Job 39. 30.

z Is. 13. 10.  
Eze. 32. 7.  
Am. 5. 20.  
Ac. 2. 20.  
Re. 6. 12.

a 2 Pe. 3. 10.

b Da. 7. 13.  
Re. 1. 7.

c c. 16. 27.  
Mar. 13.  
26.  
Lu. 22. 69.

Ver. 22. *Except those days should be shortened, &c.*—That is, "If such times were to continue, no flesh of that nation could be preserved; but for the elect's sake, those who had believed, or who should believe hereafter, those days were shortened; so that some of the seed of Abraham were preserved to be witnesses of the truth of the gospel, and to be called at last to enjoy its saving blessings." Compare Ro. xi. 26. *Boothroyd*. Nothing but a special providence can account for the people not being at this time wholly extirpated.

Ver. 24. *False prophets*—That is, heretical and corrupt teachers, who should preach another gospel, and another Saviour. See Gal. i. 6—9. —*And shall show great signs and wonders.*—This does not necessarily imply the working of real miracles, but only pretensions to such a power, as in the case of Simon Magus, Acts viii. 9—11. —*If it were possible, they shall deceive the very elect.*—The words *if possible*, do not denote a natural, but a moral impossibility: a thing which God will not permit. *Boothroyd*.

Ver. 26. *Behold he is in the desert.*—It is remarkable, that several of the impostors named by *Josephus* assembled their followers in the wilderness, or desert, particularly the Egyptian mentioned by Luke, Acts xxi. 28. Another pseudo-prophet enticed a multitude of people into the chambers of the temple, where 6000 miserably perished.

Ver. 27. *For as the lightning, &c.*—The meaning appears to be, that as this surprising meteor shoots in the same instant from east to west, and pervades the whole horizon, so should the Roman armies, which attend the coming of the Son of man, like a mighty tempest, at once cover the whole land of Israel.

Ver. 28. *Wheresoever the carcass is, &c.*—We have here a proverbial expression, applied in allusion to the eagles of the Roman standard. Compare Job xxxix. 30. Mr. *Ward*, late Baptist missionary in India, remarks, that the vultures in Bengal are highly useful, in devouring the dead bodies of men and beasts; and adds, it is astonishing how swiftly these birds collect, wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before.

Ver. 29. *Immediately after.*—There is here no doubt as to either the reading or translation of this passage, and as nearly eighteen centuries have passed since this time, it is most certain they cannot primarily apply to the day of judgment. See also ver. 33. By sun, moon, and stars, are meant temporal powers, as kings, princes, high priests, tetrarchs, &c.

Ver. 30. *Tribes of the earth.*—*Doddridge*, "Of the land," meaning the land of Israel.

A. M. 4033.  
A. D. 21.

d or, with a trumpet and a great voice.

e 1 Th. 4. 16.

f Zec. 14. 5.

g Lu. 21. 29.

h or, He.

i Ja. 5. 9.

j Ps. 102. 26.  
Is. 51. 6.

k Zec. 14. 7.  
1 Th. 5. 2.

l Ge. 6. 2.

31 And he shall send his angels <sup>d</sup> with a great sound <sup>e</sup> of a trumpet, and they shall gather together his elect <sup>f</sup> from the four winds, from one end of heaven to the other.

32 ¶ Now <sup>g</sup> learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things know that <sup>h</sup> it is near, <sup>i</sup> even at the doors

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven <sup>j</sup> and earth shall pass away, but my words shall not pass away.

36 ¶ But <sup>k</sup> of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until <sup>l</sup> the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be grinding at the mill*; the one shall be taken, and the other left.

Ver. 31. *His angels*.—There are angels celestial and terrestrial: the latter are generally styled "messengers;" but the Greek and Hebrew terms are the same for both. In this place both *Doddridge* and *Campbell* (with many others) use the term "messengers;" but we confess the change to us appears unnecessary, since we are accustomed to read of the angels of the churches (Re. i. 20, &c.) as well as of heaven; and we think the equivocal term better preserves the harmony of the double prophecy.

Ver. 31. *With a great sound of a trumpet*.—Margin, "With a trumpet and a great voice." This is an evident allusion to the Jews' manner of proclaiming their public festivals; and intends, first the trumpet of the gospel, by which both Jews and Gentiles are summoned to attend the standard of Messiah; and secondly, "the voice of the arch-angel and the trump of God," which shall summons all men to the bar of judgment.—*They shall gather his elect from the four winds*—That is, from all parts of the earth, as was in part fulfilled at the day of pentecost, Ac. ii. 7—11; continues still to be fulfilled in the propagation of the gospel, and shall be finally and completely accomplished in the last days.

Ver. 34. *This generation shall not pass, &c.*—We cannot but think with *Doddridge*, that the attempt of some to interpret this of the Jewish nation altogether, instead of the generation then living, as if the words only meant that they should never be extirpated, is a very forced and unnatural interpretation, and therefore not to be justified.

Ver. 35. *Heaven and earth shall pass away*.—We consider this as a strong asseveration that all things shall pass away sooner than the word of God shall fail.

Ver. 38. *Eating and drinking*—That is, feasting, or carousing.—*Marrying, &c.*—That is, they were forming new connexions in life. So that all the awful predictions of Noah neither disturbed the festivities of the gay, nor interrupted the social plans of the more sober.

Ver. 40. *Then shall two*.—*Doddridge* and *Campbell*, "Two men be (working) together in the field," &c.

Ver. 41. *Two women shall be grinding*.—[A handmill composed of two stones; "the uppermost of which is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expedition required, a second person is called to assist; and as it is usual for *women* alone to be concerned in this employment, who seat themselves over against each other, with the millstone between them, we may see not only the propriety of the expression, Ex. xi. 5. but the force of this." Dr. *Shaw*.]—*Bagster*.

42 ¶ Watch <sup>m</sup> therefore: for ye know not what hour your Lord doth come.

A. M. 4033.  
A. D. 29.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

m Lu. 12. 39,  
40.  
Re. 3. 3.  
16. 15.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

n Je. 3. 15.  
o c. 12. 52.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them <sup>n</sup> meat in due <sup>o</sup> season?

p c. 25. 21.

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

q 1 Th. 5. 3.  
Re. 3. 3.

47 Verily I say unto you, That he shall make him ruler <sup>p</sup> over all his goods.

r or cut  
asun off.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

s c. 25. 30.

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day <sup>q</sup> when he looketh not for him, and in an hour that he is not aware of,

CHAP. 25.

51 And shall <sup>r</sup> cut him asunder, and appoint him his portion with the hypocrites: there <sup>s</sup> shall be weeping and gnashing of teeth.

a Ps. 45. 14.  
Ca. 6. 8, 9.  
2 Co. 11. 2.

CHAPTER XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

b Jn. 3. 29.

**T**HEN shall the kingdom of heaven be likened unto ten <sup>a</sup> virgins, which took their lamps, and went forth to meet the <sup>b</sup> bridegroom.

c Je. 24. 2. 9.  
c. 22. 10.

2 And <sup>c</sup> five of them were wise, and five were foolish.

d Is. 43. 1.

3 They that were foolish took their lamps, and took no <sup>d</sup> oil with them:

e 1 Jn. 2. 20.

4 But the wise took oil <sup>e</sup> in their vessels with their lamps.

f 1 Th. 5. 6.

5 While the bridegroom tarried, they all slumbered <sup>f</sup> and slept.

g Re. 16. 15.

6 And at midnight <sup>g</sup> there was a <sup>h</sup> cry made, Behold, the bridegroom cometh; go ye out <sup>i</sup> to meet him.

h 1 Th. 4. 16.

i Am. 4. 12.

Ver. 51. *Cut him asunder.*—This punishment has been confounded with being sawn asunder, (He. xi. 37.) but means, we apprehend, a severe scourging, such as shall "cut asunder" the flesh, and then the servant thus scourged is assigned to a prison, where shall be weeping and gnashing of teeth; that is, sorrow without true repentance; for gnashing of teeth seems to imply the presence of evil passions.

CHAP. XXV. Ver. 1. *Then shall the kingdom.*—The application of this to the case of those who wear a Christian profession, and pass for the friends of the Redeemer, is not difficult; and the pointed and most wholesome caution which it contains, to be ready for the coming of Christ, at death and judgment, has been felt by thousands.

Ver. 6. *Behold, the bridegroom cometh.*—It appears to have been a custom among the Greeks to conduct their new married couples home at night with torches and lamps:

"Along the streets the new-made brides are led,  
With torches flaming, to the nuptial bed."

*Iliad*, xviii. 569.

So also the Roman ladies; and a like custom prevails in Persia and the East Indies to the present time. See *Orient. Cust.* No. 418. The wicks of the lamps used on these occasions in the Indies, are only rags, very lightly pressed into a

A. M. 4033.  
A. D. 29.

7 Then all those virgins arose, and trimmed their lamps.

j or, going  
out.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are j gone k out.

k Lu. 12.35.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather l to them that sell, and buy for yourselves.

l Is. 55.1,6.

10 And m while they went to buy, the bridegroom came; and they that were ready went n with him to the marriage: and the door was n shut.

m Am. 8.12,  
13.

r He. 3.18,  
19.  
Re. 22.11.

11 Afterward came also the other virgins, saying, o Lord, Lord, open to us.

o c. 7. 21..23.  
He. 12.17.

12 But he answered and said, Verily I say unto you, I p know you not.

p Ha. 1.13.

13 Watch q therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

q c. 24.42,44.  
Ma. 13.  
33,35.  
Lu. 21.36.

14 ¶ For r *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

r Lu. 19.12,  
&c.

15 And unto one he gave five s talents, to another two, and to another one; to every man according to his several t ability; and straightway took his journey.

s a talent  
is 865  
colls. 33  
cts.  
c. 18.21.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

t Ro. 12.6  
1 Co. 12.  
J &c.  
Ep. 4.11.

17 And likewise he that had received two, he also gained other two.

u c. 21.43.

18 But he that had received one went and digged in the earth, and hid his lord's money.

v c. 18.23,24

19 After a long u time the lord of those servants cometh, and reckoneth v with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: behold, I have gained besides them five talents more.

copper mould, and these are carried in one hand, and a similar vessel with oil in the other hand, with which they frequently wet the rags. *Orient. Cust.* No. 1214. Also, *Orient. Lit.* No 1230.

Ver. 9. *Go . . . to them that sell and buy.*—See Isa. lv. 1, &c.

Ver. 10. *And the door was shut.*—The late Missionary Ward mentions being once present on such an occasion, when many of the circumstances agreed with those in the parable, particularly the last. After the bridegroom "went into the house, the door was immediately shut, and guarded by Sepoys. I (says Mr. W.) and others expostulated with the door-keepers, but in vain." *Orient. Lit.* No. 1251.

Ver. 13. *Wherein the son, &c.*—This last clause of the verse is wanting in many M<sup>S</sup>s. and versions; but the sense is certainly implied.

Ver. 14. *For the kingdom, &c.*—Some words must here be necessarily supplied; instead of those inserted by our translators in Italic, Drs. *Doddridge* and *Campbell* supply "the Son of man!" This parable, without straining it to support any peculiar system, clearly teaches the following important points: 1. That all the talents we possess, however natural we may consider them, are derived from God, the author of our being; and to deny this is nothing short of Atheism. 2. That these talents are bestowed in great variety upon mankind, some possessing *ten* (i. e. many) times the abilities and advantages of others, both natural and acquired. 3. That these talents, and the improvement of them, must be accounted for to him, from whom they were received. 4. That no excuse will be admitted for the non-employment even of a single talent: much less such an excuse as reflects upon the character of our great Benefactor. 5. That the rewards which the great Judge bestows, will not be so much in proportion to the talents bestowed as according to the improvement which we are enabled to make of them.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler <sup>w</sup> over many things: enter thou into the joy of thy lord.

A. M. 4033.  
A. D. 29.  
w Lu. 12.41.  
22.29.  
Re. 3.21.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

x Job 21.15.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

y Je. 2.31.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard <sup>x</sup> man, reaping where thou hast not <sup>y</sup> sown, and gathering where thou hast not strewed:

z Pr. 26.13.  
Re. 21.3.

25 And I was afraid, <sup>z</sup> and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

a Job 15.5,  
6.  
c. 13.32.  
Lu. 19.22.  
Jude 15.

26 His lord answered and said unto him, *Thou* wicked <sup>a</sup> and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

b c. 13.12.  
Ma. 1.25.  
Lu. 8.13,  
19.25.

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

c Lu. 10.42

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

d c. 8.12.

29 For <sup>b</sup> unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away <sup>c</sup> even that which he hath.

e Da. 7.13.  
Zec. 11.5.  
c. 16.27.  
19.23.  
Ma. 3.33.  
Ac. 1.11.

30 And cast ye the unprofitable servant into outer <sup>d</sup> darkness: there shall be weeping and gnashing of teeth.

1 Th. 4.16  
2 Th. 1.7.  
Jude 14.  
Re. 1.7.

31 ¶ When <sup>e</sup> the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Ver. 21. *Well done.*—Dr. Doddridge says, “the original word has a peculiar force and energy, far beyond what I can express in English. It was used by auditors, or spectators, to express the highest applause.” It answers to *Euge!* in Latin, and *Bravo!* in Italian.

Ver. 24. *Then he which had received.*—[Our Lord placed the example of negligence in him to whom the *least* was committed, probably to “intimate,” says Doddridge, “that we are accountable for the *smallest* advantage with which we are intrusted; but it cannot imply, that they who have received *much* will ordinarily pass their account *best*; for it is too plain, in fact, that most of those whose dignity, wealth, and genius, give them the greatest opportunities of service, seem to forget that they have any Master in heaven to serve, or any future reckoning to expect; and many render themselves much more criminal than this wicked and slothful servant, who hid his talent in the earth.”]—*Bagster.*—*Gathering where thou hast not strewed.*—The charge implies, that God is unreasonable in his demands, unjust in judgment. See Rom. ix. 14, &c.

Ver. 26. *Thou wicked and slothful servant.*—The word used throughout this chapter for servant, means primarily a slave, and such were often advanced to the office of stewards.

Ver. 27. *Exchangers.*—Doddridge, “Bankers.”—*With usury.*—Doddridge, “Interest.” When that interest became oppressive, it became a crime.

Ver. 30. *And cast ye.*—If he be thus punished that neglects to improve one talent, how much more shall he be punished that neglects to improve, or mispends many?

Ver. 31. *With his holy angels.*—The expression seems designedly varied from ch. xxiv. 31., where angels may include human messengers; but these are called “holy angels.”

A. M. 4033.  
A. D. 29.

f Rc 14.10.  
2 Co. 5.10  
Rc. 20.12.

g Eze. 20.33  
c. 13.49.

h Ps. 78.52.  
Jn. 10.14,  
27.

i Hs. l. 5.

j Ps. l. 5.15.

k Ro. 8.17.  
1 Pe. 1.4.

l 1 Th. 2.12.  
Re. 5.10.

m 1 Co. 2.9.  
He. 11.16.

n Is. 53.7.  
Eze. 18.7.

o 1 Pe. 4.9.  
3 Jn. 5.

p Ja. 2.15,  
16.

Ja. 1.27.

q 2 Ti. 1.16.  
He. 13.2.

r Pr. 19.17.  
Ma. 9.41.  
He. 6.10.

t Lu. 13.27.

u c. 13.40,  
42.  
Re. 14.11.

v Jude 6.  
Re. 20.10.

w Zec. 2.8.  
Ac. 9.5.

x Da. 12.2.  
J. 1.5.29.

32 And f before him shall be gathered all nations : and he shall separate g them one from another, as a shepherd h divideth his sheep from the goats :

33 And he shall set the sheep on his right i hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed j of my Father, k inherit the l kingdom m prepared for you from the foundation of the world.

35 For n I was a hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a o stranger, and ye took me in :

36 p Naked, and ye clothed me : I was sick, and ye visited q me : I was in r prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee ? or thirsty, and gave thee drink ?

38 When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39 Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch s as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart t from me, ye cursed, into u everlasting fire, v prepared for the devil and his angels :

42 For I was a hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch w as ye did it not to one of the least of these, ye did it not to me.

46 And x these shall go away into everlasting punishment : but the righteous into life eternal.

Ver. 36. *Ye visited.*—Doddridge, "Looked after me." "Tended," or waited upon, seems to be the exact idea.

Ver. 43. *Ye took me not in.*—The charge here, is want of hospitality ; a most heinous crime in the eastern countries.

Ver. 44. *Then shall they also answer.*—We must not take this too liberally, as if sinners should then dare to dispute with their judge ; it must be understood parabolically.

Ver. 45. *Not to me.*—See ch. xviii. 6.

Ver. 46. *Everlasting punishment.*—The word rendered everlasting, is rendered eternal in the concluding member of the sentence. The same word in the original is used to express the duration of the happiness of the righteous in heaven, and the duration of the misery of the wicked in hell. The words *everlasting* and *eternal* are to be understood by the nature of the objects to which they are applied—as, for example, when it is said that a disease cleaves to a man *for ever*, it obviously means, *to the end of his life*. So an *everlasting* priesthood, means that it shall continue *to the end of the dispensation*. *Everlasting hills or mountains*, means that they will continue *till the end*

CHAPTER XXVI.

1 The rulers conspire against Christ. 7 The woman anointeth his feet. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

A. M. 4033.  
A. D. 29.

CHAP. 26.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

a Ma. 14.1,  
&c.  
Lu. 22.1,  
&c.  
Jn. 13.1,  
&c.

2 Ye<sup>a</sup> know that after two days is the *feast* of the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And<sup>b</sup> consulted that they might take Jesus by subtlety, and kill *him*.

5 But they said, Not on the *feast day*, lest there be an uproar among the people.

b Ps. 22

*of the world.* The terms are applied to the longest period of which the nature of the object will admit. The existence of the object being limited, so, of necessity, in these cases, the words have a limited meaning. Upon the same principle of interpretation, it follows, that when applied to the *soul* and to *God*, who are immortal, they must literally mean *without end*. We read also that when this world is ended, and when successive duration is terminated, then the wicked shall go away into *everlasting* punishment, but the *righteous into everlasting life*; as nothing but eternity remains, the words can only mean never-ending existence. The following passages of scripture express the FINAL STATES OF MEN, and if their final, then there is no possibility of another state succeeding it. Ps. xvii. 14, 15. Pr. x. 26; xiv. 32. Da. xii. 2. Mat. iii. 12; vii. 13, 14, 21; viii. 11, 12; xiii. 30, 40—43, 47; xxiv. 46—51; xxv. 23, 30, 34, 41, 46. Ma. xvi. 16. Lu. vi. 23, 24, 47, 49. Jn. iii. 16; v. 29. Ro. ix. 21, 23. 2Ti. ii. 19, 20. Ga. vi. 7, 8. He. vi. 8, 9; x. 27. That the above texts do speak of the final state of men, is obvious: 1. The state of the righteous is allowed to be final, but the state of the wicked is all along put in contrast as to happiness or wo. 2. These texts are totally silent as to any other state following that of destruction, damnation, &c. 3. The language of the greater part of them is inconsistent with any other state to follow. Now examine the following list of passages, which speak of the *duration of future* punishment. Da. xii. 2. Mat. xviii. 8; xxv. 14—46. Ma. iii. 29. 2Th. i. 9. Jude vii. 13. 2Pe. ii. 17. Re. xiv. 10, 11; xix. 3; xx. 10. The Greek noun *Aion*, reckoning the reduplications of it, occurs in the New Testament 104 times; in 32 of which it means temporary duration. In 7, it may be taken for either temporary or endless. In 65 it plainly signifies an endless duration. The Greek adjective *Aionios* is found in 71 places in the New Testament; of these, 66 times it is used to express endless duration or existence. It will be easy to determine, according to the rule of interpretation given above, when the meaning is limited or otherwise. Another class of texts express by *implication* the duration of future punishment, as Mat. xii. 31, 34; xxvi. 24. Ma. iii. 29; ix. 43—48. Lu. x. 25; xvi. 26. Jn. iii. 36; viii. 21; xvi. 9. Phi. iii. 19. He. vi. 6; x. 26, 27. Ja. ii. 13. 1 Jn. v. 16. To these add one more class of scripture, which declare that a change of heart and preparedness for heaven, are confined to the present life. Is. lv. 6, 7. Pr. i. 24—23. Mat. xxv. 5—13. Lu. xiii. 24—29. Jn. xii. 36. 2 Co. vi. 1, 2. He. iii. 7, 8; xii. 15—17. Re. xxii. 11. It should ever be borne in mind, that the doctrine of eternal punishment is one purely of revelation. That it is to be received upon the authority of God. If he clearly reveals it in his word, then it must be received, even if we are not able to reconcile all the difficulties which objectors may present.

CHAP. XXVI. Ver. 2. *Is betrayed*—That is, he is about to be betrayed: the treason is already begun.

Ver. 3. *Caiaphas*.—[This was *Joseph*, surnamed *Caiaphas*, who succeeded Simon, son of Camith, in the high priesthood, about A. D. 25. He married the daughter of *Annas*, who had also been high priest. About two years after our Lord's death, he was deposed by Vitellius, governor of Syria; and, unable to bear his disgrace, and perhaps the stings of conscience for the murder of Christ, he killed himself about A. D. 35.—*Josephus*.]—*Bagster*.

Ver. 5. *Not on the feast day*.—As the word "day" is supplementary, *Doddridge* and *Campbell* render it, "not at the feast." The plan proposed seems to have been assassination: some objected, however, not to the murder, but to transacting it at a public festival, lest the people should raise a tumult, and fall upon themselves.

A. M. 40:3.  
A. D. 29.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

c Jn. 11.1, 2.  
12.3.

7 There <sup>c</sup> came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

d De. 15. 1

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

e Jn. 14. 19.  
17. 11.

11 For <sup>d</sup> ye have the poor always with you; but <sup>e</sup> me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

f c. 10. 4.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one *f* of the twelve, called Judas Iscariot, went unto the chief priests,

g Zec. 11.  
12. 13.  
c. 27. 3.

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they <sup>g</sup> covenanted with him for thirty pieces of  $\beta$  silver.

16 And from that time he sought opportunity to betray him.

$\beta$  probably shekels, worth 50 cts. each, the total sum \$15.

17 ¶ Now <sup>h</sup> the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

h Ex. 12. 6,  
18.

20 Now when the even was come, he sat down with the twelve.

Ver. 6. *Simon the leper*.—Probably one of those whom Jesus cured, and a friend of Lazarus.—*They had indignation*.—Chiefly Judas; but at first, probably, others joined with him.

Ver. 10. *When Jesus understood it*.—Doddridge and Campbell, "But Jesus knowing (it.)" See Jn. ii. 25.

Ver. 12. *She did it for my burial*.—That is, "to embalm me, as it were, before hand," for my funeral.

Ver. 14. *Judas Iscariot*.—The character of this man (who should be carefully distinguished from Jude, the author of the Epistle) is an interesting subject of inquiry. Judas, the leading trait in whose character was covetousness, was probably induced to follow Jesus at first, with a view to the riches, honours, and other temporal advantages, which he, in common with the rest, expected the Messiah's friends would enjoy.

Ver. 15. *Thirty pieces of silver*.—The common price for the meanest slave; about \$15.

Ver. 18. *My time is at hand*.—That is, the time of his death. This message, by the terms of it, was doubtless addressed to a disciple. As to the time and circumstances of this passover, see Prebend. *Townsend's* elaborate and learned notes to this chapter, in his *New Test. Arr.*

Ver. 20. *He sat down*.—Or *lay down*, as the word signifies; for the posture of the Jews, at the passover table especially, was not properly sitting, but reclining, or lying along on couches, on their left side. This posture was reckoned so necessary, that it is said "the poorest man in Israel might not eat till he

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

A. M. 4033.  
A. D. 29.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

i Ps. 41. 9.  
55. 12. 15.

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

j Ps. 22. 1,  
&c.  
Is. 53. 3,  
&c.

24 The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

k 1 Co. 11.  
23, &c.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

l Many  
Greek  
copies  
have given  
thanks.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

m Je. 31. 31.

30 ¶ And when they had sung a hymn, they went out into the mount of Olives.

n Is. 25. 6.

31 Then saith Jesus unto them, All ye shall be

o or, psalm.

lies along." One of the Jewish writers says, "We are bound to eat lying along, as kings and great men eat, because it is a token of liberty." Gill in loc.

Ver. 23. *He answered and said*—i. e. privately. See Jn. xiii. 23—26.—*He that dippeth his hand with me in the dish.*—"To this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating, make use neither of knives, forks, nor often of spoons; but only of their fingers and hands, even in eating pottage, or what we call spoon-meat; when their food is of the latter kind, they break their bread or cakes into little bits, and dip their hands and their morsels together therein." Shaw's Travels.

Ver. 24. *It had been good, &c.*—This passage demonstrates the eternal perdition of Judas. The sin which carried him to his own place was avarice.

Ver. 25. *Thou hast said.*—This was the most solemn way of expressing an affirmative. Townsend.

Ver. 26. *As they were eating, Jesus took bread.*—As none but unleavened loaves, or rather cakes, could now be eaten, it is most certain that no other could be used in this ordinance; yet few or no protestant churches consider this a circumstance of importance, though some are very particular in breaking instead of cutting it; a circumstance more natural and easy in cakes, or biscuits, (such as the Jews still use,) than in loaves like ours.—*He blessed it.*—The pronoun (*it*) is here supplied thrice (as in many other places. Mat. xiv.

19. Ma. vi. 41, &c. &c.) but whether it be understood that Christ blessed the food, or blessed his Father for it, the sense will be the same. Our food can only be blessed to us by God's blessing attending it. The margin of our English Bibles says, "Many Greek copies read, 'Gave thanks.'" So Campbell.—*This is my body.*—For the doctrine of the church of Rome on this subject, and for a most masterly refutation of it, we beg leave to refer to the 4th of Mr. Fletcher's "Lectures on the Rom. Cath. Religion," before cited.

Ver. 28. *Of the New Testament.*—Doddridge and Campbell, "Covenant."

Ver. 29. *I will not henceforth drink, &c.*—That is, I will celebrate with you no more passovers, &c. till we meet in heaven. See Re. xix. 9.—*Of this fruit* (Doddridge and Campbell, "produce") *of the vine.*—It is not (*karpōs*) the usual term for fruit, which is here used: grapes are the fruit—wine the produce.

Ver. 30. *They sung a hymn.*—The Greek is literally, "they hymned." Campbell reads, "And after the psalm they went out," &c. The Jewish way of reciting their psalms and hymns, was in a kind of chant. The hymn here intended, was most probably what the Jews call the great Hallel, comprised from the 113th to the 118th Psalm, inclusive.

Ver. 31. *All ye shall be offended.*—Literally, *scandalized*. Peter, for instance,

- A. M. 4033.  
A. D. 29.
- p Zec. 13. 7.      offended because of me this night: for it is written,  
p I will smite the shepherd, and the sheep of the  
flock shall be scattered abroad.
- q c. 28. 7.  
10. 16.      32 But after I am risen again, I will go before you  
into Galilee.
- r Ma. 14. 32.  
&c.  
Lu. 22. 39,  
&c.  
Jn. 18. 1,  
&c.      33 Peter answered and said unto him, Though all  
men shall be offended because of thee, yet will I never  
be offended.
- s Ps. 116. 3.  
Is. 53. 3, 10  
Jn. 12. 27.      34 Jesus said unto him, Verily I say unto thee, That  
this night, before the cock crow, thou shalt deny me  
thrice.
- t Hz. 5. 7.      35 Peter said unto him, Though I should die with  
thee, yet will I not deny thee. Likewise also said all  
the disciples.
- u c. 20. 22.      36 ¶ Then came Jesus with them unto a place  
called Gethsemane, and saith unto the disciples, Sit  
ye here, while I go and pray yonder.
- v Jn. 5. 30.  
6. 33.  
Ro. 15. 3.  
Ph. 2. 8.      37 And he took with him Peter and the two sons of  
Zebedee, and began to be sorrowful and very heavy.
- w Ma. 13.  
33.  
14. 38.  
Lu. 22. 40.  
Ep. 6. 18.  
Re. 16. 15.      38 Then saith he unto them, My soul is exceeding  
sorrowful, even unto death: tarry ye here, and watch  
with me.
- x Pr. 4. 14,  
15.      39 And he went a little farther, and fell on his face,  
and prayed, saying, O my Father, if it be possible,  
let this cup pass from me: nevertheless, not as I  
will, but as thou wilt.
- y Re. 3. 10.      40 And he cometh unto the disciples, and findeth  
them asleep, and saith unto Peter, What, could ye not  
watch with me one hour?
- z Is. 26. 8, 9.  
Ro. 7. 13..  
25.  
Ga. 5. 17.      41 Watch and pray, that ye enter not into temptation:  
the spirit indeed is willing, but the flesh is  
weak.

was both ashamed and afraid to be thought a disciple of Jesus, though he had talked so boastingly. It is not unlikely, that the homely proverb, that "great talkers do the least," might originate from this instance of Peter's cowardice.

Ver. 34. *Before the cock crow* (Ma. xiv. 30, *crow twice*).—Whitby has produced sufficient authorities to prove that there was a double crowing of the cock—at midnight, and at day-break; the latter answered, according to him, to the fourth watch of the night, though others say the third. On comparing the Evangelists, it appears to us that our Lord's meaning was, that Peter should deny his Master thrice between the present hour and that of the cock crowing; i. e. about the break of day.

Ver. 36. *Gethsemane*.—A private and retired garden at the foot of mount Olivet, whither Jesus often retired for prayer, and where (as the name implies) an oil press then, or formerly, had been used.

Ver. 38. *My soul is exceeding sorrowful, &c.*—Doddridge, "Surrounded with sorrow;" Campbell, (connecting this with the preceding verse.) "Being oppressed with grief, the said of them, My soul is overwhelmed with a deadly anguish." This is explained to mean, a grief of mind sufficient to kill the body; "a sorrow that worketh (or produceth) death." See 1 Co. vii. 10.

Ver. 39. *Let this cup pass from me*.—But what means this prayer? Could not Jesus tell whether his petition were possible? Or could he pray for an impossibility? Neither of these circumstances must be supposed: but the extraordinary language here used may serve to teach us, 1. That our Lord deeply felt the extreme nature of the sufferings he was about to endure for our salvation: it is as if he had said, O that there were some other way in which God could be glorified and sinners saved, without my drinking of this fatal cup! But, 2. That he felt the absolute necessity of his own obedience unto death for these ends; and therefore, though his flesh recoiled (as it were) from the impending stroke, his heart cheerfully submitted; "Father, nevertheless, not as I will, but as thou wilt!"

Ver. 40. *One hour*.—The Greek term, besides its more limited meaning, is often used metaphorically, as with us, for any short time, or period.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

A. M. 4033.

A. D. 29.

a 2 Co. 12. 8.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third <sup>a</sup> time, saying the same words.

b Ac. 1. 16.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

c Ps. 39. 12.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, <sup>b</sup> Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

d 2 Sa. 3. 27

20. 9.

Ps. 23. 3.

48 Now he that betrayed him gave them a <sup>c</sup> sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed <sup>d</sup> him.

e Ps. 41. 9.

55. 13.

50 And Jesus said unto him, <sup>e</sup> Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 ¶ And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

f Ge. 9. 6.

Eze. 35. 5,

6.

Re. 13. 10.

52 Then said Jesus unto him, Put up again thy sword into his place: for <sup>f</sup> all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions <sup>g</sup> of angels?

g 2 Ki. 6. 17.

Da. 7. 10.

c. 4. 11.

54 But how then shall the scriptures be fulfilled, that <sup>h</sup> thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and

h 1. u. 24. 26,

46.

Ver. 43. *Their eyes were heavy.*—Doddridge, "weighed down."

Ver. 44. *The same words*—Or, "words (or matter) to the same effect."—Doddridge.

Ver. 45. *Sleep on now*—[That is, as it is well paraphrased by *Euthymius*, "Since you have thus far failed to watch, sleep on the rest of the time, and take your rest, if you can."—Bagster.

Ver. 49. *Hail.*—A usual salutation. The Greek signifies "Joy to thee." The Saxon *hail* means "health."—*Master*—Gr. *Rabbi.*—*And kissed him.*—[Pretending the most affectionate attachment to our Lord.]—Bagster.

Ver. 50. *Friend, wherefore art thou come?*—[Rather, "Companion, against whom art thou come?"]—Bagster.

Ver. 51. *Twelve legions of angels.*—[A *legion* was a particular division, or battalion of the Roman army, which at different times contained different numbers. In the time of our Saviour, it probably consisted of 6000 foot, and 300 horse, twelve of which would amount to 72,000 men.]—Bagster.

Ver. 51. *That thus it must be?*—See Ac. ii. 22—24. Our Lord continually adverts to the necessity of the Scriptures being fulfilled. See ver. 56.

Ver. 55. *As against a thief.*—Doddridge, "Robber;" alluding to the chiefs of *banditti*, common in the mountains of Judea.—*Staves*—Namely, of office, like those of constables with us.—*With swords and staves?* Our Saviour plainly intimates that swords and staves may be necessary in treating with such characters; but surely not with *him*, as a prophet and teacher of religion:

A. M. 4033. A. D. 29.	staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.
i Ge. 3. 15. Ps. 22. 1, & c. 69. 1, & c. Is. 53. 3, & c. Ja. 4. 20. Da. 9. 24, 26. Zec. 13. 7. Ac. 1. 16.  Ma. 14. 53. & c. Lu. 22. 54, & c. Jn. 18. 12, & c.	56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. 57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. 58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;
k Ps. 27. 12. 35. 11.	60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,
l Jn. 2. 19.. 21.	61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?
m Is. 53. 7. c. 27. 12, 14.	63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.
n l Sa. 14. 25. 23. 1Ki. 22. 16.	64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
p Da. 7. 13. Jn. 1. 51. 1 Th. 4. 16. Re. 1. 7.	65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what farther need have we of witnesses? behold, now ye have heard his blasphemy.
q Ps. 110. 1. Ac. 7. 55.	

and though, indeed, he claimed a kingdom, it was of a nature so purely spiritual that it required no support from the sword, much less could it be propagated by it.

Ver. 56. *That the scriptures . . . might be fulfilled.*—This object we find traced through all the Evangelists, not as a motive of human action, but as a leading design of Providence. For the prediction here alluded to turn back to ver. 31.

Ver. 53. *And went in*—Namely, into the court before the palace which was always open to the sky, though sometimes with piazzas round it. It is not certain, however, that this palace was the private residence of Caiaphas. (which is understood to have been on Mount Zion.) but rather his official house, or apartments in the temple, where the Sanhedrim now sat, and into one of the courts of which Peter and John obtained admission. So the late Editor of *Calmet*, Fragments, No. cxxxvii.

Ver. 61. *I am able to destroy.*—[The words of our Lord were widely different from this statement of them; so that the testimony of these witnesses was false, though it had the semblance of truth.]—*Bagster*.

Ver. 63. *I adjure thee.*—Thus the high priest, in his magisterial capacity, lays the holy Jesus under a judicial oath, which in some cases, very different from the present, he was allowed to lay upon the accused party. See Nu. v. 19, &c.

Ver. 64. *Thou hast said*—i. e. I am the Christ, the Son of God.—*The Son of man.*—See Da. vii. 13, 14.

Ver. 65. *Rent his clothes.*—It has been said, that the high priest might never rend his clothes; but that he might, and did on extraordinary occasions, Dr *Lardner* has given several instances.

"Mistaken Caiaphas! ah! which blasphem'd,  
Thou, or thy prisoner?—Which shall be condemn'd?" *Young*.

66 What think ye? They answered and said is, He guilty of death.

A. M. 4033.  
A. D. 29.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

r L.e. 24. 16.  
Ju. 19. 7.

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

t Is. 50. 6

70 But he denied before them all, saying, I know not what thou sayest.

t or, rods.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

u Ma. 14.  
66, &c.  
Lu. 22. 55,  
&c.  
Jn. 18. 16,  
&c.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

v ver. 31.  
Lu. 22. 31  
..31.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 49 Pilate, admonished of his wife, 24 washeth his hands: 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried. 66 His sepulchre is sealed, and watched.

CHAP. 27.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

a Ps. 2. 2

Ver. 67. *Then did they spit, &c.*—This mark of contempt and malice is still continued in the East. In 1744, when a rebel prisoner was brought before Nadir Shah's general, "the soldiers were ordered to spit in his face; an indignity of great antiquity in the East." *Hanway's Travels.*—*Buffeted him.*—["Smote him with their fists," as *Theophylact* interprets.—*Smote him with the palms of their hands.*—"Smote him on the cheek with the open hand," as *Suidas* renders. They offered him every indignity in all its various and vexatious forms.]—*Bagster.*

Ver. 68. *Who is he that smote thee?*—Dr. *Gill* thinks this alludes to a play, resembling blind man's buff, called by the Greeks, *Kollabismos*. Thus was our Saviour made a jest of! But we rather think this was done in allusion to an ancient custom of covering the faces of condemned persons, as in the instance of Haman, Es. vii. 8. See also Je. xiv. 3. Likewise *Harmer.*

Ver. 69. *Peter sat without in the palace.*—The term *aule*, rendered palace, more properly signifies an open court. *Faber's Heb. Archæology*, and compare note on ver. 55.

Ver. 73. *Thy speech bewrayeth*—Or, betrayeth thee; meaning that his accent was Galilean. See Ma. iv. 79.

Ver. 75. *He wept bitterly.*—Such a bitter apostasy indeed requires bitter tears; and if they are not produced on earth, they will be mingled with "wailing and gnashing of teeth" in hell. "This deep sorrow is required (says Mr. *Henry*) not to satisfy divine justice, (as a sea of tears will not do that:) but to evidence that there is a real change of mind, which is the essence of repentance; to make pardon more welcome, and sin, in future, more loathsome. Peter, who wept so bitterly for denying Christ, never denied him again; but confessed him often and openly, and in the face of danger. So far from ever again saying, 'I know not the man,' he made all the house of Israel know assuredly, that this same Jesus was both Lord and Christ. True repentance for any sin will be best evidenced by our abounding in the contrary grace and duty; that is a sign of our weeping, not only bitterly, but sincerely."

CHAP. XXVII. Ver. 1. *Took counsel*—That is, consulted afresh; the pre-

- A. M. 4033.  
A. D. 29.
- c. 20. 19.
- d 2 Ki. 24. 4.
- d Ps. 55. 23.  
2 Sa. 17. 23  
Ac. 1. 13.
- e Ze. 11. 12,  
13.
- f or, whom  
they  
bought of  
the child-  
ren of  
Israel.
- 2 And when they had bound him, they led *him* away, and delivered him <sup>b</sup> to Pontius Pilate the governor.
- 3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,
- 4 Saying, I have sinned in that I have betrayed the innocent <sup>c</sup> blood. And they said, What *is that* to us? see thou *to that*.
- 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged <sup>d</sup> himself.
- 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.
- 7 And they took counsel, and bought with them the potter's field, to bury strangers in.
- 8 Wherefore that field was called, The field of blood, unto this day.
- 9 Then was fulfilled that which was spoken <sup>e</sup> by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, <sup>f</sup> whom they of the children of Israel did value;

ceding transactions took place during the night and early dawn. Their prisoner was now probably sent out of court, while they obtained some interval of rest or refreshment: but they again consulted together, so soon as the day was fully come.

Ver. 2. *Pontius Pilate*.—[*Pontius Pilate* governed Judea ten years under the emperor Tiberius, from his 13th to his 23d year, A. D. 26 to 36; but, having exercised great cruelties against the Samaritans, they complained to Vitellius, governor of Syria, who sent Marcellus, one of his friends, to superintend Judea, and ordered Pilate to Rome, to give an account of his conduct to Tiberius. The emperor was dead before he arrived; but it is an ancient tradition, that he was banished to Vienne in Dauphiny, where he was reduced to such extremity that he killed himself with his own sword two years after.—*Euseb.*]—*B.*

Ver. 5. *And went and hanged himself*.—*Campbell*, "Strangled himself," as the word certainly may mean; but *Parkhurst* also shows it is used for hanging, both by the LXX. and in the Classics; and we agree with *Doddridge* in preferring this interpretation. The suicide of an apostate is, of all others, the most awful; and that of Judas the most dreadful crime of this class.

"Here we behold 'the rebel dead;

Under the curse of God he lies;

He seals the curse on his own head,

And with a double vengeance dies!" *Watts.*

Ver. 7. *The potter's field*—Which, according to Mr. *Taylor*, (the late Editor of *Culmet*,) was situated on the south, beyond the valley of Tophet, and at some distance without the walls. This had no doubt been formerly occupied as a pottery, (see *Zec.* xi. 13.) and the earth having been dug away for pottery, accounts for its being bought so cheap.

Ver. 9. *By Jeremy* (or *Jeremiah*) *the prophet*.—[The words here quoted are not found in *Jeremiah*, but in *Zechariah*; and a variety of conjectures have been formed in order to reconcile this discrepancy. The most probable opinion seems to be, that the *name* of the prophet was originally omitted by the Evangelist, and that the name of *Jeremiah* was added by some subsequent copyist. It is omitted in two MSS. of the 12th century, in the Syriac, later Persic, two of the Itala, and in some other Latin copies. *Augustine* also mentions that the name is wanting in some MSS. of his time. *Griesbach* marks it to be omitted. What renders it highly probable that the original reading was *by the prophet*, is, that St. Matthew frequently omits the name of the prophet in his quotations. See ch. i. 22; ii. 5, 15; xiii. 35; xxi. 4. This omission is approved of by *Bengel*, Dr. *A. Clarke*, and *Horne*.]—*Bagster*.—*The price of him that was valued, &c.*—We may either render these words, "of one who was sold, whom the children of Israel did sell," and so consider them as the price of a common slave; or, "of him that was sold, or valued, (Messiah,) whom the children of Israel sold," at the shameful price here named. See *Doddridge*, who considers these words as a parenthesis, and the words of Matthew.

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now <sup>h</sup> at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day <sup>β</sup> in a dream because of him.

20 ¶ But the chief priests and elders persuaded the multitude that they should ask <sup>k</sup> Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let <sup>l</sup> him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed <sup>m</sup> his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

A. M. 4033.  
A. D. 29.  
g c. 26.6.  
h Ma. 15.6, &c.  
i. n. 23.17, &c.  
Jn. 18. 29, &c.  
l Pr. 27. 1. Ec. 4.4.  
j Is. 53. 11. Zec. 9.9. I. n. 23. 47. 1 Pe. 2. 22. 1 Jn. 2. 1.  
β probably early in the morning. The heathen imagined those dreams most significant which came about break of day; and on that account she might lay the greater stress upon it.  
k Ac. 3. 14.  
l c. 21. 33, 39  
m De. 21. 6

Ver. 10. *And gave them.*—Doddridge, "And they were given," &c. Compare Zec. xi. 13. Campbell renders it, "The thirty shekels, the stipulated price at which he was valued, I took; as the Lord appointed me, from the sons of Israel, who gave them for the potter's field."

Ver. 11. *Art thou the king of the Jews?*—Campbell, "Thou art the king of the Jews?" This form of the words is most literal, and ambiguity might be avoided by introducing the adverb *then*—"Thou art the king of the Jews then?" Answer, "Thou sayest;" i. e. "thou sayest truly."

Ver. 15. *At that feast* (the passover) *the governor was wont to release . . . a prisoner.*—This was, it seems, in memorial of their being released from Egyptian bondage. The like custom, it seems, prevailed among some of the Greeks. *Orient. Lit.* No. 1241.

Verses 16, 17. *Barabbas.*—A thief, guilty also of murder and sedition. *Origen* says, that in many copies of his time, Barabbas was also called Jesus; and the Armenian version reads, "Whom will ye that I deliver up unto you, *Jesus Barabbas*, or Jesus who is called Christ?" *Calmet* and *Michaelis*.

Verses 18, 19. *For he knew, &c.*—Campbell considers these two verses as a parenthesis.

Ver. 24. *He washed his hands before the multitude.*—This *rite* of "wash-

- A. M. 4033.  
A. D. 29.
- 25 Then answered all the people, and said, His blood be on us, and on our children.
- 26 Then released he Barabbas unto them: and when he had scourged <sup>o</sup> Jesus, he delivered *him* to be crucified.
- 27 ¶ Then the soldiers of the governor took Jesus into the <sup>p</sup> common hall, and gathered unto him the whole band of soldiers.
- 28 And they stripped him, and put on him a scarlet robe.
- 29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked <sup>q</sup> him, saying, Hail, king of the Jews!
- 30 And they spit <sup>r</sup> upon him, and took the reed, and smote him on the head.
- 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and <sup>s</sup> led him away to crucify *him*.
- 32 And as they came out, they found a man of Cy-

ing the hands in innocency," appears to have originated in a Mosaical institution, De. xxi. 6. 7, is alluded to by David, Ps. xxvii., and was copied by the Gentiles. *Ovid Fast.* l. 2.

Ver. 25. *His blood be on us, &c.*—This imprecation appears to have been remarkably fulfilled in the circumstances connected with the destruction of Jerusalem by *Titus*. Bp. *Newton* traces a striking correspondence between their sin and punishment. "They put Jesus to death when the nation was assembled to celebrate the passover; and when the nation was assembled to celebrate the passover, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime; and the following of false Messiahs to their destruction, was their punishment. They sold and bought Jesus as a slave: and they themselves were afterwards sold and bought as slaves at the lowest prices. They preferred a robber and a murderer to Jesus, whom they crucified between two thieves; and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come and take away their place and nation; and the Romans did come and took away their place and nation. They crucified Jesus before the walls of Jerusalem; and before the walls of Jerusalem they themselves were crucified in such numbers, that it is said room was wanting for the crosses, and crosses for the bodies. I should think it hardly possible for any man to lay these things together, and not conclude the Jews' own imprecation to be remarkably fulfilled upon them; 'his blood be on us, and on our children!'"

Ver. 26. *When he had scourged Jesus.*—This punishment was used both by the Jews and Romans. The latter being administered by military executioners, was no doubt severe, the flesh being generally cut by the whips used for this purpose; and some think it might be the more so in this instance, as Pilate hoped that the Jews, when they saw him scourged, might be pacified, without insisting on his crucifixion; but nothing could satisfy these cruel hypocrites, short of death, in its most tremendous form. See *Doddridge*.

Ver. 27. *The whole band*—What we might call his "holy guard."

Ver. 28. *Put on him a scarlet robe*—That is, no doubt, a decayed and left off robe. Mark calls the robe purple. See *Ma.* xv. 20. Scarlet and purple are not unfrequently interchanged. Such pieces of mockery were not uncommon in those times. When Herod Agrippa wished to display his royal dignity to the people, the mob, in ridicule, dressed up a half crazy man, with a paste-board crown, a reed for a sceptre, and a robe of matting. *Orient. Lit.* No. 124; compare No. 1243.

Ver. 29. *A crown of thorns.*—The species of thorns here employed is doubtful, and of no consequence. The object was, to inflict pain and ridicule; but, query, Have not all crowns more thorns than jewels in them?—*A reed*—Most probably a common walking cane. (*Calamus*.)

Ver. 30. *They spit upon him.*—See note on ch. xxvi. 67.

Ver. 31. *And led him away.*—Capital punishments were, both by Jews and Romans, generally inflicted without their cities; especially crucifixion. *Orient. Cust.* No. 1230.

rene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled t with gall: and when he had tasted thereof, he would not drink.

35 And u they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken v by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

38 Then were there two thieves w crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging x their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking y him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let z him deliver him now, if he will have him: for he said, a I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

A. M. 4033.  
A. D. 29.

t Pa.69.21.

J Pr.22.16.  
Ma.15.  
21,&c.  
Lu.23.34,  
&c.  
Jn.19.24,  
&c.

v Pa.2.18.

w Is.53.12.

x Pa.22.7.  
109.25.

y Job 13.9.  
Ps.35.16.  
Is.24.22.  
Lu.18.32.

z Ps.3.2.  
22.8.  
42.10.  
71.11.

a Jn.5.17,  
13.  
10.30,36.

Ver. 32. *To bear his cross.*—St. John informs us, that at first Jesus went forth bearing his cross; it may be, however, this referred only to the transverse beam, and that Simon carried the upright part after him; or if the cross was formed, that Jesus fainted under the weight, and it was then laid on Simon.

Ver. 33. *Golgotha . . . a place of a skull.*—Campbell, "of skulls;" supposed to be so called from its having been a place of public execution. It is more usually called *Mount Calvary*; but of the mount there are no remains, nor do the Scriptures mention it; though as a place of execution it might probably be an elevated spot. The present Calvary is covered with religious buildings pretending to enclose our Saviour's tomb, and other Christian antiquities, all of which are doubtful, and some gross impositions; though they afford a rich revenue to monks and priests, both Greek and Roman Catholic. See Dr. R. Richardson's interesting *Travels along the Mediterranean*.

Ver. 34. *Vinegar . . . mingled with gall.*—The LXX. use the same Greek word for wormwood. Mark says, "Wine mingled with myrrh;" sour wine (*ninaigre*, French) mingled with myrrh, bitter as gall. Myrrh itself, says Dr. Harris, is "extremely bitter." *Nat. Hist. of the Bible*. This mixture, or something like it, is said to have been given to criminals to deaden the sense of pain; which might be the reason why our Lord refused to drink it. See *Orient. Lit* No. 1249.

Ver. 35. *That it might be fulfilled.*—Ps. xxii. 18.—Persons crucified were all ways stripped of their clothes, which became the perquisites of the executioners. *Orient. Lit* No. 1250. This quotation, according to Campbell, is "wanting in a very great number of MSS." He thinks it was introduced here from Jn. xix. 24, to which place it belongs; but as it belongs there, the question is of no importance.

Ver. 37. *This is Jesus, &c.*—On this inscription, see Jn. xix. 19, &c.

Ver. 40. *Thou that destroyest.*—See note, chap. xxvi. 61.

Ver. 42. *We will believe him.*—So unbelievers argue. Could they see a miracle, they would believe; but our Lord says they would not, and facts confirm his words. They saw Lazarus raised from the dead, yet would not believe. See Jn. xi. 46. Compare Lu. xvi. 41.

Ver. 44. *Cast the same in his teeth.*—Doddridge, "Upbraided him with the same reproach;" Campbell, "In the same manner."

- A. M. 4033. A. D. 29. 45 ¶ Now from the sixth hour there was darkness  
 b Am. 8.9. 46 And about the ninth hour Jesus cried with a loud  
 c Ps. 22. 1. Is. 53. 10. La. 1. 12. say, <sup>c</sup> My God, my God, why hast thou forsaken me?  
 d Ps. 69. 21. 47 Some of them that stood there, when they heard  
 e Ex. 26. 31. Le. 16. 2, 15. 21. 23. 2 Ch. 3. 14. that, said, This man calleth for Elias.  
 f Is. 25. 7. 48 And straightway one of them ran, and took a  
 g Is. 25. 8. 26. 19. Ho. 13. 14. Jn. 5. 25. 2. sponge, and filled it with <sup>d</sup> vinegar, and put it on a  
 h Da. 12. 2. 1 Th. 4. 14. reed, and gave him to drink.  
 i 1 Co. 15. 20. 49 The rest said, Let be, let us see whether Elias  
 j Ma. 15. 39. Lu. 23. 47, &c. will come to save him.  
 50 Jesus, when he had cried again with a loud voice,  
 yielded up the ghost.  
 51 ¶ And, behold, the veil <sup>e</sup> of the temple was rent  
 in twain from the top to the bottom; and the earth  
 did quake, and the rocks rent;  
 52 And <sup>g</sup> the graves were opened; and many  
 bodies of the saints which <sup>h</sup> slept arose,  
 53 And came out of the graves <sup>i</sup> after his resurrection,  
 and went into the holy city, and appeared unto many.  
 54 Now <sup>j</sup> when the centurion, and they that were  
 with him, watching Jesus, saw the earthquake, and  
 those things that were done, they feared greatly,  
 saying, Truly this was the Son of God.

Ver. 45. *Now from the sixth hour.*—Matthew and Mark reckon from sunrise, which at this time (about the equinox) was six o'clock, by our reckoning. Christ was then crucified at nine in the morning (the third hour, Ma. xv. 25;) the darkness came on at noon, the sixth hour, and continued till three in the afternoon, which was the ninth hour. See Jn. xix. 14.—[That this general darkness was wholly preternatural is evident from this, that it happened at the *pass-over*, which was celebrated only at the *full moon*, a time in which it was impossible for the sun to be eclipsed, natural eclipses happening only at the time of the new moon.]—*Bazster*.—*Dionysius*, the Areopagite, when in Egypt, noticed this unnatural darkness, and exclaimed, "Either the God of Nature suffers, or the machinery of nature is dissolving."

Ver. 46. *Eli, Eli, &c.*—This is a quotation from Ps. xxii. 1. These are not the precise Hebrew words, but in the Syro-Chaldaic dialect, which accounts for the words being misunderstood by some of the by-standers, (ver. 47.)—*Why hast thou forsaken me?*—In the application of this psalm to Christ, the words must not be understood as the language of unbelief; but as Bp. *Horne* explains them, Christ complains "that he was deprived, for a time, of the divine presence, and comforting influence, while he suffered for our sins."

Ver. 48. *With vinegar*—Or sour wine (see note on ver. 34.) which was used for the drink of the poorer classes. The method of giving this in a sponge to quench the thirst, appears to be still practised in Egypt. It is said that the thirst occasioned by crucifixion is the greatest of its torments, a circumstance, we believe, common to persons that bleed much.

Ver. 50. *Yielded up the ghost.*—*Doddridge*, "Dismissed his spirit." But *Campbell* remarks, the same phrase is used by the LXX. respecting Rachel, Ge. xxv. 18; also frequently by *Josephus*, and several Greek writers.

Ver. 51. *The veil was rent.*—Ancient writers tell us that there were two veils; one in the entrance to the outer temple, and the other between that and the most holy. The Greek term here made use of, is applied by *Philo* to the latter only, which may represent the way opened to us into heaven by the death of Christ. He. vi. 19; x. 21.

Ver. 53. *The holy city.*—"The Orientals never call Jerusalem by any other name than *El-kods*, the holy; sometimes adding the epithet *El-sherif*, the noble." *Volruy*.

Ver. 54. *Truly this was the son of God.*—[Since they were Romans that said this, some think it evident that they meant to say that he was not only an *innocent*, but altogether a *just* man, as in Lu. xxiii. 47. But in fact that expression is explained by this; for, as Jesus was crucified by the Jews for saying that he was "the Son of God;" so if he were a righteous man, and un-

55 And many women were there beholding afar off, which <sup>k</sup> followed Jesus from Galilee, ministering unto him :

A. M. 4033  
A. D. 29.

k Lu.8.2,3.

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When <sup>l</sup> the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple :

l Ma 17.42  
Lu.23.50  
Ju.19.33.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

m Is.53.9.

60 And <sup>n</sup> laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

n Ju.7.12,  
47.  
2 Co.6.8.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver <sup>o</sup> said, while he was yet alive, After <sup>o</sup> three days I will rise again.

o c.16.21.  
17.23.  
20.19.  
Lu.21.6,7  
Ju.2.19.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and <sup>p</sup> steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

p c.23.13.

justly condemned, he must be "the Son of God." Some render "a son of God," that is, according to the pagan notions, a *hero*, or *demi-god*, such as Hercules, &c. But in this, and in some other places, the article is omitted before *huyos*, son, when it is used in the highest sense ; and Bp. *Middleton*, on the Greek article, has shown, that *theon huyos*, son of God, and *huyos tou theou*, "the son of God," are used without any exact discrimination. "The centurion," as he observes, "could not fail to know the alleged blasphemy for which our Saviour suffered ; and had he intended, in heathen phraseology, to express his admiration of our Saviour's conduct, he would not have called our Saviour Son of God."—*Bagster*.

Ver. 55. *Many women were there*.—Dr. *Doddridge*, who remarks the pious attachment of these females, is inclined to think that their sex, "in the sight of God, constitute by far the better half of mankind : and to whose care and tenderness the wisest and best of men generally owe and ascribe much of the daily comfort and enjoyment of their lives." *Ledyard*, the celebrated American traveller, has remarked, that "women, in all countries, are civil, obliging, tender, and humane. In wandering over the barren plains of Denmark ; through honest Sweden, and frozen Lapland ; ride and churlish Finland ; unpriocipled Russia ; and the regions of the wandering Tartar ; if hungry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so." *Mungo Park*, the unfortunate African traveller, bears a like testimony in favour of female benevolence.

Ver. 56. *Mary Magdalene*—That is, Mary of Magdala ; see Lu. viii. 2.—*Mary*, (the wife of Cleophas, or Alpheus, and sister of the Virgin Mary) *the mother of James and Joses* (or Joseph) called "brethren," or cousins of our Lord.—*The mother of Zebedee's children* was Salome, Ma. xvi. 1. See *Calmet's Diet.*

Ver. 61. *Sitting over against the Sepulchre*.—Among the Greeks, as well as the Jews, women were accustomed to sit at the graves of their deceased friends. See *Orient. Lit.* p. 360.

Ver. 62. *The day of the preparation*—Viz. Friday.

Ver. 64. *Until the third day*—That this, and "after three days," (ver. 63,) were convertible terms, we have here decisive proof, the Jews themselves being witnesses.

A. M. 4033.  
A. D. 29.

q Da. 6.17.

CHAP. 23.

a Ma. 16.1  
Lu. 24.1,  
&c.  
Jn. 20.1,  
&c.

b c. 27.56.

c or, had  
been.d Ps. 104.4.  
Eze. 1.4.  
14.  
Da. 10.6.  
Re. 1.14.  
16.

e He. 1.14.

f Pa. 105.3,4

g c. 27.63.

h Lu. 24.34.  
I Co. 15.4.

i ver. 16.17.

j Jn. 20.19.

65 Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing <sup>a</sup> the stone, and setting a watch.

## CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

**I**N <sup>a</sup> the end of the sabbath, as it began to dawn toward the first *day* of the week, came <sup>b</sup> Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there <sup>c</sup> was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His <sup>d</sup> countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered <sup>e</sup> and said unto the women, Fear not ye : for <sup>f</sup> I know that ye seek Jesus, which was crucified.

6 He is not here : for he has risen, as he <sup>g</sup> said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen <sup>h</sup> from the dead ; and, behold, he goeth before you into Galilee ; there <sup>i</sup> shall ye see him : lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Ver. 65. *Ye have a watch*—Perhaps referring to the Roman guard in the castle of Antonio, which is here offered them.

Ver. 66. *Sealing the stone*.—This was usually done with clay. *Norden*, in his *Travels in Egypt, Nubia, &c.* speaking of sealing a granary, says, "The doors are shut only with wooden locks ; but the inspectors of the granary, after having shut the door, put on it their *seal*, on a handful of *clay*, which they make use of as wax. Query, Was this the kind of seal used to secure our Lord's sepulchre ? [Every thing was here done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish.]—*Bagster*."

CHAP. XXVIII. Ver. 1. *In the end of the sabbath*.—*Campbell*, "Sabbath being over, and the first day of the week beginning to dawn." This agrees with *Ma. xvi. 1* The Jewish sabbath began on Friday evening (when stars of the second magnitude arose,) and ended at the same time on Saturday evening.—*Came Mary Magdalene and the other Mary* :—

"Not she, with trait'rous kiss her Saviour stung,  
Not she denied him with unholy tongue ;  
She, while Apostles shrank, could dangers brave,  
Last at the cross and earliest at the grave."

Ver. 3. *His countenance*.—Not his face only, but his whole appearance.

Ver. 9. *As they went to tell his disciples*.—Many MSS. omit these words.—*All hail*.—*Campbell*, "Rejoice!" *Doddridge*, however, retains the term "hail," without the word *all*, to which there is nothing answerable in the original.—*Held him by the feet, &c.*—"Exactly this kind of reverence may be seen daily among the Hindoos. A Hindoo disciple meeting his religious guide in the public street, prostrates himself before him, and rubs the dust off his feet, or his forehead and breast." *Ward's Hindoos*.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.	A. M. 4033. A. D. 29.
11 ¶ Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.	k 11e.2.11.
12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,	l c.27.64.
13 Saying, Say ye, His disciples came by night, and stole him away while we slept.	m c.26.32.
14 And if this come to the governor's ears, we will persuade him, and secure you.	n c.16.23.
15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.	o Lu.1:32.
16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.	p Ma 16.15
17 And when they saw him, they worshipped him: but some doubted.	q or, make disciples or christians of all nations.
18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.	r Is.52.10. Ro.10.18.
19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:	s Ac.2.42. 1 Co.11.2.
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.	t c.13.29. Re.1.13.

Ver. 12. *Gave large money.*—*Doddridge*, "A large sum of money;" more literally, "of silver," i. e. shekels.

Ver. 14. *And secure you.*—The Roman (as well as Greek) punishment for sleeping on duty, was death. *Orient. Lit.* No. 1260.

Ver. 15. *Until this day.*—When Matthew wrote. *Justin Martyr* says, "that the Jews sent chosen men of considerable rank over all the world, not only in the general to represent the followers of Christ as an impious sect, but to assert that the body of Jesus was stolen out of his tomb by night; and that the persons who thus fraudulently conveyed him away, took occasion from thence to report that he rose from the dead, and ascended into heaven. And this message is spoken of as having been sent before the destruction of Jerusalem.

Ver. 17. *But some doubted.*—"Though some (of the company) had (at first) doubted." So *Doddridge* explains it. *Paley* says, "It is to be supposed that Christ appeared at first at a distance, when the greater part worshipped him; but some doubted, till Jesus came up, and spoke to them." So *Dr. Townson*.

Ver. 19. *Teach all nations.*—The word *teach* here, is quite different from the one used in the next verse. This word signifies to "disciple," or make disciples (or Christians) of all nations; and is so rendered in our margin, and to the same effect, we believe, by all modern translators. *Doddridge* employs the term "proselyte;" but *Campbell* justly objects to this phrase, as too technical; to the verb "disciple" he objects, as not found in the English language; but it is hard to say this of a word used both by Shakspeare and Spenser, (see *Johnson*,) and among divines, by Bp. *Beveridge*, *Dr. Scott*, *Mr. Wesley*, &c.

Ver. 20. *Unto the end of the world.*—Some render this, "to the end of the age," meaning the Jewish state; but *Abp. Newcome* understands it of the gospel dispensation, which will indeed run parallel with the duration of the world. "Nothing seems more unreasonable," (says *Doddridge*,) than to limit these words to the end of the Jewish state."

#### CONCLUDING REMARKS ON MATTHEW.

[MATTHEW being one of the twelve apostles, and from the time of his call, a constant attendant on our Saviour, was perfectly well qualified to write the history of his life. He relates what he saw and heard with the most natural and unaffected simplicity, and in a plain and perspicuous style. That for which he is eminently distinguished, says *Dr. Campbell*, "is the distinctness and par-

ticularity with which he has related many of our Lord's discourses and moral instructions. Of these, his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eye and ear witness of most of the things which he relates. And, though I do not think it was the scope of any of these historians to adjust their narratives by the precise order of time wherein the events happened, there are some circumstances which incline me to think, that Matthew has approached at least as near that order as any of them." The consideration, that the gospel of St. Matthew is a history of what he heard and saw, merely allowing him to be a man of integrity, would of itself fully prove that he would make no mistakes in his narrative; and when we add to this the influence and superintendence of the Holy Spirit, under which he constantly acted, and which our Lord promised to his disciples, (John xiv. 26.) it must be allowed to possess the utmost degree of credibility and authority with which any writing could be invested. It is a piece of history which, it must be acknowledged, is "the most *singular* in its *composition*, the most *wonderful* in its *contents*, and the most *important* in its *object*, that was ever exhibited to the notice of mankind. For simplicity of narrative, and an artless relation of facts, without any applause or censure, or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion, upon any subject whatsoever; and for a multiplicity of *internal* marks of *credibility*, this Gospel certainly has no parallel among human productions." "There is not," as Dr. A. Clarke justly remarks, "one truth or doctrine, in the whole oracles of God, which is not taught in this Evangelist. The outlines of the whole spiritual system are here correctly laid down: even Paul himself has *added* nothing: he has amplified and illustrated the truths contained in this Gospel; but, even under the inspiration of the Holy Ghost, neither he, nor any of the other Apostles, have brought to light one truth, the prototype of which has not been found in the words and acts of our blessed Lord as related by Matthew."—*Bagster*.

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## THE GOSPEL ACCORDING TO ST. MARK.

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[MARK is generally supposed to be the same with John surnamed Mark, who was "sister's son to Barnabas," (Col. iv. 10.) and the son of Mary, a pious woman of Jerusalem, at whose house many were assembled together praying when Peter was delivered from prison, (Ac. xii. 12.) St. Peter (1 Ep. v. 13.) calls him "Marcus my son," probably implying that he was converted by his ministry, and served with him in the gospel. He accompanied St. Paul in his travels, (Ac. xii. 25; xiii. 5. 13; xv. 36—41. 2 Ti. iv. 4. Phil. 24;) and he is said to have been particularly intimate with St. Peter, under whose inspection, it is generally agreed, he wrote his gospel at Rome, between the years A. D. 60 and 65. Eusebius informs us, (Hist. Eccles. l. ii. c. 15.) from Papias and Clement of Alexandria, that St. Mark composed his gospel at the earnest request of St. Peter's hearers at Rome; and that the Apostle being informed of what was done by the revelation of the Holy Spirit, authorized it to be introduced into the churches. With this agrees the internal evidence furnished by the Gospel itself; for many things honourable to St. Peter are omitted in it, which are mentioned by other Evangelists, while his weaknesses and failings are freely exposed to view. It is also undeniable, that from the earliest ages of the church, this Gospel was received, not only as genuine and authentic, but as a divinely inspired writing. Some learned men, in opposition to the unanimous voice of antiquity, have represented it as an abridgment of that of St. Matthew. But, though he doubtless relates many of the same facts, and some of the parables and discourses, in common with St. Matthew; yet he omits many important particulars, and adds others, dilates upon some facts but concisely mentioned by Matthew, not without considerable variation, and now and then departs from the order of time observed by that apostle. Hence there is no reason to suppose, that he intentionally took any thing from Matthew, but that he wrote such things as were especially brought to his knowledge, and impressed on his mind; and the coincidence seems to have arisen, rather from the circumstance of their writing the history of the same grand and interesting events, than from any design in the one deducing his materials from the other. That St. Mark wrote his gospel in Greek, is attested by the uninterrupted voice of antiquity, and is now generally admitted; and the occurrence of several

Latin words, which has led some to contend for a Latin original, may easily be accounted for, by supposing it was written for the use of the Roman people, by a person then resident among them; and it is on this account that he omits the genealogy of our Lord, and some other matters, as being of no importance to Gentile converts, though very necessary for the Jews.]—*Bagster.*

CHAPTER I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James, and John: 23 he cleth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 41 and cleanseth the leper.

**T**HE beginning of the gospel of Jesus Christ, the <sup>a</sup> Son of God;

2 As it is written in the <sup>b</sup> prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The <sup>c</sup> voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John <sup>d</sup> did baptize in the wilderness, and preach the baptism of repentance <sup>e</sup> for the remission <sup>f</sup> of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing <sup>g</sup> their sins.

6 And John was clothed with camels' hair, and with a girdle of a skin about his loins; and he did eat locusts <sup>h</sup> and wild honey;

7 And preached, saying, There <sup>i</sup> cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize <sup>j</sup> you with the Holy Ghost.

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized <sup>k</sup> of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens <sup>l</sup> opened, and the <sup>m</sup> Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved <sup>n</sup> Son, in whom I am well pleased.

12 ¶ And immediately the spirit driveth him into the wilderness,

13 And <sup>o</sup> he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

A. M. 4020.  
A. D. 26.

CHAP. I.

a He. 1.1, 2

b Ma. 3.1.

c Is. 40.3.

d Mat. 3.1.

Lu. 3.3.

Jn. 3.23.

e or, unto.

f Ac. 22.16.

g Le. 26.40

..42.

Ps 32.5.

Pr. 28.13.

1 Jn. 1.8..

10.

h Le. 11.22.

i Mat. 3.11.

Jn. 1.27.

Ac. 13.25.

j Joel 2.23.

Ac. 1.5.

2.4.

10.45.

11.15.16.

1 Co. 12.13

k Mat. 3.13.

Lu. 3.21.

l or, cloven,

or, rent.

m Is. 42.1.

Jn. 1.32.

n Ps. 2.7.

o Mat. 4.1,

&c.

Lu. 4.1,

&c.

CHAP. I. Ver. 2. *In the prophets.*—[Several MSS., the Syriac, Persic, Coptic, Armenian, Gothic, Vulgate, and Itala versions, and several of the fathers, have, "by Isaiah the prophet," which should probably be adopted instead of the common text.]—*Bagster.*

Ver. 4. *John did baptize.*—John was the Elias of the New Testament, and forerunner of the Saviour. He was the son of Zacharias and Elisabeth and his birth was announced by the angel Gabriel. See Lu. i. 5.

Ver. 7. *The latchet of whose shoes.*—See note on Mat. iii. 11.

Ver. 10. Compare this verse and next with Mat. iii. 16, 17.

Ver. 12. *The spirit driveth him.*—This refers, doubtless, to the Holy Spirit, and is, perhaps, too forcibly rendered. *Campbell*, "Conveyed." Ver. 45 and elsewhere it is rendered "sent." Compare Mat. iv. 17. [Or, "sendeth him forth." The expression does not necessarily imply any violence, but seems to intimate the energy of that impulse on the mind of our Lord, by which he was inwardly constrained to retire from society.]—*Bagster.*

Ver. 13. *With the wild beasts.*—This is a feature of alarm not mentioned by the other Evangelists. See Mat. iv. 1, &c.

- A. M. 4031.  
A. D. 27.
- 14 ¶ Now after that John was put in prison, Jesus p came into Galilee, preaching the gospel q of the kingdom of God,
- p Mat. 4.23. 15 And saying, 'The time r is fulfilled, and the kingdom of God is at hand: repent s ye, and believe t the gospel.
- q Lu. 8. . 16 ¶ Now u as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.
- r Da. 2.44.  
9.25.  
Ga. 4.4.  
Ep. 1.10. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
- s Ac. 2.33. 18 And straightway they forsook their nets, and followed him.
- t Ro. 16.26. 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.
- u Mat. 4.1,  
8,&c.  
Lu. 5.4,  
&c. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
- v Mat. 7.23. 21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.
- w Lu. 4.33,  
&c. 22 And v they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
- β wrong him as if one limb had been pulled from another. 23 ¶ And w there was in their synagogue a man with an unclean spirit; and he cried out,
- 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
- 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.
- 26 And when the unclean spirit had torn him, β and cried with a loud voice, he came out of him.
- 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is

Ver. 16. *Sea of Galilee.*—A fresh water lake on the east side of Lower Galilee, called also the sea of Cinnereth, and sea of Tiberias.

Ver. 16—20. "Few passages are more exactly parallel than these verses and those referred to in St. Matthew. (Mat. ix. ;) yet, if carefully compared, (especially in the Greek,) it will be found that they so vary, as to minute things, in several particulars, as to render it clear, that Mark did not intentionally copy Matthew.—'The hired servants,' whom Zebedee had as helpers when his sons were called to a higher employment, are not mentioned by Matthew."—*T. Scott.*

Ver. 21. *Capernaum.*—[*Capernaum* was a city of Galilee, (Lu. iv. 31.) situated on the confines of Zebulun and Naphtali, (Mat. iv. 13.) on the western border of the lake of Tiberias, (Jn. vi. 59.,) and in the land of Gennesareth, (chap. vi. 53. Mat. xiv. 34.) where *Josephus* places a spring of excellent water, called *Capernaum*. Dr. *Lightfoot* places it between Tiberias and Tarichea, about two miles from the former; and Dr. *Richardson*, in passing through the plain of Gennesareth, was told by the natives that the ruins of *Capernaum* were quite near.]—*B.*

Ver. 22. *As one that had authority.*—See Mat. vii. 28, 29.

Ver. 23. *An unclean spirit.*—That is, a wicked demon. (On demons, see notes on Mat. iv. 12, 25; viii. 16, 24.)

Ver. 24. *Let us alone.*—Compare Mat. viii. 29. Satan and his demons doubtless knew that one great object of Christ's incarnation was to destroy his power upon earth, or, in the language of the first oracle, to "bruise his head." (Ge. iii. 15.) When, therefore, they saw the miracles that Jesus did, they trembled on that account, and cried out, "What have we to do with thee?" or, as Dr. *Campbell* renders it, "What hast thou to do with us?"

Ver. 26. *Had torn him.*—That is, convulsed him. *Doddridge.*

this? what new doctrine is this for with authority commandeth he even the unclear spirits, and they do obey him.

A. M. 4031.  
A. D. 27.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

x Mat. 8.14  
Lu. 4.33.

29 ¶ And x forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

β being Sab  
bath  
even, they  
waited  
until the  
sun was  
set, that  
they  
might not  
break it  
by carry-  
ing any  
burden.

32 ¶ And at β even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to y speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

y or, to say  
that they  
knew him

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore z came I forth.

z Is. 61.1.2.  
Jn. 17.8.

39 And he preached in their synagogues throughout a<sup>l</sup> Galilee, and cast out devils.

Ver. 29. *The house of Simon*—That is, Simon Peter.

Ver. 30. *Anon*—That is, soon, quickly.

Ver. 32. *The sun did set*.—*Doddridge*, "Was set;" i. e. when the sabbath was closed.

Ver. 34. *Suffered not the devils to speak, &c.*—"It is not the office of the devil to preach the gospel. . . . who is never more to be feared by us, than when he transforms himself into an angel of light.' *Beza*.—"He suffered not the evil spirits to profess their knowledge of him; because he would not have him, who is the father of lies, to slander and disgrace the truth by his testimony."—*Bp. Hall*.—"T. *Scott*.

Ver. 35. *A great while before day*.—*Doddridge*, "In the morning, before it was light;" i. e. at the first dawn of day.—*Colonel Gardiner* used constantly to rise at four in the morning, and to spend his time till six in the secret exercises of the closet, reading, meditation, and prayer; in which last he acquired such a fervency of spirit, as, "I believe," says his biographer, "few men living ever attained. If at any time he was obliged to go out before six in the morning, he rose proportionally sooner: so that when a journey or a march has required him to be on horseback by four, he would be at his devotions by two."

Ver. 39. *Galilee*.—[*Galilee* was a province of Palestine, being bounded, says *Josephus*, on the west by Ptolemais and Mount Carmel; on the south by the country of Samaria and Scythopolis, on the river Jordan; on the east, by the cantons of Hippos, Gadara, and Gaulon; and on the north by the confines of the Tyrians. It was divided into Lower and Upper Galilee:—*Upper Galilee*, so called from its being mountainous, was eminently termed *Galilee of the Gentiles*, (Mat. iv. 15.) because it abounded with them, being inhabited, says *Strabo*, by Egyptians, Arabians, and Phœnicians, and comprehended the tribes of Asher and Naphtali;—the *Lower Galilee* contained the tribes of Zebulun and Issachar, and was sometimes termed the Great Field. It was, says *Josephus*, very populous and rich, containing 204 cities and towns.]—*Bagster*.

- A. M. 4031. A. D. 27. 40 ¶ And " there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
- a Mat. 8.2 Lu. 5.12 41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.
- b Ps. 35.9 Jil. 15.3 42 And as soon as he had spoken, immediately <sup>b</sup> the leprosy departed from him, and he was cleansed.
- c I.e. 14.2. 32 43 And he straitly charged him, and forthwith sent him away;
- d Ro. 15.4 1 Co. 10. 11. 44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things <sup>c</sup> which Moses commanded, for a testimony <sup>d</sup> unto them.
- e Ps. 77.11, 12. Tit. 1.10. 45 But he went out, and began to <sup>e</sup> publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and <sup>f</sup> they came to him from every quarter.

## CHAPTER II.

- f c. 2.13. 1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt <sup>e</sup> custom, 15 eateth with publicans and sinners, 13 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.

AND again he entered into Capernaum, after *some* days; and it was noised that he was in the house.

- CHAP. 2. 2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached <sup>a</sup> the word unto them.
- a Ps. 40.9. 3 ¶ And <sup>b</sup> they come unto him, bringing one sick of the palsy, which was borne of four.
- b Mat. 9.1, &c. Lu. 5.15, &c. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.
- c Ac. 14.9. Ep. 2.3. 5 When Jesus saw their <sup>c</sup> faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Ver. 45. *Could no more, &c.*—"The total want of inclination, or an entire aversion, furns as *real* an impossibility, as to the event, as a total want of physical power; but an impossibility, which in no degree interferes with our free agency, or responsibility."—*T. Scott.*

CHAP. II. Ver. 1. *After some days.*—The omission of any number here, seems to have occasioned a variety of supplements. Some copies supply "eight," others "many," but *some* appears to be the most general and unexceptionable.—*It was noised.*—Gr. "heard;" i. e. the report of it.

Ver. 2. *About the door.*—That is, in the porch.

Ver. 3. *Borne of four.*—Carried by four men.

Ver. 4. *For the press.*—That is, of people; *Campbell*, "the crowd."—*They uncovered the roof.*—The Gr. (*steye*) seems applicable to any kind of covering from sun and shade. According to Dr. *Shaw*, and other eastern travellers, the houses in Judea are all low, and flat-roofed, and built somewhat like our ancient inns, with a square in the centre, into which all the windows opened, and often with stairs on the outside. (See note on Mat. xxiv. 17.) In the court within, large companies were often entertained, and over it was then spread a large curtain, or awning, to keep off the sun. The Greek reads literally, "they uncovered the covering;" but Dr. *Campbell*, in better English—"They uncovered the place where Jesus was, and through the opening let down the couch on which the paralytic lay."

Ver. 5. *Thy sins be forgiven thee.*—[The Jews believed that not only death, but all disease, was the consequence of sin.—"There is no death without sin,

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins <sup>d</sup> but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said <sup>u</sup> to them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*; or to say, *Arise, and take up thy bed, and walk*?

10 But that ye may know that the Son of man <sup>β</sup> hath power <sup>e</sup> on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, *Arise, and take up thy bed, and go thy way into thy house.*

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We <sup>f</sup> never saw it on this fashion.

13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And <sup>g</sup> as he passed by, he saw Levi the son of Alphaeus sitting <sup>h</sup> at the receipt of custom, and said unto him, *Follow me.* And he arose and followed him.

15 ¶ And <sup>i</sup> it came to pass, that, as Jesus sat at

A. M. 4031.  
A. D. 27.

d 1s. 43. 25.  
Da. 9. 9.

β whom you look upon as a mere man, and wh. is true man, as all ar God.

e Ac. 1. 31.

f Jn. 7. 31.  
9. 32

g Mat. 9. 9.  
Lu. 5. 27.

h or, at the place where the custom was received.

i Mat. 9. 10, &c.

nor any chastisement without iniquity." (*Shabbath.*) And that "no diseased person could be healed of his disease till his sins were blotted out." (*Nedarim.*) Our Lord, therefore, as usual, appeals to their received opinions, and asserts his high dignity, by first forgiving the sins, and then healing the body of the paralytic.]—*Eagster.*

Ver. 7. *Who can forgive sins but God only?*—Pope Leo X., in the year 1517, published general indulgences throughout all Europe, to such as would contribute to the building of St. Peter's, at Rome. According to a book called the *Tax of the Sacred Roman Chancery*, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

	l.	s.	d.
For procuring abortion, . . . . .	0	7	6
For simony, . . . . .	0	10	6
For sacrilege, . . . . .	0	10	6
Taking a false oath, . . . . .	0	9	0
For robbing, . . . . .	0	12	0
For burning a neighbour's house, . . . . .	0	12	0
For defiling a virgin, . . . . .	0	9	0
Lying with a mother, sister, &c. . . . .	0	7	6
Murdering a layman, . . . . .	0	7	6
Keeping a concubine, . . . . .	0	10	6
Assaulting a priest, . . . . .	0	10	6

l. 5 6 6

So that for 5*l.* 6*s.* 6*d.* or about \$24 of our currency, a Roman Catholic could purchase the remission of all these abominable sins. See *Buck's Theological Dictionary*, under the head of *Indulgences.*

Ver. 8. *When Jesus perceived in his spirit.*—*Campbell*, "Jesus knowing in himself." He adds, "There is something particular in the expression of the Evangelist: To me it appears manifest, that the intention of the sacred writer was, to signify that our Lord, in this case, did not derive his knowledge from the ordinary and outward methods of discovery, which are open to all men; but from peculiar powers he possessed. . . . May it not be reasonably concluded, that the information is here given to teach Christians . . . that they are not warranted to pronounce on what passes in the hearts of others."

Ver. 14. *Levi the son of Alphaeus.*—Evidently the same person as Matthew. See Mat. ix. 9, and compare Luke v. 29.

Ver. 15. *In his house*—That is, the house of Matthew, or Levi, who made

A. M. 4031. A. D. 27. meat in his house, many publicans <sup>l</sup> and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

l Lu. 15. 1..  
a. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

k Mat. 9. 12,  
13.  
Lu. 5. 31,  
32.  
1s. 1. 18.  
65. 7.  
Mat. 18.  
1. 17 When Jesus heard *it*, he saith unto them, They <sup>k</sup> that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners <sup>l</sup> to repentance.

18 ¶ And the disciples of John and of the Pharisee used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom <sup>m</sup> is with them? as long as they have the bridegroom with them, they cannot fast.

n Act. 3. 2. 20 But the days will come, when the bridegroom shall be taken away from them, and then <sup>n</sup> shall they fast in those days.

o or, raw, or, unwrought. 21 No man also seweth a piece of <sup>o</sup> new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

r Job 32. 19.  
Ps. 119. 80,  
83. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be <sup>p</sup> marred: but new wine must be put into new bottles.

q Mat. 12. 1,  
&c.  
Lu. 6. 1,  
&c. 23 ¶ And <sup>q</sup> it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck <sup>r</sup> the ears of corn.

r De. 23. 25. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

s 1 Sa. 21. 6. 25 And he said unto them, Have ye never read what David <sup>s</sup> did, when he had need, and was a hungered, he, and they that were with him?

t Ex. 29. 32,  
33.  
Le. 24. 9. 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the <sup>t</sup> shew-

a feast soon after he had been called, and invited his old acquaintances to come to see his new master. This might be a dangerous example to many persons; but we remember an instance somewhat similar in the life of the pious Col. Gardiner, who, after his conversion, finding that his former friends considered him as mad, invited them to meet him; and pleaded the cause of religion with such strength of reasoning, that one cut short the argument with saying, "We thought this man mad, and he is in good earnest proving us to be so."

Ver. 16—22. *When the scribes, &c.*—For the parallel histories to this, see Mat. ix. 10—17. "Superstitious and hypocritical persons, rashly place the sum of piety in things of an indifferent nature. . . . Not considering what the strength of each person can bear, they rashly enact any kind of laws about these things without discretion: . . . and they make no distinction between the laws which God made concerning them, and laws against things in themselves unlawful. . . . And they prefer the ceremonial law . . . to the moral; when, on the contrary, they ought to seek from the latter the true use of the ceremonial law."—T. Scott.

Ver. 23—28. *And it came to pass, &c.*—See the parallel passage, Mat. xii. 1—8.

Ver. 26. *Abiathar the high priest.*—[It appears from the passage referred to

bread, which is not lawful to eat but for the priests, and gave also to them which were with him ?

27 And he said unto them, The sabbath was made for <sup>u</sup> man, and not <sup>v</sup> man for the sabbath :

28 Therefore <sup>w</sup> the Son of man is Lord <sup>β</sup> also of the sabbath.

## CHAPTER III.

1 Christ healeth the withered hand, 10 and many other infirmities : 11 rebuketh the unclean spirits : 13 chooseth his twelve apostles : 22 convinceth the blasphemy of casting out devils by Beelzebub : 31 and showeth who are his brother, sister, and mother.

AND <sup>a</sup> he entered again into the synagogue ; and there was a man there which had a withered hand.

2 And they watched <sup>b</sup> him, whether he would heal him on the sabbath day ; that they might accuse him.

3 And he saith unto the man which had the withered hand, <sup>c</sup> Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil ? to save <sup>d</sup> life, or to kill ? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the <sup>e</sup> hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched *it* out : and his hand was restored whole as the other.

6 ¶ And the Pharisees went forth, and straightway took counsel with the <sup>f</sup> Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea : and a great <sup>g</sup> multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan ; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed <sup>h</sup> many ; insomuch that they pressed upon him for to touch him, as many as had plagues.

A. M. 4031  
A. D. 27.

u Ne. 9. 14.  
Is. 58. 13.  
Eze. 20. 12  
20.

v Col. 2. 16.

w Ju. 9. 14.  
Ep. 1. 22.  
Re. 1. 16.

β has power to dispose of it for the good of man.

## CHAP. 3.

a Mat. 12. 9,  
&c.  
Lu. 6. 6,  
&c.

b Lu. 14. 1.

c Arise,  
stand  
forth in  
the midst.

d Ho. 6. 6.

e or, blind-  
ness.

f Mat. 22  
16.

g Lu. 6. 17.

h Mat. 12  
15 ; 14. 14.

i or, rush-  
ed.

here, that *Ahimelech* was then high priest at Nob ; and from other passages, that *Abiathar* was his son. Various conjectures have been formed in order to solve this difficulty ; and some, instead of untying, have cut the knot, by pronouncing it an interpolation. The most probable opinion seems to be, that both father and son had two names, the father being also called *Abiathar* ; and this appears almost certain from 2 Sa. viii. 17. 1 Ch. xviii. 16, where *Ahimelech* seems evidently termed *Abiathar*, while *Abiathar* is called *Ahimelech* or *Abimelech*. Compare 1 Ki. ii. 26, 27.]—*Bagster*.

CHAP. III. Ver. 1—12. *And he entered again, &c.*—The parallel passage to this will be found Mat. xii. 9—15.

Ver. 4. *Is it lawful to do good, or to do evil, &c.*—Dr. Campbell remarks, that in the style of Scripture, the mere negation of any thing is often expressed by the affirmation. Hence he infers, *Not to do good* when we can, is *to do evil* : *not to save*, (when we have opportunity,) is *to kill*.

Ver. 5. *With anger.*—[With anger at their desperate malice and wickedness, and with commiseration for the calamities which they would thereby bring on themselves.]—*Bagster*.

Ver. 8. *From Idumea.*—Hyrcanus, more than 150 years before this, had compelled the Idumeans to be circumcised. See *Josephus'* Antiq. bk. xiii. chap. 9.

Ver. 10. *Plagues.*—Campbell, "Maladies."

- A. M. 4031.  
A. D. 27.
- j c. 1.24.  
Mat. 14.  
33.  
Lu. 4.41.  
Ja 2.19.
- k c. 1.25,31.  
Mat. 10.1
- m Ju. 13.16.
- n Ja 1.42.
- o Is. 53 1.  
Je. 23.29.
- p or, *home*.
- q c. 6.31.
- r or, *kinsmen*.
- s Ho. 9.7.  
Ju. 10.20
- t Mat. 9.34.  
10.25.  
12.24.  
Lu. 11.15.  
Jn. 7.20.  
8.43,52.
- u Is. 49.24,  
26.  
61.1.  
Mat. 12.  
29.
- v Mat. 12.  
31.  
Lu. 12.10.
- 11 And Unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
- 12 And he straitly charged them that they should not make him <sup>k</sup> known.
- 13 ¶ And <sup>l</sup> he goeth up into a mountain, and calleth unto him whom he <sup>m</sup> would: and they came unto him.
- 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,
- 15 And to have power to heal sicknesses, and to cast out devils:
- 16 And Simon <sup>n</sup> he surnamed Peter;
- 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, the sons of <sup>o</sup> thunder:
- 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,
- 19 And Judas Iscariot, which also betrayed him: and they went <sup>p</sup> into a house.
- 20 ¶ And the multitude cometh together again, so <sup>q</sup> that they could not so much as eat bread.
- 21 And when his <sup>r</sup> friends heard of *it*, they went out to lay hold on him: for they said, He <sup>s</sup> is beside himself.
- 22 ¶ And the scribes which came down from Jerusalem said, He <sup>t</sup> hath Beelzebub, and by the prince of the devils casteth he out devils.
- 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?
- 24 And if a kingdom be divided against itself, that kingdom cannot stand.
- 25 And if a house be divided against itself, that house cannot stand.
- 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
- 27 No <sup>u</sup> man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
- 28 Verily I say unto you, All <sup>v</sup> sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

Ver. 13—19. *And he goeth up, &c.*—For the parallel narrative to this, see Mat. x. 1—4.

Ver. 17. *Boanerges, the sons of thunder.*—This term has been generally mistaken, as implying that John and James were *noisy* preachers, of which there is neither proof nor probability. According to the Hebrew idiom, lightning is the son of thunder, and may represent their natural quickness of temper, of which we have a remarkable instance, Luke ix. 54, 55.

Ver. 18. *Canaanite.*—So called from the Heb. *kana*, to be zealous. Hence he is also called Zelotes, from a Greek word: *zēlos* means to be zealous.

Ver. 21. *He is beside himself.*—*Who* were the friends that said this? *Campbell*, "His kinsmen," or other members of the family, who did not cordially believe on him; and *who* were disconcerted by not having their meals regularly, as ver. 20. *He is beside himself*, or "out of his wits," as we say; *Doddridge*, "transported beyond himself." Compare John x. 20.

Ver. 22—50. *And the scribes, &c.*—The parallel to this passage may be found Mat. xii. 22—33.

29 But he that shall blaspheme against the Holy Ghost <sup>w</sup> hath never forgiveness, but is in danger of eternal damnation :

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A. D. 27.

w He.10.29.

**β** contrary to the clear convictions of their own consciences, saying that Jesus was confederate with devils.

x Mat.12.46.48.  
Lu.8.19.21.

y Ja.1.25.  
1 Jn.2.17.

30 Because they said, He hath an unclean spirit. **β**  
31 ¶ There <sup>x</sup> came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren ?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren !

35 For whosoever shall do <sup>y</sup> the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea.

**A**ND <sup>a</sup> he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

CHAP. 4.

2 And he taught them many things by <sup>b</sup> parables, and said unto them in his doctrine,

a Mat.13.1, &c.  
Lu.8.4, &c.

3 <sup>c</sup> Hearken; Behold, there went out a sower to sow :

b Ps.78.2 ver.34.

4 And it came to pass, as he sowed, some fell by the way-side, and the <sup>d</sup> fowls of the air came and devoured it up.

c ver.9.23. c.7.16.

5 And some fell on stony <sup>e</sup> ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth :

d Ge.15.11.

6 But when the sun was up, it was scorched; and <sup>f</sup> because it had no root, it withered away.

e Eze.11.19. 36.26.

7 And some fell among <sup>g</sup> thorns, and the thorns grew up, and choked it, and it yielded no fruit.

f Ps.1.4. Ja.1.11.

8 And other fell on good <sup>h</sup> ground, and did yield fruit <sup>i</sup> that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.

g Je.4.3.

9 And he said unto them, He that hath ears to hear, let him hear.

h He.6.7.2.

i Ct.1.6.

Ver. 29. *Is in danger of eternal damnation.*—Campbell, "Liable to eternal punishment." The Greek word (*krisis*) is used both for condemnation and subsequent punishment.

Ver. 30. *Because they said, He hath an unclean spirit.*—"Is it not astonishing (says Wesley) that men who have ever read these words, should doubt what is the blasphemy against the Holy Ghost? Can any words declare more plainly, that it is the ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Ghost?"

Ver. 31—35. *There came then his brethren and his mother.*—We are not to suppose that his mother joined in the charge of his being *beside himself*; but she might be alarmed for his health, from his exertions and long fasting. Compare parallel, Mat. xii. 46—48.

CHAP. IV. Ver. 1—20. *And he began again to teach, &c.*—The parable of the sower, which here follows, with its explanation, has been already considered on Mat. xiii. 1—23.

- A. M. 4031.  
A. D. 27.
- 10 ¶ And when he was alone, they that were about him with the twelve asked of him the parable.
- 11 And he said unto them, Unto <sup>k</sup> you it is given to know the mystery of the kingdom of God: but unto them that are <sup>l</sup> without, all *these things are done in parables* :
- 12 That <sup>m</sup> seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.
- 13 And he said unto them, Know ye not this parable? and how then will ye know all parables?
- 14 ¶ The sower <sup>n</sup> soweth the word.
- 15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh <sup>o</sup> immediately, and taketh away <sup>p</sup> the word that was sown in their hearts.
- 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;
- 17 And have no root <sup>q</sup> in themselves, and so endure but <sup>r</sup> for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately <sup>s</sup> they are offended.
- 18 And these are they which are sown among thorns; such as hear the word,
- 19 And the <sup>t</sup> cares of this world, and the deceitfulness <sup>u</sup> of riches, and <sup>v</sup> the lusts of other things entering in, choke the word, and it becometh <sup>w</sup> unfruitful.
- 20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth <sup>x</sup> fruit, some thirty-fold, some sixty, and some a hundred.
- 21 ¶ And he said unto them, Is a candle brought to be put under a <sup>y</sup> bushel, or under a bed? and not to be set on a candlestick?
- 22 For <sup>z</sup> there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
- 23 If any man have ears to hear, let him hear.
- 24 And he saith unto them, Take heed what <sup>a</sup> ye hear: with <sup>b</sup> what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
- 25 For he that hath, to him shall be given: and he that hath not, from <sup>c</sup> him shall be taken even that which he hath.
- 26 ¶ And he said, So <sup>d</sup> is the kingdom of God, as if a man should cast seed into the ground;
- 27 And should sleep, and rise night and day, and the
- l Col. 4. 5.  
1 Th. 4. 12.  
1 Ti. 3. 7.
- m Is. 6. 9, 10.  
Jn. 12. 40.  
Ac. 23. 26, 27.  
Ro. 11. 8.
- n Is. 29. 20.  
1 Pe. 1. 25.
- o 1 Pe. 5. 8.  
Re. 12. 9.
- p Hc. 21.
- q Job 19. 23.
- r Job 27. 10.
- s 2 Ti. 1. 15.
- t Lu. 14. 18  
. 20.  
1 Ti. 6. 9.  
17.  
2 Ti. 4. 10.
- u Pr. 23. 5.
- v 1 Jn. 2.  
16, 17.
- w Is. 5. 2, 1.
- x Ro. 7. 4.  
Col. 1. 10.  
2 Pe. 1. 8.
- y See on  
Mat. 5. 15.
- z Ec. 12. 14.  
Mat. 10.  
25.  
Lu. 12. 2  
1 Co. 4. 5
- a 1 Pe. 2. 2
- b Mat. 7. 2.
- c L. 8. 18.
- d Mat. 13.  
24.

Ver. 10. *Alone*—That is, the multitude being gone.

Ver. 12. *That seeing*.—[Rather, "So that seeing they see, and do not perceive, and hearing they hear, and do not understand," &c. The expression appears to be proverbial; and relates to those who *might* see what they now overlook through inattention and folly. See the parallel texts.]—*Bagster*.

Ver. 21. *Is a candle brought*, &c.—See Mat. v. 15, where we have the same sentiment spoken on another occasion.

seed should spring and grow up, he knoweth not how.  
 28 For the earth bringeth forth fruit of <sup>e</sup> herself; first <sup>f</sup> the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is <sup>g</sup> brought forth, immediately he <sup>h</sup> putteth in the sickle, because the harvest is <sup>i</sup> come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater <sup>j</sup> than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake <sup>k</sup> he the word unto them, as <sup>k</sup> they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things <sup>l</sup> to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And <sup>m</sup> there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, <sup>n</sup> Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And <sup>o</sup> the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so <sup>p</sup> fearful? how is it that ye have no faith?

41 And they feared <sup>q</sup> exceedingly, and said one to another, What manner of man is this, that even the wind and the <sup>q</sup> sea obey him?

CHAPTER V.

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus's daughter.

**A**ND <sup>a</sup> they came over unto the other side of the sea, into the country of the <sup>β</sup> Gadarenes.

A. M. 4031  
 A. D. 27.  
 e Ge. 1. 12  
 f Eccl. 1, 11.  
 g or, ripe. Job 5:26.  
 h Re. 14: 15  
 i Mat. 13. 31, 32. Lu. 13: 18, 19.  
 j Pr. 1: 18. Is. 11: 9. Da. 2: 44. Mal. 1: 11.  
 k Ju. 16: 12  
 l Mat. 8: 23 Lu. 8: 22  
 m Ps. 10: 1. Is. 40: 27. La. 3: 8.  
 n Ps. 89: 9. Lu. 3: 31, 32.  
 o Ps. 46: 1, 2 Is. 43: 2  
 p Jo. 1: 10, 16.  
 q Job 38: 11

CHAP. 5

a Mat. 8. 23, &c. Lu. 8: 26, &c.  
<sup>β</sup> Gadara & Gergesa lay near together, and both had the same confines and borders.

Ver. 26—29. *So is the kingdom of God.*—This seems to us connected with the parable of the tares, Mat. xiii. 24, &c.

Ver. 30—34. *And he said, &c.*—The parable of the mustard seed and following remarks, will be found Mat. xiii. 31—36, &c.—*Mustard.*—Mustard is a well known plant of the tetradynamia siliquosa class, distinguished by its yellow cruciform flowers, with expanding calyx, and its pods smooth, square, and close to the stem. Its seed was probably the smallest known to the Jews; and though its ordinary height does not exceed four feet, yet a species grows to the height of from three to five cubits, with a tapering, ligneous stalk, and spreading branches. See Scheuchzer.]—*Bagster.*

Ver. 36. *Even as he was*—That is, without rest or refreshment.—*In the ship.*—Campbell renders the word *bark*: it was doubtless a small sailing vessel.

Ver. 38. *On a pillow.*—But Wesley renders it, “on the pillow in the stern;” understanding “a particular part of the vessel, near the rudder.”

- A. M. 4031.  
A. D. 27.
- b Is. 65.4. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,  
3 Who had *his* <sup>b</sup> dwelling among the tombs; and no man could bind him, no, not with chains:  
4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.  
5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.
- c Ps. 72.3. 6 But when he saw Jesus afar off, he ran and worshipped <sup>c</sup> him,  
7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.  
8 For he said unto him, Come <sup>d</sup> out of the man, *thou* unclean spirit.
- d Ac. 16.18.  
1 Re. 2.14.  
1 Jn. 3.8. 9 And he asked him, What *is* thy name? And he answered, saying, My name *is* <sup>e</sup> Legion: for we are many.
- e Mat. 12.45. 10 And he besought him much that he would not send them away out of the country.  
11 Now there was there nigh unto the mountains a great herd of swine <sup>f</sup> feeding.
- f Le. 11.7.8.  
De. 14.8. 12 And all the devils besought <sup>g</sup> him, saying, Send us into the swine, that we may enter into them.  
13 And forthwith Jesus gave <sup>h</sup> them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.
- g Job 1.10,  
12.  
25.6. 14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.
- h Re. 13.7.  
1 Pe. 3.22. 15 And they come to Jesus, and see him that was possessed with the devil, and *it* had the legion, sitting, and clothed, and in his right mind: and they were *ja* afraid.
- i Is. 49.25.  
Col. 1.13. 16 And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine.
- j Job 13.11.  
Ps. 14.5.  
2 Ti 1.7.

CHAP. V. Ver. 2. *A man with.*—[St. Matthew gives a brief account of *two* demoniacs who were dispossessed on this occasion; but Mark and Luke omit the mention of one, (who was perhaps not so remarkable,) in order to record that of the other more fully. That these wretched men were not merely mad, as some suppose, but really possessed of evil spirits, appears clearly from the language employed, as well as from the narrative itself. St. Matthew expressly affirms, that they were "possessed with devils," or *demoniacs*. St. Mark says, he had "an unclean spirit," i. e. a *fallen spirit*: and St. Luke asserts, that he "had devils (or demons) a long time," and was called *Legion*, "because many devils were entered into him." With supernatural strength the demons burst asunder the chains and fetters with which he was bound; they address Christ as the "Son of the most high God;" they beseech him to suffer them to enter into the swine; and when he had given them leave, they "*went out and entered into the swine,*" &c.]—*Bagster.*

Ver. 13. *Down a steep place.*—*Wesley*, "down the steep;" i. e. the shelving coast.

Ver. 16. *Swine.*—[These swine were in all probability Jewish property,

17 And they began to pray him to depart <sup>k</sup> out of their coasts.

A. M. 4631.  
A. D. 27.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

k Job 21. 14.  
Lu. 5. 8.  
Ac. 16. 39.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

Ps. 66. 16  
Is. 38. 19.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

m Mat. 9. 18  
&c.  
Lu. 8. 41,  
&c.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

n Ps. 107. 18

22 And, <sup>m</sup> behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

o Le. 15. 19,  
&c.

23 And besought him greatly, saying, My little daughter lieth at the point <sup>n</sup> of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

p Job 13. 4.  
Ps. 103. 12  
Jer. 30. 12,  
13.

24 And Jesus went with him; and much people followed him, and thronged him.

q 2 Ki. 13. 21.

25 ¶ And a certain woman, which had an issue <sup>o</sup> of blood twelve years,

Mat. 14. 36.  
Ac. 5. 15. 19. 12

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing <sup>p</sup> bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched <sup>q</sup> his garment:

β found a manifest recovery of her strength.

28 For she said, if I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. β

r Lu. 6. 19.

30 And Jesus, immediately knowing in himself that virtue <sup>r</sup> had gone out of him, turned him about in the press, and said, Who touched my clothes? γ

γ vi: not in an ordinary way, but with some design, and with a touch of faith.

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

and kept and used in express violation of the law of God: and, therefore, their destruction was no more than a proper manifestation of the justice of God.]—*Bagster.*

Ver. 20. *Decapolis*—That is, the ten cities, a district of country beyond Jordan, so called from its containing ten principal towns.

Ver. 22. *One of the rulers*.—Large synagogues had sometimes several elders, or rulers: the name of this man is here given—*Jairus*.

Ver. 26. *Had suffered many*.—No person will wonder at this account, when he considers the therapeutics of the Jewish Physicians, in reference to diseases of this kind; (for an account of which, see Drs. *Lightfoot* and *Clarke*;) from some of their nostrums, she could not have been *bettered*; from others, she must have been made *worse*; from all, she must have *suffered many things*: and, from the *persons* employed, the *expense* of the medicaments, and the *number of years* she was afflicted, it is perfectly credible that *she had spent all that she had*. She was, therefore, a fit patient for the Great Physician.

Ver. 29. *Of that plague*.—*Campbell*, "Delivered from that scourge," meaning the very distressing complaint called by physicians *dysentery sanguinea*.

A. M. 4031.  
A. D. 27.

*β* feeling the most profound reverence, and overflowing with gratitude to Christ, for this demonstration of his Divine power.

• Ps. 30.2

t c. 10. 52.  
Ac. 14.9.

u 1 Sa. 1.17.  
20.42.  
2 Ki. 5.19.

v Jn. 5.25.  
11.25.

w 2 Ch. 20.  
20.  
Jn. 11.40.

x c. 9.2.  
14.33.

y Jn. 11.11..  
13.

z Ac. 9.40.

a Mat. 8.4.  
12.16..18.  
c. 3.12.  
Lu. 5.14.

CHAP. 6.

a Mat. 13.  
51, &c.  
Lu. 4. 16,  
&c.

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, *β* knowing what was done in her, came and fell down before him, and \* told him all the truth.

34 And he said unto her, Daughter, thy faith <sup>t</sup> hath made thee whole; go <sup>u</sup> in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is <sup>v</sup> dead: why troublest thou the Master any farther?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only <sup>w</sup> believe.

37 And he suffered no man to follow him, save <sup>x</sup> Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but <sup>y</sup> sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, <sup>z</sup> arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them <sup>a</sup> straitly that no man should know it; and commanded that something should be given her to eat.

#### CHAPTER VI.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 18 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 53 and healeth all that touch him.

**A**ND he went out from thence, and came into his own country, and his disciples follow him.

2 And <sup>a</sup> when the sabbath day was come, he began

Ver. 35. *Thy daughter is dead.*—This message is not mentioned in *t's* account of Matthew, but is perfectly consistent with it.

Ver. 40. *Them that were with him.*—Namely, Peter, James, and John. [He took just so many as prudence required, and <sup>as</sup> were sufficient to prove the reality of the cure; to have permitted the presence of more, might have savoured of ostentation.]—*Bagster.*

Ver. 41. *Talitha cumi.*—The Syriac words rendered, "Damsel, arise."

Ver. 43. *And commanded.*—[This was *to* show that she had not only returned to life, but was also restored to perfect health; and to intimate, that though raised to life by *extraordinary* power, she must be continued in existence, as before, by the use of *ordinary* means. The advice of a heathen, on another subject, is quite applicable: "When the miraculous power of God is necessary, let it be resorted to; when not necessary, let the ordinary means be used."—*Horace.* To act otherwise would be to tempt God.]—*Bagster.*

CHAP. VI. Ver. 1—6. *And he went out from thence, &c.*—See Mat. xiii. 54—58.

to teach in the synagogue: and many hearing *him* were astonished, saying, From <sup>b</sup> whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of <sup>c</sup> James, and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were offended <sup>d</sup> at him.

4 But Jesus said unto them, <sup>e</sup> A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And <sup>f</sup> he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled <sup>g</sup> because of their unbelief. And <sup>h</sup> he went round about the villages, teaching.

7 ¶ And <sup>i</sup> he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no <sup>j</sup> money in *their* purse:

9 But *be* shod <sup>k</sup> with <sup>l</sup> sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake <sup>m</sup> off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom <sup>n</sup> and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should <sup>o</sup> repent.

13 And they cast out many <sup>p</sup> devils, and anointed with oil <sup>q</sup> many that were sick, and healed *them*.

- A. M. 4031.
- A. D. 27.
- b Jn.6.42.
- c Gal.1.19.
- d Mat.11.6.
- e Mat.13.57.
- Jn.4.44.
- f Ge.19.25.
- c.9.23.
- g Is.59.16.
- Jer.2.11.
- h Mat.9.35.
- Lu.13.22.
- Ac.10.33.
- i Mat.10.1, &c.
- c.3.13, &c.
- Lu.9.1, &c.
- 10.3, &c.
- j The word signifies a piece of brass money, in value somewhat less than half a cent, Mat.10.9. but here it is taken in general for money; Lu.9.3.
- k Ep.6.15.
- l Ac.12.8.
- m Ne.5.13.
- Ac.13.51.
- n or.
- o Lu.24.47.
- Ac.2.38.
- 3.19.
- p Lu.10.17.
- q Ja.5.14.

Ver. 3. *Is not this the carpenter?*—Justin Martyr, in his dialogues with Trypho, expressly says, that Jesus assisted his father in his trade of a carpenter, making agricultural tools, &c.—It is also said that among the Jews it was infamous for a father not to bring up his children to some trade. (Grotius in Mat. xiii. 55.) But why then reproach Jesus on that account? It was probably on account of his mean line of business. He was not a master builder. Little did they think that this despised Jesus had made the world, and was born to judge it!

Ver. 5. *And he could there do no mighty work, &c.*—"We are not to understand . . . as if the power of Christ was here disarmed; but rather . . . that they brought few sick people to him for cure." Doddridge; who remarks also, that, so far as appears, "he never after this returned to Nazareth."

Ver. 8. *A staff only.*—Not staves. [St. Matthew says, that they were to take "neither two coats, neither shoes, nor yet staves;" but this precept plainly means, "Go just as you are; take no other coat, shoes, or staff, than what you already have."—Bagster.

Ver. 9. *But be shod with sandals.*—[The sandal consisted only of a sole, fastened about the foot and ankle with straps.]—Bagster. Matthew inhibits shoes.

Ver. 11. *Sodom and Gomorrah.*—Two of the four cities anciently situated in the fertile vale of Siddim, which God overthrew for their wickedness, and left their places to be occupied by the Dead sea.

Ver. 13. *And anointed with oil many that were sick.*—This is not men

A. M. 4031.  
A. D. 27.  
r Mat. 11.1,  
&c.  
1. u. 9.7,  
&c.

14 ¶ And <sup>r</sup> king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others <sup>s</sup> said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 ¶ But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful <sup>t</sup> for thee to have thy brother's wife.

19 Therefore Herodias had <sup>u</sup> a quarrel against him, and would have killed him; but she could not:

20 For Herod feared <sup>v</sup> John, knowing that he was a just man and a holy, and <sup>w</sup> observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a <sup>β</sup> convenient day was come, that Herod on his <sup>x</sup> birth-day made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and <sup>y</sup> danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever <sup>z</sup> thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head <sup>a</sup> of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent <sup>b</sup> an executioner,

tioned by either of the other Evangelists; but it is evident from James v. 14, that in the age of miracles, oil was thus employed; yet the reason of this, as of many other things in Scripture, we are not able to assign.

Ver. 14—29. *And king Herod, &c.*—Matthew's account of this tragical event may be found Mat. xiv. 6—12; some things are here stated more fully, as mentioned in the following notes.

Ver. 20. *And observed him.*—Campbell, "Protected him;" i. e. from Herodias, by whose means he had been arrested.—*Heard him gladly.*—The pleasure with which many hear the gospel, is no proof of the benefit they derive from it. He heard him gladly, perhaps, in all things but his reproofs, for Herodias still lay in his bosom.

Ver. 27. *The king sent an executioner.*—[As sentinels kept guard at the palaces of kings, and the residences of Roman governors, so they were employed in other offices besides guarding, and usually performed that of executioners. As, however, we learn from Josephus, that Herod was at this very time engaged in war with Aretas, king of Arabia, in consequence of Herod having divorced his daughter in order to marry Herodias, his brother Philip's wife; and as this event occurred at an entertainment given at the castle of Machærus, while his army was on its march against his father in law, we are furnished with an additional reason why a sentinel should have been employed as

u or, an inward grudge.

v Ex. 11.3. Eze. 25.7.

w or, kept him or, saved him.

x Ge. 40.20.

y Is. 3.16.

z Ps. 5.3,6. 7.2.

a Ps. 37.12, 14.

b or, one of his guard.

β they that have got over the point of lawfulness in an action, have nothing to consider but the convenience.

and commanded his head to be brought: and he went and beheaded him in the prison.

A. M. 4032.

A. D. 28.

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

c Ac. 8.2

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

d Lu. 9.10.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

e 1 Ki. 22.17

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

β destitute of faithful, skilful pastors, to instruct and guide them.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a β shepherd: and he began to teach them many things.

f Mat. 14. 15, &c. Lu. 9.12, &c. Jn. 6.5, &c.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

g Nu. 11.13, 22. 2 Ki. 4.43.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

h See on Mat. 14. 25.

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

i Mat. 15. 35. c. 8.5.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set

j 1 Sa. 9.13 Mat. 26. 26. Lu. 24.30.

an executioner; and are thus enabled to discover such a latent and undesigned coincidence, as clearly evinces the truth of the evangelical narrative. See Bp. Marsh's Lectures.]—*Bagster.*

Ver. 30—46. *And the apostles, &c.*—The first two verses of this paragraph (not in Matthew) show that our Lord was much more anxious for the rest and refreshment of his disciples than for his own. The parallel verses to the remainder of the section may be found Mat. xiv. 13—26.

Ver. 33. *Saw them departing*—That is, though they said nothing, and proceeded as quietly as might be, still the people perceived they were preparing to sail.—*Knew him.*—*Jebb and Priestley.* "it;" i. e. the place, or the fact, that they were going.—*A foot*—Or "by land." See note on Mat. xiv. 13.

Ver. 34. *As sheep not having, &c.*—See Mat. ix. 36.

Ver. 40. *They sat down in ranks.*—*Campbell,* "in squares," like plats, or square flower beds in a garden. See Ec. xxiv. 31.—[It is generally supposed, that they were so arranged as to be a hundred in rank or depth, and fifty in front, or file; which would make the number just five thousand; and will reconcile this account with St. Luke's, who only speaks of their sitting down by fifties.]—*Bagster.*

A. M 4032. A. P. 23.	before them; and the two fishes divided he among them all.
k De.8.3.	42 And <sup>k</sup> they did all eat, and were filled.
l Mat.14. 22, &c. Jn.6.17, &c.	43 And they took up twelve baskets full of the fragments, and of the fishes.
mor, over against Bethsai da.	44 And they that did eat of the loaves were about five thousand men.
n Mat.6.6. c.1.35. Lu.6.12.	45 ¶ And <sup>l</sup> straightway he constrained his disciples to get into the ship, and to go to the other side before <sup>m</sup> unto Bethsaida, while he sent away the people.
o Jo.1.13.	46 And when he had sent them away, he <sup>n</sup> departed into a mountain to pray.
p Lu.24.28.	47 And when even was come, the ship was in the midst of the sea, and he alone on the land.
q Job 9.8.	48 And he saw them toiling <sup>o</sup> in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed <sup>p</sup> by them.
r Lu.24.37.	49 But when they saw him <sup>q</sup> walking upon the sea, they <sup>r</sup> supposed it had been a spirit, and cried out:
s Is.43.2.	50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: <sup>s</sup> it is I; be not afraid.
t Ps.93.3,4	51 And he went up unto them into the ship; and <sup>t</sup> the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.
u Is.63.17.	52 For they considered not <i>the miracle</i> of the loaves: for their heart <sup>u</sup> was hardened.
v Mat.14. 34.	53 ¶ And <sup>v</sup> when they had passed over, they came into the land of Gennesaret, and drew to the shore.
w Mat.4.24. c.2.1.3.	54 And when they were come out of the ship, straightway they knew him,
x Mat.9.20. c.5.27,28. Ac.19.12	55 And <sup>w</sup> ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
y Nu.15.33. 39.	56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might <sup>x</sup> touch if it were but the border <sup>y</sup> of his garment: and as many as touched <sup>z</sup> him were made whole.
z or, it.	

Ver. 44. *Were about.*—Campbell says, "We have the authority of all the best MSS., editions, and versions, for rejecting the word (*osci*) "about."

Ver. 45. *Bethsaida.*—[*Bethsaida*, according to *Josephus*, was situated on the sea of Gennesareth, in the lower Gaulonitis, (consequently on the east of the lake, as *Pliny* states,) and at the beginning of the mountainous country, and it was raised from a village to the honour of a city by Philip, and called *Julias* in honour of the emperor's daughter. Some learned men, however, are of opinion, that the *Bethsaida* mentioned in the gospels was a different place; and that it was situated on the western shore of the sea of Tiberias, in Galilee, near Chorazin and Capernaum, with which it is associated; (Mat. xi. 21, 23. John xii. 21.) and Bishop *Pococke* mentions the ruins of a town or large village in the plain of Huttin, about two miles west of the lake, still bearing the name of *Baitsida*, which he thinks occupies its site.]—*Bagster*.

Ver. 51. *Sore amazed, &c.*—*Doddridge*, "Exceedingly amazed in themselves, and astonished beyond measure."

Ver. 52. *Their heart was hardened.*—*Campbell*, "Stupified," which is undoubtedly the sense.

Ver. 54. *They knew him.*—That is, the people of Gennesaret did.

Ver. 55. *Carry about in beds.*—Not feather beds; but a sort of mats, mattresses, or common carpets, carried upon hurdles.

## CHAPTER VII.

1 The Pharisees find fault at the disciples for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 21 He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and stammered in his speech.

**T**HEN <sup>a</sup> came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with <sup>b</sup> defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands <sup>c</sup> oft, eat not, holding the tradition <sup>d</sup> of the elders.

4 And *when they come* from the market, except they <sup>e</sup> wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and <sup>f</sup> pots, brazen vessels, and of <sup>g</sup> tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias <sup>h</sup> prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For <sup>i</sup> laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

A. M. 4032

A. D. 23.

CHAP. 7.

a Mat. 15. 1,  
&c.b or, corn-  
mon.c or, dili-  
gently:  
Gr. *with  
the fist up  
to the el-  
bow.*  
Theophy-  
ract.d Gal. 1. 14.  
Col. 2. 9,  
22, 23.e Job 9. 30,  
31.f Sextarius  
is about a  
pint and  
a half.

g or, beds.

h Is. 29. 13.

i Is. 1. 12.

CHAP. VII. Ver. 1—23. *Then came together, &c.*—This passage is a somewhat enlarged account of our Lord's address to the Pharisees on their hypocrisy, and respecting their ceremonies and traditions, as we have already seen in Mat. xv. 1—20. In this controversy it is important to observe, that our Lord by no means opposes personal *cleanliness*; but those ceremonial washings only, which they put in place of inward purity or holiness, as will appear in the following notes.

Ver. 2. *Eat bread with defiled*—i. e. with their hands in the usual state, without ceremonial cleansing. The object of the Jews was evidently a minute attention to traditional ceremonies, for which they had no warrant, either of Scripture or common sense.

Ver. 3. *All the Jews*—That is, generally.—*Wash their hands oft.*—See Marg. [Gr. *the fist*: which Dr. Lightfoot illustrates by a tradition from the Talmudical tracts, that when they washed their hands, they washed the fist up to the *joint of the arm*. The Jews laid great stress on these *washings* or *baptisms*, considering eating with unwashen hands no ordinary crime, and feigning that an evil spirit, called *Shibta*, has a right to sit on the food of him who thus eats, and render it hurtful.]—*Bagster*. There is no doubt but the Pharisees washed often and with superstitious exactness. On comparing the different commentators, it appears to us that they washed either at some fountain, of which they had many, or under the stream of a pump, &c., first filling their hands, and then by raising and closing them, let the water run down "to the elbows." See *Golihoy's* Moses and Aaron, and *Macknight's* Harmony.

Ver. 4. *From the market.*—The Greek term (*agora*) includes all promiscuous assemblies, as courts of judicature, &c.—*Except they wash.*—Gr. *baptize*. Daily bathing was, and is, frequently practised in the East, and it is probable that all the richer Pharisees had baths in their own premises; when, therefore, they came from the markets, where they were compelled to mix with Gentiles, and thereby contract ceremonial defilement, they probably bathed before they dressed for dinner: those who had not these conveniences, must be content with bathing their hands and arms, up to their elbows.—*The washing* (Gr. *baptizing*) *of cups* (for drinking) *and pots.*—The Greek word here used is from the Latin *Sextarius*, holding about a pint and a half, as the margin properly explains it.—*Brazen vessels* (probably culinary) *and tables.*

Ver. 5. *Eat bread.*—"Bread" is often used by the Hebrews for food in general; but according to Dr. Wotton, there was an exception as to dried fruits.

A. M. 4032.  
A. D. 28.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

j or, frustra-  
trats,  
ver. 13.

10 For <sup>k</sup> Moses said, Honour thy father and thy mother; and, whoso <sup>i</sup> curseth father or mother, let him die the death:

k Ex. 20. 12.  
De. 5. 16.

11 But ye say, If a man shall say to his father or mother, *It is* <sup>m</sup> Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

Ex. 21. 17.  
L. e. 20. 9.  
Pr. 20. 20.

12 And ye suffer him no more to do ought for his father or his mother;

m Mat. 15. 9.  
23. 18.

13 Making the word of God of none effect through your tradition, which ye have  $\beta$  delivered: and many such like things do ye.

$\beta$  from  
master t:  
scholar,  
and so  
from one  
to another

14 ¶ And when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and <sup>n</sup> understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

n Pr. 8. 5.  
Is. 6. 9.  
Ac. 8. 30.

16 If <sup>o</sup> any man have ears to hear, let him hear.

o Mat. 11.  
15.

17 And <sup>p</sup> when he was entered into the house from the people, his disciples asked him concerning the parable.

p Mat. 15.  
15, & c.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

q 1 Co. 6. 13.

19 Because it entereth not into his heart, but <sup>q</sup> into the belly, and goeth out into the draught, purging all meats?

r Ge. 6. 5.  
Ps. 14. 1, 3.  
53. 1, 3.  
Je. 17. 9.<sup>a</sup>

20 And he said, That which cometh out of the man, that defileth the man.

s covetous-  
nesses,  
wicked-  
nesses.

21 For <sup>r</sup> from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, <sup>s</sup> covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.

t Mat. 15.  
21, & c.

24 ¶ And <sup>t</sup> from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*: but <sup>u</sup> he could not be hid.

u e. 21.

Ver. 9. *Ye reject.*—So Campbell, &c. Doddridge, "Make void."

Ver. 10. *Die the death*—That is, surely die.

Ver. 11. *It is Corban.*—See Mat. xv. 5. [Rather, "Let it be a *corban*," a formula common among the Jews on such occasions; by which the Pharisees released a child from supporting his parents; and even deemed it sacrilege if he afterwards gave any thing for their use. See *Lightfoot*.]—*Bagster*.

Ver. 13. *Of none effect.*—i. e. void, as verse 9.

Ver. 15. *There is nothing.*—[Though it is very true, says Dr. Doddridge, that a man may bring guilt upon himself by eating to excess, and a Jew by eating what was forbidden by the Mosaic law; yet still the pollution would arise from the wickedness of the heart, and be just proportionable to it, which is all our Lord asserts.]—*Bagster*.

Ver. 22. *Covetousness, &c.*—Doddridge, "Insatiable desires, malevolent affections."—*An evil eye.*—See note on Mat. xx. 1.

Ver. 24—30. *And from thence, &c.*—This incident is more fully related by Mat. chap. xv. 21, 28.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

A. M. 4032  
A. D. 23.

26 The woman was a <sup>v</sup> Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

v or, *Gentile.*  
Is. 49. 12.

27 But Jesus said unto her, Let the children first be filled: for <sup>w</sup> it is not meet to take the children's bread, and to cast *it* unto the dogs.

w Mat. 7. 6.  
10. 5, 6.

28 And she answered and said unto him, Yes, Lord: yet <sup>x</sup> the dogs under the table eat of the children's crumbs.

x Ro. 15. 8, 9  
Ej. 2. 17  
14.

29 And he said unto her, For <sup>y</sup> this saying go thy way; the devil is gone out of thy daughter.

y Is. 66. 2.

30 And when she was come to her house, she found the devil gone <sup>z</sup> out, and her daughter laid upon the bed.

z 1 Jn. 3. 8.

31 ¶ And <sup>a</sup> again, departing from the coasts of Tyre and Sidon, <sup>β</sup> he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

a Mat. 15.  
22, & c.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

β the ut-  
most bor-  
der of Pa  
lestine.

33 And he took him aside from the multitude, and put his fingers into his ears, and <sup>b</sup> he spit, and touched his tongue;

b c. 9. 23.  
Jn. 9. 6.

34 And <sup>c</sup> looking up to heaven, <sup>d</sup> he sighed, and saith unto him, Ephphatha, that is, Be opened.

c c. 6. 41.  
Jn. 11. 41.  
17. 1.

35 And <sup>e</sup> straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

d Jn. 11.  
33, 33.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

e Is. 35. 5, 6.  
Mat. 11. 5.

37 And were beyond measure <sup>f</sup> astonished, saying, He hath done all things well: he maketh <sup>g</sup> both the deaf to hear, and the dumb to speak.

f Ps. 139. 14.  
Ac. 14. 11.

CHAPTER VIII.

1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.

g Ex. 4. 10,  
11.

**I**N <sup>a</sup> those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

CHAP. 8

a Mat. 15.  
32, & c.

Ver. 26. *A Greek.*—Her nation is specified in the next word, "a Syrophenician." See note on Mat. xv. 22.

Ver. 28. *Yes, Lord.*—The same Gr. word (*naï*) is here used, as is in Mat. xv. 27, rendered "truth," and should be rendered alike in both places. *Doddridge* and *Campbell* render it "true."

Ver. 33. *Put his fingers.*—[This was clearly a *symbolical* action; for these remedies evidently could not, by their natural efficacy, avail to produce so wonderful an effect. As the ears of the deaf appear closed, he applies his fingers to intimate that he would open them; and as the tongue of the dumb seems to be tied, or to cleave to the palate, he touches it, to intimate he would give loose and free motion to it. He accommodated himself to the weakness of those who might not indeed doubt his power, but fancy some external sign was requisite to healing. It was also thus made manifest, that this salutiferous power came from Himself, and that He who by one word had healed the man, must be Divine.]—*Bagster.*

CHAP. VIII. Ver. 1—10. *In those days.*—This is the same miracle related Mat. xv. 32—36.

- A. M. 4032.  
A. D. 23.
- b Ps. 145. 8,  
15.  
He. 5. 2.
- c .6. 36, 37,  
&c.
- d Mat. 14.  
19.
- e Ps. 107. 5,  
6; 145. 16.
- f 1 Ki. 17  
14. 16.  
2 Ki. 4. 2.  
7; 42. 44.
- g Mat. 15.  
39.
- h Mat. 12.  
33.  
16. 1, &c.  
Ju. 6. 30.
- β to raise  
cavils a-  
bout his  
person,  
authority,  
doctrine,  
and mira-  
cles.
- i Pr. 19. 27.  
Lu. 12. 1.
- j Ex. 12. 20.  
Le. 2. 11.  
1 Co. 5. 6.  
8.
- k e. 6. 52.
- l e. 3. 5.  
16. 14.
- m Is. 44. 15.
- n 2 Pe. 1. 12.
- o e. 6. 38, 44.  
Mat. 14.  
17. 21.  
Lu. 9. 12.  
17.  
Lu. 3. 5.  
13.
- 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:  
3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.  
4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?  
5 And he asked them, How many loaves have ye? And they said, Seven.  
6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.  
7 And they had a few small fishes: and he blessed, and commanded to set them also before them.  
8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.  
9 And they that had eaten were about four thousand: and he sent them away.  
10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.  
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.  
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.  
13 And he left them, and entering into the ship again, departed to the other side.  
14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.  
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.  
16 And they reasoned among themselves, saying, It is because we have no bread.  
17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?  
18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?  
19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

Ver. 8. *And were filled.*—[This was another incontestable miracle—four thousand men, besides women and children, (Mat. xv. 28.) fed with seven loaves (or rather cakes) and a few small fishes! Here there must have been a manifest creation of substance—for they all ate, and were filled.]—B.

Ver. 10. *Dalmanutha.*—[*Dalmanutha* is supposed to have been a town east of the sea of Genesareth, in the district of *Magdala*, and not far from the city of that name.]—*Bagster.*

Ver. 11—21. *And the Pharisees, &c.*—See the parallel passage, Mat. xvi. 1—12.

20 And when the seven <sup>p</sup> among four thousand, how many baskets full of fragments took ye up? and they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch <sup>q</sup> him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit <sup>r</sup> on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, <sup>s</sup> I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw <sup>t</sup> every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And <sup>u</sup> Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John <sup>v</sup> the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou <sup>w</sup> art the Christ.

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

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

32 And he spake that saying <sup>β</sup> openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked <sup>x</sup> Peter, saying, Get thee behind me, <sup>y</sup> Satan: for thou savourest not the things that be of God, but the things that be of men.

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

35 For <sup>a</sup> whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

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

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

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

A. M. 4032.  
A. D. 28.

p ver. 1..9.  
Mat. 15.  
31..33.

q Mat. 8.3,  
15.

r c. 7.35

s Ju. 9.36.  
Is. 29.18.  
1 Co. 13.  
11,12.

t Pr. 4.18.  
Is. 32.3.  
1 Pe. 2.9.

u Mat. 16.  
13.&c.  
Lu. 9.19,  
&c.

v Mat. 14.2

w Jn. 1.41..  
49.  
6.69.  
11.27.  
Ac. 8.37.  
1 Jn. 5.1.

β plainly  
and  
boldly,  
without  
any fear  
or concern  
for the consequence  
of it.

x Re. 3.19.

y 1 Co. 5.5.

z Mat. 10.  
33.  
16.24.  
Lu. 9.23.  
14.27.  
Tit. 2.12.

a Es. 4.14  
Mat. 10.  
39.  
16.25.  
Lu. 9.24  
17.33.  
Jn. 12.25  
2 Ti. 2.11.  
4.6,8.  
Re. 2.10.  
7.14..17.

b Lu. 12.9.  
2 Ti. 1.8.

Ver. 23. *Led him out of the town.*—Grotius thinks this was done to shew our Lord's displeasure against the people of Bethsaida.

Ver. 26. *Any in the town*—That is, if he should meet any of them in his way. Bethsaida was one of the places denounced by the Saviour.

A. M. 4032  
A. D. 28.

## CHAPTER IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit: 30 foretelleth his death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

CHAP. 9.

a Mat. 16.  
23.  
Lu. 9.27.

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

b Jn. 8.52  
He. 2.9.

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

c Mat. 17.1,  
&c.  
Lu. 9.22,  
&c.

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

d Da. 7.9.  
Mat. 23.3.

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

e 1's. 63.2.  
84.10.

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

f Da. 10.15.  
Re. 1.17.

6 For he wist not <sup>f</sup> what to say; for they were sore afraid.

g Ps. 2.7.  
Mat. 3.17.  
2 Pe. 1.17.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This <sup>g</sup> is my beloved Son: hear <sup>h</sup> him.

h De. 18.15.

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

i Ac. 17.13.

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

j Mal. 4.5.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should <sup>i</sup> mean.

k Ps. 22.1  
&c.  
Is. 53.3,  
&c.  
Da. 9.26.  
Zec. 13.7.

11 ¶ And they asked him, saying, Why say the scribes that Elias <sup>j</sup> must first come?

l Ps. 74.22.  
Lu. 23.11.  
Phi. 2.7.

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

CHAP. IX. Ver. 1. *And he said, &c.*—See Mat. xvi. 28.

Ver. 2—14. *And after six days, &c.*—The parallel history of the transfiguration, and the subsequent conversation respecting Elias, have been considered on Mat. xvii. 1—13.

Ver. 3. *No fuller on earth*—Or, “with earth.” Dr. John Edwards.

Ver. 4. *Elias with Moses.*—[Moses was the founder of the Jewish polity, and Elias the most zealous reformer and prophet of the Jewish church; their presence implied, that the ministry of Christ was attested by the law and the prophets.]—*Bagster.*

Ver. 5. *It is good, &c.*—“Had it been possible for Peter to have gone to heaven directly, with Christ, and Moses, and Elias; all his usefulness would have been prevented. But he lived many years amidst conflict and suffering, and died on a cross: yet tens and hundreds of thousands were saved by his means, to the glory of God by him! And was not this well worth his while!”—*T. Scott.*

Ver. 12. *And how it is written of the Son of man, &c.*—*Doddridge* remarks, the construction of this verse in the original, is as perplexed as almost any in the New Testament. *Campbell*, “satisfied that no proper meaning can be drawn from the words as they lie,” follows a various reading (differing

13 But I say unto you, That <sup>m</sup> Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

A. M. 4032.  
A. D. 23.

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

m Mat. 11.  
14.  
Lu. 1. 17.

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

n or, among  
your-  
seles.

16 And he asked the scribes, What question ye <sup>n</sup> with them?

o Mat. 12.  
22.  
Lu. 11. 14.

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

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

p or, dash-  
eth him.

q Jude 13.

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

r De. 32. 20.  
Ps. 73. 8.  
He. 3. 10.

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

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

s Job 5. 7.  
Ps. 51. 5.

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

t 2 Ch. 20.  
20.  
Mat. 17.  
20.

23 Jesus said unto him, If <sup>u</sup> thou canst believe, all things *are* possible to him that believeth.

c. 11. 23.  
Lu. 17. 6.  
Jn. 11. 40.  
He. 11. 6.

24 And straightway the father of the child cried out, and said with <sup>v</sup> tears, Lord, I believe; help <sup>w</sup> thou mine unbelief.

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

u Ps. 126. 5.

v He. 12. 2.

only in two letters.) which is supported by fourteen MSS., (three ancient,) and is adopted by Bps. *Pearce, Marsh, &c.*, and produces the following translation: "And (as is written of the Son of man) must likewise suffer many things, and be contemned." So *Boothroyd*; who also transposes the last clause of verse 13 thus: "Elias is indeed come, as it is written of him, and they have done unto him whatsoever they listed" (or chose.)

Ver. 15. *Were greatly amazed.*—*Campbell*, "Struck with awe." *Whitby, Doddridge*, and others, suppose, that as the face of Moses shone when he came down from the mount, so did the countenance of Jesus. See 2 Co. iii. 7.

Ver. 15—32. *And straightway, &c.*—See parallel, Mat. xvii. 14—23.

Ver. 18. *Foameth.*—[As these symptoms accord very much with those of epileptic persons, some have ventured to assert that it was no real possession; but the Evangelist expressly affirms, that he had "a dumb spirit," which tare him; that our Lord charged him to *come out of him*," &c.]—*Bagster*.

Ver. 20. *The spirit tare him.*—*Doddridge*, "Threw him down and convulsed him;" *Campbell*, (better) "threw him into convulsions."

Ver. 24. *Mine unbelief.*—Literally, "want of faith," of which the most eminent believers find reason to complain.

Ver. 25. *Thou dumb and deaf spirit, &c.*—[If this had been only a natural disease, as some have contended, could our Lord with any propriety have thus addressed it? If the demoniacal possession had been false, or merely a vulgar error, would our Lord, the Revealer of truth, have thus established falsehood, sanctioned error, or encouraged deception, by teaching men to ascribe effects

- A. M. 4032.  
A. D. 28.  
w Re. 12. 12. 26 And *the spirit* cried, and rent <sup>w</sup> him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
- τ Is. 41. 13. 27 But Jesus took him by the <sup>x</sup> hand, and lifted him up; and he arose.
- y Ep. 6. 18. 28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
- z 1 Co. 9. 27. 29 And he said unto them, This kind can come forth by nothing, but by <sup>y</sup> prayer and <sup>z</sup> fasting.
- a Jn. 16. 19. 30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.  
31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.
- b Mat. 18. 1,  
&c.  
Lu. 9. 46,  
&c.  
22. 24, &c. 32 But they understood not that saying, and were afraid to ask <sup>a</sup> him.  
33 ¶ And <sup>b</sup> he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?
- c Mat. 20.  
26, 27.  
c. 10. 43. 34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.
- d Lu. 9. 48. 35 And he sat down, and called the twelve, and saith unto them, If <sup>c</sup> any man desire to be first, *the same* shall be last of all, and servant of all.
- e Nu. 11. 26  
..23. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,  
37 Whosoever <sup>d</sup> shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.
- f 1 Co. 12. 3. 38 ¶ And John answered him, saying, Master, we saw <sup>e</sup> one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.
- g Mat. 12.  
30. 39 But Jesus said, Forbid him not: for there <sup>f</sup> is no man which shall do a miracle in my name, that can lightly speak evil of me.
- h Mat. 10.  
42.  
25. 40. 40 For <sup>g</sup> he that is not against us is on our part.  
41 For <sup>h</sup> whosoever shall give you a cup of water to

to the malice and power of evil spirits, which they had no agency in producing? Impossible! Such conduct is utterly unworthy the sacred character of the Redeemer.]—*Bagster*.

Ver. 26. *Rent him sore*.—*Campbell*, "Severely convulsed him."

Ver. 29. *Can come forth*.—*Doddridge*, "Go forth." *Campbell*, "Be dislodged."

Ver. 32. *But they understood not*.—They could not understand how the Son of God should suffer death, or rise again from the dead. Their expectation of a temporal kingdom completely warped their understanding on these subjects.

Ver. 37. *Receiveth not me*.—That is, "not me only."

Ver. 38. *Casting out devils*.—Greek, *demons*. It is difficult to account for the circumstance here related. Our Lord will at last refuse to acknowledge some who plead that they have cast out devils in his name; Mat. vii. 32. Yet the man that wrought, or pretended to work miracles in his name, could scarcely at the time speak lightly of him, however he might afterwards desert him.

Ver. 41. *A cup of water*.—This is an instance of true Asiatic charity. *Niebuhr* mentions, that among the public buildings of Kuhra are places for

drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

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

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

44 Where <sup>l</sup> their worm dieth not, and the fire is not quenched.

45 And if thy foot <sup>m</sup> offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

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

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

48 Where their worm dieth not, and the fire <sup>o</sup> is not quenched.

49 For every one shall be salted with fire, and every sacrifice <sup>p</sup> shall be salted with salt.

50 Salt is good: but if the salt <sup>q</sup> have lost his saltiness, wherewith will ye season it? Have <sup>r</sup> salt in yourselves, and have <sup>s</sup> peace one with another.

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

AND <sup>a</sup> he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

supplying water gratis to passengers, a cup being always placed ready in the window next the street.

Ver. 42. *Whosoever shall offend.*—The Greek means, literally, to put a *stumbling-block* in their way.

Ver. 44. *Their worm, &c.*—See Isaiah lvi. 24, for its literal meaning. This figure in the text denotes great misery, and the certain and terrible and eternal destruction of the wicked.

Ver. 49. *For every one shall be salted with fire.*—[Whitby supposes this to mean, "Every wicked man shall be seasoned with fire itself, so as to become inconsumable, and shall endure for ever to be tormented; and therefore may be said to be *salted with fire*, in allusion to that property of salt, which is to preserve things from corruption." Beza and Gilpin would read, "Every Christian is purified by the difficult and fiery trials of life, in the same manner as every sacrifice with salt." Lightfoot and Doddridge, "He that is a true sacrifice to God shall be seasoned with the salt of grace to the incorruption of glory; and every victim to Divine justice shall be salted with fire to endure for ever."]—Bagster. Or, "for the fire." Macknight, Parkhurst, &c.

Ver. 50. *Salt is good.*—Compare note on Mat. v. 13.—*Have peace, &c.*—"A covenant of salt," was a covenant of *peace and amity*, but *salt* itself was not the direct emblem of peace, but of *integrity*, the true foundation of peace.

CHAP. X. Ver. 1—12. *And he arose, &c.*—For the parallel text, see Mat. xix. 1—9.

Ver. 1. *Into the coasts of Judea.*—Boothroyd, "Into the borders of Judea, by the side of the Jordan."

A. M. 4032.  
A. D. 29

i Mat. 13. 6.  
Lu. 17. 1, 2

j De 13. 6.  
Mat. 5. 29

k or, *cause thee to offend*:  
and so ver. 45, 17.

Is. 66. 24.  
Re. 14. 11.

m See ver. 43.

n ver. 44, 46.  
Lu. 16. 24.

o Le. 2. 13.  
Eze. 43. 24

p Mat. 5. 13.  
Lu. 14. 34.

q Col. 4. 6.

r Ps. 34. 14.  
2 Co. 13. 11.  
He. 12. 14.

CHAP. 10.

A. M. 4033.  
A. D. 29.

a Mat. 19. 1,  
&c.  
Jn. 10. 40.

- A. M. 4033.  
A. D. 29.
- 2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.
- b De.24.1.  
Mat.5.31.
- 3 And he answered and said unto them, What did Moses command you?
- 4 And they said, Moses <sup>b</sup> suffered to write a bill of divorcement, and to put *her* away.
- c Ge.1.27.  
5.2.  
Mal.2.15
- 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:
- 6 But from the beginning of the creation, God made <sup>c</sup> them male and female.
- d Ge.2.24.
- 7 For <sup>d</sup> this cause shall a man leave his father and mother, and cleave to his wife;
- 8 And they twain shall be one <sup>e</sup> flesh: so then they are no more twain, but one flesh.
- e 1 Co.6.16  
Ep.5.31.
- 9 What therefore God hath joined together, let not man put asunder.
- 10 And in the house his disciples asked him again of the same *matter*.
- f Mat.5.32.  
19.9.  
Lu.16.18.  
Ro.7.3.  
1 Co.7.10,  
11.
- 11 And he saith unto them, <sup>f</sup> Whosoever shall put away his wife, and marry another, committeth adultery against her.
- 12 And if a <sup>a</sup> woman shall put away her husband, and be married to another, she committeth adultery.
- g Mu. 19.13  
Lu.18.15.
- 13 ¶ And <sup>g</sup> they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.
- 14 But when Jesus saw *it*, he <sup>h</sup> was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such <sup>i</sup> is the kingdom of God.
- h Ep.4.26.
- 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
- i Mat.18.10  
1 Co.14.20  
1 Pe.2.2.  
Re.14.5.
- 16 And he took them up in his arms, put *his* hands upon them, and blessed them.
- 17 ¶ And <sup>j</sup> when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
- l Mat.19.  
16, &c.  
Lu.18.18,  
&c.

Ver. 11. *Against her*—That is, his former wife; or it may apply to the latter, since he causes her to live in adultery with him.

Ver. 12. *And if a woman shall put away her husband*.—"It may be inferred from hence (says Dr. Lardner) that the Jewish women, as well as men, (though contrary to the law,) did then (i. e. in our Lord's time) practise divorces, and after that, marry to others." He produces the instances of Herodias, and three of her daughters; and adds, "We may be assured their example would be followed by others, and it is likely, were supported by many precedents. If the women took this license, what would not the men do? Our historian, Josephus, affords a double example of this practice. His first wife left him, and he married another. Her he divorced, after having had three children by her, because he was not pleased with her manners; and then married a third, by whom also he had children."

Ver. 13—16. *And they brought young children, &c.*—Parallel to this, see Mat. xix. 13—15; with which compare chap. xviii. 3, &c.

Ver. 15. *As a little child, &c.*—With that humility, neglect of the world, freedom from malice, which is in little children.

Ver. 17. *And when he was gone forth, &c.*—Corresponding with this section, see Mat. xix. 16—20.

18 And Jesus said unto him, Why callest thou me good? *there is none good but <sup>k</sup> one, that is, God.*

19 Thou knowest the <sup>l</sup> commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all <sup>m</sup> these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One <sup>n</sup> thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure <sup>o</sup> in heaven: and come, take up the cross, and follow me.

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

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

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

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

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

27 And Jesus looking upon them saith, With men *it is impossible*, but not with God: for <sup>q</sup> with God all things are possible.

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

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

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

31 But <sup>r</sup> many *that are first shall be last*; and the last first.

32 ¶ And <sup>s</sup> they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

A. M. 4033.  
A. D. 29.

k Ps. 86. 5.  
119. 68.

l Ex. 20.  
E. o. 13. 9

m Is. 58. 2  
Ez. 33. 31,  
32.  
Mal. 3. 8.  
Ro. 7. 9.  
Ph. 3. 6.

n Ja. 2. 10.

o Mat. 6. 19  
20.  
Lu. 12. 33.  
16. 9.

p Job 31. 24.  
Ps. 52. 7.  
62. 10.  
Hab. 2. 9.  
1 Ti. 6. 17  
Re. 3. 17.

q Ge. 18. 14.  
Job 42. 2.  
Jer. 32. 17.  
Lu. 1. 37

r Mat. 20.  
16.  
Lu. 13. 30.

s Mat. 20.  
17, & c.  
Lu. 13. 13,  
& c.

Ver. 23. *How hardly, &c.*—When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c., at Hampton Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compliment, which was expected, "Ah! David, David," said the doctor, "these are things which make a death-bed terrible!"

Ver. 30. *A hundred-fold*—Not in kind, but in value. See 2 Co. vii. 4.  
Ver. 32—45. *And they were in the way, &c.*—Here Mark begins to relate our Lord's going up to Jerusalem the last time, which is related in nearly the same terms by Matthew, chap. xix. 17—28.

Ver. 32. *They were amazed*—To see our Lord going to meet his death with such cool intrepidity; and *they were afraid* to follow him, lest they should be involved in the same calamities; or, perhaps, their amazement refers to a

A. M. 4033.  
A. D. 29.

t Ac. 20. 22.

u Pe. 22. 6, 7,  
13.

v Ju. 4. 3.

w Lu. 12. 50

x Mat. 10.  
25.  
Ju. 17. 14.

y c. 14. 36.

z Mat. 25.  
31.  
He. 11. 16.

a Lu. 22. 25.

b or, *think  
good.*

c Mat. 20.  
26, 23.  
c. 9. 35.  
Lu. 9. 48.

d Jn. 13. 14.  
Ph. 2. 7.

e Ia. 53. 11,  
12.  
Da. 9. 26.  
2 Co. 5. 21.  
Ga. 3. 13.  
1 Ti. 2. 6.  
Tit. 2. 14.

f Mat. 20.  
29, & c.  
Lu. 18. 35,  
& c.

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

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

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

36 And he said unto them, What would ye <sup>t</sup> that I should do for you?

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

38 But Jesus said unto them, Ye <sup>v</sup> know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism <sup>w</sup> that I am baptized with?

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

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is <sup>z</sup> prepared.

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

42 But Jesus called them *to him*, and saith unto them, Ye <sup>a</sup> know that they which <sup>b</sup> are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but <sup>c</sup> whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but <sup>d</sup> to minister, and to <sup>e</sup> give his life a ransom for many.

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

47 And when he heard that it was Jesus of Naza-

sort of indefinable awe which the apostles began to feel for Jesus, which the mighty miracles he wrought, and the air of majesty and authority he now assumed, was calculated to inspire.

Ver. 35. *James and John*.—[St. Matthew says that this request was made by *Salome* their mother; but though she made the request as *from herself*, yet it is evident that they had set her upon the business; and therefore Jesus, knowing *whence* it came, immediately addressed the sons.]—*Bagster*.

Ver. 40. *But it shall be given, &c.*—Except it shall be given.

Ver. 46 *And they came to Jericho, &c.*—[Luke says that this took place, "as he was come nigh unto Jericho," and afterwards records an event which took place in that city. But his words may be rendered, "When he was nigh Jericho," which is equally true of him who is gone a little way from it, as of him who is come near it. Matthew mentions *two* blind men who received their sight on this occasion; but Bartimeus was probably the more remarkable of the two, and therefore mentioned by name.]—*Bagster*. On this miracle, see some farther remarks on Luke xviii. 35, & c.

reth, he began to cry out, and say, Jesus *thou* son of David, have mercy on me.

A.M.4033.  
A. D. 29.

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

g Je.29.13.

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

h Pa.62.12

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

i Jn.11.28.

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

j Ph.3.7..9.

52 And Jesus said unto him, Go thy way; thy *k* faith hath *l* made thee whole. And immediately he received his sight, and followed Jesus in the way.

k Mat.9.22  
c.5.34.

l or, saved thee.

CHAPTER XI.

*l* Christ rideth with triumph into Jerusalem: *12* curseth the fruitless leafy tree: *15* purgeth the temple: *20* exhorteth his disciples to steadfastness of faith, and to forgive their enemies: *27* and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

**A**ND *a* when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

CHAP. 11.

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

a Mat.21.1,  
&c.  
Lu.19.29,  
&c.  
Jn.12.14,  
&c.

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

b Ac.17.25.

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

c Zec.9.9.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

*β* as they used to do at the feast of tabernacles. Le. 23.40. by which sign the people took him for the Messiah.

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

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

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

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

d Ps.113.26.

Ver. 52. *Made thee whole.*—Campbell, "Cured thee."

CHAP. XI. Ver. 1—11. *And when they came nigh, &c.*—The parallel text of Matthew occurs chap. xxi. 16. The limits of Bethany reached to the mount of Olives, and joined to those of Bethphage, which reached from the mount to the walls of the city.

Ver. 3. *And straightway he will send him.*—An evidence of the Lord's omniscience and power over the hearts and wills of men.

Ver. 8. *Branches off the trees.*—It is probable, from different kinds of trees. John, chap. xii. 13, mentions "palm trees." The late Mr. David Levi gives an extract from the Talmud, which mentions that at the feast of Tabernacles they carried branches of *willow*, and cried "Hosanna!" and the willows thus employed were called *Hoshanuth*.—*Lingua Sacra*, in *Oreb*. Morier, in his travels through Persia, mentions the scattering of rose leaves, and Harmer conceives they *make* a part of this ceremony.

- A. M. 4033.  
A. D. 29
- e Is.9.7.  
Je.32.17.
- f Pa.148.1.
- g Zep.1.12.  
Eze.3.9.
- h Mat.21.  
13,&c.
- i Is.5.7.
- j Mat.21.  
12,&c.  
Lu.19.45,  
&c.  
Jn.2.14,  
&c.
- k De.14.25,  
26.
- β making it  
a thoroughfare  
for common use.
- l Is.56.7.
- m or, a  
house of  
prayer  
for all  
nations.
- n Je.7.11.
- o Mat.7.23.  
c.1.22.  
Lu.4.32.
- p or, have  
the faith  
of God.
- 10 Blessed *be* the kingdom <sup>e</sup> of our father David, that cometh in the name of the Lord: Hosanna in the <sup>f</sup> highest.
- 11 And Jesus entered into Jerusalem, and into the temple: and <sup>g</sup> when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.
- 12 ¶ And <sup>h</sup> on the morrow, when they were <sup>g</sup> came from Bethany, he was hungry:
- 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing <sup>i</sup> but leaves; for the time of figs was not *yet*.
- 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.
- 15 ¶ And <sup>j</sup> they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the <sup>k</sup> money-changers, and the seats of them that sold doves;
- 16 And would not suffer that any man should carry *any* vessel through <sup>β</sup> the temple.
- 17 And he taught, saying unto them, Is it not <sup>l</sup> written, My house shall be called <sup>m</sup> of all nations the house of prayer? but ye have made it a den <sup>n</sup> of thieves.
- 18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished <sup>o</sup> at his doctrine.
- 19 And when even was come, he went out of the city.
- 20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.
- 21 And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which <sup>o</sup> thou cursedst is withered away.
- 22 And Jesus answering saith unto them, <sup>p</sup> Have faith in God.

Ver. 11. *And now the even-tide was come, &c.*—Our Lord and his disciples went to lodge at Bethany—probably at the house of Lazarus.

Ver. 12—14. *And on the morrow*—(That is, "Next morning") *when they were come from Bethany, &c.*

Ver. 13. *If haply*—That is, if it might so happen.—*For the time of figs was not yet*—i. e. of gathering figs; *Campbell*, "The fig-harvest." So we use the terms "hay-time, or hay-harvest, hopping-time," &c. This was the season to expect fruit. [This declaration, as *Dr. Campbell* observes, "cannot be the reason why there was nothing but leaves on the tree; for the fig is of that class of vegetables wherein the fruit appears before the leaf. But if the words be read as a parenthesis, the aforesaid declaration will be the reason of what immediately preceded, that is, of our Lord's looking for fruit on the tree. The leaves showed that the figs should not only be formed but well advanced; and the season of reaping being not yet come, removed all suspicion that they had been gathered." ]—*Bagster*.

Ver. 20. *And in the morning, &c.*—[*St. Matthew* informs us that this tree grew by the *way-side*; and was therefore not *private*, but *public* property; so that the destruction of it really injured no one.—Our Lord was pleased to make use of this miracle to prefigure the speedy ruin of the Jewish nation, on account of its unfruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a gracious intention—to alarm his countrymen, and induce them to repent.]—*Bagster*. The passage parallel to this is *Mat. xxi. 19—22*.

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

A. M. 4033.  
A. D. 29.  
q Mat. 17.  
20.  
Lu. 17.6.

24 Therefore I say unto you, <sup>r</sup> What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

r Mat. 7.7.  
Lu. 11.9.  
18.1.  
Jn. 14.13.  
15.7.  
16.24.  
Ja. 1.5,6.

25 And when ye stand praying, <sup>s</sup> forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

s Mat. 6.14.  
Col. 3.13.

26 But <sup>t</sup> if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and <sup>u</sup> as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

t Mat. 18  
35.

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

29 And Jesus answered and said unto them, I will also ask of you one <sup>w</sup> question, and answer me, and I will tell you by what authority I do these things.

u Mat. 21.  
23, &c.  
Lu. 20.1,  
&c.

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

v Nu. 16.3.

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

w or, thing.

32 But if we shall say, Of men, they feared the people: for <sup>x</sup> all men counted John, that he was a prophet indeed.

x Mat. 3.5,  
6.  
14.5.  
c. 6.20.

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

y Is. 1.3.  
29.14.  
Je. 8.7.  
Ho. 4.6.

CHAPTER XII.

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadducees, who denied the resurrection: 23 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 33 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.

z Lu. 10.21,  
22.

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

CHAP. 12

2 And at the season he sent to the husbandmen a

a Mat. 21.  
23.  
Lu. 20.9,  
&c.

Ver. 23. *Be thou removed, &c.*—[This appears to have been a proverbial form of speech, to signify the *removing* or *conquering* great difficulties. A *rooter up of mountains*, was a common epithet applied to any Rabbi who was an eminent and learned man.]—*Bagster*.

Ver. 27—33. *And they come again to Jerusalem, &c.*—Paral'el text, Mat. xxi. 23—27.

CHAP. XII. Ver. 1. *Built a tower.*—Mr. Buckingham, in his late travels, "was particularly struck with the appearance of several small and detached towers in the midst of vine-lands, from which watchmen looked out to guard the produce of the lands, even in the present day."

A. M. 4033.  
A. D. 29.

servant, that he might receive from the husbandmen of the <sup>b</sup> fruit of the vineyard.

o Ca. 8. 11.  
Mi. 7. 1.  
Lu. 12. 43.  
Jl. 15. 1. 8

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

c He. 11. 37.

4 And again he sent unto them another servant; and at him they cast <sup>c</sup> stones, and wounded *him* in the head, and sent *him* away shamefully handled.

d Na. 9. 30.  
Je. 7. 25,  
&c.

5 And again he sent another; and him they killed, and <sup>d</sup> many others; beating some, and killing <sup>e</sup> some.

e Mat. 23.  
37.

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

f He. 1. 1, 2.

β there shall be none to control us in what we do.

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

g He. 13. 12.

8 And they took him, and killed *him*, and cast *him* out <sup>g</sup> of the vineyard.

h Pr. 1. 24.  
31.  
Is. 5. 5. 7.  
Da. 9. 26.

9 What shall therefore the lord of the vineyard do? he will come and <sup>h</sup> destroy the husbandmen, and will <sup>i</sup> give the vineyard unto <sup>γ</sup> others.

i Je. 17. 3.

10 And have ye not read this scripture; The <sup>j</sup> stone which the builders rejected is become the head of the corner:

γ set up his church among the Gentiles.

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

j Ps. 118. 22.

12 And <sup>k</sup> they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

k c. 11. 18.  
Jn. 7. 30.

13 ¶ And <sup>l</sup> they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

l Mat. 22.  
15.  
Lu. 20. 20,  
&c.

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

m In value of our money 14 cents 4 mills, as Mat. 22. 19.

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a <sup>m</sup> penny, that I may see *it*.

n Mat. 17.  
25. 27.  
Ro. 13. 7.  
1 Pe. 2. 17.

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

o Ec. 5. 4, 5.  
Mal. 1. 6.

17 And Jesus answering said unto them, Render to Cesar <sup>n</sup> the things that are Cesar's, and to God <sup>o</sup> the things that are God's. And they marvelled at him.

p Mat. 22.  
23.  
Lu. 20. 27,  
&c.

18 ¶ Then <sup>p</sup> come unto him the Sadducees, which say <sup>q</sup> there is no resurrection; and they asked him, saying,

q Ac. 23. 8.

r De. 25. 5.

19 Master, Moses wrote <sup>r</sup> unto us, If a man's brother

Ver. 10. *The stone which.*—[That this passage refers to the Messiah, some of the ancient Jews fairly acknowledge. It was literally fulfilled in our Lord, who was rejected by the Jewish builders, but is become the head of the corner; the head of principalities and powers, and of his body, the church.]—*B.*

Ver. 13—17. *And they send*—That is, the Pharisees, that were offended with this parable, as aimed at them, sent some of their disciples.

Ver. 18—27. *Then come unto him the Sadducees, &c.*—This conversation is related by Matthew, chap. xxii. 23—32.

die, and leave *his wife behind him*, and leave no children, that his brother <sup>s</sup> should take his wife, and raise up seed unto his brother.

A. M. 4033.  
A. D. 29.

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

<sup>a</sup> Ru.1.11,  
13.

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

<sup>t</sup> 1 Co.15.  
42.53.

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

<sup>z</sup> Ex.3.6

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

<sup>v</sup> ver. 24.

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

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

<sup>w</sup> Mat.22.  
35.

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

<sup>x</sup> De.6.4.5.  
Lu.10.27.

27 He is not the God of the dead, but the God of the living: ye <sup>v</sup> therefore do greatly err.

28 ¶ And <sup>w</sup> one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

<sup>B</sup> every faculty should be employed, every energy of the soul roused, in the feeling and expression of love to Him.

29 And Jesus answered him, The first of all the commandments is, <sup>x</sup> Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy <sup>B</sup> strength: this is the first commandment.

31 And the second is like, *namely* this, Thou <sup>v</sup> shalt love thy neighbour as thyself. There is none other commandment greater than these.

<sup>y</sup> Le.19.13.  
Mat.22.  
39.  
Ro.13.9.

32 And the scribe said unto him, Well, Master, thou

Ver. 24. *Do ye not therefore err.*—[As the five books of Moses were the only Scriptures which the Sadducees admitted as divine, our Lord confutes them by an appeal to these Books, and proves that they were ignorant of those very writings which they professed to hold sacred. In *Avoda Zara*, and *Sanhedrim*, it is said, "These are they which shall have no part in the world to come: those who say, the Lord did not come from heaven; and those who say, the resurrection cannot be proved out of the Law." Our Lord not only rectified their opinions, but so explained the doctrine, as to overthrow the erroneous decision of the Pharisees, that if two brother's married one woman, she should be restored at the resurrection to the first.]—*Bagster*.

Ver. 29. *The Lord our God is one Lord.*—This passage in the Greek is quoted literally from the LXX. of Deut. vi. 4. The word Lord in Greek is *Kurios*, but in Hebrew *Jehovah*. The passage in both Testaments is translated as a single proposition; but the best critics in both places divide it into two, thus: "Jehovah our Elohim, Jehovah is one." So *Ainsworth*: or as in the LXX. and this verse, "The Lord is our God; the Lord is one;" *Kurios* here, as generally, answering to *Jehovah*. So *Vitringa*, *Campbell*, *Doddridge*, &c. Dr. *Lightfoot* remarks, that our Lord here quotes to the Jews one of the texts inscribed on their phylacteries.

Ver. 32. *Well, Master, thou hast said the truth.*—*Doddridge*, "Truly, Master, thou hast spoken well."—*For there is one God.*—"God" (*Theos*) is wanting in the Alexandrian and three other ancient MSS., besides many others;

A. M. 4033.  
A. D. 29.

hast said the truth : for there is one God ; and <sup>a</sup> there is none other but he :

<sup>x</sup> De.4.39.  
Is.45.5,6,  
14.  
46.9.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is <sup>a</sup> more than all whole burnt-offerings and sacrifices.

<sup>a</sup> 1 Sa.15.22  
Ho.5.6.  
Mi.6.6..8

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him <sup>b</sup> any question.

<sup>t</sup> Mat.22.  
46.

<sup>c</sup> Mat.22.  
41.  
Lu.20.41,  
&c.

35 ¶ And <sup>c</sup> Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David ?

<sup>d</sup> 2 Sa.23.2  
2 Ti.3.16.

36 For David himself said by <sup>d</sup> the Holy Ghost, The <sup>e</sup> LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

<sup>e</sup> Ps.110.1.

<sup>f</sup> 3.4.2.

37 David therefore himself calleth him <sup>l</sup> Lord ; and whence is he *then* his son ? And the common people heard him gladly.

<sup>g</sup> Mat.23.1.  
Lu.20.46,  
&c.

38 ¶ And he said unto them <sup>f</sup> in his doctrine, Beware <sup>g</sup> of the scribes, which love to go in long clothing, and love salutations in the market-places,

<sup>h</sup> Lu.11.43.

<sup>i</sup> 2 Ti.3.6.

39 And <sup>h</sup> the chief seats in the synagogues, and the uppermost rooms at feasts :

<sup>j</sup> Lu.21.1,  
&c.

40 Which devour widows' <sup>i</sup> houses, and for a pretence make long prayers : these shall receive greater damnation.

<sup>k</sup> a piece of  
brass  
money :  
see Mat.  
10.9.

41 ¶ And <sup>j</sup> Jesus sat over against the treasury, and beheld how the people cast <sup>k</sup> money into the treasury : and many that were rich cast in much.

<sup>l</sup> 7th part  
of that  
piece of  
brass  
money.

42 And there came a certain poor widow, and she threw in two <sup>l</sup> mites, which make a farthing.

<sup>m</sup> 2 Co.8.2,  
12.

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

<sup>n</sup> 1 Ch.29.  
3,17.  
2 Ch.24.  
19.

44 For all *they* did cast in of their <sup>n</sup> abundance ; but she of her *want* did cast in all that she had, *even* all <sup>o</sup> her living.

<sup>o</sup> De.24.6.

#### CHAPTER XIII.

<sup>l</sup> Christ foretelleth the destruction of the temple : <sup>9</sup> the persecutions for the gospel : <sup>10</sup> that the gospel must be preached to all nations : <sup>14</sup> that great calamities shall happen to the Jews : <sup>24</sup> and the manner of his coming to judgment : <sup>32</sup> the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

CHAP. 13.

<sup>a</sup> Mat.21.1,  
&c.  
Lu.21.5,  
&c.

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

and in several ancient versions. It must, however, be necessarily understood unless we supply, instead of it, *Kurios*, or *Jehovah*, as *Parkhurst* does.

Ver. 41. *Cast money into the treasury.*—Marg. "Brass money ;" answering to our copper ; but it is difficult to state the exact value of these pieces, as they were of different sizes, and changed their value with time and circumstances. It is probable the Pharisees gave large pieces of brass, instead of small silver, as making a greater *chink*. These are supposed to be nearly of the value of our sixpence, and *much*, or many of these brass pieces, would make a great sound.

CHAP. XIII. Ver. 1—23. *And as he went out of the temple, &c.*—For the corresponding predictions of Matthew, see chap. xxiv. 1—23.

Ver. 1. *See what manner.*—[*Tacitus* applies to the temple the terms *im-*

2 And Jesus answering said unto him, Seest thou these great buildings? <sup>b</sup> there shall not be left one stone upon another, that shall not be thrown down.	A. M. 4033. A. D. 29. b Lu. 19. 44.
3 ¶ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,	c Je. 29. 8. Ep. 5. 6. 2 Th. 2. 3. Re. 20. 7, 8.
4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?	d Ac. 5. 36. 39. 1 Jn. 4. 1.
5 And Jesus answering them began to say Take heed lest any man deceive you:	e Ps 27. 3. 4: 1. Pr. 3. 25. Jn. 14. 1, 27.
6 For many shall come <sup>d</sup> in my name, saying, I am Christ; and shall deceive many.	
7 And when ye shall hear of wars and rumours of wars, be <sup>e</sup> ye not troubled: for such things must needs be; but the end shall not be yet.	f The word in the original importeth the pains of a woman in travail.
8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of <sup>f</sup> sorrows.	g Mat. 10. 17. &c. Re. 2. 10.
9 But take heed to yourselves: for they <sup>g</sup> shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.	h Mat. 23. 19. Re. 14. 6.
10 And <sup>h</sup> the gospel must first be published among all nations.	i Ac. 2. 4. 4. 8. 31. 6. 10.
11 But when they shall lead <i>you</i> , and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but <sup>i</sup> the Holy Ghost.	j Mi. 7. 6.
12 Now the brother <sup>j</sup> shall betray the brother to death, and the father the son; and children shall rise up against <i>their</i> parents, and shall cause them to be put to death.	k Lu. 6. 22. Jn. 17. 14.
13 And ye shall be hated <sup>k</sup> of all men for my name's sake: but he <sup>l</sup> that shall endure unto the end, the same shall be saved.	l Da. 12. 12. Re. 2. 10.

*mense opulentia*: and Josephus says, "that it was, of all buildings he had seen or heard of, the most wonderful for its size, structure, and magnificence," and states that the "stones were white and strong, fifty feet long, twenty-four broad, and sixteen in thickness."—*Bagster*.

Ver. 8. *These are the beginnings of sorrows*.—The margin of our bibles remarks, that the original word for sorrows imports "the pains of a woman in travail." See Rom. viii. 22.

Ver. 9. *Councils*.—[*Sanhedrims*, the grand national council, and smaller courts of judicature in each city: see on Mat. v. 22.]—*Bagster*.—*For a testimony against them*.—So *Doddridge*. But *Campbell* renders it "to them;" referring to Mat. xxiv. 14. Both senses are just. The first preachers of the gospel were witnesses for Christ to "rulers and kings;" and when their witness was rejected, then they became witnesses *against* them. See chap. vi. verse 17.

Ver. 11. *Take no thought beforehand*.—See note on Mat. vi. 25. It would be a gross perversion of Scripture to apply this, as some have done, to ministerial studies, as an encouragement to idleness in preachers: but when prevented from study, either by the opposition of their enemies, or by the multiplicity of the labours to which they have in providence been called, and still more under circumstances of persecution—these words have afforded rational support and consolation to many, and have been, in some instances, remarkably fulfilled.

- A. M. 4033.  
A. D. 29.  
m Da. 9. 27. 14 But when ye shall see the abomination of desolation, spoken of <sup>m</sup> by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:  
15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:  
n Da. 12. 1  
Joel 2. 2. 16 And let him that is in the field not turn back again for to take up his garment.  
17 But wo to them that are with child, and to them that give suck in those days!  
18 And pray ye that your flight be not in the winter.  
o Lu. 17. 23. 19 For <sup>n</sup> *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.  
20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.  
p 2 Pe. 3. 17. 21 And then if any man shall say to you, Lo, <sup>o</sup> here *is* Christ; or, lo, *he is* there; believe *him* not:  
22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.  
q Da. 12. 1.  
Zep. 1. 15.  
..17. 23 But <sup>p</sup> take ye heed: behold, I have foretold you all things.  
24 ¶ But in those days, after that <sup>q</sup> tribulation, the sun shall be darkened, and the moon shall not give her light,  
r Is. 13. 10.  
21. 20. 23.  
Je. 4. 23.  
2 Pe. 3. 10,  
12.  
Re. 6. 12.  
14.  
20. 11. 25 And <sup>r</sup> the stars of heaven shall fall, and the powers that are in heaven shall be shaken.  
26 And <sup>s</sup> then shall they see the Son of man coming in the clouds with great power and glory.  
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.  
28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:  
s Da. 7. 9. 14  
Mat. 16.  
27.  
21. 30.  
c. 14. 62.  
Ac. 1. 11.  
1 Th. 4. 16.  
2 Th. 1. 7,  
'0.  
Re. 1. 7. 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.  
30 Verily I say unto you, that this generation shall not pass, till all these things be done.  
31 Heaven and earth shall pass away: but <sup>t</sup> my words shall not pass away.  
32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither  
; Is. 40. 8 the Son, but the Father.

Ver. 32. *Of that day and that hour.*—Campbell, "or hour:" which he does not hesitate to admit as the true reading, supported by the most and best MSS., and ancient versions. *Hour* being distinguished from *day*, marks the precise time.—*Neither the Son.*—This is parallel to Matthew's expression, "But the Father ONLY;" the only question is, can this be explained in consistency with the doctrine of Christ's divinity? Many solutions of this difficulty have been proposed.

The more general, and, as we think, just interpretation is, that though the human nature of Christ was joined to the divine; yet, as infinite attributes could

33 Take <sup>a</sup> ye heed, watch and pray: for ye know not when the time is.

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

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

36 Lest coming suddenly he find you <sup>v</sup> sleeping.

37 And what I say unto you I say unto all, <sup>w</sup> Watch.

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth now he shall be betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper: 26 declareth beforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned of the Jews' council: 65 shamefully abused by them: 66 and thrice denied of Peter.

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

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

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

not be communicated to a finite mind, so the soul of Jesus could be no more omniscient than omnipresent; and therefore might not, at this period, know the precise day and hour here spoken of. This sense is so ably defended by Dr. *Pye Smith*, that we shall present our readers with a short extract or two from his valuable work.

After remarking that the "intellectual attainments of Jesus were partly acquired by diligence in the use of proper means," but chiefly communicated by the Holy Spirit (Isa. xi. 2, 3.) he adds, "All the knowledge which his offices required, or to the use of which his commission extended, he unquestionably enjoyed (on earth;) but beyond this sphere, there is an indefinite field for the acquisition of new knowledge, as well as of higher felicity in his glorified state."

"The Scriptures appear to us, on the one hand, to teach the existence of such a union as produces a personal oneness; and on the other, to exclude the notion of transmutation, or confusion, of the essential properties of either nature with respect to the other. It follows that, whatever communication of supernatural qualities, powers, or enjoyments, was made by the indwelling divinity to the man Christ Jesus," it was made in various degrees, and on successive occasions, as the divine wisdom judged fit; and this necessary limitation would apply to times or seasons which the Father has put in his own power, (Acts i. 7,) "as much as to any other conceivable class of objects." Messiah, vol. ii.

It is no part of the prophetic office—nor of the ministry of angels, nor of the commission of Christ, to gratify men's curiosity. "After all, what more real difficulty presents itself in this case, than in that where Jesus is said to have increased in wisdom? Luke ii. 52. If he did possess a nature really human, that nature was capable, of course, of progressive improvement and knowledge. And there is no proper method, as it appears to me, of solving the difficulty, as the text stands, but by appropriating, as in other cases, the expression to that nature, of which the assertion made can be predicated." *Stuart's Letters*.

Ver. 35. *At even, or at midnight, or at the cock-crowing, or in the morning.*—These are the four night watches, answering with us to the hours of nine and twelve at night, and three and six in the morning.—*Campbell*.

CHAP. XIV. Ver. 1—11. *After two days.*—So Mat. xxv. 2—16.

Ver. 3. *An alabaster box.*—So called, as *Parkhurst* thinks, from their being made of alabaster stone.—*And she brake.*—*Campbell*, "Brake open" the

A. M. 4033.  
A. D. 29.

2 Mat. 24.  
42.  
25. 13.  
Lu. 12. 40.  
21. 34.  
Ro. 13. 11.  
12.  
1 Th. 5. 6.  
Re. 16. 15.

v Mat. 26. 5.

w ver. 33, 35.

CHAP. 14.

a Mat. 26.  
5, & c.  
Lu. 7. 37  
Jn. 12. 1,  
& c.

b or, pure  
nard; or,  
liquid  
nard.

A. M. #033.  
A. D. 29.

c See Mat.  
13.28.

d Da.15.11.

β if she had  
known  
any bet-  
ter way  
of ex-  
pressing  
her love  
and ho-  
nour to  
me, she  
would  
have  
chosen it.

α Mat.26.  
14,&c.  
Lu.22.3,  
&c.

f Jn.13.2.

g 1 Ki.21.20  
Pr.1.10..  
16.

h Ex.12.8,  
&c.

i or, sacri-  
ficed.

j e.11.2,3.  
He.4.13.

k Jn.11.23.  
13.13.

l Re.3.20.

m Jn.16.4.

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

5 For it might have been sold for more than three hundred <sup>c</sup> pence, and have been given to the poor. And they murmured against her.

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

7 For <sup>d</sup> ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

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

10 ¶ And <sup>e</sup> Judas Iscariot, one of the twelve, went unto the chief priests, to betray <sup>f</sup> him unto them.

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

12 ¶ And the first day of <sup>h</sup> unleavened bread, when they <sup>i</sup> killed the passover, his <sup>d</sup> disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

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

14 And whosoever he <sup>k</sup> shall go in, say ye to the good man of the house, The Master <sup>k</sup> saith, Where is the guest-chamber, where I shall eat <sup>l</sup> the passover with my disciples?

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

16 And his disciples went forth, and came into the city, and found <sup>m</sup> as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I

box. Probably it was somehow sealed, as bottles often are with us, to prevent evaporation. See *Harmer*.

Ver. 5. *Three hundred pence*.—About \$41.50 of our money.

Ver. 8. *She hath done what*.—["It appears to me more probable," says Dr. *Doddridge*, "that Matthew and Mark should have introduced this story out of its place; that Lazarus, if he made this feast, (which is not expressly said by John,) should have made use of Simon's house, as more convenient; and that Mary should have poured this ointment on Christ's head and body, as well as on his feet; than that, within the compass of four days, Christ should have been twice anointed with so costly a perfume; and that the same fault should be found with the action, and the same value set upon the ointment, and the same words used in defence of the woman, and all this in the presence of many of the same persons: all which improbable particulars must be admitted, if the stories be considered as different." The rebuke which Judas received from Christ at this unction determined him in his resolution to betray his Master; and, therefore, Christ's rebuke, and Judas's revenge, are united, as cause and effect, by Matthew and Mark.]—*Bagster*.

Ver. 12—26. *And the first day of unleavened bread, when they killed, &c.*—The passage para.c. to this section is Mat. xxvi. 17—25.

say unto you, One of you which eateth <sup>n</sup> with me shall betray me.	A. M. 4033 A. D. 29.
19 And they began to be sorrowful, and to say unto him one by one, <i>Is it I?</i> and another <i>said, Is it I?</i>	n Ps. 41.9. 55.13,14.
20 And he answered and said unto them, <i>It is one of the twelve, that dippeth with me in the dish.</i>	n Mat. 15. 6,7.
21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good <sup>o</sup> were it for that man if he had never been born.	p Mat. 26. 26,&c. 1. u. 22. 19. 1 Co. 11. 23,&c.
22 ¶ And <sup>p</sup> as they did eat, Jesus took bread, and blessed, and brake <i>it</i> , and gave to them, and said, Take, <sup>q</sup> eat: this is my body.	q Jn. 6. 48.. 53.
23 And he took the cup, and when he had given thanks, he gave <i>it</i> to them: and they all drank of it.	r 1 Co. 10. 16. Jn. 1 3
24 And he said unto them, This <sup>r</sup> is my blood of the new testament, which is shed for many.	s Joc. 5. 2. Am. 9. 13, 14.
25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it <sup>s</sup> new in the kingdom of God.	t or, psalm.
26 ¶ And when they had sung a <sup>t</sup> hymn, they went out into the mount of Olives.	u Zec. 13.7.
27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, <sup>u</sup> I will smite the shepherd, and the sheep shall be scattered.	v c. 16.7.
28 But <sup>v</sup> after that I am risen, I will go before you into Galilee.	w Mat. 26. 33,34. 1. u. 22. 33, 34. Jn. 13.37, 38.
29 But <sup>w</sup> Peter said unto him, Although all shall be offended, yet <i>will</i> not I.	x Mat. 26. 36,&c. 1. u. 22. 39, &c. Jn. 18.1, &c.
30 And Jesus saith unto him, Verily I say unto thee, That this day, <i>even</i> in this night, before the cock crow twice, thou shalt deny me thrice.	y Jn. 12.27.
31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.	z He. 5.7.
32 ¶ And <sup>x</sup> they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.	a Ro. 8. 15. Ga. 4. 6.
33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy:	b Ps. 40.8. Jn. 4. 34. 5. 30. 6. 38, 39. 18. 11. Ph. 2. 8.
34 And saith unto them, My <sup>y</sup> soul is exceeding sorrowful unto death: tarry ye here, and watch.	
35 And he went forward a little, and fell on the ground, and prayed <sup>z</sup> that, if it were possible, the hour might pass from him.	
36 And he said, <sup>a</sup> Abba, Father, all things <i>are</i> possible unto thee; take away this cup from me: nevertheless <sup>b</sup> not what I will, but what thou wilt.	
37 And he cometh, and findeth them sleeping, and	

Ver. 22. *This is my body*—[That is, this *represents* my body; the substantive verb, whether expressed or understood, being often equivalent to *signifies* or *represents*.]—*Bagster*.

Ver. 26. *A hymn*—or "Psalm."

Ver. 27—42. *And Jesus saith unto them, &c.*—See the parallel text in Mat. xxvi. 26—46. But the order is somewhat different.

Verses 33, 34. *Sore amazed, &c.*—"Being seized with grief and horror, said to them, My soul is overwhelmed with a deadly anguish."

A. M. 4033. A. D. 29.	saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?
c Ro.7.18. 25. Ga.5.17	38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.
d Jn.7.30. 8.20. 13.1.	39 And again he went away, and prayed, and spake the same words.
	40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.
e Mat.26. 47. Lu.22.47 &c. Jn.18.3, &c.	41 And he cometh the third time, and saith unto them, Sleep on now, and take <i>your</i> rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
	42 Rise up, let us go; lo, he that betrayeth me is at hand.
f Ps.3.1,2.	43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
g Pa.2.2.	44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.
h 2 Sa.20.9. Ps.55.21. Pr.27.6.	45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.
	46 And they laid their hands on him, and took him.
i Lu.6.46.	47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
j Ps.22.1, &c. Is.53.3, &c. Lu.24.44.	48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?
	49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.
k Ps.88.8. Is.63.3. ver.27.	50 And they all forsook him, and fled.
	51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:
l c.13.16.	52 And he left the linen cloth, and fled from them naked.
	53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.
m Mat.26. 57,&c. Lu.22.54, &c. Jn.13.13, &c.	54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.
	55 And the chief priests and all the council sought for witness against Jesus to put him to death: and found none.

Ver. 51. *A certain young man, &c.*—"Though this incident may not appear of great moment, (says Dr. Campbell,) it is, in my opinion, one of those circumstances which we call picturesque; which, though in a manner unconnected with the story, enlivens the narrative, and adds to its credibility. It must have been late in the night, when (as has been very probably conjectured) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, and stimulated by curiosity, wrapped himself (as Casaubon supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented."

56 For <sup>a</sup> many bare false witness against him, but their witness agreed not together.

A. M. 4033.  
A. D. 29.

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

n Ps. 31. 11.

58 We heard him say, I will <sup>o</sup> destroy this temple that is made with hands, and within three days I will build another made without hands.

o c. 15. 29.  
Jn. 2. 19.

59 But neither so did their witness agree together.

p Mat. 26.  
62, &c.

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

q Ps. 39. 9.  
Is. 53. 7.  
1 Pe. 2. 23.

61 But <sup>q</sup> he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

r Da. 7. 13.  
Mat. 24.  
30.

62 And Jesus said, I am: and <sup>r</sup> ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

s 64.  
Lu. 22. 69.  
Re. 1. 7.

63 Then the high priest rent <sup>s</sup> his clothes, and saith, What need we any farther witnesses?

s Is. 37. 1.

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

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

t Is. 50. 6.  
c. 15. 19.

66 ¶ And <sup>u</sup> as Peter was beneath in the palace, there cometh one of the maids of the high priest:

u Mat. 26.  
69, &c.  
Lu. 22. 55,  
&c.  
Jn. 18. 16,  
&c.

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

68 But he <sup>v</sup> denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.  $\beta$

v 2 Ti. 2. 12,  
13.

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

$\beta$  which  
was about  
midnight.

70 And he denied it again. And a little after, they that

Ver. 56. *Agreed not together.*—Campbell, "Was insufficient." So ver. 59.

Ver. 53. *Build another made without hands.*—It is observable that Matthew omits the latter clause, and in this probably the witnesses *disagreed*; though, had they agreed, it could not have amounted to a capital charge.

Ver. 61. *Son of the Blessed.*—The high priest used probably both noun and adjective. Matthew records one, and Mark the other; but this makes no contradiction. The Jews, when they name God, generally add blessed for ever, and by the Blessed, they meant God the Father.

Ver. 62. *The Son of man.*—[The passage of Daniel, to which our Lord refers, was always considered by the Jews as a description of the Messiah. In *Zohar*, it is said, referring to this prophecy, "This is the King Messiah." Our Saviour, therefore, now in his lowest state of humiliation, asserted his claim as the Messiah, who shall appear in the clouds of heaven, as the judge of the world.]—*Bagster.*

Ver. 63. *And to cover his face*—Which Luke calls *blind-folding*. See note on Matthew xxvi. 68.

Ver. 66.—72. *And as Peter was beneath, &c.*—The parallel text to this is Mat. xxvi. 69—75. If Peter had any superintendance of Mark's gospel, as our Introduction supposes, it is plain he wished not to conceal or palliate his guilt, for Mark records the three denials of his Master; the last time with oaths and curses.

Ver. 68. *Into the porch.*—*Doddridge*, "Portico."

Ver. 69. *And a maid*—That is, as Matthew expresses it, "another maid."

Ver. 70. *They that stood by.*—Several by-standers seem to have accused him.—*Thy speech agreeth* thereto. ["Thy dialect." or mode of speech. From various examples produced by *Lightfoot* and *Schoetgen*, it appears that

A. M. 4033.  
A. D. 29.

w Ac 2.7.

x or, he  
wept  
abun-  
dantly;  
or, he be-  
gan to  
weep.

y 2 Co. 7.10.

CHAP. 15.

a Ps. 2.2.  
Mat. 27.1,  
&c.  
Lu. 23.1,  
&c.  
Jn. 18. 23,  
&c.  
Ac. 3. 13.  
4. 26.

b Is. 53. 7.  
Jn. 19. 9.

c Mat. 27.  
15.  
Lu. 23. 17.  
Jn. 18. 39.

stood by said again to Peter, Surely thou art *one* of them: for thou art a <sup>w</sup> Galilean, and thy speech agreeth *thereto*.

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

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And <sup>x</sup> when he thought thereon, he <sup>y</sup> wept.

#### CHAPTER XV.

1 Jesus brought bound, and accused before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 21 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

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

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

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

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

5 But <sup>b</sup> Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now <sup>c</sup> at *that* feast he released unto them one prisoner, whomsoever they desired.

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

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

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

the Galileans used a very corrupt dialect and pronunciation; interchanging the gutturals, and other letters, and so blending or dividing words as to render them unintelligible, or convey a contrary sense. Thus, when a Galilean would have asked, "whose is this lamb," he pronounced the first word so confusedly that it could not be known whether he meant *chamor*, "an ass," *chamar*, "wine," *amar*, "wool," or *inmar*, "a lamb." A certain woman, intending to say to a judge, "My lord, I had a picture which they stole; and it was so great, that if you had been placed in it, your feet would not have touched the ground," so spoiled it by her pronunciation, that her words meant, "Sir slave, I had a beam, and they stole thee away; and it was so great, that if they had hung thee on it, thy feet would not have touched the ground."—*Bagster*.

Ver. 71. *Began to curse and to swear*.—Doubtless to prove thereby that he was not a disciple. Let all profane persons consider this!

Ver. 72. *Before the cock crow twice*.—Peter denied his Master before the cock crew the first time (ver. 68); but he denied him three times before the cock crew twice.—*And when he thought thereon, he wept*.—*Campbell* says, "There are not many words in Scripture which have undergone more interpretations than this term (*epibalon*.) Our translators give two of these in the margin. 1. "He wept abundantly." 2. "He began to weep." 3. *Doddridge* reads, "Covering (his head) he went out," &c., and many more may be seen in *Campbell*, who, however, returns nearly to the sense of the common version, and renders it, "He thought carefully thereon with tears."

CHAP. XV. Ver. 1. *The whole council*.—*Doddridge* and *Campbell*, "Sanhedrim."

Ver. 5. *Yet answered nothing*.—That is, to the charges of the Jews. He had only answered to the high priest and Roman governor. See ver. 2.

10 For he knew that the chief priests had delivered him for <sup>d</sup>envy.

11 But the chief priests moved the people, that he should rather <sup>e</sup>release Barabbas unto them.

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

13 And they cried out again, Crucify him.

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

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

16 ¶ And <sup>h</sup>the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

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

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

19 And they smote him on the head with a reed, and did spit <sup>i</sup>upon him, and bowing *their* knees worshipped him.

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

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

22 And <sup>k</sup>they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they <sup>l</sup>parted his garments, casting lots upon them, what every man should take.

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

26 And the superscription <sup>β</sup>of his accusation was written over, THE KING OF THE JEWS.

A. M. 4033.  
A. D. 29.

d Pr. 27. 4.  
Ec. 4. 4.  
Ac. 13. 15.  
Tit. 3. 3.

e Ac. 3. 14.

f Ps. 2. 6.  
Je. 23. 5.  
Ab. 5. 31.

g Mt. 27. 9.

h Mat. 27. 27.  
Jn. 18. 23, 33; 19. 9.

i c. 14. 65.

j Job 13. 9.  
Ps. 35. 16.  
Mat. 20. 19.

c. 10. 34.  
Lu. 22. 63.  
23. 11. 26.

k Mat. 27. 33, &c.  
Lu. 23. 33, &c.  
Jn. 19. 17, &c.

l Ps. 22. 18.

β it was a Roman custom to write the crime; and thus the judgment against Jesus was for this assumption.

Ver. 16. *The Pretorium*—[Was properly the tent or house of the praetor, a military, and sometimes a civil officer. This was a magnificent edifice in the upper part of the city, which had been formerly Herod's palace, and from which there was an approach to the citadel of Antonia, which adjoined the temple.—Josephus.]—Baxter.

Ver. 17. *And they clothed him with purple*.—Matthew says, "scarlet." Wesley says the royal robes were partly of both colours; but this was probably a single robe. By the frequent allusions of the ancient poets to the purple colour of blood, it should seem that the ancient purple had in it a predominance of red, which when worn and soiled, would resemble such purple: but it is very difficult to ascertain the shades of difference between the scarlet, crimson, and purple dyes of the ancients.

Ver. 21. *The father of Alexander and Rufus*—Who afterwards proved eminent Christians.—Wesley.

Ver. 23. *Wine mingled with myrrh*.—This was a drink given to criminals doomed to suffer death, in order to stupify their feelings. Our Lord would not consent to taste a drink, that brought relief by blunting the sensibilities of the soul. What a reproof to those who, in times of sorrow, betake themselves to strong drink—or to those who sacrifice their reason on the altar of intemperance.

Ver. 25. *The third hour*—That is, nine in the morning. See note on John xix. 14.

A. M. 4033.

A. D. 29.

in Is. 53.12.

$\beta$  treated and dealt with as one of that rank; being put to death in the same place, and at the same time as, the real malefactors.

n Ps. 22.7.

o c. 14.58.

Jn. 2.19.

p Ro. 3.3.

2 Ti. 2.13.

q Mat. 27.

45.

Lu. 23.44.

r Ps. 22.1.

s Ps. 42.9.

71.11.

La. 1.12.

t Ps. 69.21.

u Mt. 27.

50.

Lu. 23.46

Jn. 19.30.

v Ps. 33.11

w Lu. 8.2,3.

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

28 And the scripture <sup>m</sup> was fulfilled, which saith, And he was numbered with the  $\beta$  transgressors.

29 ¶ And <sup>n</sup> they that passed by railed on him, wagging their heads, and saying, Ah, thou <sup>o</sup> that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

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

32 Let Christ the King of Israel descend now from the cross, that we may <sup>p</sup> see and believe. And they that were crucified with him reviled him.

33 ¶ And <sup>q</sup> when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, <sup>r</sup> Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken <sup>s</sup> me?

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

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and <sup>t</sup> gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And <sup>u</sup> Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the veil of the temple was rent in twain from the top to the bottom.

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

40 There were also women looking on afar <sup>v</sup> off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered <sup>w</sup> unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because <sup>z</sup> it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor,

Ver. 34. *My God, my God, why*—[Or, "My God, my God, to what sort of persons hast thou left me." So also the Syriac version; which Dr. A. Clarke is inclined to adopt; though he observes, "Whatever may be thought of the above mode of interpretation, one thing is certain, that the words could not be used by our Lord in the sense in which they are generally understood. This is sufficiently evident; for he well knew why he was come unto that hour, nor could he be forsaken of God, in whom dwelt all the fulness of the Godhead bodily. The Deity, however, might restrain so much of its consolatory support, as to leave the human nature fully sensible of all its sufferings; so that the consolations might not take off any part of the keen edge of his passion; and this was necessary to make his sufferings meritorious."—*Bagster*.

Ver. 37. *Cried with a loud voice, &c.*—viz. Father, into thy hands I commend my spirit.

Ver. 42. *When the even was come.*—The Hebrews speak of two evenings. The former commenced about three o'clock, the latter at six. As the sabbath began soon after this, the preparation must have begun soon after three (when Jesus died) on the Friday afternoon.

Ver. 43. *An honourable counsellor.*—*Campbell*, "Senator;" i. e. a mem-

which also \* waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

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

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

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone into the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Josès beheld where he was laid.

CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the country: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND<sup>a</sup> when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

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

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

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

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

7 But go your way, tell his disciples and Peter  $\beta$  that

A. M. 4033.  
A. D. 29.

x Lu. 2.25,  
38.

y c. 16.3,4.

CHAP. 16

a Mat. 28.1,  
&c.  
Lu. 24.1,  
&c.  
Ju. 20.1,  
&c.

b Lu. 23.56.

c Ps. 71.20.

$\beta$  more especially, lest he should think Christ had rejected him for his denial of him; and because he had need of extraordinary comfort, by reason of his extraordinary sorrow for his fall.

ber of the Sanhedrim.—*Waited for the kingdom of God*—i. e. for the manifestation of the spiritual kingdom of the Messiah.

Ver. 46. *And rolled a stone*.—Doubtless by the assistance of his servants.

CHAP. XVI. Ver. 1. *And when the sabbath was past*—That is, soon after six or the Saturday evening.—*Mary Magdalene, &c.*—These verses are parallel with the first eight of the last chapter of Matthew.

Ver. 2. *And very early*.—[*West* supposes, that the women made two different visits to the sepulchre; and in consequence of that, two distinct reports to the disciples;—that Mary Magdalene, with the other Mary and Salome, set out not only early, but *very early* in the morning, before the time appointed to meet Joanna and the other women there. (Lu. xxiv. 10.) This interpretation, which is adopted by several eminent writers, is very probable, and reconciles the apparent discrepancy in the Evangelists.]—*Bagster*.

Ver. 5. *A young man sitting*.—[This appears to have been a different angel from that mentioned by St. Matthew. The latter sat in the porch of the tomb, and had assumed a terrible appearance to overawe the guard; (Mat. xxviii. 1;) but this appeared as a young man, within the sepulchre, in the inner apartment. The two angels spoken of by St. John (chap. xx. 11.) appeared some time after these; but whether they were the same or different cannot be ascertained; neither can it be affirmed that the angels which manifested themselves to the second party of women, recorded by St. Luke, (ch. xxiv. 4.) were the same or different.]—*Bagster*.

Ver. 7. *And Peter, &c.*—Particularly tell Peter, "lest he be swallowed up with over much sorrow." Thus the Lord raises up the bowed down.

A. M. 4033. A. D. 29.	he goeth before you into Galilee: there shall ye see him, as he said unto you.
d Lu. 24. 13.	8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.
e Lu. 21. 36. 1 Co. 15. 5.	
f or, together.	
g Lu. 24. 25.	9 ¶ Now when <i>Jesus</i> was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
h Mat. 23. 19. Jn. 20. 21.	10 And she went and told them that had been with him, as they mourned and wept.
i Ro. 10. 18. Col. 1. 23.	11 And they, when they had heard that he was alive, and had been seen of her, believed not.
j Jn. 3. 18, 36 Ac. 16. 31.. 33. Ro. 10. 9. 1 Pe. 3. 21.	12 ¶ After that he appeared in another form unto a two of them, as they walked, and went into the country.
k Jn. 12. 43. 2 Th. 2. 12	13 And they went and told <i>it</i> unto the residue: neither believed they them.
l Lu. 10. 17. Ac. 5. 15. 8. 7. 16. 18. 19. 12.	14 ¶ Afterward <sup>e</sup> he appeared unto the eleven as they sat <sup>f</sup> at meat, and upbraided them with their unbelief <sup>g</sup> and hardness of heart, because they believed not them which had seen him after he was risen.
m Ac. 2. 4. 10. 46. 1 Co. 12. 10, 23.	15 And he said unto them, Go <sup>h</sup> ye into all the world, and preach the gospel to every <sup>i</sup> creature.
n Lu. 10. 19. Ac. 23. 5.	16 He <sup>j</sup> that believeth and is baptized shall be saved; but <sup>k</sup> he that believeth not shall be damned.
o Ac. 5. 15, 16. 28. 8. Ja. 5. 14, 15	17 And these signs shall follow them that believe; In <sup>l</sup> my name shall they cast out devils; they shall speak <sup>m</sup> with new tongues;
p Ac. 1. 2, 3. Lu. 24. 51.	18 They shall take up <sup>n</sup> serpents; and if they drink any deadly thing, it shall not hurt them; they <sup>o</sup> shall lay hands on the sick, and they shall recover.
q Ps. 110. 1. 1 Pe. 3. 22. Re. 3. 21.	19 ¶ So then <sup>p</sup> after the Lord had spoken unto them, he was received up into heaven, and sat <sup>q</sup> on the right hand of God.
r Ac. 5. 12. 14. 3. He. 2. 4.	20 And they went forth, and preached every where, the <sup>r</sup> Lord working with <i>them</i> , and confirming the word with signs following. Amen.

Ver. 9—20. *Now when Jesus was risen, &c.*—These twelve verses are wanting in many MSS., and in the canons of *Eusebius*; but they are in the Alexandrian MSS.; seven of them, at least, in the Codex Beza; in the old Syriac, the Arabic, the Vulgate, and the old Italic, and other ancient versions, and in the Commentaries of *Theophylact*. They are quoted by *Ambrose*, *Augustin*, and *Leo*, styled the Great; and verse 19 in particular, is so cited by *Irenaeus* in the second century, as giving room to believe they were all in his copy. See *Horne's* Introduction, 4th edition, vol. iv. p. 254, &c.

Ver. 15. *Every creature.*—The commission itself is here somewhat more generally expressed, than in St. Matthew: "Go ye into *all the world*, and preach the gospel to *every creature*:"—i. e. of the human race.

Ver. 18. *They shall take up serpents, &c.*—[It is fully asserted here, that the *Apostles* of our Lord should not lose their life by poison, and there is neither record nor tradition to disprove it. But it is worthy of remark, that Mohammed, who styled himself the apostle of God, lost his life by poison; and, had he been a true prophet, or a true apostle of God, he would not have fallen into the snare.]—*Bagster*.

#### CONCLUDING REMARKS ON MARK.

MARK, the writer of the preceding Gospel, was doubtless born of Jewish parents, of the tribe of Levi, and the line of the priesthood. He was sister's son to Peter, and by some is thought to have been one of the 70 disciples; while others suppose, that he was converted by Peter's ministry; but, perhaps, there is no other reason for this, than because he calls him *his son*.—Mark

was constantly with Peter; he accompanied his apostolical progress, and preached the Gospel in Italy and at Rome; where, at the request of the Christians of those parts, he composed and wrote his Gospel. By Peter he was sent into Egypt, there to proclaim the glad tidings of salvation. *Eusebius* says, that so great was the success of his ministry, that he was instrumental in converting multitudes of men and women. The vigilant enemy of the souls of men would not allow his success to be uninterrupted; accordingly, when at Alexandria, the multitudes being assembled for their idolatrous solemnities, broke in upon him during his engagements in the service of God's house, and binding his hands and feet with cords, dragged him through the streets until his flesh was dreadfully lacerated and his blood gushed out: nature sunk under such tortures, and he soon became a sacrifice to the rage of an infuriated and persecuting populace. Tradition states that Mark was of a middle size and stature, his nose long, his eyebrows turning back, his eyes graceful and amiable, his head bald, his beard long and gray, his gait quick, and the constitution of his body strong and healthy.

THE GOSPEL ACCORDING TO ST. LUKE.

[LUKE, to whom this Gospel has been uniformly attributed from the earliest ages of the Christian Church, is generally allowed to have been "the beloved physician" mentioned by St. Paul; (Col. iv. 14. ;) and as he was the companion of that Apostle, in all his labours and sufferings, for many years, (Acts xvi. 12. xx. 1-6; xxvii. 1, 2; xxviii. 13-16. 2 Ti. iv. 11. Phil. 24.) and wrote "the Acts of the Apostles," which conclude with a brief account of St. Paul's imprisonment at Rome, we may be assured that he had the Apostle's sanction to what he did; and probably this Gospel was written some time before that event, about A. D. 63 or 64, as is generally supposed. He would appear, from Col. iv. 10, 11., and his intimate acquaintance with the Greek language, as well as from his Greek name *Loukas*, to have been of Gentile extraction; and according to *Eusebius* and others, he was a native of Antioch. But, from the Hebraisms occurring in his writings, and especially from his accurate knowledge of the Jewish rites, ceremonies, and customs, it is highly probable that he was a Jewish proselyte, and afterwards converted to Christianity. Though he may not have been, as some have affirmed, one of the seventy disciples, and an eye-witness of our Saviour's miracles, yet his intercourse with the Apostles, and those who were eye-witnesses of the works, and ear-witnesses of the words of Christ, renders him an unexceptionable witness, if considered merely as a historian; and the early and unanimous reception of his Gospel as divinely inspired, is sufficient to satisfy every reasonable person.]—*Bagster*

CHAPTER I.

1 The preface of Luke to his whole gospel. 5 The conception of John the Baptist. 26 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zachary, both of Christ, 76 and of John.

A. M. 4069  
A. D. 64.

CHAP. I

**F**ORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

= Jn. 15. 27  
He. 2. 3.  
1 Pe. 5. 1.  
2 Pe. 1. 16  
1 Jn. 1. 1.

2 Even as they delivered them unto us, which from the beginning <sup>a</sup> were eye-witnesses, and ministers of <sup>b</sup> the word;

b Ro. 15. 16  
Ep. 3. 7.  
4. 11, 12.

CHAP. I. Ver. 1. *Have taken in hand*—i. e. have undertaken.—*To set forth in order.*—*Doddridge*, "To compose the history;" *Campbell*, "a narrative;" so *Boothroyd*.—*Of those things that are most surely believed.*—*Doddridge*, "Have been confirmed among us with the fullest evidence;"—*Campbell* and *Boothroyd*, "Which have been accomplished;"—*Parkhurst*, "Fully proved," or, "confirmed with the fullest evidence."

Ver. 2. *Ministers of the word.*—Gr. "The Logos," which term St. John, in the preface to his Gospel, applies personally to Christ; but as the same term is by all the Evangelists applied to the Gospel, either preached or written, we think it would be wrong here to restrict its meaning.

- A. M. 4069.  
A. D. 64.
- c Ac. 11. 4. 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in <sup>c</sup> order, most excellent <sup>d</sup> Theophilus,
- d Ac. 1. 1. 4 That thou mightest know <sup>e</sup> the certainty of those things, wherein thou hast been instructed.
- e Jn. 20. 31. 5 **T**HERE was in the days of <sup>f</sup> Herod, the king of Judea, a certain priest named Zacharias, of the course of <sup>g</sup> Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.
- A. M. 3999.  
E. C. 6.
- f Mat. 2. 1. 6 And they were both righteous <sup>h</sup> before God, walking in all the commandments and ordinances <sup>i</sup> of the Lord blameless.
- g 1 Ch. 24.  
10.  
N<sup>o</sup>. 12. 4,  
11. 7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.
- h Ge. 7. 1.  
1 Ki. 9. 1.  
2 Ki. 23. 3. 8 And it came to pass, that while he executed the priest's office before God in the order of his course,
- i 1 Co. 11. 2.  
Ph. 3. 6. 9 According to the custom of the priest's office, his lot was <sup>j</sup> to burn incense when he went into the temple of the Lord.
- j Ex. 30. 7, 8. 10 And the whole multitude of the people were praying <sup>k</sup> without at the time of incense.
- k Le. 16. 17. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar <sup>l</sup> of incense.
- l Ex. 30. 1.  
Re. 8. 3, 4. 12 And when Zacharias saw *him*, he was <sup>m</sup> troubled, and fear fell upon him.
- m Jn. 13. 22.  
ver. 29. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name <sup>n</sup> John.
- n ver. 60, 63. 14 And thou shalt have joy and gladness; and many shall rejoice <sup>o</sup> at his birth.
- o ver. 53. 15 For he shall be great <sup>p</sup> in the sight of the Lord, and shall <sup>q</sup> drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even <sup>r</sup> from his mother's womb.
- p c. 7. 23. 16 And many of the children of Israel shall he turn to the Lord their God.
- q Nu. 6. 3.
- r Je. 1. 5.

Ver. 3. *Having had perfect understanding.*—Doddridge and Campbell, "Having accurately (or exactly) traced all things from the first," or from their origin.—*It seemed good to me also. . . . to write unto thee in order.*—Campbell, "A particular account;" Doddridge, "An orderly account." From this expression, some have understood that St. Luke meant to pay particular attention to the order in which the several events occurred; this, however, does not appear to have been the case in every instance; but he certainly gives a longer series of events, beginning from "the very first," the vision of Zacharias, and continuing his narrative to the ascension of our Saviour into heaven, which neither Matthew nor John mention; which Mark indeed mentions, but Luke only describes.—*From the very first.*—Some render the Greek (*apothen*) "from above," and found thereon an argument for Luke's inspiration; but as the term is equivocal, we think, with Doddridge, it is too weak authority to support an inference so important.—*Most excellent Theophilus*—A noted Christian, to whom Luke directs his Gospel and Acts of the Apostles. Some think that this name means any *lover of God*.

Ver. 5. *Herod, the king of Judea*—That is, "Herod the Great."—*Zacharias, of the course of Abia.*—This was one of the 24 courses into which David divided the priests, and that of which *Abia*, or Abijah, was the head. Compare 1 Ch. xxiii. 6; xxiv. 10.

Ver. 13. *John*—This name, Heb. *Johanan*, occurs about thirty times in the Old Testament, and properly signifies the *grace and favour of the Lord*. Doddridge.

Ver. 14. *Rejoice at his birth*—As the forerunner of the Messiah.

Ver. 15. *Even from his mother's womb.*—See ver. 41.

17 And <sup>s</sup> he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient <sup>t</sup> to the wisdom <sup>u</sup> of the just; to make ready a people <sup>v</sup> prepared for the Lord.

A. M. 3999.

B. C. 6.

s Jn. 1. 31.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for <sup>w</sup> I am an old man, and my wife well stricken in years.

t or, by.

19 And the angel answering said unto him, I am <sup>x</sup> Gabriel. that stand in the presence of God; and am sent <sup>y</sup> to speak unto thee, and to show thee these glad tidings.

x Ps. 111. 13

Mat. 11.

14.

19. 26.

Ma. 9. 12.

Ro. 4. 21.

20 And, behold, thou shalt be <sup>z</sup> dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

y 1 Pe. 2. 9.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

w Ge. 17. 17.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

x Da. 9. 16.

ver. 26.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

y He. 1. 14.

24 ¶ And after those days his wife Elisabeth conceived, and hid herself five months, saying,

z Eze. 3. 26.

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take <sup>a</sup> away my reproach among men.

a Ge. 30. 23.

1 Sa. 1. 6.

Is. 54. 1, 4.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin <sup>b</sup> espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

A. M. 4000.

B. C. 5.

28 And the angel came in unto her, and said, Hail,

b Mat. 1. 18.

Ver. 17. *To turn the hearts, &c.*—This is a quotation from Mal. iv. 6, which see. The only doubt remaining in the text seems to be, whether the passage should be rendered as in our translation, which implies reconciliation and harmony among the people; or, as *Doddridge* renders it, to “convert the hearts of the fathers *with* the children,” which implies the preparation of the people for Messiah. As these senses are not inconsistent, the question is not important.

Ver. 19. *I am Gabriel*—The same as appeared to Daniel (chap. viii. 16; ix. 21.)—*That stand in the presence of God*—Which implies high rank. See note on Mat. xviii. 10.

Ver. 20. *Thou shalt be dumb*—[i. e. *silent*; for in this case there was no natural imperfection or debility of the organs of speech, as in *dumbness*, and the following words, *thou shalt not be able to speak*, may be regarded as merely expletive. This was at once a proof of the severity and mercy of God: of severity, in condemning him to nine months' silence for his unbelief; of mercy, in rendering his punishment temporary, and the means of making others rejoice in the events predicted.]—*Bagster*.

Ver. 22. *Speechless*.—Perhaps both deaf and dumb; for when the father came to the circumcision, instead of asking verbally by what name he should be called, they “made signs” to him, ver. 62.

Ver. 23. *The days of his ministration*—That is, his *use*, during which he was not allowed to leave the precincts of the temple.

Ver. 24. *And after those days*—That is, when he returned to his own house.—*And hid herself*—Meaning, lived a very retired life, her husband being deaf and dumb; and not disclosing her situation, probably, to any one, till she received the visit of her cousin Mary.

Ver. 25. *To take away my reproach*—That is, of barrenness.

- A. M. 4000.  
B. C. 5. *thou that art* <sup>c</sup> highly <sup>d</sup> favoured, the <sup>e</sup> Lord is with thee: blessed *art* thou among women.
- c or, *graciously accepted*;  
or, *graced*. 29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- d D. 2. 5. 23. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
- e Ju. 6. 12. 31 And, behold, thou <sup>f</sup> shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
- f Is. 7. 14.  
Mat. 1. 21. 32 He shall be <sup>g</sup> great, and shall be called the <sup>h</sup> Son of the Highest: and the Lord God shall give unto him the <sup>i</sup> throne of his father David:
- g Mat. 12. 42. 33 And he shall reign over the house of Jacob for ever; and <sup>j</sup> of his kingdom there shall be no end.
- h He. 1. 2. 8. 34 Then said Mary unto the angel, How <sup>k</sup> shall this be, seeing I know not a man?
- i 2 Sa. 7. 11, 12.  
Is. 9. 6, 7. 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called <sup>l</sup> the Son of God.
- j Da. 7. 14, 27.  
Mi. 4. 7. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.
- k Ma. 1. 1. 37 For <sup>m</sup> with God nothing shall be impossible.
- l Mal. 4. 5, 6. 38 And Mary said, Behold the <sup>n</sup> handmaid of the Lord; be it unto me according <sup>o</sup> to thy word. And the angel departed from her.
- m Ps. 116. 16. 39 ¶ And Mary arose in those days, and went into the hill country with haste, into <sup>p</sup> a city of Juda;
- n Ps. 119. 38. 40 And entered into the house of Zacharias, and saluted Elisabeth.
- o Jos. 21. 9. 11. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
- p Ju. 5. 24. ver. 23. 42 And she spake out with a loud voice, and said, Blessed <sup>q</sup> *part* thou among women, and blessed *is* the fruit of thy womb.
- q Jn. 13. 13. 43 And whence *is* this to me, that the mother of my Lord <sup>r</sup> should come to me?
- 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

Ver. 29. *She was troubled*.—Doubtless alarmed at seeing a stranger in her apartment, and not less so, if the splendour which attended him (as is probable) marked him to be a messenger from heaven.

Ver. 32. *He shall be great*.—Son of the highest, the true and essential Son of God, the promised Messiah.—These words of the angel have evidently a reference to various prophecies of the Old Testament, particularly Ps. lxxii.

Ver. 35. *That holy thing*.—A noun is evidently to be understood: *Doddridge* supplies "offspring," and *Campbell*, "progeny;" but the simple term "child" is more in harmony with the style of Scripture.

Ver. 39. *A city of Juda*.—[This was most probably *Hebron*, a city of the priests, and situated in the hill country of Judea, about 25 miles south of Jerusalem, and nearly one hundred from Nazareth. Such was the intense desire of Mary's mind to visit and communicate with her relative Elisabeth, that she scrupled not to undertake this long journey to effect her purpose.]—*B.*

Ver. 44. *The babe leaped in my womb for joy*.—This seems to justify a literal interpretation of ver. 15.

45 And blessed is she <sup>r</sup> that believed; for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My <sup>s</sup> soul doth magnify the Lord,

47 And my spirit hath rejoiced <sup>t</sup> in God my Saviour.

48 For he hath regarded the <sup>u</sup> low estate of his hand-maiden: for, behold, from henceforth all generations shall call me <sup>v</sup> blessed.

49 For he <sup>w</sup> that is mighty hath done to me great <sup>x</sup> things; and holy <sup>y</sup> is his name.

50 And <sup>z</sup> his mercy is on them that fear him from generation to generation.

51 He <sup>a</sup> hath showed strength with his arm; he hath scattered the <sup>b</sup> proud in the imagination of their hearts.

52 He <sup>c</sup> hath put down the mighty from *their* seats, and exalted them of low degree.

53 He <sup>d</sup> hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in <sup>e</sup> remembrance of *his* mercy;

55 As he spake <sup>f</sup> to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they <sup>g</sup> rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is <sup>h</sup> John. And they marvelled all.

64 And his mouth <sup>i</sup> was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these <sup>j</sup> sayings were noised abroad throughout all the hill country of Judea.

A M. 400.

B. C. 5.

<sup>r</sup> or, *which believed that there shall be.*<sup>a</sup> 1 Sa. 2.1.  
1. 31. 2. 3.<sup>c</sup> Ps. 35. 9  
Hab. 3. 18<sup>u</sup> Ps. 1. 6. 23<sup>v</sup> Mal. 3. 12  
c. 11. 27.<sup>w</sup> Ge. 17. 1.<sup>x</sup> Ps. 71. 21.  
1. 25. 2. 3.  
Ep. 3. 20.<sup>y</sup> Ps. 111. 9.<sup>z</sup> Ge. 17. 7.  
Ex. 20. 6.  
Ps. 103. 17.<sup>a</sup> 1 Ps. 98. 1.  
Is. 51. 9.  
52. 10.  
63. 5.<sup>b</sup> 1 Sa. 2. 9.  
Da. 4. 37.<sup>c</sup> Job 5. 11.  
c. 13. 14.<sup>d</sup> 1 Sa. 2. 5.<sup>e</sup> Ps. 98. 3.<sup>f</sup> Ge. 17. 19.  
Ps. 132. 11.<sup>g</sup> ver. 14.<sup>h</sup> ver. 13.<sup>i</sup> ver. 20.<sup>j</sup> or, *things.*

Ver. 45. *She that believed.*—Meaning Mary, who “stumbled not at the promise through unbelief,” as Zacharias seems to have done.

Ver. 48. *All generations shall call me blessed.*—This has been literally fulfilled, and in the church of Rome carried to idolatrous excess.

Ver. 52. *He hath put down.*—[Rather, “He hath taken away, or snatched the mighty from their throne;” which is well expressed by *Seneca*, “Who bestoweth kingdoms on the wretched, and plucketh them away from the noble” or exalted.]—*Bagster.*

Ver. 63. *A writing table.*—*Doddridge*, “Tablet;” *Campbell*, “Table book.” This was a piece of board covered with wax, or, in some cases, with sand, on which they wrote with a metal or wooden style or pen.—*His name is JOHN.*—It was customary at the time of circumcision for the father to name the child; and this was not an uncommon name under the Old Testament, though our translators there render it *Johanan*.

A. M. 4900.  
B. C. 5.

k c.2.19,51.

l 1s.30.17.

m 1s.72.18.

n Ps.111.9.

o Je.23.5.6.  
Da.9.24.

p 1s.51.7.  
17.  
Je.30.10,  
11.

q 1e.26.42.  
Ps.103.8.  
10.  
Eze.16.60

r Ge.22.16,  
17.

s Ro.6.22.

t Tit.2.11,  
12.

u 1 Pe.1.14,  
15.

v Re.2.10.

w Mal.3.1.

x or, for.  
Ac.5.31

y or, bowels  
of the  
mercy.

z or, sun-  
rising; or,  
branch.  
Is.11.1.  
Zec.3.8.  
6.12.

a 1s.9.2.  
49.9.

66 And all they that heard *them* laid *them* up <sup>k</sup> in their hearts, saying, What manner of child shall this be! And the hand <sup>l</sup> of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed <sup>m</sup> be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up a horn of salvation <sup>n</sup> for us in the house of his servant David;

70 As he spake <sup>o</sup> by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved <sup>p</sup> from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to <sup>q</sup> remember his holy covenant;

73 The oath <sup>r</sup> which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him <sup>s</sup> without fear,

75 In <sup>t</sup> holiness and righteousness before him, all <sup>u</sup> the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go <sup>v</sup> before the face of the Lord to prepare his ways;

77 To <sup>w</sup> give knowledge of salvation unto his people <sup>x</sup> by the remission <sup>y</sup> of their sins,

78 Through the <sup>z</sup> tender mercy of our God; whereby the <sup>a</sup> day-spring from on high hath visited us,

79 To <sup>a</sup> give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

CHAPTER II.

1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds: 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 23 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.

CHAP. 2.

a or, en-rolled.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be <sup>a</sup> taxed.

Ver. 66. *What manner of child.*—It seems to have been a general opinion that children born under such remarkable circumstances, were intended for some great design.

Ver. 69. *A horn of salvation.*—“A horn of salvation” is literally the power that saves us, meaning, the Messiah.

Ver. 70. *Since the world began.*—Doddridge, “From the beginning of time.” Prophecy seems to have been almost as early as language; for the first prediction seems to have been delivered from the Shekinah, immediately after the fall. Lamech used the poetic style; Enoch, the seventh from Adam, prophesied, and from his days to the destruction of Solomon’s temple, the world was not, perhaps, without a prophet.

Ver. 78. *Through the tender mercy.*—Literally, “the bowels of mercy of our God;” a strong Hebraism.—*The day-spring*—Or dawn, or as some render it, “the rising sun;” alluding to Mal. iv. 2. The Greek term (*anatole*) answers to the Hebrew rendered *branch*; but properly signifies a new shoot arising from a decayed root, (see Isa. xi. 1;) and may therefore well apply to the first streaks of day, which predict the returning sun.

CHAP. II. Ver. 1. *That all the world should be taxed.*—Two questions arise here: 1. What is meant by “all the world?” The Greek word, (*Oikoumene*;) as Campbell remarks, strictly means, “the inhabited part of the earth,”

2 (And this taxing was first made when Cyrenius was governor of Syria.)

A. M. 4001  
B. C. 4.

3 And all went to be taxed, every one into his own city.

b Mat. 1. 25.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

or, the  
night-  
watches.

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

all which the Romans had the arrogance to include within their empire; and, like other conquerors, when they came in contact with any nation which disputed their authority, they considered that they had a right to subdue them, because all the world was theirs! After reading, with some attention, the disquisitions both of Drs. *Campbell* and *Lardner*, the Editor is inclined to think that Cesar meant to extend this decree to all his dominions, though he might begin with Judea. 2. What is meant by this *taxation*? As Herod was acknowledged King of Judea, though a tributary king, it seems unlikely that Cesar should levy a direct tax upon his people; we think, therefore, that this was merely a census, or "enrolment," (as our margin interprets,) including a register both of the names and property of the inhabitants, with a view to future taxation, and probably also to their reduction to a Roman province, which followed soon after. Cesar had doubtless views of revenue or aggrandizement; but Providence had higher views, as the sequel immediately discloses. See *Doddridge* and *Campbell*, in loc. and *Lardner's* Cred.

Ver. 2. And this taxing.—*Doddridge* renders it, "This was the first enrolment of Cyrenius, (Lat. *Quirinius*,) afterwards governor of Syria."—[Rather, as Dr. *Campbell* renders, "This first register took effect when Cyrenius was president of Syria;" for at this time *Quintilius Varus* was governor of Syria; (*Josephus*, Ant. l. xvii. c. 5. § 2.) and this enrolment, which was probably made with a view of levying a tax, (Ant. l. xviii. c. ix. § 1—3.) was not put in force till Cyrenius was made president, about eleven years afterwards, (Ant. l. xviii. c. iv. *Tacitus*, l. iii. 1, 8.)—*Bagster*.

Ver. 3. His own city.—That is, the city to which his family belonged. This was Bethlehem, where Joseph had formerly a paternal inheritance, which, since the captivity, had probably been lost.

Ver. 7. Her first-born son.—So *Campbell*; but *Doddridge* renders it, "her son, the first born," conceiving that the expression is emphatic, and may allude to Christ's being the "first born of every creature." Col. i. 15.—And laid him in a manger, because there was no room for them in the inn.—The eastern inns, commonly called Caravanserais, are very large buildings, with domes, and a fountain in the centre, for the use of caravans; the benefits of which are allowed to all travellers, but afford only a lodging place for themselves and cattle, without either food or bedding; but it is probable these Caravanserais are not of so high antiquity as the birth of Christ. The *kataluma*, inn, or "house allotted to strangers," (as *Campbell* renders it,) as belonging to a small country town, was probably of a humbler character, and affording room for but few families, was soon filled by the first comers; and others, as Joseph and Mary, were obliged to take shelter in the out-buildings, intended for the cattle of travellers, but which we should hope might be cleared for them, as we read nothing in the Scriptures of their being herded with the cattle; indeed, we may safely infer the contrary, from the Holy Babe being laid in the crib, or manger. There is a tradition mentioned by *Justin Martyr*, in the middle of the second century, that this stable was a natural cave, (and with such Judea abounded,) adjacent to the inn; but that it was the same as now is shown for such, is uncertain and perhaps unlikely.

Ver. 8. Keeping watch over their flock by night.—*Campbell*, "Who tended

- A. M. 4001.  
B. C. 4.
- d Is. 9.6. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
- e Ps .03.20,  
21.  
1 Pe. 1.12. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
- 11 For unto you <sup>d</sup> is born this day in the city of David a Saviour, which is Christ the Lord.
- 12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
- f Is. 57.19. 13 And suddenly there was with the angel <sup>e</sup> a multitude of the heavenly host praising God, and saying,
- 14 Glory to God in the highest, and on earth <sup>f</sup> peace, good will toward men.
- g the men  
the shep-  
herds. 15 ¶ And it came to pass, as the angels were gone away from them into heaven, the <sup>g</sup> shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
- 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
- 17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.
- h Le. 12.3. 18 And all they that heard *it* wondered at those things which were told them by the shepherds.
- 19 But Mary kept all these things, and pondered *them* in her heart.
- 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
- i Mat. 1.21.  
c. 1.31. 21 ¶ And when eight days were accomplished <sup>h</sup> for the circumcising of the child, his name was called JESUS, which was so named of the angel <sup>i</sup> before he was conceived in the womb.
- 22 ¶ And when <sup>j</sup> the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;
- j Le. 12.2,  
&c. 23 (As it is written in the law of the Lord, Every

their flock by turns through the night watches;" *Doddridge*, literally, "keeping the watches of the night." Dr. *Lardner* (with whom agrees Dr. *Shaw*, the traveller) draws from this passage two powerful arguments in favour of the hypothesis which places the birth of our Lord about the autumnal equinox: 1. The latter end of December was by no means an eligible time for making an enrolment, as it would be most inconvenient for travelling; neither, 2. Is it likely that shepherds would be then watching their flocks in the open fields, both circumstances would well agree with September.

Ver. 11. *Christ the Lord.*—The expected Messiah, the Lord or King of the Jews; and the Lord, the Creator and the Preserver of the whole universe.

Ver. 12. *In a manger.*—*Campbell*, "The manger;" i. e. of the inn.

Ver. 14. *In the highest*—That is, "the highest heaven;" *Doddridge* and *Campbell*.

Ver. 19. *But Mary kept all these things, &c.*—*Doddridge*, "But Mary treasured up all these things, entering into the meaning of them in her heart;" *Campbell*, "Weighing them;" i. e. in her own mind.

Ver. 21. *His name was called, &c.*—It was customary to give male children their name at circumcision, as now at baptism.

Ver. 23. *Every male that openeth the womb*—That is, every first-born child, provided it be a male, but not otherwise.

k male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation <sup>m</sup> of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see <sup>n</sup> death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now <sup>o</sup> lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen <sup>q</sup> thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the <sup>r</sup> Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall <sup>s</sup> and rising again of many in Israel; and for a sign which shall be spoken <sup>t</sup> against;

35 (Yea, a sword <sup>u</sup> shall pierce through thy own soul also,) that <sup>v</sup> the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers <sup>w</sup> night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that <sup>x</sup> looked for redemption in <sup>y</sup> Jerusalem.

39 ¶ And when they had performed all things accord-

A. M. 4601.  
B. C. 4.  
k Ex. 13. 12.  
22. 29.  
Nu. 8. 17.  
l Ma. 15. 43  
ver. 38.  
m Is. 40. 1.  
n Ps. 89. 49  
11e. 11. 5.  
o Ge. 46. 30.  
p Is. 57. 2  
Re. 14. 13.  
q Is. 52. 10.  
e. 3. 6.  
Ac. 4. 12.  
r Is. 42. 6.  
49. 6.  
60. 3.  
Ac. 13. 47  
48. e  
s Is. 8. 14.  
Ro. 9. 32  
73.  
1 Co. 1. 23,  
24.  
2 Co. 2. 16.  
1 Pe. 2. 7, 8.  
t Ac. 28. 22.  
n Jn. 19. 25.  
v Jn. 5. 15,  
16.  
1 Co. 11.  
19.  
w Ac. 26. 7.  
1 Ti. 5. 5.  
x ver. 25.

y or, Israel.

Ver. 24. *A pair of turtle-doves.*—[One was for a burnt-offering, and the other for a sin-offering. The rich were required to bring a *lamb*: but the poor and middling classes were required to bring either *two turtle-doves*, or *two young pigeons*. This is a proof of the comparative poverty of Joseph and Mary; and shows that this event occurred before the offering of the Magi, which would have enabled them to offer a lamb.]—*Bagster*.

Ver. 25. *The consolation of Israel.*—A common name for the Messiah. *Gill*.

Ver. 26. *Should not see death.*—[To see death, is a Hebraism for to die. Ps. lxxxix. 49.]—*Bagster*.

Ver. 37. *Fourscore and four years*—That is, of her life. *Grotius*. But *Doddridge* refers it to the period of her widowhood, in which case she must be above a century old.

Ver. 38. *That looked for redemption, &c.*—i. e. who expected the coming of the Messiah.

Ver. 39. *And when.*—*Campbell*, "After" they had performed, &c.—*To their own city Nazareth.*—By comparing Mat. ii. it will be seen that Luke

A. M. 4061.  
B. C. 4.

z Is. 11. 2, 3.  
ver. 52.

A. M. 4012.  
A. D. 8.

a Ex. 23. 15.  
De. 16. 1.

b Ps. 119. 99.  
Mat. 7. 8.  
Mt. 10. 22.  
c. 4. 22, 32.  
Jn. 7. 15,  
46.

c Jn. 5. 17.  
9. 1.

ing to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled <sup>z</sup> with wisdom: and the grace of God was upon him

41 ¶ Now his parents went to Jerusalem every <sup>a</sup> year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding <sup>b</sup> and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about <sup>c</sup> my Father's business?

50 And they understood not the saying which he spake unto them.

has omitted the whole narrative of the Magi, and the flight into Egypt, which probably occupied two or three years at least: indeed, we have no farther account of Jesus till his attending the passover, ver. 22.—*Nazareth*, now *Nas-sara*, was a small town of Zebulun, in Lower Galilee, according to *Eusebius*, fifteen miles east of Legio, near mount Tabor, and, according to *D'Arvieux*, about eight leagues, or according to *Maundrell*, seven hours, or about twenty miles south-east of Acre. It is one of the principal towns of the pasnalic of Acre, containing a population of about 3000 souls, of whom 500 are Turks, the remainder being Christians. It is delightfully situated on elevated ground, in a valley, encompassed by mountains. — *Bagster*.

Ver. 40. *Strong in spirit*.—See chap. i. 80.—*And the grace of God was upon him*.—In other words, "filled with the Holy Ghost," meaning the spirit of wisdom and devotion; for it does not appear that the miraculous gifts of the Spirit were bestowed on the man Christ Jesus until his baptism, ch. iv. 1.

Ver. 41. *His parents went*.—The law *obliged* only the males to attend the great feasts, (Exod. xxiii. 17.) yet females were not forbidden to attend.

Ver. 42. *And when he was twelve years old*.—This is understood to be the period at which youth were required to attend the temple worship, and from which period they were brought under the yoke of the law, and were denominated "sons of the covenant." *Wotton* and *Lightfoot*.

Ver. 44. *Went a day's journey*.—That is, before they missed him: then they inquired among the party with whom they travelled, which probably was numerous, and on the third day, returning to the city, found him in the temple, ver. 46.

Ver. 45. *After three days*.—That this phrase was to the Jews equivalent to "on the third day," is evident from Mat. xxvii. 64, and note.

Ver. 48. *And when they saw him*.—That is, his parents, they also were amazed. It is observable that Mary here speaks, to her Son Jesus, of Joseph as his father; which he was, both legally and in courtesy, though not in fact.

Ver. 49. *Wist (i. e. knew) ye not that I must be about my Father's business?*—*Doddridge* and *Campbell*, "At my Father's." So the Syriac, and many able critics.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them but his mother kept <sup>d</sup> all these sayings in her heart.

52 And Jesus increased <sup>e</sup> in wisdom and <sup>f</sup> stature, and in favour with God and man.

CHAPTER III.

1 The preaching and baptism of John: 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age and genealogy of Christ from Joseph upwards.

**N**OW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region, of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas <sup>a</sup> and Caiaphas being the high priests, the word of God came unto John the son of Zacharius in the wilderness.

3 And <sup>b</sup> he came into all the country about Jordan, preaching the baptism of repentance <sup>c</sup> for the remission of sins;

4 As it is written in the book of the words of Esaias the <sup>d</sup> prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And <sup>e</sup> all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, <sup>f</sup> O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits <sup>g</sup> worthy of repentance,

A. M. 4012  
A. D. 8.

<sup>d</sup> Da 7.23.  
vcr. 9.

e 1 Sa. 2.35.  
ver. 40.

<sup>f</sup> or, age.

CHAP. 3.

A. M. 4030.  
A. D. 26.

a Jn. 11.49.  
51.  
18.13.  
Ac. 4.6.

b Mat. 3.1.  
Ma. 1.4.

c e. 1.77.

<sup>d</sup> Is. 40.3.

e Ps. 98.2.  
Is. 40.5.  
49.6.  
52.10.  
Ro. 10.12,  
18.

<sup>f</sup> Mat. 3.7.

<sup>g</sup> or, meet  
for.

CHAP. III. Ver. 1. *In the fifteenth year of Tiberius.*—There is doubtless some difficulty in reconciling this with the Roman history. *Lardner* has considered the various solutions offered, at considerable length; and *Doddridge*, having reviewed his arguments, agrees with him that Christ was born in September, the year of Rome 749 (Julian Period 4769,) and reckons these 15 years, not from the death of Augustus, but from Tiberius being received into the government three years before, which brings John's entrance on his mission to the spring of 779; and supposing Jesus baptized about a year after, he would then be but a few months over 20 years of age, as *Lardner* calculates. — *Pontius Pilate being governor* (or procurator) *of Judea.*—Herod the Great, as we have seen, Mat. ii. 19, 22, dying soon after Christ was born, was succeeded by his son Archelaus; but he, being charged with various crimes, was deprived and banished, and thus Judea reduced to a Roman province, though Herod Antipas, and Philip, still retained Tetrarchies (or quarterings) of the Jewish monarchy. — *Iturea*—[Was a province of Syria east of Jordan, now called *Djedour*, according to *Burckhardt*, and comprising all the flat country south of Djebel Kessone as far as Nawa, east of Djebel el Sheikh, or mount Hermon, and west of the Hadj road. *Trachonitis*, according to *Strabo* and *Ptolemy*, comprehended all the uneven country on the east of Auranitis, now Haouran, from near Damascus to Bozra, now called *El Ledja* and *Djebel Haouran*. *Abilene* was a district in the valley of Lebanon, so called from *Abila* its chief town, 18 miles N. of Damascus, according to *Antoninus*.]—*Bagster*.

Ver. 2. *Annas and Caiaphas being high priests*:—Strictly, there could be but one high priest; but either Annas, having been high priest, still retained the title by courtesy; or *Caiaphas* was high priest, and Annas his deputy, or Sagan, but placed first (according to *Selden*) on account of his secular office, as prince of the Sanhedrim.

Ver. 3. *All the country about Jordan*—That is, adjacent to, probably on both sides of the river.

Ver. 8. *We have Abraham to our father.*—Abraham was the founder of

A. M. 4030.  
A. D. 26.

1 Mat. 7. 19.  
c. 13. 7, 9.

i c. 11. 41.  
2 Co. 8. 14.  
1 Jn. 3. 17.

j Mat. 21.  
32.  
c. 7. 29.

k c. 19. 8.  
1 Co. 6. 10.

l or, *put no  
man in  
fear.*

n Ex. 23. 1.  
Le. 19. 11

o 1 Ti. 6. 8.

o or, *allow  
ance.*

p or, *in  
suspense.*

q or, *reasoned;  
or,  
debated.*

r Je. 15. 7,  
19.

s Mi. 4. 12.  
Mat. 13.  
30.

t Ps. 1. 4.

u Ps. 21. 9.  
Ma. 9. 44,  
43.

v Mat. 14. 3.  
Ma. 6. 17.

and begin not to say within yourselves, We have Abraham, to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? and he said unto them,

1 Do violence to no man, neither accuse any falsely; and be content with your wages.

15 ¶ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

the Jewish nation, and is styled, on account of his confidence in the promises of God, the father of the faithful.

Ver. 14. *Do violence to no man.*—Doddridge, "Terrify no man."—*And be content with your wages.*—It is well known that soldiers often mutinied on this ground. And those who were the most ready tools to oppress others, were the most sturdy in resisting oppression, and even a just subordination to the higher powers.—[Soldiers here mean men actually *under arms*, or marching to battle. Now, as we learn from *Josephus* that Herod was at this time engaged in war with Aretas, a king of Arabia. *Michaelis* concludes, that these military men were a part of Herod's army, then on its march from Galilee, which must of necessity have passed through the country where John was baptizing. See on Ma. vi. 27.]—*Bagster*.

Ver. 16. *He shall baptize you with the Holy Ghost and with fire.*—Here is an evident allusion to the pouring down of the Holy Spirit upon the believers on the day of Pentecost. See Acts ii. 3. This, as many think, proves that the term *baptism* is at least not always used for immersion; but, sometimes at least, for effusion, or pouring down. But on this we speak with tenderness, as our object is to promote Christian harmony and affection; not controversy on the non-essentials of religion.

Ver. 18. *He preached unto the people.*—This version is defective; *Lardner* remarks, the words may be rendered, "He evangelized (or preached the gospel) to the people." *Campbell*, "He published the good tidings (or gospel) to the people."

21 ¶ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son \* of Joseph, which was *the son of Heli,*

24 Which was *the son of Matthat,* which was *the son of Levi,* which was *the son of Melchi,* which was *the son of Janna,* which was *the son of Joseph,*

25 Which was *the son of Mattathias,* which was *the son of Amos,* which was *the son of Naum,* which was *the son of Esli,* which was *the son of Nagge,*

26 Which was *the son of Maath,* which was *the son of Mattathias,* which was *the son of Semei,* which was *the son of Joseph,* which was *the son of Juda,*

27 Which was *the son of Joanna,* which was *the son of Rhesa,* which was *the son of Zorobabel,* which was *the son of Salathiel,* which was *the son of Neri,*

28 Which was *the son of Melchi,* which was *the son of Addi,* which was *the son of Cosam,* which was *the son of Elmodam,* which was *the son of Er,*

29 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,*

A. M. 4000.

A. D. 26.

β the birth of Jesus Christ is the great era from which our time is reckoned Anno Domini; and the word era itself is formed from the first letters, *An-nus erat regni Au-gusti,* the year of Augustus's reign.

w Mat. 3. 13, &c. Jn. 1. 32, &c.

x Mat. 13. 55. Jn. 6. 42.

Ver. 21. *Now when all the people were baptized*—That is, great numbers of them.

Ver. 22. *In a bodily shape.*—*Doddridge*, "In a corporeal form:" that is, was in the form of a dove, however, many doubt. Dr. *Daniel Scott* supposes it to have been a lambent flame, with a hovering motion; but the dove seems so fine an emblem of the Holy Spirit, that we see no more exception to it is form than that of a tongue of fire, Acts ii. 3.

Ver. 23. *And Jesus himself began to be about thirty years of age.*—*Doddridge*, "And Jesus when beginning (his ministry) was about thirty years old;" so *Lardner*. But *Campbell* (following *Grotius* and others) reads, "Now Jesus was himself about thirty years in subjugation;" namely, to his parents. —*Being (as was supposed) the son of Joseph.*—Joseph being his mother's espoused husband, it was of course supposed by the world, that Joseph must be his father; but this expression strongly implies the contrary.—[The real father of *Joseph* was *Jacob*, (Mat. i. 16;) but having married the daughter of *Heli*, and being perhaps adopted by him, he was called his son, and as such was entered in the public registers; *Mary* not being mentioned, because the Hebrews never permitted the name of a woman to enter their genealogical tables, but inserted her husband as the son of him who was, in reality, but his father-in-law. Hence, it appears that St. Matthew, who wrote principally for the Jews, traces the pedigree of Jesus Christ from Abraham, through whom the promise was given to the Jews, to David, and from David, through the line of Solomon, to Jacob the father of *Joseph*, the reputed, or legal father of Christ; and that St. Luke, who wrote for the Gentiles, extends his genealogy upwards from *Heli* the father of *Mary*, through the line of Nathan, to David and from David to Abraham, and from Abraham to Adam, who was the immediate "son of God" by creation, and to whom the promise of the Saviour was given in behalf of himself and all his posterity. The two branches of descent from David, by Solomon and Nathan, being thus united in the persons of *Mary* and *Joseph*. Jesus the son of *Mary* re-united in himself all the blood, privileges, and rights, of the whole family of David, in consequence of which he is emphatically called "The son of David."—*Bagster*. What may have thrown some considerable difficulty in the way of reconciling these genealogies, is the Hebrew law, which obliged men, in certain cases, to marry the widows of their deceased brothers, (see Deut. xxv. 5, &c.) to whom the children are therefore reckoned.

- A. M. 4030.  
A. D. 26.
- γ Zec. 12.  
12.  
2 Sa. 5. 14.
- z Ru. 4. 13,  
22.
- a Ge. 11. 24.  
26.
- b Ge. 11. 12.
- c Ge. 5. 25.
- d Ge. 1. 26.  
27.  
Is. 64. 8.  
1 Co. 15.  
45, 47.
- 
- CIAP. 4.
- A. M. 4031.  
A. D. 27.
- a Mat. 4. 1,  
&c.  
Ma. 1. 12,  
&c.  
ver. 14.
- β manifest-  
ing him-  
self so to  
be, hav-  
ing com-  
menced  
the public  
exercis  
of his  
office.
- γ Ex. 51. 23.  
1 Ki. 19. 8.
- c De. 8. 3.
- 30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,  
31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of <sup>γ</sup> Nathan, which was *the son* of David,  
32 Which was *the son* of <sup>z</sup> Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,  
33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,  
34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of <sup>a</sup> Abraham, which was *the son* of Thara, which was *the son* of Nachor,  
35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,  
36 Which was *the son* of Cainan, which was *the son* of <sup>b</sup> Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of <sup>c</sup> Lamech,  
37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,  
38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of <sup>d</sup> God.

## CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 33 Peter's mother-in-law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.

AND <sup>a</sup> Jesus being full of the <sup>β</sup> Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And <sup>b</sup> in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, <sup>c</sup> It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

Ver. 36. Which was the son of Cainan, which was the son of Arphaxad, &c.—This Cainan is not in the Hebrew genealogy, (Ge. xi. 12,) but is found in the LXX. Whether it was here inserted by Luke, or by some copyist, is not of great importance, since the only question arising from it is, whether Salah was the son or grandson of Arphaxad.—[It may here be remarked, that though some of the same names occur here, from Nathan downwards, as in Joseph's genealogy, yet there appears no sufficient evidence that the same persons were intended, different persons often bearing the same name.]—*Eagster*. Persons who wish further to study these genealogies, will find abundant learned discussion in Dr. Clarke's Comments on Luke iii., and in Mr. Prebend. Townsend's New Testament arranged.

CHAP. IV. Ver. 5. In a moment.—Perhaps meaning, "at a glance," or in one view. It is remarkable that this scene from the mountain, which is placed last in Matthew, is here placed second; for which we can give no reason.

6 And the devil said unto him, All this power will I give thee, and the glory of them : for <sup>d</sup> that is delivered unto me ; and to whomsoever I will I give it.

A. M. 4031.  
A. D. 27.

7 If thou therefore wilt <sup>e</sup> worship me, all shall be thine.

d Jn. 12.31.  
14.30.  
Ep. 2.2.  
Re. 13.2,7.

8 And Jesus answered and said unto him, Get thee behind me, Satan : for <sup>f</sup> it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

e or, fall down before me.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence :

f De. 6.13.  
10.21.

10 For it is written, He <sup>g</sup> shall give his angels charge over thee, to keep thee :

g Ps 91.11.

11 And in <sup>h</sup> their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

h De 6.16.

12 And Jesus answering said unto him, It is said, Thou <sup>i</sup> shalt not tempt the Lord thy God.

i He. 4.15.

13 And when the devil had ended all the <sup>j</sup> temptations, he departed from him for a season.

j Jn. 4.43.  
Ac. 10.37

14 ¶ And Jesus <sup>k</sup> returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about.

k Mat. 2.23.

15 And he taught in their synagogues, being glorified of all.

l Mat. 13.  
51.  
Jn. 18.20.  
Ac. 13.14.  
17.2.

16 ¶ And he came to <sup>m</sup> Nazareth, where he had been brought up : and, as his custom was, he <sup>n</sup> went into the synagogue on the sabbath day, and stood up for to read.

m Is. 61.1.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

n 2 Ch. 34.  
27.  
Ps. 34.18.  
51.17.  
147.3.  
Is. 57.15.

18 The <sup>o</sup> Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the <sup>p</sup> broken-hearted, to preach deliverance to the captives, and recovering <sup>o</sup> of sight to the blind, to set at liberty them that are <sup>p</sup> bruised,

o Ps. 146.3.  
Is. 29.18.

19 To preach the acceptable <sup>q</sup> year of the Lord.

p Is. 42.3.  
Mat. 12.  
20.

20 And he closed the book, and he gave <sup>r</sup> it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

q Is. 61.2.  
63.4.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

r Ps. 45.2.  
Is. 50.4.  
Mat. 13.  
54.  
Ma. 6.2.  
c. 2.47.

22 And all bare him witness, and wondered at the gracious <sup>s</sup> words which proceeded out of his mouth. And they said, Is <sup>s</sup> not this Joseph's son ?

s Jn. 6.42.

23 And he said unto them, Ye will surely say unto

Ver. 7. *All shall be thine*—That is, "All this glory." *Campbell.*

Ver. 8. *Get thee behind me, Satan.*—This clause is here wanting, not only in some of the best MSS. but several ancient versions. But it occurs Mat. iv. 10. *Campbell.*

Ver. 17. *Opened the book.*—["Unrolled the book ;" the Sacred Writings being anciently (as they are still in the synagogues) written on *skins* of parchment, and *rolled* on two *rollers*, beginning on each end, so that in reading from right to left, they rolled on with the left hand while they rolled on with the right.]—*Bagster.*

Ver. 18. *Because.*—*Campbell*, "Inasmuch as."

Ver. 20. *The minister.*—*Campbell*, "The servant ;" namely, in waiting upon the readers.

Ver. 22. *The gracious words.*—*Doddridge*, "Graceful words"—*Campbell*, "Words full of grace."—Greek, "Words of grace ;" referring more to the matter than the manner of his discourse.

Ver. 23. *Done in Capernaum.*—Sec Mark i. 21, &c. : John ii. 19, &c.

- A. M. 4031.  
A. D. 27.
- t Mat. 4. 13.  
11. 23, & c.
- w Mat. 13.  
57.  
Jn. 4. 44
- v 1 Ki. 17. 9.
- w Ja. 5. 17.
- x 2 K. 5. 14.
- y or, edge.
- z Ps. 37. 14.  
32. 33.
- a Jn. 9. 59.  
10. 39.
- b Je. 23. 29.  
Mal. 7. 23,  
29.  
Tit. 2. 15.  
He. 4. 12.
- c Ma. 1. 23.
- d or, away.
- e Ja. 2. 19.
- f ver. 41.
- g Ps. 16. 10.  
Da. 9. 24.  
c. 1. 35.  
Ac. 3. 14.
- me this proverb, Physician, heal thyself : whatsoever we ha<sup>e</sup> heard done in <sup>t</sup> Capernaum, do also here in thy country.
- 24 And he said, Verily I say unto you, No <sup>u</sup> prophet is accepted in his own country.
- 25 But I tell you of a truth, <sup>v</sup> many widows were in Israel in the days of Elias, when the heaven was shut up <sup>w</sup> three years and six months, when great famine was throughout all the land ;
- 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.
- 27 And <sup>x</sup> many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.
- 28 And all they in the synagogue, when they heard these things, were filled with wrath,
- 29 And rose up, and thrust him out of the city, and led him unto the <sup>y</sup> brow of the hill whereon their city was built, that they might cast him down <sup>z</sup> headlong.
- 30 But he passing <sup>a</sup> through the midst of them went his way,
- 31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.
- 32 And they were astonished at his doctrine : for his word was with <sup>b</sup> power.
- 33 ¶ And <sup>c</sup> in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,
- 34 Saying, <sup>d</sup> Let us alone ; what <sup>e</sup> have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? <sup>f</sup> I know thee who thou art ; the <sup>g</sup> Holy One of God.

Ver. 25. *Elias*—Or, *Elijah*, 1 Kings xvii. 9, & c.

Ver. 26. *Sarepta*.—[*Sarepta*, a city of Phœnicia, on the coast of the Mediterranean, is called *Zarphand* by the Arabian geographer *Sherif Ibn Idris*, who places it 20 miles N. of *Tyru*, and 10 S. of *Sidon* ; but its real distance from *Tyru* is about 15 miles, the whole distance from that city to *Sidon* being only 25 miles. *Maundrell* states, that the place shown him for this city, called *Sarphan*, consisted of only a few houses, on the tops of the mountains, within about 1-2 a mile of the sea : between which there were ruins of considerable extent.]—*Bagster*.

Ver. 27. *Eliseus*—Or *Elisha*, 2 Kings v. 3.

Ver. 29. *The brow* (margin, "edge") of the hill whereon their city was built.—But modern travellers tell us that *Nazareth* was built in a valley, surrounded by hills. So *Dr. Richardson* compares it to a delightful basin of earth, surrounded by fifteen mountains. The village, he says, stands on an elevated situation, on the west side of the valley. Now it appears by *Godwyn* that the law required only an eminence of two cubits high, from which the person stoned must be thrown down, and such an eminence may be found almost any where. Perhaps the original term (*ophrus*) may be misunderstood. *Polybius* uses it for the "bank of a river," which is generally sloping. (See *Jones's Lex.*) The human eye-brow, which seems the origin of the term, is not on the top of the forehead, but on the rise ; perhaps, therefore, the true meaning may be, that the city was built on the slope of the hill, from the steepest part of which they meant to precipitate our Lord. What is now called the Mount of Precipitation is, however, full half a league from the village, and difficult of access, which is therefore very unlikely to be the place to which the Jews meant to drag our Saviour.

Ver. 33. *A spirit of an unclean devil*.—That is, a demon, who was an unclean spirit : this seems utterly inconsistent with the idea of these demons being diseases.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

A. M. 4031.  
A. D. 27.  
h 1 Pe.3.22.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

Mat. 9 14,  
&c.  
Ma. 1:29,  
&c.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

j or, to say  
that they  
knew him  
to be  
Christ.

41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

42 ¶ And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

k Ma. 1.38.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER V.

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, showeth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth faint-hearted and weak disciples to old bottles and worn garments.

CHAP. 5.

AND <sup>a</sup> it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

a Mat 4.19,  
&c.  
Ma. 1.16,  
&c.

2 And saw two ships standing by the lake: but the

Ver. 37. *The fame, &c.*—[The *sound*; a very elegant metaphor, says Dr. Adam Clarke. The people are represented as *struck* with astonishment, and the *sound* goes out through all the coasts; in allusion to the propagation of sound by a smart stroke upon any substance.]—*Bagster*.

Ver. 42. *When it was day.*—Mark says, "A great while before day," which may refer to his rising at the first dawn; and when the day advanced, but probably before sun-rise, he went forth, &c.

Ver. 44. *Galilee.*—[Many of the Jewish traditions, in accordance with Is. ix. 1, 2, assert that *Galilee* was the place where the Messiah should first appear. Thus also Is. ii. 19, "When he shall arise to smite terribly the earth," is expounded in the book *Zohar*, as referring to the Messiah: "When he shall arise, and shall be revealed in the land of Galilee." See *Schoetgen*.]—*Bagster*.

CHAP. V. Ver. 1. *And it came to pass.*—No particular day or time is here pointed out; but one day, while he was preaching.—*The lake of Gennesaret*—Called also "the sea of Galilee," and "of Tiberias;" called also in the Old Testament, "the Sea of Cinnereth." Num. xxxiv. 11. Jos. xii. 3.

Ver. 2. *Two ships.*—Evidently fishing-barks.—*Standing*—That is aground; not afloat.

- A. M. 4031.  
A. D. 27.
- b Jn. 21. 6. fishermen were gone out of them, and were washing *their* nets.
- c Ps 127 1,2  
Eze. 37.  
11, 12. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
- d Ec 11. 6.  
Ga 6. 9. 4 ¶ Now when he had left speaking, he said unto Simon, *b* Launch out into the deep, and let down your nets for a draught.
- e R<sup>x</sup>. 23. 5.  
Ga. 6. 2  
Pr. 13. 24. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken *c* nothing : nevertheless at thy word I will let down the net.
- f Jn. 13. 22.  
2 Sa. 6. 9.  
1 Ki. 17.  
13.  
Is. 6. 5. 6 And *d* when they had this done, they enclosed a great multitude of fishes : and their net brake.
- g Ps. 8. 6, 8. 7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help *e* them. And they came, and filled both the ships, so that they began to sink.
- h Mat. 4. 20.  
19. 27.  
Phi. 3. 7, 8. 8 When Simon Peter saw *it*, he fell down *f* at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.
- i Mat. 8. 2,  
&c.  
Ma. 1. 40,  
&c. 9 For he was astonished, and all that were with him, at the draught of the fishes *g* which they had taken :
- j 2 Ki. 5. 10,  
14. 10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.
- k Le. 14. 4,  
&c. 11 And when they had brought their ships to land, they forsook *h* all, and followed him.
- l Mat. 4. 23.  
Ma. 3. 7.  
Jn. 6. 2. 12 ¶ And *i* it came to pass, when he was in a certain city, behold a man full of leprosy : who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
- 13 And he put forth *his* hand, and touched him, saying, I will : be *j* thou clean. And immediately the leprosy departed from him.
- 14 And he charged him to tell no man : but go, and show thyself to the priest, and offer for thy cleansing, according as Moses *k* commanded, for a testimony unto them.
- 15 But so much the more went there a fame abroad of him : and *l* great multitudes came together to hear, and to be healed by him of their infirmities.

Ver. 3. *Thrust out a little.*—So that the people on land might hear, without incommoding him.—*Sat down, &c.*—(This account of the calling of Peter and Andrew, James and John, will be found, as Dr. Townson observes, on a near inspection, to tally marvellously with the preceding ones of Matthew and Mark ; and is one of the evidences, that the Evangelists vary only in the number or choice of circumstances, and write from the same idea of the fact which they lay before us. Though St. Matthew and Mark do not exactly tell us, that St. Peter was in the vessel when he was called by Christ, they signify as much in saying that he was casting a net into the sea ; and though only St. Luke informs us that James and John assisted Peter in landing the fish, yet it is implied, for Mark says, that when Christ had gone a little farther, he saw them mending their nets, which had been torn by the weight of fish hauled on shore.)—*Bagster.*

Ver. 8. *Depart from me, &c.*—I am totally unworthy of such manifestations of thy power and glory. See Is. vi. 5.

Ver. 11. *They forsook all and followed him.*—“They had followed him before, (John i. 43 ;) but not so as to forsake all. Till now they wrought at their ordinary calling.” *Wesley.*

16 ¶ And <sup>m</sup> he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that <sup>n</sup> there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the  $\beta$  Lord was *present* to heal them.

18 <sup>o</sup> And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive  $\rho$  sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and <sup>q</sup> take up thy couch, and go unto thy house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, <sup>r</sup> and they glorified God, and <sup>s</sup> were filled with fear, saying, We have seen strange things to-day.

27 ¶ And <sup>t</sup> after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

29 And he left all, rose up, and followed him.

A. M. 4031.  
A. D. 27.

m Mat. 14.  
23.  
Ma. 6. 46.

n Jn. 3. 21.

$\beta$  He mani-  
fested his  
Divine  
power  
and com-  
passion in  
readily  
healing  
those num-  
erous  
sick per-  
sons that  
were  
brought  
to him.

o Mat. 9. 2,  
&c.  
Ma. 2. 3,  
&c.

p Ps. 52. 5.  
103. 3.  
130. 4.  
Is. 1. 18.  
43. 25.

q Jn. 5. 8, 12

r Ac. 4. 21.  
Gal. 1. 24.

s v. 8.

t Mat. 9. 9.  
&c.  
Ma. 2. 13.

Ver. 16. *Into the wilderness.*—Literally, "Into the deserts:" *Campbell*, "Solitary places."

Ver. 17. *And the power of the Lord was present to heal them.*—Query, whom? Not the Pharisees and lawyers, surely. We apprehend that part of this passage should be read in a parenthesis, thus: Ver. 15. "Great multitudes came . . . to be healed, (and he withdrew, &c. . . . And it came to pass on a certain day, as he was teaching, and there were Pharisees, &c. sitting by . . .) and the power of the Lord was (present) to heal them;" viz. the multitudes that came to be healed. So (for substance) *Giassius*, *Doddridge*, *Campbell*, and *Boothroyd*. It is evident enough, from what follows, that the Pharisees came not to be healed, but to cavil and find fault.

Ver. 18—26. *And, behold, men brought in a bed, &c.*—This is the same narrative as in Mat. ix. 2—8, where we offered some general remarks; and in Mark ii. 3—12.

Ver. 19. *They went upon the house-top.*—[The plain state of the case seems to have been this: not being able to approach our Lord, because of the crowd, they ascended the flat roof by the outer stairs, and, uncovering the roofing, whether of tiling or thatching, about the place where Jesus sat, they let down the couch by the orifice. In all this there appears no difficulty; and the damage, considering the slight structure and thin roofing of eastern houses, could not have been great.]—*Bagster*.

Ver. 21. *Forgive sins.*—See note on Mark ii. 7.

Ver. 26. *Filled with fear.*—i. e. with a reverential sense of the divine power.

A. M. 4031. 29 ¶ And Levi made him a great feast in his own  
A. D. 27. house . and <sup>u</sup> there was a great company of publicans  
and of others that sat down with them.

u c.15.1, 30 But their scribes and Pharisees murmured against  
&c. his disciples, saying, Why do ye eat and drink with  
publicans and sinners?

J. S. 22 31 And Jesus answering said unto them, They that  
are whole need not a <sup>v</sup>physician; but they that are  
sick.

w L. 1.15 1, 32 I came not to call the righteous, but sinners <sup>w</sup> to  
10. repentance.  
1 Co. 6.9..

11. 33 ¶ And they said unto him, Why do the disciples  
1 Ti. 1.15. of John fast often, and make prayers, and likewise  
2 Pe. 3.9. *the disciples* of the Pharisees; but <sup>x</sup> thine eat and  
drink?

x c.7.31,35. 34 And he said unto them, Can ye make the children  
of the bride-chamber fast, while the bridegroom is with  
them?

y Is.22.12. 35 But the days will come, when the bridegroom shall  
be taken away from them, and then shall they fast  
<sup>y</sup> in those days.

z Mat.9.13, 36 ¶ And <sup>z</sup> he spake also a parable unto them; No  
17. man putteth a piece of a new garment upon an old; if  
Ma.2.21, otherwise, then both the new maketh a rent, and the  
22. piece that was *taken* out of the new agreeth not <sup>a</sup> with  
the old.

a 1.e.19.19. 37 And no man putteth new wine into old bottles;  
De.22.11. else the new wine will burst the bottles, and be spilled,  
2 Co. 6.16. and the bottles shall perish.

38 But new wine must be put into new bottles; and  
both are preserved.

b Je.6.16. 39 No man also having drunk old *wine* straightway  
desireth new: for he saith, The old <sup>b</sup> is better.

## CHAPTER VI.

## CHAP. 6.

1 Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like a house built upon the face of the earth, without any foundation.

a Mat.12.1, &c.  
Ma.2.23, &c.

AND <sup>a</sup> it came to pass on the second sabbath after  
the first, that he went through the corn fields;  
and his disciples plucked the ears of corn, and did eat,  
rubbing *them* in *their* hands.

b Ex.20.10.  
Is.58.13.

2 And certain of the Pharisees said unto them, Why  
do ye that which <sup>b</sup> is not lawful to do on the sabbath  
days?

c 1 Sa.21.6.

3 And Jesus answering them said, Have ye not read  
so much as this, what <sup>c</sup> David did, when himself was  
a hungered, and they which were with him;

4 How he went into the house of God, and did take

Ver. 30. *Their scribes, &c.*—That is, the scribes and Pharisees of that place. *Campbell.*

CHAP. VI. Ver. 1—5. *And it came to pass, &c.*—The same conversation is related more fully by Matthew, chap. xii. 1—8; also in Mark ii. 23—25.

Ver. 1. *On the second sabbath after the first.*—*Campbell.* "On the sabbath (called) second prime;" this is literal, but the learned commentator confesses the exact meaning to be unknown. *Doddridge* renders it, "On the first sabbath after the second (day of unleavened bread.\*)" So *Lightfoot*, *Neucome*, &c.

and eat the shew-bread, and gave also to them that were with him; which it is not lawful <sup>d</sup> to eat but for the priests alone?

A. M. 4031  
A. D. 27.

5 And he said unto them, That the Son of man is Lord also of the sabbath.

d Le.21.9.

6 ¶ And <sup>e</sup> it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

e Mat.12  
10,&c.  
Ma.3.1,  
&c.  
c.13.14.  
11.3.

7 And the scribes and Pharisees watched him, whether he would heal on the <sup>f</sup> sabbath day; that they might find an accusation against him.

f Jn.9.16.

8 But he knew their <sup>g</sup> thoughts, and said to the man which had the withered hand, Rise <sup>h</sup> up, and stand forth in the midst. And he arose and stood forth.

g Job 42.2

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy <sup>i</sup> it?

h Is.42.4  
Ac.26.16.

10 And looking <sup>j</sup> round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

i Ma.3.5.

j Ps.2.1,2

11 And they were filled with madness; and communed <sup>k</sup> one with another what they might do to Jesus.

k Mat.14.  
23.

12 ¶ And <sup>l</sup> it came to pass in those days, that he went out into a mountain <sup>m</sup> to pray, and continued all night in prayer to God.

l Mat.6.6.

13 And when it was day, he called <sup>n</sup> unto him his disciples: and of them he chose <sup>o</sup> twelve, whom also he named apostles;

m Mat.10.1,  
&c.  
Ma.3.13.  
6.7.

14 Simon, (whom <sup>n</sup> he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

n Jn.1.42

o Jude 1.

15 Matthew and Thomas, James the *son* of Alphaeus and Simon called Zelotes,

p Mat.4.25  
&c.

16 And Judas <sup>o</sup> the brother of James, and Judas Iscariot, which also was the traitor.

Ma.3.7,  
&c.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and <sup>p</sup> a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed <sup>q</sup> of their diseases;

q Ps.103.3.  
107.17.20

18 And they that were vexed with unclean spirits: and they were healed.

r Nu.21.8,9.  
Mat.14.  
36.  
Jn.3.14,  
15.

19 And the whole multitude sought to touch <sup>r</sup> him: for <sup>s</sup> there went virtue out of him, and healed *them* all.

s Ma.5.30.  
e.8.46

Ver. 9 *Is it lawful, &c.*—Campbell, "What is lawful to do on the sabbath? Good or ill? To save, or to destroy?" So a great many MSS. and printed editions. They change only in the pointing.

Ver. 11. *They were filled with madness.*—This is well explained, and in a few words, by Mr. Henry. "They were mad at Christ, mad at the people, mad at themselves. Anger is a short madness; malice a long one."

Ver. 13. *Apostles.*—[An *Apostle* properly denotes *one sent*, exactly corresponding to the Chaldee and Syriac, *sheliach*, and *shelicha*, probably the very word employed by our Lord, from *shelach*, "to send." It was employed by the Jews to denote any one *deputed* to act for another, especially on public business, as *ambassadors, legates, or envoys*; in which sense *Herodotus* also uses the word.]—*Boqster.*

Ver. 15. *Simon called Zelotes.*—Called also the Canaanite, from the Hebrew word *Kana*, to be zealous. See note on Mark iii. 18.

Ver. 16. *Judas Iscariot*—That is, "the man of Carioth," a town of Judah: others explain Iscariot as *Issachariothes*, of the tribe of Issachar. *Calmet.*

A. M. 4031.  
A. D. 27.

t Mat. 5.2,  
&c.

u Ja. 2.5.

v Is. 55.1.

w Ps. 107.9.

x Is. 61.3.  
Re. 21.4.

y Jn. 17.14.

z 1 Pe. 2.19,  
20.  
3.14.  
4.14.

a Ac. 5.41.  
Col. 1.24.  
Ja. 1.2.

b Ac. 7.52.  
He. 11.32.  
39.

c Ha. 2.9.  
Ja. 5.1.

d e. 16.25.

e Is. 23.7.  
65.13.

f Pr. 14.13.  
Ep. 5.4.

g Jn. 15.19.  
1 Jn. 4.5.

h Ex. 23.4,5  
Pr. 25.21.  
Mat. 5.44.  
ver. 35.  
Ro. 12.20.

i e. 23.31.  
Ac. 7.60.

j Mat. 5.39.

k 1 Co. 6.7.

l De. 15.7,8,  
10.  
Pr. 19.17.  
21.26.  
Mat. 5.42,  
&c.

m Mat. 7.12

n ver. 27.

o Ps. 37.25.  
112.5.

p Mat. 5.45.

q Mat. 7.1.

20 ¶ And <sup>t</sup> he lifted up his eyes on his disciples, and said, Blessed *be ye* <sup>u</sup> poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger <sup>v</sup> now: for ye shall be <sup>w</sup> filled. Blessed *are ye* that weep <sup>x</sup> now: for ye shall laugh.

22 Blessed are ye, when men shall hate <sup>y</sup> you, and when they shall separate <sup>z</sup> you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice <sup>a</sup> ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner <sup>b</sup> did their fathers unto the prophets.

24 But wo unto you that are <sup>c</sup> rich! for ye have received <sup>d</sup> your consolation.

25 Wo unto you that are <sup>e</sup> full! for ye shall hunger. Wo unto you that laugh <sup>f</sup> now! for ye shall mourn and weep.

26 Wo unto you, when all men shall speak well <sup>g</sup> of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love <sup>h</sup> your enemies, do good to them which hate you,

28 Bless them that curse you, and <sup>i</sup> pray for them which despitefully use you.

29 And <sup>j</sup> unto him that smiteth thee on the *one* cheek offer also the other; and him <sup>k</sup> that taketh away thy cloak forbid not *to take thy* coat also.

30 Give <sup>l</sup> to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And <sup>m</sup> as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your <sup>n</sup> enemies, and do good, and <sup>o</sup> lend, hoping for nothing again; and your reward shall be great, and <sup>p</sup> ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge <sup>q</sup> not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Ver. 22. *When they shall separate you*—From their company; that is, "exclude you from the synagogue; excommunicate you." *Campbell.*

Ver. 29. *Take thy coat.*—[The coat was a tunic, or under garment, over which the Jews and other nations threw a cloak or gown, when they went abroad, or were not at work.]—*Bagster.*

Ver. 35. *Hoping for nothing again.*—The Greek word is only here used in the New Testament, where some render it, to despond; and then the sense is, *lend without despondency*, i. e. without being weary; but the true meaning probably is, lend even to those from whom you cannot reasonably expect any recompense.

38 Give, and it shall be given <sup>r</sup> unto you; good measure, pressed down, and shaken together, and running over, shall men give into your <sup>s</sup> bosom. For <sup>t</sup> with the same measure that ye mete withal it shall be measured to you again.

A. M. 4031.

A. D. 27.

r Pr. 19. 17.  
Mat. 10. 42.

39 And he spake a parable unto them, Can <sup>u</sup> the blind lead the blind? shall they not both fall into the ditch?

u Ps. 79. 12

40 The <sup>v</sup> disciple is not above his master: but every one <sup>w</sup> that is perfect shall be as his master.

t Mt. 7. 2.  
Ms. A. 24.  
Ja. 2. 13.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

u Mat. 15. 14.

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, <sup>x</sup> cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

v Mat. 10. 24.  
Jn. 13. 16. 15. 20.

43 For <sup>y</sup> a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

w or, shall be perfected as his master.

44 For <sup>z</sup> every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they <sup>a</sup> grapes.

x Pr. 18. 17.  
Ro. 2. 1, 21 &c.

45 A <sup>b</sup> good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

y Mat. 7. 16, 17.

z Mat. 12. 33.

a A grape.

46 ¶ And why call ye me <sup>c</sup> Lord, Lord, and do not the things which I say?

b Mat. 12. 35.

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

c Mat. 1. 6.  
Mat. 7. 21.  
25. 11.  
c. 13. 25.  
Ga. 6. 7.

48 He <sup>d</sup> is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and <sup>e</sup> could not shake it: for it was founded upon a <sup>f</sup> rock.

d Mat. 7. 25, 26.

e 2 Pe. 1. 10.  
Jude 24.

49 But he <sup>g</sup> that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it <sup>h</sup> fell; and the ruin of that house was great.

f Ps. 46. 1. 3  
62. 2.

g Ja. 1. 24. 26.

h Pr. 28. 18.  
Hos. 4. 14.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 21 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

CHAP. 7.

**N**OW <sup>a</sup> when he had ended all his sayings in the audience of the people, he entered into Capernaum.

a Mat. 8. 5 &c.

Ver. 38. *Shall men give into your bosom.*—The eastern garments being long, folded, and girded with a girdle, admit of carrying much corn in the bosom.

Ver. 40. *Every one that is perfect shall be as his master.*—Campbell, "Every finished disciple shall be as his teacher."

Ver. 44. *For of thorns.*—[So Seneca. "Good can no more be produced out of evil than a fig from an olive. The produce corresponds to the seed." ]—B.

Ver. 47—49. *Whosoever . . . heareth my sayings, &c.*—The parallel passage to this, is Mat. vii. 24—27, and the parable is there illustrated.

A. M. 4031.  
A. D. 27.

b Job 31. 15.  
Pr. 29. 21.

c 1 Ki. 5. 1.  
Gal. 5. 6.  
1 Jn. 3. 14.  
5. 1, 2.

d c. 8. 49.

e Ps. 107. 20.

f *This man.*

β therefore,  
much  
more  
canst  
Thou,  
who hast  
supreme  
power  
and au-  
thority,  
command  
the palsy  
to be  
gone, and  
health to  
come.

g or, *coeff.*

γ what a  
tender  
scene! a  
son, an  
only son,  
his mo-  
ther a  
widow,  
and he in  
the bloom  
of his  
days.

h c. 8. 54.  
Ac. 9. 40.  
Ro. 4. 17.

i 2 Ki. 4. 32  
..37.  
13. 21.  
Jn. 11. 44.

j c. 24. 19.

k c. 1. 63.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, arise I say unto thee, *h* Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout

CHAP. VII. Ver. 5. *Us a synagogue.*—Campbell, "Our synagogae;" implying that there was but one in the town. Campbell.

Ver. 8. *Go, and he goeth.*—Intimating that diseases are Christ's servants, so completely under his control, that they come and go at his bidding, as the soldiers of a general.

Ver. 11. *Nain*—[Called *Nain* by the Jewish writers, was a town of Galilee, in the neighbourhood of Endor and Scythopolis, and two miles south of mount Tabor, according to Eusebins. Borchard says, "Two leagues from Nazareth, and not above one south of mount Tabor, is the lesser mount Hermon, on the north side of which is the city *Nain*."—Bagster.

Ver. 11. *Touched the bier.*—Among the Jews, as well as Romans, in those times, the corpse was carried to the grave on a kind of litter, or bier, without any other covering than a cloth. Rosenmuller. *Orient. Lit.* No. 1290.

all Judea, and throughout all the region round about.

18 ¶ And the disciples of John showed him of all these things.

19 And <sup>1</sup> John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should <sup>m</sup> come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell <sup>n</sup> John what things ye have seen and heard; how <sup>o</sup> that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor <sup>p</sup> the gospel is preached.

23 And blessed is he, whosoever shall not be offended <sup>q</sup> in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' <sup>r</sup> courts.

26 But what went ye out for to see? A <sup>s</sup> prophet? Yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is <sup>t</sup> written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard him, and the publicans, justified <sup>u</sup> God, being baptized <sup>v</sup> with the baptism of John.

30 But the Pharisees and lawyers <sup>w</sup> rejected the counsel <sup>x</sup> of God <sup>y</sup> against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto <sup>z</sup> then shall I

A. M. 4031.  
A. D. 27.

l Mat. 11. 2

m Zec. 9. 9.

n Jn. 1. 45.

o Is. 35. 5, 6

p c. 4. 18.  
Ja. 2. 5.

q Is. 8. 14, 15.  
Mat. 11. 6.  
13. 57.  
c. 2. 34.  
Jn. 6. 66.  
1 Co. 1. 21  
..28.

r 2Sa. 19. 35.  
Es. 1. 3, 11.

s c. 1. 76.

t Mat. 3. 1.  
c. 1. 15..17.

u Ps. 51. 4.  
Ro. 3. 4.

v Mat. 3. 5,  
6.  
c. 3. 12.

w or, frustrated.

x Ac. 20. 27.

y or, within themselves.

z Mat. 11.  
16, & c.

Ver. 19. *Or look we for another?*—*Doddridge*, "Are we to expect another?" That is, Art thou the Christ? or must we wait for another?—[When we remember the Baptist's solemn testimony to Christ, the sign from heaven, and the miraculous impulse which made him acknowledge Jesus the Messiah, we shall be constrained to think that he sent to Christ, not for his own satisfaction, but for that of his disciples.]—*Bagster*.

Ver. 29. *And all the people that heard him*—Namely, John. *Grotius*, *Doddridge*, and *Campbell*, all consider these as the words of Jesus, (not of the Evangelist,) in reference to John the Baptist.

Ver. 30. *Rejected the counsel of God against themselves*—That is, against their own interests. *Doddridge* renders it, "Rejected the counsel of God to them;" *Campbell*, "With regard to them."

Ver. 31. *And the Lord said*.—These words are wanting in almost all the Greek MSS. and many of the Latin; in all the ancient versions and commentators; and are rejected by *Grotius*, *Mill*, *Wetstein*, and even *Doddridge*. *Campbell* supposes them to be inserted by some transcriber, who took the two preceding verses for the words of the Evangelist.

- A. M. 4031.  
A. D. 27.
- a Mat. 3.4.  
Ma 1.6.  
2.1.15.
- b Jn. 2.2.  
1.2.  
ver. 36.
- c Pr. 8.32.  
36.  
17.16.
- d Mat. 26.6,  
&c.  
Ma. 14.3,  
&c.  
Jn. 11.2,  
&c.
- e c. 5.32.  
ver. 31.  
1 Ti. 1.15.
- f Jn. 9.24.
- g c. 15.2.
- h See Mat.  
18.28.
- i Ps. 49.7,8.  
Ro. 5.6.
- j Ps. 116.16  
..18.  
1 Co. 15.9.  
2 Co. 5.14.  
1 Ti. 1.13  
..16.
- liken the men of this generation? and to what are they like?
- 32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
- 33 For John the Baptist came <sup>a</sup> neither eating bread nor drinking wine; and ye say, He hath a devil.
- 34 The <sup>b</sup> Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!
- 35 But <sup>c</sup> wisdom is justified of all her children.
- 36 ¶ And <sup>d</sup> one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.
- 37 And, behold, a woman in the city, which was a <sup>e</sup> sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,
- 38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.
- 39 Now when the Pharisee, which had bidden him, saw *it*, he spake within himself, saying, This man, if <sup>f</sup> he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a <sup>g</sup> sinner.
- 40 And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
- 41 There was a certain creditor which had two debtors: the one owed five hundred <sup>h</sup> pence, and the other fifty.
- 42 And when they had nothing <sup>i</sup> to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?
- 43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou has rightly <sup>j</sup> judged.

Ver. 36. *And sat down to meat.*—The word means strictly, to *recline*; *Campbe.* (probably to avoid the apparent strangeness of the word *reclining*) renders it "Placed himself at table." That the reclining posture is intended, is perfectly clear from ver. 38.

Ver. 37. *Which was—Doddridge*, "had been"—a sinner—That is, notoriously so.—*An alabaster box.*—See Mat. xxvi. 7.

Ver. 38. *And stood at his feet behind.*—The ancients placed themselves along a couch on their sides, supporting their heads with one arm, bent at the elbow, and resting on the couch: with the other they took their food and were supported at the back by cushions. Their feet, of course, were accessible to any one who came behind the couch. *Wakefield.*—*To wash his feet with tears.*—*Doddridge*, "To water his feet with a shower of tears;" *Campbell*, "Bathed them with tears, and wiped," &c., which we prefer. It should be remarked, that the sandals were always taken off at meals.—*And did wipe them with the hairs of her head.*—*Doddridge*, "Tresses of her hair." *Polybius* tells us, that when Hannibal drew near to Rome, the Roman ladies went to the temples to supplicate the gods, washing the floors of them with their hair: which (he adds) was their custom on such occasions.—*And kissed his feet.*—This was no unusual practice with the Jews.

Ver. 41. *Five hundred pence*—That is, Roman *denarii*, equal to seventy-two dollars.

44 And he turned to the woman, and said unto Simon, Seest thou this  $\beta$  woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My  $\kappa$  head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who  $\iota$  is this that forgiveth sins also?

50 And he said to the woman,  $\mu$  Thy faith hath saved thee; go in peace.

CHAPTER VIII.

3 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the canile: 21 declareth who are his mother, and brother: 22 rebuketh the winds: 23 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And  $\alpha$  certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out  $\beta$  of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him  $\epsilon$  of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A  $\delta$  sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden  $\epsilon$  down, and the fowls of the air devoured it.

A. M. 4031.  
A. D. 27.

$\beta$  who has shown these extraordinary tokens of her singular love to L. J. she has obtained pardon, and being pardoned, she is filled with love to me.

k Ps.23.5.

l Mat.9.2,3.  
Ma.2.7.

m Ha.2.4.  
Mat.9.22.  
Ma.5.34.  
10.52.  
c.8.43.  
18.42.  
Ep.2.8.

CHAP. 8.

a Mat.27.  
55.

b Ma.16.9.  
ver.30.

c 2 Co.8.9.

d Mat.13.3,  
&c.  
Ma.4.3,  
&c.

e Ps.119.  
118.  
Mat.5.13.

Ver. 44. *Thou gavest me no water.*—Washing the feet before meals is frequently mentioned in the Old Testament, Gen. xliii. 21. 1 Sam. xxv. 41; so 1 Tim. v. 10. This was done by the master of a family. Harmer, Shaw.

Ver. 45. *I came in.*—Some MSS. with the Vulgate, both the Syriac and the Coptic versions read, "She came in." Campbell. So Doddridge, Eoothroyd, &c. Compare ver. 37.—[Many have supposed, that this person was Mary Magdalene, and Mary the sister of Lazarus. But there is no indication in the gospel history, that Mary Magdalene was the sister of Lazarus; but on the contrary, it would appear that they are perfectly distinct persons, the sister of Lazarus residing at Bethany, while Mary Magdalene appears to have resided at Magdala, east of Jordan, a distance of nearly 90 miles. Add to this, that our Saviour seems to have been now either in or near Nain, not at Bethany; and the woman appears from the recital to have been previously unknown to him.]—Bagster.

CHAP. VIII. Ver. 2. *Mary called Magdalene.*—From Magdala, a town of Galilee, where she lived. Doddridge.—*Out of whom went seven devils.*—Or demons; that is, who had been dispossessed. Some suppose this was the same woman that is mentioned in the preceding chapter as a sinner, (ver. 37.) but this is very doubtful. If her having *seven demons* implied her being a great sinner, what must the Gadarene have been, who was possessed by a legion—below, ver. 30? But to us it is not evident that possessor had any connexion with moral evil.

A. M. 4031.  
A. D. 27.

f Je. 5. 3.

g Je. 4. 3.

h Ge. 26. 12.

i Pr. 20. 12.

Je. 13. 15.  
25. 4.

j Is. 6. 9.

k Mat. 13.

18.  
Ma. 4. 14,  
&c.

l | Pe. 1. 23.

m Pr. 4. 5.

Is. 65. 11.  
Ja. 1. 23,  
24.

n Ps. 106. 12,

13.  
Is. 53. 2.  
Ga. 3. 1, 4.

4. 15.

o Pr. 12. 3.

Ho. 6. 4.

p | Ti. 6. 9,

10.

2 Ti. 4. 10.

1 Jn. 2. 15

..17.

q Jn. 15. 6.

r Je. 32. 39.

s He. 10. 36.

Ja. 1. 4.

t Mat. 5. 15.

Ma. 4. 21.

c. 11. 33.

u Ec. 12. 14.

Mat. 10.

25.

c. 12. 2.

1 Co. 4. 5.

v Ja. 1. 21..

25.

w Mat. 13.

12.

25. 29.

ē. 19. 26.

x or, think-

eth that

he hath.

y Mat. 12.

46, &c.

Ma. 3. 32,

&c.

6 And some fell upon a <sup>f</sup> rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among <sup>g</sup> thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a <sup>h</sup> hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him <sup>i</sup> hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that <sup>j</sup> seeing they might not see, and hearing they might not understand.

11 ¶ Now <sup>k</sup> the parable is this: The <sup>l</sup> seed is the word of God.

12 Those by the way-side are they that hear; then cometh the devil, and taketh away <sup>m</sup> the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive <sup>n</sup> the word with joy; and these have no <sup>o</sup> root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with <sup>p</sup> cares and riches and pleasures of *this* life, and bring no fruit <sup>q</sup> to perfection.

15 But that on the good ground are they, which in an honest and good <sup>r</sup> heart, having heard the word, keep *it*, and bring forth fruit with <sup>s</sup> patience.

16 ¶ No <sup>t</sup> man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For <sup>u</sup> nothing is secret, that shall not be made manifest; neither *anything* hid, that shall not be known and come abroad.

18 Take <sup>v</sup> heed therefore how ye hear: for <sup>w</sup> whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he <sup>x</sup> seemeth to have.

19 ¶ Then <sup>y</sup> came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy

Ver. 15. *An honest and good heart*—Is a heart prepared by divine grace; in allusion to the labour of the husbandman in preparing his ground for seed: this is, the ground that is ploughed and harrowed by the means of grace, in distinction from that which is rocky, or in the public path, or full of thorns and briars.—*And bring forth fruit with patience*.—Campbell says, the Greek word usually signifies "perseverance," or "a patient continuance in well doing." See Rom. ii. 7.

Ver. 18. *Take heed, therefore, how ye hear*.—But the parallel passage in Mark iv. 24, reads, "Take care **WHAT** ye hear." Both precepts were probably connected in our Lord's discourse, as they are in the paraphrases of Dr. Doddridge. The one seems to refer to the spirit with which we hear, the other to the care with which we should retain it. The promise is, that in proportion

mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now <sup>z</sup> it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and <sup>a</sup> awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And <sup>b</sup> they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment <sup>c</sup> me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the <sup>d</sup> deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered

A. M. 4031.  
A. D. 27.

<sup>z</sup> Ma. 8. 21,  
&c.  
Ma. 1. 35,  
&c.

<sup>a</sup> Ps. 44. 23.  
Is. 51. 9, 10.

<sup>b</sup> Mat. 8. 28,  
&c.  
Ma. 5. 1,  
&c.

<sup>c</sup> Is. 27. 1.  
Ja. 2. 19.  
Re. 20. 10.

<sup>d</sup> Re. 20. 3.

as we receive and retain divine instruction, more will be communicated: *for whosoever hath, &c.*

Ver. 22—25. *Now it came to pass, &c.*—Compare Mat. viii. 23—27. [As the agitation of the sea was merely the *effect* of the wind, it was necessary to remove the *cause* of the commotion before the *effect* would cease. But who, by simply saying, *Peace, Be still*, (Ma. viii. 39.) could do this but *God*? One word of our Lord can change the face of nature, and calm the troubled ocean, as well as restore peace to the disconsolate soul.]—*Bagster*.

Ver. 31. *The deep*, Gr. *Abyss*—That is, hell: not the sea; for they went there of their own accord. Ver. 33. See Rom. x. 7.—[“*The abyss*,” says Dr. Doddridge, “the prison in which many of these fallen spirits are detained; and to which some, who may, like these, have been permitted for a while to range at large, are sometimes by Divine justice and power remanded.”]—*B.*

Ver. 35. *Then went the devils.*—[By this was fully evinced the sovereign

A. M. 4031. into the swine: and the herd ran violently down a steep place into the lake, and were choked.

A. D. 27.  
e Ac. 19.16, 17. 34 When they that fed *them* saw what was done, they <sup>e</sup> fled, and went and told *it* in the city and in the country.

f Pa. 51.10. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his *f* right mind: and they were afraid.

g Ac. 16.39. 36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

a De. 10.20, 21. Ps. 116.12, 16. 37 Then the whole multitude of the country of the Gadarenes round about besought him *g* to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

i 17.15.8. 38 Now the man out of whom the devils were departed besought him that he might be with *h* him. but Jesus sent him away, saying,

j Ps. 126.2, 3. 39 Return to thine own *i* house, and show how great things *j* God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

k Mat. 9.18, &c. Ma. 5.22, &c. 40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

l 2 Ch. 16. 12. Is. 55.2. 41 ¶ And, behold, there *k* came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

m Job 13.4. 42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

n Mat. 8.3. 20.34. c. 13.13. 43 ¶ And a woman having an issue of blood twelve years, which had spent *l* all her living upon physicians, *m* neither could be healed of any,

o c. 6.19. 1 Pe. 2.9. 44 Came behind *him*, and touched the border of his garment: and *n* immediately her issue of blood stanch'd.

p Ps. 38.9. Ho. 5.3. 45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

q Is. 66.2. Ho. 13.1. Ac. 16.29. 46 And Jesus said, Somebody hath touched me: for I perceive that *o* virtue is gone out of me.

47 And when the woman saw that she was not *p* hid, she came *q* trembling, and falling down before him,

power of our Lord, and the reality of diabolical agency; for, says Dr. Doddridge, "it was self-evident that a herd of swine could not be confederates in any fraud: their death, therefore, in this instructive circumstance, was ten thousand times a greater blessing to mankind, than if they had been slain for food, as was intended."—*Bagster*.

Ver. 40—56. *Came to pass, &c.*—See the parallel passages, Mat. ix. 18—26.

Ver. 45. *Who touched me?*—["Not that he was ignorant who had touched him," says *Epiphanius*, "but that he might not be himself the divulger of the miracle, and that the woman, hearing the question, and drawing near, might testify the singular benefit she had received, and that, in consequence of her declaration, she might presently hear from his lips, that her faith had saved her; and that, by this means, others might be excited to come and be healed of their disorders."—*Bagster*.

she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While <sup>r</sup> he yet spake, there cometh one from the ruler <sup>s</sup> of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear <sup>t</sup> not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but <sup>u</sup> sleepeth.

53 And they laughed him to <sup>v</sup> scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, <sup>w</sup> arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged <sup>x</sup> them that they should tell no man what was done.

CHAPTER IX.

1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desired to see Christ. 17 Christ feedeth five thousand: 18 inquireth what opinion the world had of him: 22 foretelleth his passion: 23 proposeth to all the pattern of his patience. 23 The transfiguration. 37 He healeth the lunatic: 43 again forewarneth his disciples of his passion: 46 commendeth humility: 51 biddeth them to show mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.

**T**HEN <sup>a</sup> he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take <sup>b</sup> nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake <sup>c</sup> off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now <sup>d</sup> Herod the tetrarch heard of all that was

A. M. 4031.  
A. D. 27.

r Mat. 9. 23,  
&c.  
Ma. 5. 35,  
&c.

s ver. 42, 43.

t Jn. 11. 25.  
Ro. 4. 17.

u Jn. 11. 11,  
13.

v Ps. 22. 7.  
c. 16. 44.

w c. 7. 14.  
Jn. 11. 43.

x Mat. 8. 4.  
9. 30.  
Ma. 5. 43.

CHAP. 9.

a Mat. 10. 1,  
&c.  
Ma. 3. 13,  
&c.  
6. 7, &c.

b c. 10. 4, &c.  
12. 22.

c Ne. 5. 13.  
Ac. 13. 51.  
13. 6.

A. M. 4032.  
A. D. 25.

d Mat. 11. 1,  
&c.  
Ma. 6. 11,  
&c.

Ver. 55. *Her spirit came again.*—This expression, thus used of one who had been dead, strongly implies, that at death the soul not only exists separately, but returns and is re-united to the body, when it is raised from the dead.

CHAP. IX. Ver. 4. *And thence depart.*—Doddridge and Campbell, "Till ye leave the place."

Ver. 5. *For a testimony.*—How so? When their feet were covered with dust on leaving a town, it proved that no one had received them, and washed their feet.

Ver. 7. *The tetrarch.*—[A *tetrarch* properly signifies a *prince*, or *ruler*, over a *quarter* of any region; and had its origin from Galatia, which was governed by four princes. In the New Testament, however, it denotes a *prince*, or *king*, who reigns over the *fourth* part of a former kingdom. By Herod's will, his kingdom was thus divided among his sons. Archelaus had one half,

- A. M. 4032.  
A. D. 28.
- e c.23.8. done by him : and he was perplexed, because that it was said of some, that John was risen from the dead ; 8 And of some, that Elias had appeared ; and of others, that one of the old prophets was risen again.
- f Ro.10.14, 17. 9 And Herod said, John have I beheaded : but who is this, of whom I hear such things ? And <sup>e</sup> he desired to see him.
- g Jn.6 17. 10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.
- a Ac.28 31. 11 And the people, when they <sup>f</sup> knew it, followed him : and he received <sup>g</sup> them, and spake unto them of the kingdom <sup>h</sup> of God, and healed them that had need <sup>i</sup> of healing.
- c.1.53  
5.31.  
He.4.16. 12 ¶ And <sup>j</sup> when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals : for we are here in a desert <sup>k</sup> place.
- J Mat.14. 15,&c.  
Ma.6.35,  
&c.  
Jn.6.5,  
&c. 13 But he said unto them, Give ye them to eat. And they said, we have no more but five loaves and two fishes ; except we should go and buy meat for all this people.
- k Ps.78.19,  
20.  
Eze.34.25.  
Ho.13.5. 14 For they were about five thousand men. And he said to his disciples, <sup>l</sup> Make them sit down by fifties in a company.
- l 1 Co.14. 40. 15 And they did so, and made them all sit down.
- β gratitude and thanksgiving become every occasion. 16 Then he took the five loaves and the two fishes, and looking up to <sup>β</sup> heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.
- m Ps.107.9. 17 And they did eat, and were <sup>m</sup> all filled : and there was taken up of fragments that remained to them twelve baskets.
- n Mat.16. 13,&c.  
Ma.8.27,  
&c. 18 ¶ And it <sup>n</sup> came to pass, as he was alone praying, his disciples were with him : and he asked them, saying, Whom say the people that I am ?
- o Mat.14.2. ver.7,8. 19 They answering said, <sup>o</sup> John the Baptist ; but some say, Elias ; and others say, That one of the old prophets is risen again.
- p Jn.6.69. 20 He said unto them, But whom say ye that I am ? Peter <sup>p</sup> answering said, The Christ of God.
- q Mat.16. 21. 17.22. 21 And he straitly charged them, and commanded *them* to tell no man that thing ;
- r Mat.10. 33. 16.24. Ma.8.34. c.14.27. Ro.8.13. Col.3.5. 22 Saying, The <sup>q</sup> Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.
- 23 ¶ And he said to *them* all, If <sup>r</sup> any man will come after me, let him deny himself, and take up his cross daily, and follow me.
- 24 For whosoever will save his life shall lose it : but whosoever will lose his life for my sake, the same shall save it.

consisting of Idumea, Judea, and Samaria ; Herod Antipas, one fourth, consisting of Galilee and Perea ; and Philip the remaining fourth, consisting of Batanea, Trachonitis and Auranitis. *Josephus.*—*Bagster.*—*Of some.*—*Doddridge,* " By some." So ver. 8.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? A. M. 4032.  
A. D. 25.

26 For \* whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory. and in his Father's, and of the holy angels. s Mat. 10.  
33.  
Ma. 8.38.  
2 Ti. 2.12.

27 But † I tell you of a truth, there be some standing here, which shall not † taste of death, till they see the kingdom of God. t Mat. 16.  
28.  
Ma. 9.1.

28 † And † it came to pass about an eight days after these † sayings, he took Peter and John and James, and went up into a mountain to pray. u Jn. 8.59.  
11e.2.9.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. v Mat. 17.  
1, &c.  
Ma. 9.2,  
&c.

30 And, behold, there talked with him two men, which were Moses and Elias :

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. w or, things.

32 But Peter and they that were with him were heavy † with sleep : and when they were awake, they saw his † glory, and the two men that stood with him. x Da. 8.18.  
10.9.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is † good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing † what he said. y Jn. 1.14.  
z Ps. 27.4.  
73.28.

34 While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud. a Ma. 10.38.

35 And there came a voice out of the cloud, saying, This † is my beloved Son : hear † him. b Mat. 3.17.  
2 Pe. 1.17,  
18.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days † any of those things which they had seen. c De. 18.15.  
Ac. 3. 22.

37 † And † it came to pass, that on the next day, when they were come down from the hill, much people met him. d Ec. 3.7.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son : for he is mine † only child. e Mat. 17.  
14, &c.  
Ma. 9.17,  
&c.

39 And, lo, a † spirit taketh him, and he suddenly crieth out ; and it teareth him that he foameth again, and bruising him hardly departeth from him. f Zec. 12.10.  
g Ac. 19. 13  
..16.

40 And I besought thy disciples to cast him out ; and they could † not. h Jn. 20.27.  
He. 4.2.

41 And Jesus answering said, O faithless † and perverse † generation, how long shall I be with you, and suffer you ? Bring thy son hither. i 1e. 32.5  
Ps. 78.8.

42 And as he was yet a coming, the devil threw him

Ver. 26. *Come in his own glory.*—Not in the mean condition as now, but in his own nature, glory and majesty, attended with innumerable hosts of holy angels as his retinue.

Ver. 27. *There be some standing here, &c.*—See note on Mat. xvi. 28.

Ver. 28. *About an eight days.*—Modern translators omit the article "an."

Ver. 31. *Of his decease.*—Greek, *Exodus*; i. e. departure or decease. See 2 Pet. i. 15.

Ver. 41. *O faithless.*—Doddridge, "Incredulous."

- A. M. 4032.  
A. D. 28.
- J Ma. 1.27. down, and tare *him*. And Jesus rebuked <sup>j</sup> the unclean spirit, and healed the child, and delivered him again to his father.
- k Ps. 139. 14.  
Zec. 8. 6. 43 ¶ And they were all amazed <sup>k</sup> at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,
- l Mat. 17.  
22. 44 Let these sayings sink down into your ears: for <sup>l</sup> the Son of man shall be delivered into the hands of <sup>m</sup> men.
- m 2Sa. 21. 14. 45 But <sup>n</sup> they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.
- n Ma. 9. 32.  
c. 2. 50.  
13. 34. 46 ¶ Then <sup>o</sup> there arose a reasoning among them, which of them should be greatest.
- o Mat. 18. 1,  
&c.  
Ma. 9. 34,  
&c. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,
- p Mat. 10.  
40.  
Jn. 12. 41.  
13. 20. 48 And said unto them, <sup>p</sup> Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for <sup>q</sup> he that is least among you all, the same shall be great. <sup>β</sup>
- q Mat. 23.  
11, 12.  
c. 14. 11. 49 ¶ And John answered and said, Master, we <sup>r</sup> saw one casting out devils in thy name; and we forbade him, because he followeth not with us.
- β shall be highly valued by God, and all judicious persons. 50 And Jesus said unto him, Forbid *him* not: for <sup>s</sup> he that is not against us is for us.
- r Nu. 11. 27  
. 29. 51 ¶ And it came to pass, when the time was come that he should be received <sup>t</sup> up, he steadfastly set his face to go to Jerusalem,
- s Mat. 12.  
30.  
c. 16. 13. 52 And sent messengers before his face: and they went, and entered into a village of the <sup>u</sup> Samaritans, to make ready for him.
- t Mt. 16. 19.  
Ac. 1. 2. 53 And they did not receive him, because his face was as though he would go to Jerusalem.
- u Jn 4. 4. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias <sup>v</sup> did?
- v 2 I i. 1. 10,  
12. 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
- w Jn. 3. 17.  
12. 47. 56 For <sup>w</sup> the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.
- x Mat 8 19,  
&c. 57 ¶ And <sup>x</sup> it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.
- y I Ki. 19.  
20. 58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
- 59 And he said unto another, Follow me. But he said, Lord, suffer <sup>y</sup> me first to go and bury my father.
- 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Ver. 45. *It was hid from them.*—Campbell, "It was veiled to them."

Ver. 48. *He that is least.*—"Before honour is humility."

Ver. 51. *When the time was come.*—Doddridge, (more literally,) "As the days were fulfilled," (or nearly so,) *that he should be received up; i e. into heaven.*

¶1 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

1 Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoice: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that seeleth his mercy: 31 reprehendeth Martha, and commendeth Mary her sister.

**A**FTER <sup>a</sup> these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, <sup>b</sup> The harvest truly is great, but the <sup>c</sup> labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry <sup>d</sup> neither purse, nor scrip, nor shoes: and <sup>e</sup> salute no man by the way.

5 And into whatsoever house ye enter, first say Peace <sup>be</sup> to this house.

6 And if the son <sup>f</sup> of peace be there, your peace shall rest <sup>g</sup> upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for <sup>h</sup> the labourer is worthy of his hire. Go not from house <sup>i</sup> to house.

A. M. 4072  
A. D. 28.

CHAP. 10.

a Mat. 10. 1,  
&c.  
Ma. 6. 7,  
&c.

b Mat. 9. 37.  
Lu. 4. 35.

c 1 Co. 5. 9.  
1 Ti. 5. 17.

d e. 9. 3, &c.

e Ge. 24. 23,  
56.  
2 Ki. 4. 29.  
Pr. 4. 25.

f Is. 9. 6.

g Ja. 3. 18.  
2 Th. 3. 16.

h 1 Co. 9. 1.  
11.  
1 Ti. 5. 18.

i 1 Ti. 5. 13.

Ver. 62. *No man having put his hand to the plough.*—No one who professes to follow me, and yet suffers himself to be withdrawn from my service, can be admitted to the heavenly kingdom. A proverbial expression. *Jahn's Bib. Arch.* A passage in Hesiod strikingly illustrates this: of the ploughman he says

"Let him attend his charge, and careful trace  
The right-lin'd furrow; gaze no more about,  
But have his mind intent upon the work."—*Orient. Lit.* No. 1293.

A Jewish plough was so small and light, that it required the constant care of the ploughman to keep it in the ground, or to make a straight furrow.

CHAP. X. Ver. 1. *Other seventy.*—*Doddridge and Campbell*, "Seventy other;" i. e. beside the twelve apostles. These "seventy" were, however, probably 72. So we call the Septuagint version "The LXX," though it is generally admitted to have been the work of 72 · i. e. twelve from each tribe of Israel.

Ver. 4. *Salute no man by the way.*—This direction evidently implies haste: not that they were to renounce the courtesies of civil life; but the Eastern salutations were formal, and often accompanied with impertinent inquiries, which occasioned great hinderances. *Niebuhr, Horneman*, and other travellers particularly complain of this among the Arabs. *Orient. Cust.* No. 443, 1262.

Ver. 5. *Peace be to this house.*—"When a Persian enters an assembly, (having left his shoes without,) he makes the usual salutation, Peace be unto you! which is addressed to the whole assembly, as it were, *saluting the house.*" *Morier's 2d Journey.*

Ver. 6. *If the son.*—*Campbell*, "A son;" the Greek article being wanting in many MSS., the best editions, and the comments of several fathers. A son of peace, means a friendly, hospitable man; but "the son of peace" has been explained (though improperly) of the Son of man himself. The parallel text of Matthew x. 13, says, "If the house be worthy;" i. e. fit, suitable, and willing to receive you. The term "house" is frequently used for *family*.

- A M. 4632. 8 And into whatsoever city ye enter, and they receive  
A. D. 28. you, eat j such things as are set before you :
- j I Co. 10. 9 And heal the sick that are therein, and say unto  
27. them, The k kingdom of God is come nigh unto you.
- k Mat. 3. 2. 10 But into whatsoever city ye enter, and they receive  
you not, go your ways out into the streets of the same,  
and say,
- l c. 9. 5. 11 Even l the very dust of your city, which cleaveth on  
us, we do wipe off against you : notwithstanding, be  
m Mat. 11. ye sure of this, that the kir gdm of God is come nigh  
21, &c. unto you.
- n Eze. 3. 6. 12 But I say unto you, that it shall be more tolerable  
in that day for Sodom, than for that city.
- o Is. 14. 13. 13 ¶ Wo m unto thee, Chorazin ! Wo unto thee, Beth-  
15. saida ! for n if the mighty works had been done in Tyre  
Je. 51. 53. and Sidon, which have been done in you, they had a  
Am. 9. 2, 3. great while ago repented, sitting in sackcloth and ashes.
- p Eze. 26. 20. 14 But it shall be more tolerable for Tyre and Sidon  
31. 18. at the judgment, than for you.
- q Jn. 13. 20. 15 And thou, Capernaum, which o art exalted to hea-  
ven, shalt be thrust P down to hell.
- r Ac. 5. 4. 16 He q that heareth you heareth me ; and he r that  
despiseth you despiseth me ; and he s that despiseth  
s Jn. 5. 23. me despiseth him that sent me.
- t Re. 12. 8, 9. 17 ¶ And the seventy returned again with joy, saying,  
Lord, even the devils are subject unto us through thy  
name.
- u Ma. 16. 18. 18 And he said unto them, I beheld Satan t as light-  
Ac. 23. 5. ning fall from heaven.
- v Ex. 32. 32. 19 Behold, I give unto you power to tread on serpents  
Ps. 69. 23. u and scorpions, and over all the power of the enemy :  
Is. 4. 3. and nothing shall by any means hurt you.
- Da. 12. 1. 20 Notwithstanding in this rejoice not, that the spirits  
Ph. 4. 3. are subject unto you ; but rather rejoice, because your  
He. 12. 23. names are written v in heaven.
- Re. 13. 3. 21 ¶ In that hour Jesus rejoiced in spirit, and said, I  
20. 12. thank thee, O Father, Lord of heaven and earth, that  
21. 27. thou hast hid these things from the wise and prudent  
and hast revealed them unto babes : even so, Father ;  
for so it seemed good in thy sight.

Ver. 13. *Wo unto thee, Chorazin.*—[Chorazin is generally supposed to have been situated on the western shore of the lake of Tiberias, near Capernaum. These cities were so totally destroyed by the Romans, that their sites cannot now be identified.]—*Bagster.*

Ver. 13. *I beheld Satan, &c.*—See John xii. 31 ; xvi. 11. Rev. xii. 8, 9. This is generally understood to refer to the sudden and precipitous fall of Satan's kingdom by the preaching of the Gospel ; but Erasmus understands it as a caution to the disciples against spiritual pride, as if our Lord had warned them of Satan's fate. Compare 1 Tim. iii. 6.

Ver. 20. *Rather rejoice.*—The word rather, according to *Campbell*, is wanting in almost all the MSS., Editions, Versions, &c. But the context seems to favour it, and *Doddridge*, *Boothroyd*, &c. retain it. Either way the sense remains the same.

Ver. 21. *That thou hast hid.*—The ground of our Lord's rejoicing here, is evidently not so properly that the gospel was concealed, or not revealed to any, as that it was revealed to *some*, and those the most insignificant and unworthy. *Campbell* renders it, "Because, having hidden these things from sages and the learned, thou hast revealed them to babes ;" and *Doddridge*, though he retains the common version, inserts in his paraphrase the word *while* ; ("While) thou hast hid these things," &c. ; perhaps the conjunction *although* would be still better. See Rom. vi. 17.

22 <sup>w</sup> All things <sup>x</sup> are delivered to me of my Father: and no <sup>y</sup> man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 <sup>†</sup> And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that <sup>z</sup> many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 <sup>†</sup> And, behold, a certain lawyer stood up, and tempted him, saying, Master, <sup>a</sup> what shall I do to inherit <sup>b</sup> eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou <sup>c</sup> shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy <sup>d</sup> neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and <sup>e</sup> thou shalt live.

29 But he, willing to justify <sup>f</sup> himself, said unto Jesus, And who is my <sup>g</sup> neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by <sup>h</sup> on the other side.

A. M. 4032  
A. D. 28.

w Many ancient copies add, *And turning to his disciples, he said.*

y Mat. 23  
18  
Jn 3.35

y Jn 6.44,  
46.

z 1 Pe. 1.10.

a Ac. 16.30,  
31.

b Ga. 3.13.

c De. 6.5.

d Le. 19.18.

e Le. 18.5.  
Ne. 9.29.  
Eze. 30.  
11.21.

f Ro. 10.5.  
Ga. 3.12.

f Job 32.2.  
c. 16.15.  
Ro. 4.2.  
Ga. 3.11.  
Ja. 2.24.

g Mat. 5.43,  
44.

h Ps. 38.11.

Ver. 22. *All things, &c.*—“And turning to these disciples, he said, All things,” &c. See *Campbell*. The all things delivered to the Son, may, in the first place, intend the doctrines and mysteries of the Gospel, but are not, we conceive, to be confined to these. See Mat. xxviii. 18.

Ver. 23. *Blessed are the eyes, &c.*—Compare the parallel text, Mat. xiii. 26; and 1 Peter i. 10, 11, which seems a full illustration of the passage before us.

Ver. 25. *And, behold, a certain lawyer*; i. e. a student, or doctor of the Mosaic law, *stood up*, and tempted him; *Doddridge*, “to try him.” Similar incidents occur Mat. xix. 16; xxii. 35; but the party is not thought to be the same.

Ver. 26. *How readest thou?*—*Vitringa* observes, that the text quoted by the lawyer, in the next verse, was read daily in the temple.

Ver. 30. *A certain man*.—In this parable, the duties we owe to our neighbour are forcibly defined, and the extent of those duties pointedly demonstrated. We are taught that not only our acquaintance, our friends, and countrymen, are included under this term; but that our very enemies, when in distress, are entitled to our sympathy, our mercy, and our best exertions for their relief.—*And fell among thieves*.—From the testimony of *Josephus*, it appears, that not only was Judea at that time miserably infested with robbers, but that this road, in particular, was deplorably harassed by these handitti, as it lay through wild and dreary solitudes. Hence *Jerome* tells us it was called “the bloody way.” Mr. *Buckingham*, in his late travels, says, here pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around; here the unfeeling act of passing by a fellow creature in distress, strikes one with horror, as an act more than inhuman, and here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed upon him, and from the bravery which was necessary to admit of a man’s exposing himself, by such delay, to the risk of a similar fate.

Ver. 31. *By chance*.—*Doddridge*, “It happened:” *Wesley*, “It came to pass;” who adds, “There is no such thing in the universe as either *chance* or *fortune*.”

- A. M. 4032.  
A. D. 23.
- Pa. 109.25.  
Pr. 27.10.
- J Jn. 4.9.
- k Ex. 2.9
- Fa. 4.1.3  
= -6.
- m See Mat.  
20.2.
- n Pr. 19.17.  
c. 14.14.
- o Pr. 14.21.  
Ho. 6.6.  
Mi. 6.8.  
Mat. 23.  
23.
- p Jn. 11.1.  
12.2,3.
- q c. 8.35.  
Ac. 22.3.
- r Ma. 4.19.  
c. 21.34.  
1 Co. 7.32,  
35.
- s Ps. 27.4.  
73.25.  
Ec. 12.13.  
Ma. 8.36.  
c. 18.22.  
1 Co. 13.3.
- 32 And likewise a Levite, when he was at the place, came and looked <sup>i</sup> on him, and passed by on the other side.
- 33 But a certain <sup>j</sup> Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion <sup>k</sup> on him,
- 34 And went to him, and bound <sup>l</sup> up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- 35 And on the morrow when he departed, he took out two <sup>m</sup> pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay <sup>n</sup> thee.
- 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
- 37 And he said, He that showed mercy <sup>o</sup> on him. Then said Jesus unto him, Go, and do thou likewise.
- 38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named <sup>p</sup> Martha, received him into her house.
- 39 And she had a sister called Mary, which also sat <sup>q</sup> at Jesus' feet, and heard his word.
- 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.
- 41 And Jesus answered and said unto her, Martha, Martha, thou art <sup>r</sup> careful and troubled about many things:
- 42 But one thing <sup>s</sup> is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Ver. 32. *Came and looked.*—Curiosity might induce the Levite to do this; but the priest passed on without even stopping to look.

Ver. 33. *A certain Samaritan.*—From the benevolence of character here exhibited, the principal person in the fable has been distinguished by the epithet of *good*, and a desire to honour the Saviour of mankind, no doubt led the ancient fathers, and from their time the allegorical preachers of every succeeding age, to apply this character to Jesus Christ, though he was neither a Samaritan nor a sectary. To complete the allegory, the Jew is supposed to represent *Adam*; his going *down* from Jerusalem to Jericho, the fall; the *thieves* which attacked him, sin and Satan; and his being left *half dead*, the miserable state of man since the fall. The *priest* and *Levite* who passed him by, the moral and ceremonial law; the *inn*, the church; the *host*, the ministers of the gospel; the *two pence*, the two dispensations, oil and wine, the sacraments, &c. and the repayment, the rewards of another world. We shall cite no name to this interpretation, because we think it unwarranted; but we believe it is ancient as Origen, and as modern as *Wm. Huntington*.

Ver. 34. *Oil and wine*—Mingled together, were used medicinally by the ancients.—*To an inn.*—Of the eastern inn, see note on chap. ii. 7. But this inn is not described by the same term, but was probably a mere resting place, (as the original implies,) and where some person attended, here called the *host*, or innkeeper, to assist strangers. To him the good Samaritan gave two pence, about 28 cents of our money, with a promise of more, if needed.

Ver. 39. *Which also sat.*—This conjunction (also) does not imply that Martha sat with her, for it is evident from the next verse that she did not. The *also* is therefore omitted both by *Doddridge* and *Campbell*.

Ver. 41. *Careful and troubled.*—*Doddridge*, "Anxious and disturbed."

Ver. 42. *One thing is needful.*—What this is, has been almost as much disputed as the *summum bonum* among the ancients. Some have suggested, that *one dish* might be intended; but surely one dish would not serve Jesus and his apostles, to say nothing of the seventy disciples. This, besides, supposes, when Mary chose the *better part*, that she had taken care to secure

## CHAPTER XI.

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 23 and showeth who are blessed: 29 preacheth to the people: 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us <sup>b</sup> day by day our daily bread.

4 And forgive us our sins; for <sup>c</sup> we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine <sup>d</sup> in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity <sup>e</sup> he will rise and give him as many as he needeth.

9 And I say unto you, <sup>f</sup> Ask, and it shall be given you;

A. M. 4033.  
A. D. 29.

CHAP. 11.

a Mat. 6.9  
&c.

b or for  
the day.

c Ma. 11.  
25, 26.

d or, out of  
his way.

e c. 13. 1. 8.

f Mat. 7.7.  
21. 22.  
Jn. 15. 7.  
Ja. 1. 5.  
1 Jn. 3. 22.

that dish to herself: a most degrading interpretation! When the sacred writers speak of *one* thing as particularly important, it is something of a spiritual and sublime nature. See Ps. xxvii. 4. Prov. iii. 13; iv. 7. Mark x. 21.

CHAP. XI. Ver. 2. *When ye pray.*—Part of the address, and the petitions, "Thy will be done," and "deliver us from evil," being wanting in some copies, MSS., and Versions, *Campbell* and others have supposed they do not belong to this copy of the prayer; but have been inserted from Matthew by some transcribers: we are, however, more inclined to think they have been dropped in the deficient copies, than inserted in the others. At any rate, the words were uttered by our Lord on one occasion, if not the other.

Ver. 3. *Give us day by day.*—*Campbell*, "Each day."—*Our daily bread.*—The word is peculiar to the LXX. and New Testament. *Chrysostom* and *Theophylact* explain it of bread convenient, or sufficient for our subsistence.

Ver. 4. *Deliver us from evil.*—The adjective (evil) being preceded by the definitive article, and having no substantive expressed in the same sentence to agree with it, is rendered by the article a personal substantive, and of course is applicable, in the first place, to that personal character, which is most notorious for evil or malice: viz. *the evil one*, or prince of demons." Mr. *Granville Sharp* on the two last Petitions in the Lord's Prayer.

For the correctness of this version, Dr. *Whitby* (who adopts it) cites *Tertullian*, *Origen*, and *Chrysostom*, three of the most learned among the Christian Fathers. Mr. *Sharp* also cites *Beza*, the Reformer, two learned Jesuits, and Dr. *Lort*, *Doddridge*, *Campbell*, &c. And in eight passages out of eleven, in which the same word occurs, the translators have rendered it as here proposed.

Ver. 5. *Go unto him at midnight.*—The eastern journeys are often performed in the night; this circumstance, therefore, of a friend arriving at midnight is very probable. *Harmer*, vol. i. p. 468.

Ver. 6. *In his journey.*—*Campbell*, "Off his road." The most corresponding English phrase is, "Off his journey;" that is, just arrived.

Ver. 7. *My children are with me in bed.*—Sir *John Chardin* says, it is usual for a whole family to sleep in the same room especially those in lower life, laying their beds on the ground.

Ver. 9—13. *I say unto you, Ask.*—These five verses literally correspond

A.M. 4033.  
A. D. 29.

g give.

h Mat. 9.32.  
12.24, &c.

i Beelzebub,  
so v. 13, 19

j Mat. 12.  
33.  
16.1.

k Jn. 2.25.

l Mat. 12.  
25.  
Ma. 3.24.

m Ex. 8.13.

β the visible  
control-  
ling pow-  
er of God  
is come  
into your  
sight.

γ so long as  
the devil  
meets  
with no  
opposi-  
tion, the  
heart re-  
mains in  
carnal se-  
curity.

α Is. 53.12.  
Col. 2.15.

seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through i Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he, knowing k their thoughts, said unto them, Every l kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger m of God cast out devils, no doubt the kingdom of God is come upon you. β

21 When a strong man armed keepeth his palace, his goods are in peace: γ

22 But when a stronger n than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

with Mat. vii. 7—11, except that in the last verse of Mat. for "good things," Luke substitutes "the Holy Spirit:" one of the best gifts certainly that we can implore, or God bestow.

Ver. 12. A scorpion.—[The scorpion is a species of insect without wings, generally two inches in length, of a yellow, brown, or black colour, of an oval form, not unlike a lobster, tail long and slender, with several joints or divisions, and a sharp pointed weapon at the end, in which the poison is lodged, the whole covered with a hard skin, and having eight eyes and eight legs. Bochart produces testimonies to prove that a species of scorpion in Judea was similar in size and form to an egg.]—Bagster.

Ver. 13. Your heavenly Father give.—"Your father give from heaven."

Ver. 14—26. And he was casting out a devil, &c.—This appears to us the same as Mat. xii. 22—30, and 43—45. Only there the subject is said to have been blind as well as dumb. There is another case, however, of a dumb demon cast out, Mat. ix. 32—34, but the context does not so well agree.

Ver. 20. Kingdom of God.—[For the destruction of the kingdom of Satan plainly implies the setting up of the kingdom of God. The reasoning of the Pharisees, (ver. 17, and Mat. xii. 24, 25,) was not expressed, and Jesus, knowing their thoughts, gave ample proof of his omniscience. This, with our Lord's masterly confutation of their reasonings, by a conclusion drawn from their own premises, one would have supposed might have humbled and convinced those men; but the most conclusive reasoning, and the most astonishing miracles, were lost upon a people who were obstinately determined to disbelieve every thing that was good relative to Jesus of Nazareth.]—Bagster.

23 He that is not with me is against me: and he that gathereth not with me scattereth. A. M. 403.  
A. D. 29.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. t. Jo. 5. 14.  
He. 6. 4.  
10. 26, 27.  
2 Pe. 2. 20,  
21

25 And when he cometh, he findeth it swept and garnished. p c. 1. 28, 49.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. q Ps. 119 1  
2.  
Mat. 7 21.  
c. 8. 21.  
Ja. 1. 25.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed P is the womb that bare thee, and the paps which thou hast sucked. r Mat. 12.  
46. & c.  
Ma. 8. 12.

28 But he said, Yea, rather, blessed Q are they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and R there shall no sign be given it, but the sign of Jonas the prophet. s Jo. 1. 17.  
2. 10.  
t 1 Ki. 10. 1,  
& c.

30 For as S Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. u Jo. 3. 5, 10.

31 The queen T of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. v Mat. 5. 15,  
& c.  
Ma. 4. 21.  
c. 8. 16.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for U they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. w Mat. 6. 22,  
& c.

33 No V man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. x Pr. 28. 22.  
Ma. 7. 24.  
y Ps. 119.  
105.  
Pr. 6. 23.  
Is. 8. 20.  
2 Co. 4. 6.

34 The W light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is X evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness. z a candle  
by its  
bright  
shining.

36 If thy whole body therefore be full of Y light, having no part dark, the whole shall be full of light, as when Z the bright shining A of a candle doth give thee light. a Pr. 4. 18.  
21, 27.

Ver. 24. *He walketh through*—i. e. the unclean spirit walketh, &c.—*He saith*—i. e. the unclean spirit saith, &c.—*Swept and garnished*—i. e. Completely furnished with every thing that can make the man a commodious habitation for an evil spirit.

Verses 27, 28. *And it came to pass, &c.*—This occurred, probably, when his mother and his brethren came around him. Mat. xii. 46—50.

Ver. 29—32. *And when the people were gathered thick together.*—The parallel verses in Matthew, are chap. xii. 38—42.

Ver. 33—36. *No man, when he hath lighted a candle, &c.*—This appears to be a fragment of the sermon on the mount, Mat. v 15, 16. vi. 22, 23.

Ver. 34. *Eye is single*—i. c. Free from disease, wound.—*Eye is evil*—i. e. Diseased, unsound.

Ver. 35. *When the bright shining of a candle.*—Campbell, "Its flame."

A. M. 4083.  
A. D. 29.

b Ma. 7.3.

c Mat. 23.  
25.

d Tit. 1.15.

e Is. 58.7.  
c. 12.33.

f or, as you  
are able.

g Mat. 23.  
23, 27.

h Mat. 23.6.  
Ma. 12.33.

i Ps. 5.9.

j Is. 58.6.

k Eze. 19.  
19.

He. 11.35,  
37.

m Ex. 20.5.  
Je. 51.53.

n Ge. 1.8.

o 2 Ch. 24.  
20.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat.

38 And <sup>b</sup> when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do <sup>c</sup> ye Pharisees make clean the outside of the cup and the platter; but your <sup>d</sup> inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also ?

41 But <sup>e</sup> rather give alms <sup>f</sup> of such things as ye have; and, behold, all things are clean unto you.

42 But <sup>g</sup> wo unto you, Pharisees ! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone.

43 Wo unto you, Pharisees ! for <sup>h</sup> ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and Pharisees, hypocrites ! for ye are as <sup>i</sup> graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Wo unto you also, ye lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens <sup>j</sup> with one of your fingers.

47 Wo unto you ! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow <sup>k</sup> the deeds of your fathers : for they indeed killed <sup>l</sup> them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute :

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required <sup>m</sup> of this generation ;

51 From the blood of <sup>n</sup> Abel unto the blood of <sup>o</sup> Zacharias, which perished between the altar and the

Ver. 37-54. *And as he spake, &c.*—This passage very much resembles Mat. xxiii. 23-36, and several verses agree verbatim.

Ver. 40. *Ye fools.*—Campbell, "Unthinking men!" Doddridge, "Thoughtless creatures."—*Did not he that made that which is without make that which is within also?*—That is, Did not he which made the body, likewise make the soul? Doddridge and Campbell, Mat. xxiii. 25.

Ver. 47. *For ye build.*—Their guilt did not lie in building and adorning the tombs of the prophets, considered simply in itself; but in their hypocrisy, in giving this testimony of respect to the prophets, whilst they were actuated by the spirit, and followed the example of their persecutors and murderers.]—B.

Ver. 48. *Truly ye bear witness.*—As in your conduct you imitate your fathers, truly ye bear witness to them; and in effect approve the works of your fathers: for one would imagine that you erected these monuments, not so much in honour of the prophets, as of the persecutors by whom they were so wickedly destroyed. Doddridge.

Ver. 49. *The wisdom of God.*—[Probably by the *Wisdom of God* we are to understand the *Logos*, or *Word of God*, that is, our Lord himself; this being a dignified and Oriental mode of expression for *I say*, as it is in the parallel passage.]—Bagster.

Ver. 51. *Zacharias, which perished between the altar and the temple.*—

Example: verily I say unto you, It shall be required of this generation.

52 Wo unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 55 because it is a fearful thing to die without reconciliation.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

It is said a space of nine feet was left between the altar of burnt-offerings and the temple (or tabernacle) itself, as an asylum for criminals, which might not be violated, but in cases of decided murder. See Ex. xxxviii. 2.

Ver. 52. *The key of knowledge*—We conceive to be, the right of private judgment; i. e. of reading and judging for ourselves. The scribes took away this right by referring the explanation of Scripture wholly to tradition, as the Papists have since done.

Ver. 53. *To urge him vehemently*.—Literally, "to mouth him." Some think this an allusion to hunting with dogs; but we conceive it to refer to their vulgar and overbearing language, in order to provoke our Lord, and put him off his guard.

CHAP. XII. Ver. 1. *An innumerable multitude*.—Campbell, "Myriads;" i. e. "tens of thousands."—*The leaven of the Pharisees*.—See Mat. xvi. 12.

Ver. 3. *Proclaimed upon the house-tops*.—[The houses in Judea being flat-roofed, with a balustrade round about, were used for the purpose of taking the air, sleeping, and prayer, and, it seems, for announcing things in the most public manner. So among the Turks, a crier announces the hours of public worship from the minaret or tower of the mosque.]—*Bagster*.

Ver. 8. *Before the angels*.—In Matthew it is "Before my Father;" i. e.

A. M. 4033.

A. D. 29.

p Je. 7. 28.

q Mal. 2. 7.

r cr, forbade.

l Co. 13. 5

t Ma. 12. 13.

CHAP. 12.

a Mat. 15. 6, &c. Ma. 8. 15, &c.

b Mat. 10. 26. Ma. 4. 22. c. 8. 17.

c Jn. 15. 14.

d Is. 51. 7. 13. Mat. 10. 28, &c.

e See Mat. 10. 29.

f 1 Sa. 2. 30. Ps. 119. 46. 2 Ti. 2. 12. Re. 2. 10.

g Jude 24.

A. M. 4033.  
A. D. 29.

h Ac. 3. 13,  
14.  
Re. 3. 8.

i Ma. 21.  
31.

j Ma. 12.  
31.  
1 Jn. 5. 16.

k Mat. 10.  
19.  
Ma. 13. 11.  
c. 21. 14.

l Ac. 6. 10.  
Ac. c. 26.

m Eze. 33.  
31.

n Jn. 18. 35.

o 1 Ti. 6. 7.,  
10.

p Job 2. 4.  
Mat. 6. 25.

q Ja. 4. 15,  
16.

r Ps. 49. 18.

s Ec. 11. 9.  
1 Co. 15.  
32.  
Ja. 5. 5.

t or, do  
they re-  
quire thy  
soul.

u Job 20. 90  
..23 : 27. 8.  
Ps. 52. 7.  
Ja. 4. 14.

v Ps. 39. 6.  
49. 16. 17.  
Je. 17. 11.

w Ha. 2. 9.

x 1 Ti. 6. 13.  
Ja. 2. 5.  
ver. 33.

y Mat. 6. 25,  
&c.

z Job 38. 41.  
Ps. 147. 9.

9 But he that denieth <sup>h</sup> me before men shall be denied before the angels <sup>i</sup> of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not <sup>j</sup> be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take <sup>k</sup> ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach <sup>l</sup> you in the same hour what ye ought to say.

13 <sup>m</sup> ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with <sup>n</sup> me.

14 And he said unto him, Man, <sup>o</sup> who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of <sup>p</sup> covetousness: for a man's life <sup>q</sup> consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will <sup>r</sup> I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, <sup>s</sup> Soul, thou hast much goods laid up for many years; take thine ease, eat, <sup>t</sup> drink, and be merry.

20 But God said unto him, *Thou fool*, this night <sup>u</sup> thy soul shall be required of thee: then whose shall those things be, which thou hast <sup>v</sup> provided?

21 So <sup>w</sup> is he that layeth up treasure for <sup>x</sup> himself, and is not rich toward God.

22 <sup>y</sup> ¶ And he said unto his disciples, Therefore I say unto you, Take <sup>z</sup> ye no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the <sup>z</sup> ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

before the Father, and the holy angels which attend his presence. See note on Mat. xviii. 10.

Ver. 16. *Spake a parable, &c.*—The design of this parable, as is evident from the context, was to illustrate what *covetousness* is. Christ makes it to consist in using properly simply for personal gratification, and not as a steward for the honour of God. He, in ver. 21, makes it universal in its application.

Ver. 19. *Much goods.*—Doddridge, "An abundance of goods."

Ver. 20. *Thy soul shall be required.*—See margin; i. e. the angels, or messengers of death. See chap. xvi. 9.

Ver. 21. *Rich toward God.*—That is, in faith and charity. The expression is forcible, and seems to imply that God is the good man's banker.

Ver. 24. *Consider the ravens.*—[The raven is a species of the *corvus*, or crow tribe, of the order *Picæ*. known by its large size, its plumage being of a bluish black, and tail roundish at the end. It was probably selected by our

25 And which of you with taking thought can add to his stature one cubit ?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest ?

27 Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more *will he clothe* you, O ye of little faith ?

29 And seek not ye what ye shall eat, or what ye shall drink, <sup>a</sup> neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

31 But <sup>b</sup> rather seek ye the kingdom of God ; and all <sup>c</sup> these things shall be added unto you.

32 Fear not, little <sup>d</sup> flock ; for it is your Father's good pleasure to give you the <sup>e</sup> kingdom.

33 ¶ Sell <sup>f</sup> that ye have, and give alms ; provide yourselves bags which wax not old, a <sup>g</sup> treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ Let <sup>h</sup> your loins be girded about, and *your* lights <sup>i</sup> burning.

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed <sup>j</sup> are those servants, whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief <sup>k</sup> would come, he would have watched, and not have suffered his house to be broken through.

A. M. 4033.  
A. D. 29.

a or, *live not in careful suspense.*

b Mat. 6. 33

c Ps 31. 10.  
Is 37. 16.  
Ro. 5. 31,  
32.

d Is. 40. 11.  
Jn. 10. 27,  
28.

e Mat. 25.  
34.  
Jn. 18. 36  
He. 12. 23.  
Ja. 2. 5.  
2 Pe. 1. 11.  
Re. 1. 6.  
22. 5.

f Mat 9.  
21.  
Ac. 2. 15.  
4. 34.

g Mat. 6. 20.  
1 Ti. 6. 19.

h Ep. 6. 14.  
1 Pe. 1. 13.

i Mat. 25. 1  
13.

j Mat. 24.  
46, & c.

k 1 Th. 5. 2.  
2 Pe. 3. 10.  
Re. 3. 3.  
16. 15.

Lord as being unclean.]—*Bagster*. Mat. "Fowls," or birds. If these sentiments were repeated at different times, probably our Lord might have different kinds of birds within his view. Ravens live on flesh which might make the argument more striking.

Ver. 27. *Consider the lilies*.—[The *lily* is a genus of the hexandria monogynia class of plants ; of which there are two species, the white lily and the red. The latter seems intended here, the royal robes being purple.]—*B*.

Ver. 34. *For where your treasure is*.—[Bishop *Pearce* on Matthew cites the following passage from *Plautus* : I am here ; but my mind is at home, i. e. with my money.]—*Bagster*.

Ver. 35, 36. *Let your loins be girded, & c*—This seems to refer to the parable of the marriage, Mat. xxv. 1—13. The flowing and loose garments of the ancients, made the girdle a most important part of dress. It was indispensable that it be drawn tight around the loins when business of an active kind was to be done, otherwise a man's limbs would be hindered by the loose drapery of his dress. The phrase "*gird up your loins*," means, *get ready for action*, and was also figuratively applied to the mind, where it could mean nothing else than to cast off sloth, and stand ready to discharge your whole duty.

A. M. 4033. A. D. 29.	40 Be ye therefore ready <sup>l</sup> also: for the Son of man cometh at an hour when ye think not.
l c. 21. 31, 36.	41 <sup>¶</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
m 1 Co. 4. 2.	42 And the Lord said, Who then is that faithful and wise <sup>m</sup> steward, whom <i>his</i> lord shall make ruler over his household, to give <i>them</i> <i>their</i> portion of meat in due season?
n rcr 37.	43 Blessed <sup>n</sup> is that servant, whom his lord when he cometh shall find so doing.
e Mat. 22. 6.	44 Of a truth I say unto you, that he will make him ruler over all that he hath.
o or, cut him off.	45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat <sup>c</sup> the menservants and maidens, and to eat and drink, and to be drunken;
q Ps. 37. 9. 91. 14.	46 The lord of that servant will come in a day when he looketh not for <i>him</i> , and at an hour when he is not aware, and will <sup>p</sup> cut him in <sup>q</sup> sunder, and will appoint him his portion with the unbelievers.
r Is. 4 17	47 And that servant, which <sup>r</sup> knew his lord's will, and prepared not <i>himself</i> , neither did according to his will, shall be beaten <sup>s</sup> with many stripes.
s De. 25. 2.	48 But he <sup>t</sup> that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For <sup>u</sup> unto whomsoever much is given, of him shall be much required: and to whom men have <sup>v</sup> committed much, of him they will ask the more.
t Ac. 17. 30.	49 <sup>¶</sup> I am come to send fire on the earth; and what will I, if it be already kindled?
u Le. 5. 17. Ja. 15. 22. 1 Ti. 1. 13.	50 But I have a baptism to be baptized with; and how am I <sup>w</sup> straitened till it be accomplished!
v 1 Ti. 6. 29.	51 Suppose <sup>x</sup> ye that I am come to give peace on earth? I tell you, Nay; but rather division.
wor, pain- ed.	52 For from henceforth there shall be five in one house divided, three against two, and two against three.
x Mat. 10. 34.	53 The father <sup>y</sup> shall be divided against the son, and
y Mi. 7. 6.	

Ver. 42—46. *That faithful and wise steward.*—This parable bears a close analogy to that in Mat. xxiv. 45—51, which therefore see.

Ver. 43. *Blessed is that servant, &c.*—To be prepared for our Lord's coming implies two things: 1. To be truly and cordially engaged in his service; and, 2. To be constantly on the look out, as expecting his arrival.

Ver. 47. *And that servant, which knew his lord's will, &c.*—["The antithesis in this passage," observes Bishop Jebb, (*Sac. Lit.*) "has prodigious moral depth: he who sins *against* knowledge, though his sins were only sins of *omission*, shall be beaten with *many stripes*; but he who sins *without* knowledge, though his sins were sins of *commission*, shall be beaten only with *few stripes*. Mere negligence against the light of *conscience*, shall be severely punished, while an offence, in itself comparatively heinous, if committed ignorantly, and without light, shall be mildly dealt with." ]—*Bagster*.

Ver. 48. *He that knew not.*—See John ix. 41. Acts xvii. 30. James iv. 17.

Ver. 49—53. *I am come to send, &c.*—*Campbell*, "I came to throw fire on the earth: and what would I but that it were kindled?" That is, "since the advancement of true religion, which is the greatest blessing to mankind, must be attended with such unhappy divisions, I even long till they take place."

Ver. 50. *I have a baptism, &c., and how am I straitened.*—*Margin and Campbell*, "Pained." This baptism refers doubtless to our Lord's sufferings, in which he was literally bathed in blood, both in the garden and on the cross. Both verses express, in the strongest manner, our Lord's desire for the accomplishment of his mission, whatever might be the consequences.

the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, <sup>z</sup> When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 ¶ Yea, and why even of <sup>a</sup> yourselves judge ye not what is right?

58 When <sup>b</sup> thou goest with thine adversary to the magistrate, as thou art in <sup>c</sup> the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very <sup>d</sup> last mite.

CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig tree may not stand. 11 He healeth the crooked woman: 18 showeth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard seed, and of leaven: 21 exhorteth to enter in at the strait gate: 31 and reproveth Herod and Jerusalem.

**T**HERE were present at that season some that told him of the <sup>a</sup> Galileans, whose blood Pilate had mingled <sup>b</sup> with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye <sup>c</sup> repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were <sup>d</sup> sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; <sup>e</sup> A certain man had a fig tree planted in his vineyard; and he came and sought <sup>f</sup> fruit thereon, and found none.

A. M. 4033.

A. D. 29.

z Mat. 16.2, &c.

a 1 Co. 11. 14.

b Mat. 5.2a.

c Is. 55.6.

d See Ma. 12.42.

CHAP. 13.

a Ac. 5.37.

b La. 2.20.

c Ac. 3.19. Re. 2.21, 22.

d or, debtors.

e Is. 5.1, &c. Mat. 21. 19.

f Jn. 15.16. Ga. 5.22. Ph. 4.17.

CHAP. XIII. Ver. 1. *Galileans*.—[The *Galileans* are frequently mentioned by *Josephus* as the most turbulent and seditious people, being upon all occasions ready to disturb the Roman authority. It is uncertain to what event our Lord refers; but it is probable that they were the followers of Judas Gaulonitis, who opposed paying tribute to Cesar, and submitting to the Roman Government. A party of them coming to Jerusalem during one of the great feasts, and presenting their oblations in the court of the temple; Pilate treacherously sent a company of soldiers, who slew them, and "mingled their blood with their sacrifices."—*Bagster*.

Ver. 3. *All likewise perish*.—*Doddridge*, "Thus perish," implying a similarity between their fate and that of the whole nation.

Ver. 4. *Siloam*—Or *Shiloah*, the name of a fountain flowing from the foot of Mount Zion, whose waters appear to have been considered in some degree medicinal.

Ver. 6. *He spake also this parable*.—This parable very forcibly depicts, not only the moral barrenness of the Jews, but of other nations also, which being favoured with peculiar privileges, like our own, still do not bring forth "fruits meet for repentance." Nor is the emblem less applicable to the case of indi-

- A. M. 4035.  
A D. 29.
- g Ex. 32.10. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it  $\text{g}$  down; why cumbereth it the ground?
- h Ps. 106.23.  
2 Pe. 3.9. 8 And he answering said unto him, Lord, let it alone h this year also, till I shall dig about it, and dung it:
- i Jn. 15.2  
He. 6.3. 9 And if it bear fruit, *well*: and if not, *then* after that i thou shalt cut it down,
- J Ps. 6.2. 10 ¶ And he was teaching in one of the synagogues on the sabbath.
- k Joel 3.10. 11 And, behold, there was a woman which had a spirit of infirmity j eighteen years, and was bowed together, and could in no wise lift up *herself*.
- Ma. 16.13.  
A. 9. 7. 12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou k art loosed from thine infirmity.
- m Ma. 12.  
10.  
Ma. 3.2.  
c. 6.7.  
14.3.  
Jn. 5.16. 13 And i he laid *his hands* on her: and immediately she was made straight, and glorified God.
- n Ex. 20.9. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed m on the sabbath day, and said unto the people, There n are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.
- o Pr. 11.9.  
Mat. 7.5.  
23.13, 28.  
c. 12.1. 15 The Lord then answered him, and said, *Thou* o hypocrite, doth not each one of you on the sabbath loose p his ox or *his ass* from the stall, and lead *him* away to watering?
- p c. 14.5. 16 And ought not this woman, being a daughter q of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?
- q c. 19.9. 17 And when he had said these things, all his adver-

viduals, who, favoured with all the culture of Christian education, and with all the advantages of evangelical preaching, still remain barren and unfruitful, even in God's vineyard.

Ver. 7. *These three years*.—Archbishop *Newcome* and others suppose this to refer to the time of our Lord's ministry, which had now continued about that period; but we should think it referred rather to the numerous and repeated warnings the nation had received by former and later prophets; (Je. vii. 13, 25, &c. ;) by Jesus and his apostles. And after all these warnings, the nation was spared not *one* year only, but nearly 40 years, before Jerusalem was destroyed.

Ver. 8. *I shall dig about it, and dung it*.—*Harmer* objects that spades (or shovels) were not used in the eastern agriculture: perhaps not generally, but here is a single tree marked out, which could not be cultivated by the plough, and which the keeper of the vineyard proposes to treat with peculiar attention, typifying God's special care for his favoured nation.

Ver. 9. *Well!*—The expression in the original is elliptical, and this word is not improperly supplied.—*Thou shalt cut it down*.—This shows that the day of grace will come to a close, and that if the Divine forbearance does not lead the sinner to repentance, it will not save him from utter destruction.

Ver. 11. *A spirit of infirmity*.—It is generally supposed that this woman was a demoniac, but we see no proof of this. A spirit of infirmity or weakness no more implies it than "a spirit of fear," 2 Tim. i. 7, "of slumber," Rom. xi. 8, or "of jealousy," Num. v. 14. To us it appears to mean no more, than some great weakness which had long bent her double.

Ver. 15. *Thou hypocrite! doth not each one*, &c.—See Mat. xii. 11.

Ver. 16. *Satan*.—The prince of the fallen angels. According to the opinions of the Jews, he is the accuser and calumniator of men before God; Job. i. 7, 12. He seduces them to sin, and is the author of evil, both physical and moral, by which the human race is afflicted, especially of those wicked propensities and wicked actions, which are productive of so much misery, and also of death itself.—*Rob. Wahl*.

saries were <sup>r</sup> ashamed: and all the people rejoiced for all the <sup>s</sup> glorious things that were done by him.

18 ¶ Then said he, Unto <sup>t</sup> what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three <sup>u</sup> measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive <sup>v</sup> to enter in at the strait gate: for <sup>w</sup> many, I say unto you, will seek to enter in, and shall not be able.

25 When <sup>x</sup> once the master of the house is risen up, and hath shut <sup>y</sup> to the door, and ye begin to stand without, and to knock at the door, saying, Lord, <sup>z</sup> Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But <sup>a</sup> he shall say, I tell you, I know you not, whence ye are; depart from me, all <sup>b</sup> ye workers of iniquity.

28 There <sup>c</sup> shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they <sup>d</sup> shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there <sup>e</sup> are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that <sup>f</sup> fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be <sup>g</sup> perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

A. M. 4033.  
A. D. 29.

r Is. 45. 24.  
I Pe. 3. 16.

s Ex. 15. 11.  
Ps. 111. 3  
Is. 4. 2.

t Mat. 13.  
31.  
Ma. 4. 30,  
&c.

u See Mat.  
13. 33.

v Mat. 7. 13

w Jn. 7. 34.  
8. 21.  
Ro. 9. 31.

x Ps. 32. 6.  
Is. 55. 6.

y Mat. 25.  
10.

z c. 6. 46.

a Mat. 7. 22,  
23.  
25. 12, 41.

b Ps. 6. 9.  
101. 3.

c Mat. 9. 12.  
13. 42.  
24. 51.

d Re. 7. 9, 10

e Mat. 19.  
30.

f Zep. 3. 3

g He. 2. 19.

Ver. 21. *Strive to enter, &c.*—Literally, *agonize*, because the time is near when the master of the house shall shut to the door; when probation having closed, agonizing will be in vain. The force of this passage is lost by a wrong punctuation. It should be punctuated so as to read thus: "for many, I say unto you, will seek to enter in, and shall not be able, when once the master," &c. This gives great emphasis to the direction to strive *now*, for it may soon be too late.

Ver. 32. *Tell that fox.*—[This was probably Herod Antipas, tetrarch of Galilee, who is described by *Josephus* as a crafty and incestuous prince, with which the character given him by our Lord, and the narratives of the Evangelists, exactly coincide.]—*Bagster*.

A. M. 4033.  
A. D. 23.

h Mr. 23.  
37.

i Le. 26.31,  
32.  
Ps. 69.25.  
Is. 1.7.  
5.5,6.  
Da. 9.27.  
Mi. 5.12.

34 O h Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, i your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, j Blessed is he that cometh in the name of the Lord.

#### CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 16 under the parable of the great supper, sheweth how worldly minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts beforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.

j c. 19.33.  
Jn. 12.13.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched <sup>a</sup> him.

2 And, behold, there was a certain man before him which had the dropsy.

CHAP. 14.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is <sup>b</sup> it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

a Ps. 37.32.  
Is. 29.20,  
21.  
Je. 20.10,  
11.

5 And answered them, saying, <sup>c</sup> Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

b c. 13.14.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When <sup>d</sup> thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

c c. 13.15.

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

d Pr. 25.6,7.

10 But when thou art bidden, go and sit down in the

Ver. 34. *Jerusalem*.—The metropolis of Palestine, about 37 miles from the Mediterranean, and about 23 from the Jordan. It was built on three hills, viz. Zion, Moriah, and Acra. It had once a population of upwards of a million; but now its population does not exceed 10,000 or 15,000.

CHAP. XIV. Ver. 1. *One of the chief Pharisees*.—Campbell, "One of the rulers, who was a Pharisee." Some think he was a member of the Sanhedrim: all agree that he was a magistrate, and a man of rank, who had probably a country house in Galilee.

Ver. 2. *A certain man before him which had the dropsy*—Campbell, "A man who had a dropsy stood before him."

Ver. 7. *The chief rooms*.—Doddrige renders it, "The chief seats;" Campbell, "The higher places." The company were all doubtless in one room.

Ver. 8. *Sit not down in the highest room*—Or place.—[That there were among the Jews of these times many disputes about seats at banquets, we learn both from Josephus and the Rabbins; nor were these matters unattended to by the Greeks and Romans. Similar admonitions to this of our Lord, also occur in the Rabbinical writers. Rabbi Akiba said, Go two or three seats lower than the place that belongs to thee, and sit there till they say unto thee, Go up higher; but do not take the uppermost seat, lest they say unto thee, Come down: for it is better they should say unto thee, Go up, go up, than they should say, Go down, go down. See Schoetgen.]—Bagster.

lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For <sup>e</sup> whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy <sup>f</sup> rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the <sup>g</sup> poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed <sup>h</sup> is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A <sup>i</sup> certain man made a great <sup>j</sup> supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for <sup>k</sup> all things are now ready.

18 And they all with one consent began to make excuse. The <sup>l</sup> first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have <sup>m</sup> married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house being <sup>n</sup> angry said to his servant, Go out quickly into the <sup>o</sup> streets and lanes of the city, and bring in hither the <sup>p</sup> poor, and the maimed, and the <sup>q</sup> halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and <sup>r</sup> yet there is room.

23 And the Lord said unto the servant, Go out into

A. M. 4033.

A. D. 29.

e 1 Sa. 15.

17.

Job 22 29.

Ps. 13. 27.

Pr. 15. 33.

29. 23.

Mat. 23.

12.

c. 18. 14.

4a. 4. 6.

1 Pe. 5. 5.

f Pr. 22. 16.

g Ne. 8. 10,

12.

h Re. 19. 9.

i Mat. 22 2,

&amp;c.

j Is. 25. 6, 7.

k Pr. 9. 2, 5.

Ca. 5. 1.

Is. 55. 1, 2.

l c. 8. 14.

m ver. 26.

1 Co. 7. 33.

n Ps. 2. 12.

o Re. 22. 17.

p 1 Sa. 2. 8.

Ps. 113. 7,

8.

q Ps. 38. 7.

Is. 33. 23.

35. 6.

r Ps. 103. 6.

130. 7.

Ver. 13. *Call the poor.*—Dr. Pococke mentions, that in the East they sometimes admit the poor to their tables. In his account of an entertainment made by an Egyptian magistrate, each, when he had done eating, retired, and others in succession came, till at last the *poor* came, and “eat up all.” The Arabs also, when they kill a sheep, dress the whole, and call in their neighbours and the *poor* till all is consumed; for they never set by meat that has been brought to table. Thus the sequel of the parable is quite in harmony with oriental manners. *Orient. Cust.* No. 450.

Ver. 17. *And sent his servant at supper time.*—It is customary in the East to repeat their invitations in this manner. Among the Chinese, it is said an invitation is not considered hearty unless it be three times given. *Orient. Cust.* No. 1271.

Ver. 18. *With one consent.*—So Beza and Doddridge; but Campbell, “Without exception!” and Hammond, “Presently.”

Ver. 20. *I have married a wife.*—Thus business and pleasure are the great impediments to religion. “Little things” and “lawful things,” as Mr. Henry remarks, “may impede our salvation. With the world in general, every thing is of more importance than the soul!”

- A. M. 4933.  
A. D. 29.
- s Ps. 110. 3. the highways and hedges, and compel <sup>s</sup> *them* to come in, that my house may be filled.
- t Pr. 1. 24  
Ma. 21.  
43.  
He. 4. 25. 24 For I say unto you, That <sup>t</sup> none of those men which were bidden shall taste of my supper.
- u De. 33. 9.  
Mat. 10.  
37. 25 ¶ And there went great multitudes with him: and he turned, and said unto them,  
26 If any *man* come to me, and <sup>u</sup> hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life <sup>v</sup> also, he cannot be my disciple.
- v Ac. 20. 24.  
Re. 12. 11. 27 And <sup>w</sup> whosoever doth not bear his cross, and come after me, cannot be my disciple.
- w Mat. 16.  
24.  
Ma. 8. 34.  
c. 9. 23  
2 Ti. 3. 12. 28 For which of you, intending <sup>x</sup> to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?
- x Pr. 24. 27. 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,  
30 Saying, This man began to build, and was not able to <sup>y</sup> finish.
- y He. 6. 11. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth <sup>z</sup> whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
- z Pr. 20. 18. 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
- a Ph. 3. 7, 8. 33 So likewise, whosoever he be of you that forsaketh not all <sup>a</sup> that he hath, he cannot be my disciple.
- b Mat. 5. 13.  
Ma. 9. 50. 34 ¶ Salt <sup>b</sup> is good: but if the salt have lost his savour, wherewith shall it be seasoned?

Ver. 23. *Compel them.*—After adverting to the influence of God's grace, the Rhemish translators add, "St. Augustin also referreth this *compelling* to the penal laws which Catholic princes do justly use against heretics and schismatics, proving that they who are by their former profession in baptism, subject to the Catholic church, and are departed from the same after sects, may and *ought* to be compelled into the unity and society of the universal church again;" and that "not only by gentle means, but by *just punishment* also." As to the "just punishment" of *burning* heretics for their conversion, we hope it is too universally exploded to be restored; and as to the right of burning protestants from the consideration of their having been baptized, it will require both higher authority than Augustin's, and much better logic than he makes use of, to prove it. We admit, indeed, that he was a great and good man, but wofully in the dark on the doctrine of toleration! a doctrine understood by few fathers, or reformers, and which *Cranmer* himself learned only at the stake.

Ver. 26. *Hate*—i. e. regard with less affection.—It is most certain, however, that the term *hate* must not be taken absolutely; "For no man ever hated *his* own flesh;" (Ephes. v. 29;) but as it is explained by St. Matthew, (ch. x. 21,) "He that loveth his father and mother *more* than me, is not worthy of me." If it be true that our attachment to objects should bear a proportion to their intrinsic excellence, then all our love to creatures should be as nothing compared to what we owe to the "supreme good—the eternal fair."

Ver. 27. *Bear his cross.*—In which expression is an evident allusion to the cruel death which our Lord sustained. Having himself "endured the cross, despising the shame," (Heb. xii. 2,) he expects all his disciples to follow his example; that is, "to go forth without the camp bearing his reproach."

Ver. 34. *Salt is good.*—[Common salt, or *mariate of soda*, consists of soda in combination with muriatic acid, and is for the most part an artificial preparation from sea water, though found in some countries in a solid and massive state. That it might lose its strength, we have proof from *Maunderell*, who states, that in the Valley of salt he broke a piece which had been exposed to the rain, sun, and air, and it had *perfectly lost its savour.*]—*Bagster.*

35 It is neither fit for the land, nor yet for the dung-hill; but men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1 The parable of the *lost sheep*: 8 of the piece of silver: 11 of the prodigal son.

THEN <sup>a</sup> drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth <sup>b</sup> with them.

3 ¶ And he spake this parable unto them, saying,

4 What <sup>c</sup> man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep <sup>d</sup> which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which <sup>e</sup> need no repentance.

8 ¶ Either what woman having ten <sup>f</sup> pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, <sup>g</sup> there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* <sup>h</sup> living.

A. M. 4033.

A. D. 29.

c Jn. 15. 6.

CHAP. 15.

a Mat. 9. 10, &c.

b Ac. 11. 3  
1 Co. 6. 11.

Go. 2. 15

c Mat. 13. 12.

ç Ps. 119. 176.

1 Pe. 2. 25.

e Ac. 5. 32.

f *Drachma*, here translated

a piece of silver, is

the eighth part of an ounce,

which cometh

unto 14 cents

4 mills, and is

equal to the Roman penny.

See Mat. 18. 23.

g Eze. 13. 23, 32.

33. 11.

Ac. 11. 18.

Phil. 15. 16.

h Ma. 12. 44.

A heartless, wavering, undecided profession, is as *insipid* as salt which has lost its savour, and which is neither fit for the land, nor for the dung heap, but only to be thrown away as utterly useless and good for nothing.

CHAP. XV. Ver. 4. *Leave the ninety and nine in the wilderness*—Or desert. It is certain that in many parts, commonly called *desert*, in Judea, and even Arabia, there are spots of very fertile pasture, which, as they are not private property, answer to our *commons*, to which any who please may lead their flocks. Compare Mat. xviii. 12, and note.

Ver. 7. *Just persons, which need no repentance*.—As there is "not a man upon earth that sinneth not," Eccles. vii. 20, so there can be none who, strictly speaking, "need no repentance:" but as our Lord is arguing with the Jews upon their own principles, he may fairly be supposed to allude to those "who trusted in themselves that they were righteous, and despised others." Luke xviii. 9.—The Saviour's language in this is exceedingly ironical—*ae* elsewhere, the *whole* need not a physician, &c.; I came not to call the *righteous*, but sinners to repentance. The Saviour teaches, that there is more joy in heaven over *one true penitent*, than over *any number* of self-righteous men, who, according to their own estimate of themselves, need no repentance. There is no joy in heaven over "that generation who are pure in their own eyes, but who have never been washed from their wickedness."

Ver. 9. *Her friends*.—The Greek is feminine, meaning *female* friends.

Ver. 12. *His living*.—Rather, "a living," or the means of livelihood to each. It appears, however, that the elder son did not take his share of the property, but left it in his father's hands, in consequence of which he was considered as the heir of all at his father's death. See ver. 31. Among the Hindoos, it is not only customary, as Mr. *Hathed* (in his Code of Gentoo Laws) informs us, for a father to divide his inheritance among his children in his life time, but the sons

- A. M. 1033.  
A. D. 29.
- l Am. 8.11,  
12. 13 And not many days after the younger son gathered all together, and took his journey into a far country and there wasted his substance with riotous living.
- J Is. 44.20.  
H. 12.1. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
- k Eccl. 73.22 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
- l Ps. 32.5. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
- m Ac. 2.39.  
Ep. 2.13,  
17. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
- n Ps. 51.4. 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
- o Zec. 3.3.,  
5. 19 And am no more worthy to be called thy son: make me as one of thy hired servants.
- p ver. 32 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
- q Ep. 2.1.  
5.14.  
Re. 3.1. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
- r Ro. 6.11.  
13. 22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet:
- s Eze. 34.4,  
16.  
c. 19.10. 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:
- t Ps. 30.11.  
136.1,2. 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
- 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
- 26 And he called one of the servants, and asked what these things meant.
- 27 And he said unto him, Thy brother is come; and

can, if they unite, insist on it. How far such a custom might be known among the Jews we are unable to ascertain; but as our Lord's parables are always in harmony with the laws and customs of the times, we have no doubt but something of the kind, at least occasionally, obtained.

Ver. 15. *To feed swine.*—This, to a Jew, must be a most degrading and mortifying employment.

Ver. 16. *With the husks.*—It may be recollected that this was in a time of scarcity.

Ver. 19. *Thy hired servants.*—We should lay the accent on the pronoun *thy*; he had been a hired servant in a strange land; he now begs only to fill the like capacity in his father's house.

Ver. 22, 23. *Bring forth the best robe.*—There is no need to allegorize these circumstances particularly. The penitent prodigal came home naked, and was clothed; hungry, and was fed; and in both cases bountifully. He was clothed in the best robe in his father's wardrobe, and fed with the fatted calf. These preparations show that he was to be received, not as a servant, but a son.

Ver. 24. *And they began to be merry.*—Namely, with music and dancing, both which were doubtless hired, dancers being professionally employed on these occasions, as mourners were at funerals.

Ver. 25. *Now his elder son.*—By the unamiable and selfish character of the elder son, the Saviour portrays an admirable and exact picture of the Pharisees. They must have been blind indeed not to have perceived that he spake of them.

thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was <sup>u</sup> angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to his father, Lo, these many years do I <sup>v</sup> serve thee, neither transgressed <sup>w</sup> I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art <sup>x</sup> ever with me, and all that I have is thine.

32 It was meet <sup>y</sup> that we should make merry, and be <sup>z</sup> glad: for <sup>a</sup> this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy <sup>a</sup> stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said A hundred <sup>b</sup> measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred <sup>c</sup> measures of wheat.

A. M. 4033.  
A. D. 29.

<sup>u</sup> Jo. 4. 1. 3.  
Ro. 10. 19.

<sup>v</sup> Is. 65. 5.  
c. 13. 11.

<sup>w</sup> Ph. 3. 6.

<sup>x</sup> Ro. 9. 4.  
11. 1.

<sup>y</sup> Jo. 4. 10,  
11.

<sup>z</sup> Ps. 51. 8.  
Is. 35. 10

<sup>a</sup> ver. 24.

CHAP. 16.

<sup>a</sup> c. 12. 42.  
1 Co. 4. 2.  
1 Ti. 3. 14.  
1 Pe. 4. 10.

<sup>b</sup> The word *Batus* in the original containeth nine gallons three quarts: See Eze. 45. 10. 14.

<sup>c</sup> The word here interpreted a *measure*, in the original containeth about 14 bushels and a pottle.

Ver. 29. *Lo these many years....neither transgressed I.*—"I fast twice in the week, I give tithes," &c. (chap. xviii. 12,) is in the same spirit. *A kid*—Appears to have been considered as a delicacy, perhaps equal to a lamb. See Le. v. 6.

Ver. 32. *Was dead, and is alive again.*—A life of sin, is a spiritual death; the conversion of a sinner is of course a renewed life, or, in figurative terms, "life from the dead." Compare 1 Ti. v. 6, with Ro. xi. 15.

CHAP. XVI. Ver. 1. *There was a certain rich man.*—The Saviour would have men as wise for eternity as the unjust steward was for time.

Ver. 2. *No longer steward.*—He appears, however, to have had time given him to wind up his accounts, which was employed in the artifice here related.

Ver. 3. *I cannot dig*—That is, I cannot work as a labourer, in the cultivation of the soil; the term not being confined to the use of the spade. The expression was proverbial among the Greeks, and perhaps the Jews.

Ver. 6. *A hundred measures of oil.*—The Greek *Batus* answers to the Hebrew *Baths*, or ephahs, explained by our translators to contain 9 gallons 3 quarts each; but by Bishop Cumberland, little more than 7 and a half gallons.

Ver. 7. *A hundred measures of wheat.*—This is dry measure, answering

- A. M. 4053.  
A. D. 29.
- d Ju. 7. 36.  
Ep 5.
- e Ec. 11. 1.  
1 Ti. 6. 18,  
19.
- f *cor, chomes.*
- g Mat. 25.  
21, 23.
- h Jos. 21. 15.  
Mat. 6. 24.
- i Mat. 23.  
14.
- j c. 10. 29.
- k Ps. 7. 9.  
Je. 17. 10.
- l Pr. 16. 5.  
Mal. 3. 15.
- m Mat. 11.  
12, 13.
- And he said unto him, Take thy bill, and write four-score.
- 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
- 9 And I say unto you, Make <sup>e</sup> to yourselves friends of the <sup>f</sup> mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
- 10 He <sup>g</sup> that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- 11 If therefore ye have not been faithful in the unrighteous <sup>f</sup> mammon, who will commit to your trust the true *riches*?
- 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
- 13 No <sup>h</sup> servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 14 ¶ And the Pharisees also, who <sup>i</sup> were covetous, heard all these things: and they derided him.
- 15 And he said unto them, Ye are they which justify yourselves <sup>j</sup> before men; but God <sup>k</sup> knoweth your hearts: for that which is highly esteemed <sup>l</sup> among men is abomination in the sight of God.
- 16 The <sup>m</sup> law and the prophets *were* until John: since

to the *cor* or *chomer* of the Jews, which in our margin is valued at 14 bushels and a pottle; or, according to more modern authorities, little more than eight bushels, Winchester measure. *Doddridge* supposes the measures of oil and wheat to be of nearly equal value.

Ver. 8. *Because he had done wisely.*—*Doddridge*, "Prudently;" *Campbell*, "Commended the prudence of the unjust steward;" see his note. *Abp. Newcome* says, "He commended the prudence of the expedient; though he could not but condemn its dishonesty."—*Wiser than the children of light*—*Campbell*, "More prudent." A trick of villany very similar to the above is related in *Capt. Hadley's Hindostanee Dialogues*, (p. 79.) One addressing the Captain says, "Your Sirkar's deputy, whilst his master was gone to Calcutta, established a Court of Justice. Having searched for a good many debtors and creditors, he learned the amounts of their bonds. He then made an agreement with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one fourth. Thus every debtor for a 100 rupees, having given 50 to the creditor, and 25 to this knave, got his bond for 75 rupees. Having seized and flogged 125 bondsmen, he has in this manner determined their loans, and has done this business in your name."

Ver. 9. *Make to yourselves friends.*—The eloquent *Saurin*, adverting to this in his sermon on alms-giving, says, "I recollect an epitaph said to be engraven on the tomb of Atolus of Rheims, 'He exported his fortune before him into heaven by his charities; he is gone thither to enjoy it.' Happy he who has a right to such an epitaph!"—*Mammon of unrighteousness.*—*Mammon* is a Syriac word for riches. See note on Mat. vi. 24. "The mammon of unrighteousness," is a Hebraism for unrighteous mammon, or unjust riches, which some explain of ill-gotten wealth; (as this was;) and others of wealth itself, as being deceitful, or unjust to its possessors. Compare ver. 11, where it is contrasted with the true riches.—*That when ye fail*—That is, at death, when all are required to give up their stewardship.—*Everlasting habitations.*—Greek, "tents," or "tabernacles;" a term used in contrast with the tabernacles on earth, which are described as temporary and perishing.

Ver. 13—18. *No servant can serve, &c.*—These verses contain independent maxims, extracted from our Lord's sermon on the Mount, and other discourses, as below marked. This verse (13) agrees almost literally with Mat. vi. 24.

Ver. 16. *The law and the prophets, &c.*—Compare Mat. xi. 12, 13.

that time the kingdom of God is preached and every man presseth into it. A. M. 4033.  
A. D. 29.

17 And <sup>n</sup>it is easier for heaven and earth to pass, than one tittle of the law to fail. n Ps. 102. 26.  
Is. 40. 8.  
51. 6.

18 Whosoever <sup>o</sup>putteth away his wife, and marrieth another, committeth adultery and whosoever marrieth her that is put away from <sup>o</sup>her husband committeth adultery. o Mat. 5. 32.  
1 Co. 7. 10.  
11.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, p Mat. 9. 11.

21 And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's <sup>q</sup>bosom : the <sup>q</sup>rich man also died, and was buried ; q Pr. 14. 32.  
Re. 14. 10,  
11.

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my <sup>r</sup>tongue ; for I am tormented in this <sup>r</sup>flame. r Zec. 14. 12

25 But Abraham said, Son, remember that thou in thy life-time <sup>s</sup>receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. s Is. 66. 24.  
Ma. 9. 44.  
&c.

26 And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither <sup>t</sup>can they pass to us, that *would come* from thence. t Job 21. 13.  
Ps. 73. 12.  
19.  
e. 6. 24.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They <sup>u</sup>have Moses and the prophets ; let them hear them. u Eze. 23. 24.

30 And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. v Is. 34. 16.  
Jn. 5. 39.

Ver. 17. *It is easier, &c.*—See Mat. v. 18.

Ver. 18. *Whosoever putteth away his wife.*—Mat. v. 32 ; xix. 9.

Ver. 19. *A certain rich man.*—The word *Dives* being the Latin for *rich*, has occasioned this to be called the parable of "Dives and Lazarus."

Ver. 21. *The crumbs.*—See note on Mat. xv. 27.—*Licked his sores.*—This shows that they "had not been closed, neither bound up," &c. See Is. i. 6.

Ver. 23. *In hell.*—Greek, *Hades*—answering to the Heb. *Sheol*, which we have repeatedly explained in reference to both its departments of bliss and misery. Mat. xvi. 13. But we must here confine its import to the world of misery, for "he lifted up his eyes, being in torment." Compare Mark ix. 45 ; Luke vi. 24.

Ver. 24. *Father Abraham.*—Abp. Tillotson has remarked that this is the only instance recorded in Scripture of praying to a departed saint, and the application was totally in vain : whatever knowledge the blessed and the miserable might have of each other's situation, they could have no intercourse. No miserable prisoner can escape his dungeon, nor can any compassionate spirit among the blessed stoop to his relief.

Ver. 29. *Moses and the prophets.*—See Job xix. 25, &c. Ps. xvi. ; xvii. ; lxxiii., &c. Ec. xii. 7. Is. xxvi. 19—21 ; li. 6, &c. Our Lord also directs us to look into the Old Testament for the doctrine of "eternal life." See Jn. v. 39.

A. M. 4033.

A. D. 29.

x 2 Co. 4.3.

31 And he said unto him, If <sup>w</sup> they hear not Moses and the prophets, neither will <sup>x</sup> they be persuaded, though one rose from the dead.

## CHAPTER XVII.

J In. 12. 10,  
11.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not lie to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

**T**HEN said he unto the disciples, It <sup>a</sup> is impossible but that offences will come: but wo *unto him*, through whom they come!

CHAP. 17.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

a Mat. 18.

6.7.

Ma. 9. 12.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke <sup>b</sup> him; and if he repent, forgive him.

b Le. 19. 17.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou <sup>c</sup> shalt forgive him.

c Mat. 6. 12,

14.

Col. 3. 13.

5 ¶ And the apostles said unto the Lord, Increase <sup>d</sup> our faith.

d He. 12. 2.

6 And the Lord said, If <sup>e</sup> ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

e Mat. 17.

20.

21. 21.

Ma. 9. 23.

11. 23.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

f Job 22. 3.

35. 7.

Ps. 16. 2, 3.

Is. 61. 6.

Ro. 11. 35.

1 Co. 9. 16,

17.

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are <sup>f</sup> unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem,

Ver. 31. *If they hear not Moses.*—From this answer of Abraham we learn, that the Sacred Writings contain such proofs of a divine origin, that though all the dead were to rise, the proofs could not be more evident, nor the conviction greater; and that to escape eternal perdition, and obtain eternal glory, a man is to receive the testimonies of God, and to walk according to their dictates.

CHAP. XVII. Ver. 2. *Better that a millstone, &c.*—This was a proverbial saying, used both by Jews and Gentiles, and it was one of the ancient Hindoo punishments for murder—especially when committed by females. *Orient. Lit.* No. 1312.

Ver. 6. *This sycamine tree.*—*Doddridge*, "Sycamore tree." [The sycamine is probably the same as the *shekem*, or sycamore, of the ancients. (for a description of which see 1 Ch. xxvii. 28.) and must not be confounded with our sycamore, which is the *acermajus*, or greater maple. *Dr. Shaw* says it is one of the most common timber trees of the Holy Land; and that, from having a large and more extensive root than other trees, it is alluded to as the most difficult to be rooted up. It must, however, be observed, that the Syriac, Arabic, and Latin, render it the *morus*, or mulberry tree, for which *Hiller*, *Celsius*, and other learned men, contend.]—*Bagster*.

Ver. 7. *Will say unto him by and by.*—*Doddridge*, "As soon as he comes in from the field." *Campbell*, "On his return from the field."—*Go and sit down.*—*Doddridge*, "Come in, and sit down." &c.

Ver. 9. *I trow not.*—*Campbell*, "I suppose not."

that he passed through the midst of <sup>g</sup> Samaria and Galilee.	A. M. 4033. A. D. '29.
12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar <sup>h</sup> off :	g c.9.51,52 Jn.4.4.
13 And they lifted up <i>their</i> voices, and said, Jesus, Master, have mercy on us.	h Le.13.46.
14 And when he saw <i>them</i> , he said unto them, Go show <sup>i</sup> yourselves unto the priests. And it came to pass, that, as <sup>j</sup> they went, they were cleansed.	i Le.13.2 14.3 Mat.8.4. c.5.14.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified <sup>k</sup> God,	j 2 Ki.5.14. Is.65.24.
16 And fell down on <i>his</i> face at his feet, giving him thanks : and he was a <sup>l</sup> Samaritan.	k Pa.30.1,2
17 And Jesus answering said, Were there not ten cleansed ? but where <i>are</i> the nine ?	l Jn.4.29. 42
18 There are not <sup>m</sup> found that returned to give glory to God, save this stranger.	m Pa.100.3
19 And he said unto him, Arise, go thy way : thy <sup>n</sup> faith hath made thee whole.	n Mat.9.22
20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not <sup>o</sup> with observation	o ot, with outward show.
21 Neither shall they say, Lo here ! or, lo there ! for, behold, the <sup>p</sup> kingdom of God is <sup>q</sup> within you.	p Ro.14.17.
22 ¶ And he said unto the disciples, 'The <sup>r</sup> days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see <i>it</i> .	q or, among you. Jn.1.26.
23 And <sup>s</sup> they shall say to you, See here ; or, see there : go not after <i>them</i> , nor follow <i>them</i> .	r Mat.19. 15.
24 For as the lightning, that lighteneth out of the one <i>part</i> under heaven, shineth unto the other <i>part</i> under heaven ; so shall also the Son of man be in his day.	s Mat.24. 23, &c. Ma.13.21. c.21.8.
25 But <sup>t</sup> first must he suffer many things, and be rejected of this generation.	t Ma.8.31 c.9.22.
26 And as it was <sup>u</sup> in the days of Noe, so shall it be also in the days of the Son of man.	u Ge.7.11, 23.
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe enter-	

Ver. 12. *Ten men that were lepers.*—Lepers were obliged to live separately, without the limits of cities and villages.

Ver. 18. *Save this stranger.*—Campbell, "This alien." So the Jews considered the Samaritans from the time of the captivity.

Ver. 20. *When the kingdom of God should come?*—When, or on what occasion, this question was proposed, is not mentioned ; but many of the following remarks correspond with our Lord's discourse in Mat. xxiv., as will be seen by the following references. By "the kingdom of God" is undoubtedly meant the reign of the Messiah.—*Cometh not with observation.*—Campbell, "Parade." The meaning is agreed to be, "Not with circumstances of outward show and splendour."

Ver. 21–23. *Lo here ! or, Lo there !*—See Mat. xxiv. 23.—*Is within you.*—Margin and Doddridge, "Among you." So Beza, Raphelius, &c. ; and he adds, "Our Lord could not say the kingdom of God was *in* the Pharisees. Campbell, however, contends, that neither in the Classics, the LXX., or the New Testament, is the Greek (*entos*) used for *among*. If we might presume to suggest another rendering, it should be, "in the midst of you ;" meaning himself and disciples, the constituents of that kingdom.

Ver. 25. *But first must he suffer.*—Compare chap. ix. 22.

Ver. 26, 27. *As . . . in the days of Noe* (or Noah.)—Compare Mat. xxiv. 37, 38.

- A. M. 4033.  
A. D. 29.
- v Ge. 19. 23,  
24.
- w 2 Th. 1.
- x Ge. 19. 26.
- y Mat. 16.  
25.  
Ma. 8. 35.  
c. 9. 24.  
Jn. 12. 25.
- z Mat. 24.  
40, 41.
- a ver. 36th  
is want-  
ing in  
most Gr.  
copies.
- b Job 39. 30.  
Mat. 24.  
28.
- ed into the ark, and the flood came, and destroyed them all.
- 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
- 29 But the same day that Lot went out <sup>v</sup> of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.
- 30 Even thus shall it be in the day when the Son of man is <sup>w</sup> revealed.
- 31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
- 32 Remember Lot's <sup>x</sup> wife.
- 33 Whosoever <sup>y</sup> shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
- 34 I tell you, in that night there <sup>z</sup> shall be two *men* in one bed; the one shall be taken, and the other shall be left.
- 35 Two *women* shall be grinding together; the one shall be taken, and the other left.
- 36 <sup>a</sup> Two *men* shall be in the field; the one shall be taken, and the other left.
- 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, <sup>b</sup> thither will the eagles be gathered together.

CHAP. 18.

CHAPTER XVIII.

- a Ps. 65. 2.  
102. 17.  
c. 11. 8.  
21. 36.  
Ro. 12. 12.  
Ep. 6. 18.  
Ph. 4. 6.
- b cast not  
off hope  
and pray-  
er, though  
God de-  
lay to  
answer.
- b in a cer-  
tain city.
- 3 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 23 The reward of them that leave all for his sake. 31 He foresheweth his death, 35 and restoreth a blind man to his sight.
- A**ND he spake a parable unto them *to this end*, that men ought <sup>a</sup> always to  $\beta$  pray, and not to faint;
- 2 Saying, There was <sup>b</sup> in a city a judge, which feared not God, neither regarded man:
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Ver. 31. *In that day*, &c.—[The flat roofed eastern houses have stairs on the outside, by which a person may ascend and descend without coming into the house; and in walled cities they usually form continued terraces, from one end of the city to the other, terminating at the gates; so that one may pass along the tops of the houses and escape out of the city, without coming down into the street. *Shaw's Travels.*]—*Bagster*. See Mat. xxiv. 17. and note.

Ver. 32. *Remember Lot's wife*—i. e. her destruction, through lingering.

Ver. 33. *Whosoever shall seek*, &c.—See Mat. x. 39.

Ver. 34, 35. *One taken*—i. e. by the enemy.

Ver. 37. *The body*, &c.—[A dead carcass, in Mat. xxiv. 28. by which is intended the Jewish nation, which was morally and judicially dead, doomed to be devoured by the Roman armies, called *eagles*, partly from their strength and fierceness, and partly from their military *ensigns*, which were gold or silver *eagles*. The Roman fury pursued these wretched men wherever they were found: see the horrible account in *Joseph Bel.*]—*Bagster*.

CHAP. XVIII. Ver. 3. *Avenge me*.—*Doddridge*, "Do me justice;" who adds, "this is the undoubted import of the phrase."

Ver. 5. *Lest . . . . she weary me*.—The original term (by its derivation) im-

- 6 And the Lord said, Hear what the unjust judge saith.
- 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
- 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
- 9 ¶ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
- 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not <sup>h</sup> as other men are, extortioners, unjust, adulterers, or even as this publican.
- 12 I fast twice in the week, I give tithes of all that I possess.
- 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
- 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- 15 ¶ And <sup>k</sup> they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.
- 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
- 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
- 18 ¶ And <sup>m</sup> a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
- 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.
- 20 Thou knowest the <sup>n</sup> commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
- 21 And he said, All these have I kept from my youth up.
- 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou

A. M. 4033.  
A. D. 29.

c Re. 6. 10.

1 Ps. 46. 5.  
11e. 10. 37.  
2Pe. 3. 8, 9.e Mat. 24.  
12

f c. 10. 29.

g or, as be-  
ing right-  
eous.h Is. 65. 5.  
Re. 3. 17.

i Je. 31. 19.

j Job 22. 29.  
Mat. 23.  
12k Mat. 19.  
13.  
Ma. 10. 13,  
&c.l Ps. 131. 2.  
Ma. 10. 15.  
1 Pe. 1. 14.m Mat. 19.  
16, &c.  
Ma. 10. 17,  
&c.n Ex. 20. 12  
.. 16.  
De. 5. 16..  
20.  
Ro. 13. 9.

plies, as *Doddridge* remarks, a blow which stuns a person, and knocks them down; i. e. "lest she beats me down by her importunity." So *Macknight*.

Ver. 7. *And shall not God*.—If this woman prevailed with such a man, merely through importunity, how much more shall you prevail with the Almighty, who waiteth only to be gracious, and delighteth in *avenging*, that is, in doing justice to the oppressed.

Ver. 8. *Speedily*.—*Campbell*, "Suddenly."

Ver. 14. *This man went down*—i. e. from the temple—*justified*, rather than the other.—*Campbell*, "more approved than the other."—*Every one that exalteth himself*.—How very often these words are repeated by the Saviour.

Ver. 15. *That he would touch them*.—*Matthew* says, "that he should put his hands on them and pray."

A. M. 4033.  
A. D. 29.

o Mat. 6.19,  
20.  
1 Ti. 6.19.

p Fr. 11.23.  
1 Ti. 6.9.

β a proverbial mode of speech, to display an impossibility, or a great improbability.

q Je. 32.17.  
Zec. 8.6.  
c. 1.37.

r De. 33.9.

s Re. 2.10.

t Ps. 22.  
Is. c. 53.

u Mat. 27.2.  
c. 23.1.  
Jn. 18.23.  
Ac. 3.13.

v Ma. 9.32.  
Jn. 12.16.

w Mat. 20.  
29. &c.  
Ma. 10.16,  
&c.

x Ps. 32.12.

y Ps. 142.

hast, and distribute unto the poor and thou shalt have treasure <sup>o</sup> in heaven : and come, follow me.

23 And when he heard this, he was very sorrowful : for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, How <sup>p</sup> hardly shall they that have riches enter into the kingdom of God !

25 For it is easier for a camel <sup>β</sup> to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved ?

27 And he said, The <sup>q</sup> things which are impossible with men are possible with God.

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath <sup>r</sup> left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life <sup>s</sup> everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and <sup>t</sup> all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered <sup>u</sup> unto the Gentiles, and shall be mocked, and spitefully entreated, and <sup>v</sup> smitten on :

33 And they shall scourge *him*, and put him to death : and the third day he shall rise again.

34 And <sup>w</sup> they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it <sup>x</sup> came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy <sup>y</sup> on me.

39 And they which went before rebuked him, that he should hold his peace : but he cried <sup>z</sup> so much the more, *Thou* son of David, have mercy on me.

Ver. 25. *A camel*.—[Some would render *a cable* ; but it may justly be doubted whether *Kamelos* ever have this sense ; the word for a cable, as the Scholiast on *Aristophanes* expressly affirms, being written *Kamilos*. This is the reading of a few MSS. but it evidently appears to be a gloss. It was a common mode of expression among the Jews. Hence Rabbi Shesheth said to Rabbi Amram, who had advanced an absurdity, " Perhaps thou art one of the Pambidithians, who can make an elephant pass through the eye of a needle." ]—*Bagster*.

Ver. 31—35. *Then he took unto him the twelve, &c.*—The parallel to this is Mat. xx. 17—19.

Ver. 35—43. *A certain blind man*.—Matthew mentions two blind men ; Mark x. 46, one only ; as also Luke here.

Ver. 35. *As he was come nigh*.—*Doddridge*, " As he was (yet) nigh." So *Grotius*, which reconciles the three Evangelists.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

A. M. 4033.  
A. D. 29.

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

z c.17.19.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

a Ps.30.2

43 And immediately he received <sup>a</sup> his sight, and followed him, glorifying <sup>b</sup> God: and all the people, when they saw *it*, gave praise unto God.

t c.5.26.  
Ac.4.21  
11.18.  
Ga.1.24

CHAPTER XIX.

1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

CHAP. 19.

AND Jesus entered and passed through <sup>a</sup> Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

a Jos.6.26.  
1Ki.16.34.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

b Ps.139.1.  
3.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

c Jn.14.23.  
Re.3.30.

5 And when Jesus came to the place, he looked up, and saw <sup>b</sup> him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide <sup>c</sup> at thy house.

d Mat.9.11.  
c.5.30.

6 And he made haste, and came down, and received him joyfully.

e Ps.41.1.

7 And when they saw *it*, they all murmured, saying, That <sup>d</sup> he was gone to be guest with a man that is a sinner.

f Ex.30.16.  
c.3.14.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the <sup>e</sup> poor; and if I have taken any thing from any man by <sup>f</sup> false accusation, I restore <sup>g</sup> *him* four-fold.

g Ex.22.1.  
2 Sa.12.6

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son <sup>h</sup> of Abraham.

h c.13.16.

10 For <sup>i</sup> the Son of man is come to seek and to save that which was <sup>j</sup> lost.

i Mat.18.  
11.

11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem,

j Eze.31.16.  
Ro.5.6

CHAP. XIX. Ver. 2. *Chief among the publicans.*—Zaccheus seems to have been what was called a *promagister*, or chief officer of the customs, who had the superintendance of the sub-receivers of taxes, who collected the tolls of harbours, bridges, &c. *Orient. Lit.* No. 1319.

Ver. 3. *Press*—i. e. crowd—multitude of people.

Ver. 7. *Gone to be guest.*—Campbell, "Gone to be entertained by."

Ver. 8. *Half of my goods I give to the poor.*—"Those who defer their gifts to their death-bed, (Bishop Hall remarks,) do as good as say, Lord, I will give thee something when I can keep it no longer. Happy is the man that is his own executor!"—*By false accusation.*—Doddridge, "wrongfully." Campbell, "If in aught I have wronged any man."—*I restore him four-fold.*—See Ex. xxii. 1. 2 Sa. xii. 6. *Salmasius* adds, that publicans convicted of oppression were, by the Roman law, compelled to restore four-fold. See *Doddridge*.

Ver. 9. *Unto him.*—[Rather, as *Elsner* renders it, *concerning him*; for our Lord speaks of him in the third person.]—*Bagster*.

A. M. 4033.  
A. D. 29.

k Ac. 1.6.

l Mat. 25.  
14, &c.  
Ma. 13.31.

m *Mina*,  
here  
translated  
*a pound*,  
is 12 oun-  
ces and  
a half,  
which, at  
115 5-13  
cents the  
ounce, is  
14 doll.  
42 cents.  
3 mills.

n Ju. 1.11.  
15.13.

o *silver*,  
and so  
ver. 23.

p o. 16 10.

β this inti-  
mates de-  
grees of  
glory in  
heaven:  
every ves-  
sel will  
be alike  
full, but  
not alike  
large.

q 2 Sa. 1.16.  
Job 15.6.  
Mat. 12  
37.  
22.12.  
Ro. 3.19.

r Ro. 2.4,5.

s Mat. 13.  
12.  
25.29.  
Ma. 4.25.  
c. 8.18.

and because <sup>k</sup> they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain <sup>l</sup> nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten <sup>m</sup> pounds, and said unto them, Occupy till I come.

14 But <sup>n</sup> his citizens hatc <sup>d</sup> him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the <sup>o</sup> money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful <sup>p</sup> in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over <sup>β</sup> five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out <sup>q</sup> of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore <sup>r</sup> then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That <sup>s</sup> unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Ver. 12. *A certain nobleman, &c.*—The similarity of this narrative to the case of Archelaus, who went to Rome to have his kingdom confirmed over his rebellious subjects, has been remarked; but, besides that there is in other respects a great disparity, our Lord appears to us to have exercised a particular degree of caution in avoiding political allusions.

Ver. 13. *His ten servants.*—*Doddridge and Campbell*, "Ten of his servants." *Ten pounds*—Or *minas*. The *mina*, on the usual estimate, was equivalent to \$14. According to some it is estimated as high as \$39.

Ver. 15. *The money.*—Greek, "the silver." So ver. 23.  
Ver. 17. *Over ten cities.*—This prince being now supposed to be established in his kingdom, distributes the subordinate governments among those of his servants who had proved themselves faithful to their trust, in proportion to their talents and assiduity.

Ver. 26. *Unto every one that hath shall be given.*—Ser. *M...* xiii. 12, and note.

27 But those mine <sup>t</sup> enemies, which would not that I should reign  $\beta$  over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And <sup>u</sup> it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need <sup>v</sup> of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their <sup>w</sup> garments upon the colt, and they set <sup>x</sup> Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed <sup>y</sup> be the King that cometh in the name of the Lord: <sup>z</sup> peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the <sup>a</sup> stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over <sup>b</sup> it,

42 Saying, If thou hadst known, even thou, at least in this thy <sup>c</sup> day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine ene-

A. M. 4033.  
A. D. 29.

t Ps. 2. 4, 5, 9.  
21. 8, 9.  
Is. 66. 7, 14.  
Na. 1. 7, 8.  
He. 1. 13.

$\beta$  this <sup>notes</sup> the destruction of the Jews who rejected the Saviour and <sup>pro-</sup>posed his reign

u Mat. 21. 1, &c.  
Ma. 11. 1, &c.

v Ps. 50. 10.

w 2 Ki. 9. 13.

x Jn. 12. 14.

y Ps. 113. 26.  
c. 13. 35.

z c. 2. 14.  
Ro. 5. 1.  
Ep. 2. 14.

a Ha. 2. 11.  
Mat. 3. 9.

b Ps. 119.  
136.  
Je. 9. 1.  
13. 17.  
17. 16.  
Jn. 11. 35.

c Ps. 95. 7, 9.  
He. 3. 7, 13,  
15.

Ver. 28. *He went before*—i. e. at the head of his company, to show the readiness with which he met his sufferings. Compare chap. xii. 50.

Ver. 30. *Ye shall find a colt tied*.—Mat. xxi. 2, mentions an *ass and a colt*, but the other Evangelists a colt only; but from ver. 7, in Matthew, it seems both were employed.

Ver. 40. *The stones would immediately cry out*.—Some of the Jews, as appears by the preceding verse, being shocked at what they thought blasphemy in the multitude, applied to the Lord Jesus to reprove them; but he, instead of censuring, justifies them as fully warranted by the occasion. This is a strong hyperbole, but quite in the Oriental style. See Hab. ii. 11.

Ver. 41. *And wept over it*.—Two things concurred, according to Mr. *Hove*, to cause this sorrow and these tears, as respected Jerusalem and the Jews. 1. The greatness of the calamity as respected the city and nation; and, 2. The lost opportunity of preventing this; "If thou hadst known," &c.; implying that they had, through their perverseness, and the wickedness of their rulers, lost an opportunity of mercy which could never be recovered.

Ver. 43. *Cast a trench about thee*.—Campbell says, "Surround thee with a

A. M. 4033.  
A. D. 29.

d *Is.* 29.2,3.  
*Je.* 6.5,6.

o *1 Ki.* 9.7,8.  
*Mi.* 3.12.  
*Mat.* 23.  
37,38.  
*c.* 13.34,  
35.

f *Mat.* 24.2.  
*Ma.* 13.2.

g *a.* 1.8.  
*Pe.* 2.12

h *Mat.* 21.  
12,13.  
*Ma.* 11.  
15,17.  
*Jn.* 2.15,  
17.

i *Is.* 56.7.

j *Je.* 7.11.

k *Jn.* 18.20.

l *or, hang-*  
*ed on*  
*him.*

CHAP. 20.

a *Mat.* 21.  
23, &c.  
*Ma.* 11.27,  
&c.

b *Ac.* 4.7..  
10.  
7.27.

c *Mat.* 14.5.

d *Mat.* 21.  
33, &c.  
*Ma.* 12.1,  
&c.

e *Ca.* 8.11,  
12  
*Is.* 5.1..7.

*Jn.* 15.16.  
*Ru.* 7.4.

mies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And <sup>e</sup> shall lay thee even with the ground, and thy children within thee; and they <sup>f</sup> shall not leave in thee one stone upon another; because <sup>g</sup> thou knewest not the time of thy visitation.

45 ¶ And <sup>h</sup> he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is <sup>i</sup> written, My house is the house of prayer: but ye have made it a den <sup>j</sup> of thieves.

47 ¶ And he taught <sup>k</sup> daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people <sup>l</sup> were very attentive to hear him.

### CHAPTER XX.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

AND <sup>a</sup> it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by <sup>b</sup> what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

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

6 But and if we say, Of men; all the people will stone us: for <sup>c</sup> they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; A <sup>d</sup> certain man planted a <sup>e</sup> vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit <sup>f</sup> of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

rampart." [This was literally fulfilled when Jerusalem was besieged by Titus; who surrounded it with a wall of circumvallation in three days, though not less than 39 furlongs in circumference; and when this was effected, the Jews were so enclosed on every side, that no person could escape from the city, and no provision could be brought in. *Josephus.*]—*Bagster.*

Ver. 48. *Were very attentive.*—Literally, they hung upon him hearing; which is beautifully expressive of their earnest attention and high gratification.

12 And again he sent a third: and they wounded him also, and cast *him* out.

A. M. 4033.  
A. D. 29.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

g Ps.28.  
Ro.8.17.  
He.1.2

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the <sup>g</sup> heir: come, let <sup>h</sup> us kill him, that the inheritance may be ours.

h Mat.27.  
21.25.  
Ac.2.23.  
2.15.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

i Ne.9.36,  
37.

16 He shall come and destroy these husbandmen, and shall give the vineyard to <sup>i</sup> others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The <sup>j</sup> stone which the builders reject- ed, the same is become the head of the corner?

j Ps.118.22.

18 Whosoever shall fall upon that stone shall be broken; but <sup>k</sup> on whomsoever it shall fall, it will grind him to powder.

k Da.2.34,  
35.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

l Mat.22.  
15.&c.  
Ma.12.13.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that <sup>l</sup> they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

m or, of a  
truth.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God <sup>m</sup> truly:

n See Mat.  
13.23.

22 Is it lawful for us to give tribute unto Cesar, or no?  
23 But he perceived their craftiness, and said unto them, Why tempt ye me?

o Ro.13.7.

24 Show me a <sup>n</sup> penny. Whose image and super- scription hath it? They answered and said, Cesar's.

p Tit.1.10.  
11.

25 And he said unto them, <sup>o</sup> Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

q Mat.22  
23.&c.  
Ma.12.19,  
&c.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held <sup>p</sup> their peace.

27 ¶ Then <sup>q</sup> came to *him* certain of the <sup>r</sup> Sadducees,

r Ac.23.6f

CHAP. XX Ver. 13. *Whosoever shall fall, &c.*—Dr. Whitby thinks here is an allusion to two different ways of stoning among the Jews; the former by throw- ing a person down upon a great stone; the other, by letting a stone fall upon him.—[This is an allusion to the Jewish mode of stoning. The place of stoning was twice as high as a man. From the top of this one of the wit- nesses struck the culprit on the loins, and feiled him to the ground: if he died of this, well; if not, the other witness threw a stone upon his heart, &c. Our Lord seems to refer not only to the dreadful crushing of the Jews by the Romans, but also to their general dispersion to the present day.]—Bagster.

Ver. 21. *Show me a penny.*—[The image was the head of the emperor; the superscription, his titles. Julius Cesar was the first who caused his image to be struck on the Roman coin; and Tiberius was emperor at this time. This therefore was a *denarius of Cesar*, and consequently this was respecting the tribute required by the Roman government.]—Bagster.

A. M. 4033.  
A. D. 29.

which deny that there is any resurrection; and they asked him,

a De.25.5.  
9

28 Saying, Master, Moses wrote <sup>a</sup>unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

t e.21.36.  
Re.3.4.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

u Re.21.4.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

v 1 Co.15.  
49,52.  
1 Jn.3.2

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy <sup>t</sup> to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

w Ro.8.17.

36 Neither <sup>u</sup> can they die any more: for they are equal unto the <sup>v</sup> angels; and are the <sup>w</sup> children of God, being the children of the resurrection.

x Ex.3.2.6.

37 Now that the dead are raised, even Moses showed <sup>x</sup> at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

y Ro.14.8,9.

38 For he is not a God of the dead, but of the living; for <sup>y</sup> all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

z Mat.22.  
42.  
Ma.12.  
35,&c.

40 And after that they durst not ask him any *question at all*.

41 ¶ And <sup>z</sup> he said unto them, How say they that Christ is David's son?

42 And David himself saith <sup>a</sup> in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

a Ps.110.1.  
Ac.2.34.

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

b 1 Ti.5.20

45 ¶ Then in the audience of <sup>b</sup> all the people he said unto his disciples,

<sup>f</sup> x. 36. *Equal unto the angels.*—Matthew and Mark say, "as (or like) the angels." Luke's expression is stronger; but we understand it to mean only, *in respect of marriage, they are on equal footing.*

Ver. 37. *Lord God of Abraham.*—[There is a remarkable passage in *Josephus, De Maccab*, which proves that the best informed among the Jews believed in the immateriality and immortality of the soul, and that the souls of righteous men were in the presence of God in a state of happiness. "They who lose their lives for the sake of God, live unto God, as do Abraham, Isaac, and Jacob, and the rest of the Patriarchs." Not less remarkable is a passage in *Shemoth Rabba*, "Why doth Moses say, (Ex. xxxii. 13,) Remember Abraham, Isaac, and Jacob? R. Abin saith, The Lord said unto Moses, I look for *ten* men from thee, as I looked for that number in Sodom. Find me out ten righteous persons among the people, and I will not destroy thy people. Then saith Moses, Behold here am I and Aaron, Eleazar and Ithamar, Phinehas, and Caleb, and Joshua; but, saith God, there are but seven, where are the other three? When Moses knew not what to do, he saith, O Eternal God, do those *live who are dead?* Yes, saith God. Then, saith Moses, If those that are dead do live, remember Abraham, Isaac, and Jacob."—*Bagster*

46 Beware <sup>c</sup> of the scribes, which desire to walk in long robes, and love greetings <sup>d</sup> in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which <sup>e</sup> devour widows' houses, and for a show <sup>f</sup> make long prayers: the same shall receive greater <sup>g</sup> damnation.

CHAPTER XXI.

1 Christ commeneth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhortieth them to be watchful.

AND he looked up, and <sup>a</sup> saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two <sup>b</sup> mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more <sup>c</sup> than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And <sup>d</sup> as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which <sup>e</sup> there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take <sup>f</sup> heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and <sup>g</sup> the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be <sup>h</sup> not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, <sup>i</sup> Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

A. M. 4033  
A. D. 29.  
c Ma.12.38, &c.  
d c 1. 43.  
e Is.10.2  
Mat.23.14.  
2 Ti.3.6  
f 1 Th.2.5.  
g c.10.12,14.  
Ja.3.1.  
  
CHAP. 21.  
a Ma.12.41.  
b See Ma.12.42.  
c 2 Co.8.12.  
d Mat.21.1, &c.  
Ma.13.1, &c.  
e c.19.44, &c.  
f 2 Th.2.3, 9,10.  
1 Jn.1.1.  
2 Jn.7.  
g Re.1.3.  
h Pr.3.25, 26.  
i Hag.2.22.

CHAP. XXI. Ver. 5. *How it was adorned with goodly stones and gifts.*—The gifts here referred to were consecrated and votive gifts, in which Tacitus speaks of the temple as immensely rich.—[The temple was enriched with the gifts of ages, the offerings of kings and emperors, as well as those of the Jews, which were probably displayed conspicuously in the temple, either by being hung up, or otherwise serving to adorn it. See *Josephus*, who among other offerings, particularly specifies the golden vase presented by Herod.]—B.

Ver. 8. *For many shall come.*—[Such were Simon Magus, (Ac. viii. 9, 10.) Dositheus the Samaritan, Theudas, when Fadus was procurator, and the numerous impostors who arose when Felix was procurator, who "were apprehended and killed every day."]—*Bagster*.—*And the time draweth near*—Namely, when some of these impostors shall appear.

Ver. 9. *Not by and by.*—Mat. xxiv. 6. "Not yet." *Campbell*, "Will not immediately follow."

Ver. 10. *Nation shall rise.*—This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who resided in the same cities, in which thousands perished, the open wars of different tetrarchies, and the civil wars in Italy between Otho and Vitellius.]—*Bagster*.

Ver. 11. *Earthquakes*—[As that at Crete, Smyrna, Miletus, Chios, Samos, Rome, Laodicea, Hierapolis, Culsosse, Campania, and Judea.]—*Bagster*.—*Fearful sights.*—*Josephus*, in the preface to his history of the Jewish wars, relates, that a star hung over the city like a sword, and a comet con-

- A. M. 4033.  
A. D. 29.
- 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
- 13 And it shall turn to you for a testimony.
- 14 Settle it therefore in your hearts, not to meditate before what ye shall answer:
- 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
- 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.
- 17 And ye shall be hated of all men for my name's sake.
- 18 But there shall not a hair of your head perish.
- 19 In your patience possess ye your souls.
- 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
- 21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
- 22 For these be the days of vengeance, that all things which are written may be fulfilled.
- 23 But wo unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
- 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress

tinued a whole year; that the people being at the feast of unleavened bread, at the 9th hour of the night, a great light shone around the altar and temple, and continued an hour; that a cow led to sacrifice brought forth a lamb; that just before sun-set chariots and armies were seen all over the country fighting in the clouds, and besieging cities, &c. &c.

Ver. 20. *Jerusalem compassed with armies*—Namely, of the Romans. See Dan. ix. 26, and Matthew's reference thereto, ch. xxiv. 15.

Ver. 21. *Flee to the mountains*.—[Accordingly, when Cestius Gallus came against Jerusalem, and unexpectedly raised the siege, *Josephus* states, the many of the noble Jews departed out of the city, as out of a sinking ship; and, when Vespasian afterwards drew towards it, a great multitude fled to the mountains. And we learn from *Eusebius* and *Epiphanius*, that, at this juncture, all who believed in Christ left Jerusalem, and removed to Pella, and other places beyond Jordan; and so escaped the general shipwreck of their country, that we do not read of one who perished in Jerusalem.]—*Bagster*.

Ver. 24. *Shall fall, &c.*—[Those who perished in the siege were 1,100,000, besides vast numbers who were slain at other times and places; and nearly 100,000 were taken and sold for slaves; and their nation has been dispersed in all countries for upwards of 1700 years, while their city has been trodden under foot of the Romans, Saracens, Mamalukes, Franks, and Turks, who possess it to this day.]—*Bagster*.—*Until the times of the Gentiles be fulfilled*.—Some refer this to the end of the time when the Gentiles shall be allowed to oppress the Jews; others to the time when all the nations of the then known world shall be converted to true Christinnity, which St. Paul seems to call "the fulness of the Gentiles," Rom. xi. 25, 26. Probably these events

\* of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 <sup>c</sup> Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to <sup>d</sup> yourselves, lest at any time your hearts be overcharged with surfeiting <sup>e</sup> and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For <sup>f</sup> as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch <sup>g</sup> ye therefore, and pray always, that ye may be accounted <sup>h</sup> worthy to escape all these things that shall come to pass, and to <sup>i</sup> stand before <sup>j</sup> the Son of man.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount <sup>k</sup> that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him.

7 The apostles prepare the passover. 19 Christ instituteth his holy supper, 21 covertly foretelleth of the traitor, 24 deborteth the rest of his apostles from ambition, 32 assureth Peter his faith should not fail: 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood, 47 is betrayed with a kiss: 50 he healeth Malchus's ear, 54 he is thrice denied of Peter, 63 shewn fully abused, 66 and confesseth himself to be the Son of God.

NOW <sup>a</sup> the feast of unleavened bread drew nigh, which is called the Passover.

A. M. 4032.  
A. D. 29.  
x Da.12.1.  
y 2 Pe.3.10  
..12  
z Re.1.7.  
14.14.  
a Ro.8.23  
b Mat.21.  
32.  
Ma.13.28.  
c Is.40.8.  
51.6.  
d Ro.13.12,  
13.  
1 Th.5.6.  
8.  
1 Pe.4.7.  
e Is.23.1..3.  
1 Co.6.10.  
f 1 Th.5.2.  
2 Pe.3.10.  
Re.16.15.  
g Mat.25.  
13.  
h e.20.35.  
i Ps.1.5.  
j Jude 24.  
k Jn.8.1,2

CHAP. 22.

a Mat.25.2.  
Ma.14.1,  
&c.

may coincide, or nearly so, for nations truly Christian will not oppress the Jews.

Ver. 32. *Till all be fulfilled.*—See Mat. xxiv. 34. But we suppose the term *all*, here, as in many other cases must not be taken too rigidly. All these things certainly received a partial fulfilment in the destruction of Jerusalem; but we cannot but think many of them have a farther aspect, and will receive their full and final accomplishment only at the day of judgment.

Ver. 34. *Overcharged.*—Doddridge, "Overloaded by gluttony and drunkenness."

Ver. 37. *In the day time*—[Or, "every day," which probably refers to the four last days of his life. He taught all day in the temple, and withdrew every evening, and lodged in Bethany, a town on the eastern declivity of the Mount of Olives.]—Bagster.

CHAP. XXII. Ver. 1, 2.—*Now the feast of unleavened bread drew nigh*—i. e. within two days. Mat. xxvi. 2—5.—*Feast of unleavened bread.*

- A M. 4033.  
A. D. 29.
- 2 And <sup>b</sup> the chief priests and scribes sought how they might kill him; for they feared the people.
- <sup>a</sup> Ps. 2.2.  
Ac. 4.27.
- 3 ¶ Then <sup>c</sup> entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
- 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
- Mat. 23.  
14.  
Ma. 14.10,  
&c.  
Ju. 13.2,  
27.
- 5 And they were glad, and covenanted <sup>d</sup> to give him money.
- 6 And he promised, and sought opportunity to betray him unto them <sup>e</sup> in the absence of the multitude.
- 7 ¶ Then came the day <sup>f</sup> of unleavened bread, when the passover must be killed.
- <sup>d</sup> Zec. 11.  
12.
- 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
- 9 And they said unto him, Where wilt thou that we prepare?
- <sup>e</sup> or, without tumult.
- 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.
- <sup>f</sup> Ex. 12.
- 11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?
- <sup>g</sup> Mat. 26.  
20.  
Ma. 14.17.
- 12 And he shall show you a large upper room furnished: there make ready.
- 13 And they went, and found as he had said unto them: and they made ready the passover.
- <sup>h</sup> or, I have heartily desired.
- 14 And <sup>g</sup> when the hour was come, he sat down, and the twelve apostles with him.
- 15 And he said unto them, <sup>h</sup> With desire I have desired to eat this passover with you before I suffer:
- <sup>i</sup> c. 14.15.  
1 Co. 5.7,  
8.  
Re. 19.9.
- 16 For I say unto you, I will not any more eat thereof, until <sup>i</sup> it be fulfilled in the kingdom of God.
- 17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

So called because no other bread was used during the feast, which continued seven days. It was also called the *Passover*, because instituted in memory of that night of mercy, when the Lord *passed over* the families of the Israelites, while he slew the first-born in every family throughout all the families of the Egyptians.

Ver. 4. *Captains*.—[These were not military officers, but presidents of the temple. Among the priests who were in waiting in the temple, says Bishop Pearce, some were appointed for a *guard* to the temple; and over these were *commanding officers*: both sorts are mentioned by Josephus.]—B.

Ver. 6. *In the absence of the multitude*.—Doubtless rightly judging, that if he committed such an act of villany, while all the people were hanging with attention on his lips, he should be torn to pieces.

Ver. 7—14. *Then came the day*—i. e. the *first day*; as in Mat. xxvi. 17—20.

Ver. 10. *Bearing a pitcher*.—This little incident is not mentioned by Matthew but in Mark xiv. 18.

Ver. 13. *And found as he had said*.—The divine knowledge of Jesus is strikingly apparent in the prediction of such minute circumstances, which could never have been conjectured.

Ver. 17. *And he took the cup, and gave thanks*.—During the Paschal Supper, it was customary for the master of the family to take a cup of wine, and after having blessed it, or rather implored the blessing of God upon it, to distribute it among his family: so our Lord distributed this cup of wine among his disciples: but this was not the sacramental cup; for after the passover was closed, he took both bread and wine, and instituted the solemn ordinance of his Supper. On this new institution we refer to Matthew. (ch. xxvi. 26—29.)

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.	A. M. 403. A. D. 29.
19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you : this do in remembrance of me.	j 1 Co. 10. 18. 11. 24, &c.
20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.	k Ps. 11 9. Jn. 13 26.
21 ¶ But, behold, the hand of him that betrayeth me is with me <sup>k</sup> on the table.	l 2. 21. 16. Ac. 2. 23. 4 23. Co. 15. 3.
22 And truly the Son of man goeth, as it was <sup>l</sup> determined : but wo unto that man by whom he is betrayed !	m Ma. 9. 31. e 9. 46.
23 And they began to inquire among themselves, which of them it was that should do this thing.	n Mat. 20. 25. Ma. 10. 42.
24 ¶ And <sup>m</sup> there was also a strife among them, which of them should be accounted the greatest.	o 1 Pe. 5. 3. 3 Jn. 9. 10.
25 And he said unto them, The <sup>n</sup> kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors.	p Jn. 13. 13, 14. Ph. 2. 7.
26 But <sup>o</sup> ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.	q He. 4. 15.
27 For whether <i>is</i> greater, he that sitteth at meat, or he that serveth ? <i>is</i> not he that sitteth at meat ? but <sup>p</sup> I am among you as he that serveth.	r Mat. 25. 31. e. 12. 32. 1 Co. 9. 25. 1 Pe. 5. 4.
28 Ye are they which have continued with me in my <sup>q</sup> temptations.	s Re. 19. 9.
29 And I appoint unto you a <sup>r</sup> kingdom, as my Father hath appointed unto me ;	t Mat. 19. 28. 1 Co. 6. 2. Re. 3. 21.
30 That <sup>s</sup> ye may eat and drink at my table in my kingdom, and sit on thrones judging <sup>t</sup> the twelve tribes of Israel.	
31 ¶ And the Lord said, Simon, Simon, Behold, Sa-	

Ver. 19. *This do in remembrance.*—[That the ancient Jews, in celebrating the passover, had in view the sufferings of the Messiah, is evident from *Pesachim*, quoted by *Schoetgen*; where, among the five things said to be contained in the *Great Hallel*, or the hymn composed of several Psalms sung after the paschal supper, one is, the sufferings of the Messiah, for which they refer to Ps. cxvi. 9.]—*Bagster*.

Ver. 21. *The hand of him that betrayeth me is with me on the table.*—The verb (is) being wanting in the text, has led many to supply the past tense (was,) supposing that Judas had now left the table. But Mr. *Wesley* says, "It is evident Christ spake these words before he instituted the Lord's Supper, for all the other Evangelists mention the *sup*, immediately after receiving which he went out. John xiii. 30. (Nor did he return any more till he came into the garden to betray his Master.) Now this could not be dipped, or given, but while the meat was on the table : but this was all removed before *that* cup and bread were brought."

Ver. 22. *Goeth, as it was determined.*—See Acts ii. 23.

Ver. 24—27. *There was.*—*Campbell*, "had been," namely, a few days before—also a contention which of them should be accounted greatest. Compare Mat. xx. 24—28.

Ver. 25 *Are called benefactors.*—Some think this refers to the title *Euergetai* or "benefactors," conferred on the Ptolemies and Seleucidæ: the object is to guard the disciples of Christ against flattering, or being flattered.

Ver. 29. *I appoint unto you a kingdom.*—The word properly signifies to covenant, or to bestow in virtue of a covenant; and therefore the last clause may properly refer to what divines call the covenant of redemption. See Ps. ii. 6—8. Heb. viii. 6.

Ver. 30. *That ye may eat and drink at my table, &c.*—See chap. xiv. 15. 1 Sam. xx. 29, 31. 2 Sam. ix. 7. 1 Kings ii. 7, &c.

- A. M. 4033.  
A. D. 29.
- u 1 Pe. 5.3. 32 But I <sup>w</sup> have prayed for thee, that thy faith fail not: and when thou art converted, strengthen <sup>x</sup> thy brethren.
- v Am. 9.9. 33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.
- w Jn. 17.9, 15.  
He. 7.25.  
1 Jn. 2.1. 34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.
- 35 ¶ And he said unto them, When <sup>y</sup> I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.
- x Ps. 51.13.  
Jn. 21.15, 17. 36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.
- y c. 9.3. 37 For I say unto you, that this that is written <sup>z</sup> must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.
- z Is. 53.12. 38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.
- a Mat. 26.36.  
Ma. 14.32, &c.  
Jn. 18.1, &c. 39 ¶ And <sup>a</sup> he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.
- 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.
- 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
- b *willing to remove.* 42 Saying, Father, if thou be <sup>b</sup> willing, remove this cup from me: nevertheless, not my will, but thine, be done.

Ver. 34. *The cock shall not crow.*—See note on Mark xiv. 72. How many times Peter, in the agitation of his mind, denied his Master, or how many times the cock crew, is not clearly expressed, or has been perplexed by the mistake of some transcriber. *Doddridge* renders it, "It shall not be (the time of) cock-crowing to-day, before," &c. But there are two times of cock-crowing, one at midnight, the other about day-break. By this term the Romans distinguished their two morning watches with the sound of trumpets, (as some think in mimicry of the cocks crowing;) the times of which were, immediately after midnight, and at three o'clock in the morning. See note on Mat. xxvi. 34.

Ver. 35. *And scrip.*—A bag for provisions.

Ver. 38. *It is enough*—That is, enough for the fulfilment of prophecy and the designs of Providence. This (as *Campbell* observes) is a strong intimation that he did not mean for them to fight. What were two swords to resist even the Jews only?

Ver. 39. *Mount of Olives.*—The Saviour is now in Gethsemane, which lay at the foot of the Mount of Olives, where he was wont to retire for prayer.

Ver. 42. *Father, if thou wilt.*—"At one time, Christ is represented as the Creator of the Universe; and at another, as a man of sorrows, and of imperfect knowledge. (John i. 1—18. Heb. i. 10—12. Luke xxii. 44, 45; ii. 52.) If both of these accounts are true, he must, as it seems to me, be God omniscient and omnipotent; and still a feeble man and of imperfect knowledge. It is indeed impossible to reconcile these two things, without the supposition of two natures. The simple question then is, Can they be joined or united, so that in speaking of them, we may say the person is God, or man; or we may call him by one single name, and by this understand, as designated, either or both of these natures? On this subject, the religion of nature says nothing. Reason has nothing to say; for surely no finite being is competent to decide, that the junction of the two natures is impossible or absurd."—*Stuart's Letters.*

43 And there appeared an angel <sup>c</sup> unto him from heaven, strengthening him.

A. M. 4033  
A. D. 29.

44 And <sup>d</sup> being in an agony he prayed more earnestly : and his sweat was at it were great drops of blood falling down to the ground.

e Mat. 4.11.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye ? rise and <sup>e</sup> pray, lest ye enter into temptation.

d La. 1.12  
Jn. 12.27  
He. 5.7.

47 ¶ And while he yet spake, <sup>f</sup> behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ?

e ver. 40.

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

f Mat. 26.47,  
&c.  
Ma. 14.  
43, &c.  
Jn. 18.3,  
&c.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves ?

53 When I was daily with you in the temple, ye stretched forth no hands against me : /but this is your <sup>g</sup> hour, and the power of darkness.

g Job 20.5  
Jn. 12.27.

Ver. 43. *And there appeared an angel unto him from heaven strengthening him.*—We have no intimation that this angel appeared to his disciples, much less to his enemies ; and, we believe, in two instances only (the one before us, and the other in the temptation in the wilderness) is such aid mentioned, and both related to his conflicts with the powers of darkness. We pretend not to penetrate the manner in which angels might console the Son of God ; but one thing seems clear, that though they might strengthen him under suffering, they did not aid him in the warfare.

Ver. 44. *Being in an agony.*—See notes on Mat. xxvi. 37. and Mark xi. 33. 34.—*His sweat was, as it were, great drops of blood.*—The note of comparison here introduced has led many to explain this, as though the drops of sweat were large, like those of blood : so *Justin Martyr*. But *Dr. Whitby* observes, that "both *Aristotle* and *Diodorus Siculus* mention bloody sweats as attending some extraordinary agonies of mind ;" and several similar instances may be found in later writers. See *Doddridge*.—[*Dr. Mead* observes from *Galen*, "Cases sometimes happen, in which, through *mental pressure*, the pores may be so dilated that the blood may issue from them, so that there may be a bloody sweat ;" and *Bishop Pearce* gives an instance from *Thuanus*, of an Italian gentleman being so distressed through the fear of death, that his body was covered with a bloody sweat. Our Lord was in the bloom of life, and in perfect health, and it is evident the fear of death could have no place in his mind ; and consequently, this must have been produced by a preternatural cause.]—*Bagster*.

Ver. 45. *Found them sleeping.*—See Mat. xxvi. 43.

Ver. 47—53. *And while he yet spake, &c.*—The parallel passages to this are Mat. xxvi. 47—55 ; and Mark xiv. 43—49.

Ver. 49. *Shall we smite.*—This was probably Peter who spoke, but it is evident he did not wait an answer.

Ver. 51. *Suffer ye thus far*—i. e. "Allow me to heal it"—an expression full of courtesy, and discovering the utmost calmness and self-possession.

Ver. 52. *Captains of the temple.*—*Campbell*, "Officers of the temple guard," which was composed of Levites. See Acts v. 26.

Ver. 53. *But this is your hour*—i. e. the time in which you are permitted to accomplish your designs.

- A. M. 4033.  
A. D. 29
- l Mat. 26. 69  
Ma. 14. 6,  
17.  
Ju. 18. 17.
- i Mat. 26. 71.  
Ma. 14. 69.  
Ju. 18. 25.
- j Mat. 26. 73  
Ma. 14. 75.  
Ju. 18. 26.
- k Mat. 26. 75  
Ma. 14. 72.
- l ver. 34.
- m Ps. 130. 1.  
4.  
143. 1. 4.  
Je. 31. 18.  
Eze. 7. 16.  
1 Co. 10. 12.  
2 Co. 7. 10,  
11.
- n Mat. 26.  
67, 63.  
Ma. 14. 65.
- o Mat. 27. 1.  
Ac. 4. 26.  
23.
- p Mat. 26.  
63, &c.  
Ma. 14. 61,  
&c
- q He. 1. 3.  
8. 1.  
Re. 3. 2.
- 54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.
- 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.
- 56 But <sup>a</sup> a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.
- 57 And he denied him, saying, Woman, I know him not.
- 58 And after a little while <sup>i</sup> another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
- 59 And about the space of one hour after another <sup>j</sup> confidently affirmed, saying, Of a truth this *fellow* also was with him : for he is a Galilean.
- 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
- 61 And the Lord turned, and looked upon Peter. And <sup>k</sup> Peter remembered the word of the Lord, how he had said unto him, Before <sup>i</sup> the cock crow, thou shalt deny me thrice.
- 62 And <sup>m</sup> Peter went out, and wept bitterly.
- 63 ¶ And <sup>n</sup> the men that held Jesus mocked him, and smote *him*.
- 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?
- 65 And many other things blasphemously spake they against him.
- 66 ¶ And <sup>o</sup> as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,
- 67 Art <sup>p</sup> thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe :
- 68 And if I also ask *you*, ye will not answer me, nor let *me* go.
- 69 Hereafter shall the Son of man sit on the right hand <sup>q</sup> of the power of God.
- 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

Ver. 54—62. *Then took they him, &c.*—Compare the parallel texts, Mat. xxvi. 57—75; and Mark xiv. 53—61.

Ver. 55. *In the midst of the hall.*—Campbell makes this expression "in the midst," an argument to prove that the Gr. *Aule*, here means, not an inclosed, but an open court. This, however, is *not demonstrative*, since fires may be made (with proper care) upon a stone pavement. See John xviii. 13.

Ver. 58. *Another.*—[A maid challenged Peter in the second instance according to Matthew and Mark; yet here it is said *eteros*, *another* (man) and he also answers to a *man*. But *eteros*, as *Wetstein* shows, may be, and is in innumerable instances, applied to a *female*; and Matthew says, "she said to them that were there," and Mark, "she began to say to them that stood by." So that the *maid* gave the information to those around her, and some *man* charged Peter with it. Probably several joined in the accusation, though he answered to an individual, for St. John says, "They said unto him," &c. ]—B.

Ver. 65. *The elders of the people*—i. e. the Sanhedrim, Mat. xxvii. 1.

Ver. 68. *If I ask you, &c.*—Campbell, "If I put a question, ye will neither answer me nor dismiss me."

Ver. 70. *Ye say that I am*—i. e. I am.

71 And they said, What need we any farther witness? for we ourselves have heard of his own mouth. A. M. 4333.  
A. D. 29.

## CHAPTER XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 14 Herod and Pilate are made friends. 18 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, that lament him, the destruction of Jerusalem: 34 prayeth for his enemies. 39 Two evil-doers are crucified with him. 46 His death. 50 His burial.

AND <sup>a</sup> the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse <sup>b</sup> him, saying, We found this *fellow* <sup>c</sup> perverting the nation, and forbidding to give tribute <sup>d</sup> to Cesar, saying, that he <sup>e</sup> himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And <sup>f</sup> he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and <sup>g</sup> to the people, I find no <sup>h</sup> fault in this man.

5 And they were the more <sup>i</sup> fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's <sup>j</sup> jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for <sup>k</sup> he was desirous to see him of a long *season*, because <sup>l</sup> he had heard many things of him; and <sup>m</sup> he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but <sup>n</sup> he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at <sup>o</sup> nought, and mocked *him*, and arrayed him in a gorgeous <sup>p</sup> robe, and sent him again to Pilate.

12 ¶ And the same day <sup>q</sup> Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, <sup>r</sup> having examined *him* before you, have found no fault

CHAP. 23.

a Mat. 27. 2,  
11, &c.  
Ma. 15. 1,  
&c.  
Jn. 19. 23,  
&c.

b Zec. 11. 8.

c ver. 5.  
Ac. 16. 20,  
21.  
17. 6, 7.d Mat. 17. 27  
22. 21.  
Ma. 12. 17.e Jn. 18. 36.  
19. 12.

f 1 Ti. 5. 13.

g Jn. 19. 38.  
19. 1.  
He. 7. 26.  
1 Pe. 2. 22.

h Ps. 57. 5.

i c. 3. 1.

j c. 9. 9.

k Mat. 14. 1.  
Ma. 6. 14.

l 2 Ki. 5. 11.

m Ps. 38. 13,  
14.  
39. 1, 9.  
Is. 53. 7.n Is. 49. 7.  
53. 3.

o Jn. 19. 5.

p Ac. 4. 27.

q ver. 4.

CHAP. XXIII. Ver. 2. *And they began to accuse him.*—This charge of rebellion against Cesar we know to have been false: for, 1. When they asked him the question, as to the lawfulness of tribute, he answered in the affirmative—"Render unto Cesar the things that are Cesar's." Mt. xxii. 21. 2. When applied to for the tribute money, he actually wrought a miracle to enable him to pay it. Mat. xvii. 27. 3. When Jesus found that the multitude desired to take him by force, and make him a king, he withdrew in order to avoid them. John vi. 15.

Ver. 3. *Thou sayest it.*—[This was the most solemn mode of affirmation used by the Jews.]—*Bagster.*

Ver. 14. *I have found no fault.*—Ah, Pilate! circumstances must be one day reversed; and when the Son of man shall ascend his throne of judgment, and thou shalt be placed at his bar, can he then say of *thee*, "I find no fault

- A. M. 4033.  
A. D. 29.
- r 13.53.5. 15 No, nor yet Herod : for I sent you to him ; and, lo, nothing worthy of death is done unto him.  
16 I will therefore chastise <sup>r</sup> him, and release *him*.  
17 (For of necessity he must release one unto them at the feast.)
- o 2.314. 18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas :  
19 (Who for a certain sedition made in the city, and for <sup>s</sup> murder, was cast into prison.)
- t Pr.22 12  
ver.5. 20 Pilate therefore, willing to release Jesus, spake again to them.  
21 But they cried, saying, Crucify *him*, crucify him.  
22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him : I will therefore chastise him, and let *him* go.
- u or, assent-  
ed 23 And they were instant <sup>t</sup> with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.  
24 And Pilate <sup>u</sup> gave sentence that it should be as they <sup>v</sup> required.
- v Ex.23.2. 25 And he released unto them <sup>w</sup> him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.
- w Ac.3.14. 26 ¶ And <sup>x</sup> as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.
- x Mat.27.  
32,&c.  
Ma.15.21,  
&c.  
Jn.19.17. 27 And there followed him a great company of people, and of women, which also bewailed and lamented him.  
28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
- y Mat.24.19  
c.21.23 29 For, behold, the days <sup>y</sup> are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

in him ?"—*Whereof ye accuse him*—That is, he found him not *guilty* of either treason or sedition. See ver. 1.

Ver. 15. *No, nor yet Herod*.—Both Herod and Pilate seem to have treated Jesus as an enthusiast, not as a criminal.—*Nothing worthy of death is done unto him*.—Doddridge, "By him." Campbell, "He hath done nothing to deserve death." So Raphaelus, &c.

Ver. 16. *I will therefore chastise him*.—Not as a criminal, but as a weak and obstinate enthusiast. Compare the preceding note.

Ver. 17. *For of necessity*—i. e. according to annual custom. See Mat. xxvii. 15.

Ver. 20. *Spake again to them*.—To the same effect as before ; being desirous to spare the life of Jesus, which Herod also seems to have had no desire to take.

Ver. 23. *Daughters of Jerusalem*.—Our Lord Jesus, amidst all the pain and ignominy he suffered, was more affected by the approaching calamities of others, than by any thing which he himself either foresaw or felt.

Ver. 29. *Behold, the days are coming*.—[Our Lord here refers to the destruction of Jerusalem, and the final desolation of the Jewish state ; an evil associated with so many miseries, that sterility, which had otherwise been considered an opprobrium, was accounted a circumstance most felicitous. No history can furnish us with a parallel to the calamities and miseries of the Jews ; rapine and murder, famine and pestilence, within ; fire and sword, and

29 Then <sup>z</sup> shall they begin to say to the mountains, Fall on us; and to the hills. Cover us.	A. M. 4033. A. D. 29.
31 For <sup>a</sup> if they do these things in <sup>a</sup> a green tree, what shall be done in the dry?	z Is. 2. 19. Ho. 10. 3. Re. 6. 16. 9. 6.
32 ¶ And there were also two other, <sup>b</sup> malefactors, led with him to be put to death.	
33 And when they were come to the place which is called <sup>c</sup> Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.	a Pr. 11. 31. Jc. 25. 29. Eze. 20. 47. 21. 4. 1 Pe. 4. 17.
34 ¶ Then said Jesus, <sup>d</sup> Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.	b Is. 53. 12.
35 ¶ And the people stood beholding. And the rulers also with them <sup>e</sup> derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.	c or, the place of a skull.
36 And the soldiers also mocked him, coming to him, and offering him vinegar,	d Mat. 5. 44. Ac. 7. 60. 1 Co. 1. 12.
37 And saying, If thou be the king of the Jews, save thyself.	
38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.	e Pa. 22. 7.
39 ¶ And <sup>f</sup> one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.	f c. 17. 34. 36.
40 But the other answering rebuked him, saying, Dost not thou fear <sup>g</sup> God, seeing thou art in the same <sup>h</sup> condemnation?	g Ps. 36. 1. h Je. 5. 3.
41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing <sup>i</sup> amiss.	i 1 Pe. 1. 19.
42 And he said unto Jesus, Lord, remember <sup>j</sup> me when thou comest into thy kingdom.	j Ps. 106. 4. 5. Ro. 10. 9. 10. 1 Co. 6. 10, 11.

all the terrors of war without. Our Saviour himself wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the relation of them in *Josephus* without weeping also. He might justly affirm, "if the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior in the comparison."—*Bagster*.

Ver. 30. *Fall on us*.—The proverbial expression of calling upon "rocks and hills to cover" us "and hide" us, implies an extreme of approaching misery, which would not pass away with the sufferings of a few hours, but last through many generations; and, as respected many of the guilty individuals, we fear through everlasting ages.

Ver. 31. *If they do these things in a green tree, &c.*—*Campbell* gives the sense, "For if it fare thus with the green tree, how shall it fare with the dry?" "Our Lord (here) makes use of a proverbial expression frequent among the Jews, who compare a good man to a green tree, and a bad man to a dead one: as if he had said, "If an innocent person suffer thus (for sins not his own,) what will become of the wicked, who are ready (prepared) for destruction, as dry wood for the fire."—*Wesley*.

Ver. 32. *Two other, malefactors*.—*Campbell*, "Two malefactors were also led with him to execution."

Ver. 33. *Calvary*.—From the Latin, *Calvaria*; but the Greek is, *Kranion*, (whence *Cranium*;) of nearly the same import with *Golgotha*. See note on Mat. xxvii. 33.

Ver. 38. *This is the King, &c.*—See John xix. 19, 20.

Ver. 42. *Lord, remember me*.—May we all be enabled to adopt the same prayer in dying circumstances; but, alas! there are many, very many, who would rather be forgotten than remembered by their judge!

A. M. 4333.  
A. D. 29.

k Ro. 5. 20,  
21.

l 2 Co. 12. 4.  
Re. 2. 7.

m cr, land.

n Ps. 31. 5.  
1 Pe. 2. 23.

o Mat. 27.  
59, &c.  
Ma. 15. 37,  
&c.  
Jn. 19. 30.

p Ps. 38. 11.  
142. 4.

q Ma. 15. 13.  
c. 2. 25, 38.

r Is. 53. 9.

s Mat. 27. 62.

t c. 8. 2.  
ver. 49.

u Ma. 16. 1.

v Ex. 20. 8.  
10.

CHAP. 24.

a Mat. 23. 1,  
&c.  
Ma. 16. 2,  
&c.  
Jn. 2. 1,  
&c.

43 And Jesus said unto him, <sup>k</sup> Verily I say unto thee, To-day shalt thou be with me in <sup>l</sup> paradise.

44 ¶ And it was about the sixth hour, and there was a darkness over all the <sup>m</sup> earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into <sup>n</sup> thy hands I commend my spirit: and <sup>o</sup> having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar <sup>p</sup> off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who <sup>q</sup> also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a <sup>r</sup> sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the <sup>s</sup> preparation, and the sabbath drew on.

55 ¶ And the women <sup>t</sup> also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and <sup>u</sup> prepared spices and ointments; and rested the sabbath day according <sup>v</sup> to the commandment.

#### CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

**N**OW <sup>a</sup> upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bring-

Ver. 43. *Paradise*.—That part of the unseen world in which the souls of the righteous enjoy happiness until the resurrection. The same place and state, we apprehend, as in the parable of the rich man and Lazarus, is called "Abraham's bosom." Chap. xvi. 19—31. Whither Paul was taken up, and heard and saw things indescribable; and whither, at death, he desired to depart and be with Christ, as "far better" than the present state. (2 Cor. xii. 4. Phil. i. 25.)

Ver. 46. *Gave up the ghost*.—Doddridge, "dismissed the spirit." Campbell, "expired."

Ver. 50. *Joseph, a counsellor*—i. e. "a member of the Sanhedrim." Doddridge.

Ver. 51. *Arimathea*.—A city of the Jews, which was situated on a mountain west of Jerusalem. Calmet.

Ver. 54. *The sabbath drew on*.—Campbell, "approached." Vulgate, "began to shine," so the Greek is allowed to mean literally; and some think it refers to the lighting of the sabbath lamp, which is done at sunset. See *Orient. Cust.* No. 1283.

CHAP. XXIV. Ver. 1. *Very early in the morning*.—See note, Mat. xxviii. 1.

ing the spices which they had prepared, and certain *others* with them.

A. M. 4033.  
A. D. '29.

2 And they found the stone rolled away from the sepulchre.

b Jn. 20.12.  
Ac. 1.10.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, <sup>b</sup> two men stood by them in shining garments :

c or, *him*  
*that liveth*  
Re. 1.18.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye <sup>c</sup> the living among the dead ?

d Mat. 16.2r  
17.23.

6 He is not here, but is risen : remember how he spake <sup>d</sup> unto you when he was yet in Galilee,

Ma. 8.31.  
9.31.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

c. 9.22.  
Ju. 2.22.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

e c. 8.3.

10 It was Mary Magdalene, and <sup>e</sup> Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

f Ge. 19.14.  
2 Ki. 7.2.

11 And their words seemed to them as idle <sup>f</sup> tales, and they believed them not.

Job 9.16.  
Ps. 126.1.  
Ac. 12.9,  
15.

12 ¶ Then <sup>g</sup> arose Peter, and ran unto the sepulchre ; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

g Jn. 20.3,6

13 ¶ And, behold, two <sup>h</sup> of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

h Ma. 16.12

—*Bringing the spices.*—[To embalm the body of our Lord ; which shows that they had no hope of his resurrection on the third day. Nicodemus and Joseph of Arimathea had done this before the body was laid in the tomb ; but on account of the approach of the sabbath, it was probably hastily and imperfectly performed ; and hence a second embalming would be deemed necessary, for which purpose the spices now brought by the women were intended.]—*B.*

Ver. 4. *Two men stood by them.*—Matthew and Mark speak only of one—"a young man," and him "sitting." It is not uncommon for one Evangelist to name one only of two named by others, as in the case of Bartimeus, &c. ; and the angel singled out by the two first Evangelists was probably the one who spoke. As to the word rendered *stood*, Archbishop *Newcome* says, it "does not necessarily import a posture, but may be rendered, 'appeared to them.'" So it is used Luke ii. 9.

Ver. 5. *The living*, &c.—[Mary Magdalene and the other Mary saw only one angel in white, sitting on the stone which he had rolled from the door of the sepulchre ; but the women here mentioned saw no angel till they had entered the sepulchre, when two appeared to them in "garments shining like lightning," as the word imports. This, and several other variations, show there were two distinct companies of women, who went successively to the tomb on the morning of the resurrection ; which renders the whole account clear and consistent.]—*Bagster.*

Ver. 12. *And departed, wondering*, &c.—Dr. *Campbell* observes, that by a slight change in the pointing, (a thing very allowable when it clears the sense,) some render the phrase, "And he went *home*, wondering at what had happened." So *Hammond*, &c. ; but he (*Campbell*) prefers the common punctuation, as best supported by the ancient versions. He reads, therefore "He (Peter) went away, *missing* with astonishment," &c.

Ver. 13. *Emmaus.*—[*Emmaus* was situated, according to the testimony both of Luke and *Josephus*, 60 furlongs from Jerusalem, that is, about seven miles and a half. It has generally been confounded with *Emmaus*, a city of Judah,

- A M. 1033.  
A. D. '29. 14 And they talked together of all these things which had happened.
- i Mat. 3. 16.  
Mat. 18. 29  
ver. 35. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.
- j Jn. 20. 14.  
15.  
21 f. 16 But their eyes were holden, that they should not know him.
- k Jn. 19. 25. 17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
- l c. 7. 16.  
Jn 3. 2.  
Ac. 2. 22. 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
- m Ac. 7. 22. 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
- n c. 23. 1.  
Ac. 13. 27,  
23. 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
- o c. 1. 63.  
Ac. 1. 6. 21 But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.
- p ver. 9, 10. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
- q ver. 12. 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
- 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

afterwards called *Nicopolis*; but *Reland* has satisfactorily shown, that they were distinct places: the latter, according to the old Itinerary of Palestine, being situated ten miles from Lydda, and 22 miles from Jerusalem. *D'Arvieux* states, that going from Jerusalem to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "travelled a good league over rocks and flint stones, to the end of the valley of terebinthine trees," till he reached *Emmaus*; which "seems, by the ruins which surround it, to have been formerly larger than it was in our Saviour's time. The Christians, while masters of the Holy Land, re-established it a little, and built several churches. Emmaus was not worth the trouble of having come out of the way to see it. Ruins, indeed, we saw on all sides; and fables we heard from every quarter, though under the guise of traditions."—*Bagster*.

Ver. 17. *And are sad*.—*Doddridge*, "appear with a sorrowful countenance," which is evidently the sense, though the consciousness of the original might be preserved, by rendering, "And look sad," or gloomy.

Ver. 18. *Art thou only a stranger?* &c.—*Campbell*, "Art thou the only stranger in Jerusalem who is unacquainted," &c.; implying that these events occupied the whole conversation of the day, and of the people.

Ver. 19. *In deed and word*—i. e. in preaching and working miracles.

Ver. 20. *And have crucified him*.—So also this crime is charged upon the Jews repeatedly by St. Peter, (Acts ii. 22, 23; iv. 8, 10,) because they were the guilty, procuring cause.

Ver. 21. *Redeemed Israel*—That is, from the Roman yoke, and set up a temporal kingdom.

Ver. 22. *Yea, and certain women*.—Women had the honour to be the first believers in the resurrection of their Lord: for some time, even the eleven apostles were incredulous, and the reports of the women were to them as "idle tales." Blameable as this might be, it, however, clears them from the charge of a weak credulity, and gives strength to their subsequent testimony.

- 25 Then he said unto them, <sup>r</sup> O fools, and slow of heart to believe all that the prophets have spoken!
- 26 Ought not <sup>s</sup> Christ to have suffered these things, and to enter <sup>t</sup> into his glory?
- 27 And beginning at <sup>u</sup> Moses and all the <sup>v</sup> prophets, he expounded unto them in all the scriptures the things concerning himself.
- 28 And they drew nigh unto the village, whither they went: and he <sup>w</sup> made as though he would have gone farther.
- 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
- 30 And it came to pass, as he sat at meat with them, he <sup>x</sup> took bread, and blessed it, and brake, and gave to them.
- 31 And their eyes were opened, and they knew him; and he <sup>y</sup> vanished out of their sight.
- 32 And they said one to another, Did not our heart burn <sup>z</sup> within us, while he talked with us by the way, and while he opened to us the scriptures?
- 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
- 34 Saying, The Lord is risen indeed, and hath <sup>a</sup> appeared to Simon.
- 35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.
- 36 ¶ And <sup>b</sup> as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.
- 37 But they were terrified and affrighted, and supposed <sup>c</sup> that they had seen a spirit.

A. M. 4033.  
A. D. 29.r He. 5. 11,  
12.s ver. 46  
Ac. 17. 3.  
He. 9. 21,  
23.

t .Pe. 1. 3, 11.

u ver. 44.  
Ac. 3. 22.v Ac. 10. 43.  
26. 22.w Ge. 32. 26.  
Ma. 6. 48.

x Mat. 14. 19

y or, ceased  
to be seen  
of them.z Ps. 39. 3.  
Je. 20. 9,  
23. 29.

a 1 Co. 15. 5.

b Ma. 16. 14,  
&c.  
Jn. 20. 19,  
&c.

c Ma. 6. 49.

Ver. 25. *O fools!*—Doddrige, "thoughtless creatures."—[Justly termed such, because they had not attended to the description of the Messiah by the prophets, nor to his teaching and miracles, as proofs that HE alone was the person described.]—*Bagster*.

Ver. 27. *In all the scriptures*—Namely, of the Old Testament, for none of the New Testament was yet written.

Ver. 28. *He made as though*—[That is, he was directing his steps as if to go onwards; and so he doubtless would, had he not been withheld by their friendly importunities. There is not the smallest ground for founding a charge of *dissimulation* against our Saviour, or affording any encouragement to dissimulation in others.]—*Bagster*.

Ver. 29. *They constrained him*.—See note on Luke xiv. 23, where the same word is used.

Ver. 31. *He vanished out of their sight*.—Doddrige, "Withdrew himself (suddenly) from before them." Campbell, "He disappeared."

Ver. 33. *The eleven*.—So the apostles were usually called after the loss of Judas, though ten only could have been present; for we know that Thomas was not there. See John xx. 24. 1 Co. xv. 5.

Ver. 34. *And hath appeared to Simon*.—This appearance is not related by either of the Evangelists, but is referred to by St. Paul, 1 Co. xv. 5.—[From Mark xvi. 13, we learn that the Apostles did not believe the testimony even of the two disciples from Emmaus, while it is here asserted they were saying, when they entered the room, "The Lord is risen," &c. This difficulty is removed by rendering interrogatively, "Has the Lord risen?" &c.]—*Bagster*.

Ver. 35. *Knower of them in breaking of bread*.—As neither of these disciples were present at our Lord's last supper, this seems to imply that there was a peculiar and characteristic solemnity in his manner of asking a blessing on their food.

Ver. 36. *Peace be unto you*.—The usual form of salutation in the East.

Ver. 37. *Terrified and affrighted*.—Doddrige, "Amazed and terrified."

A. M. 4033. A. D. 29.	38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
d Ge. 45. 26.	39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
e Jn. 21. 5, &c.	40 And when he had thus spoken, he showed them <i>his hands and his feet.</i>
f Ac. 10. 41.	41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
g Mat. 16. 21.	42 And they gave him a piece of a broiled fish, and of a honeycomb.
h c. 21. 22. Ac. 3. 18. 13. 27, 33.	43 And he took <i>it</i> , and did eat <i>f</i> before them.
ver. 27.	44 And he said unto them, <i>z</i> These <i>are</i> the words which I spake unto you, while I was yet with you, that all <i>h</i> things must be fulfilled, which were written in the law of Moses, and <i>in</i> the <i>v</i> prophets, and <i>in</i> the <i>p</i> salms, concerning me.
j Ps. 22. 110, &c.	45 Then opened he their understanding, that they might understand the scriptures,
k Is. 53. 3, 5. Ac. 4. 12.	46 And said unto them, Thus it is written, and thus it behoved Christ <i>k</i> to suffer, and to rise <i>l</i> from the dead the third day:
l l Pe. 1. 3.	47 And that repentance and <i>m</i> remission of sins should be preached in his name among all nations, beginning at Jerusalem.
m Ac. 5. 31. 13. 38.	48 And ye are witnesses <i>n</i> of these things.
n Ac. 1. 8.	49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power <i>o</i> from on high.
o Is. 44. 3. Joel 2. 23, &c. Ac. 1. 8. 2. 1. 21.	50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
p Ac. 1. 9. He. 4. 14.	51 And it came to pass, while he blessed them, he was parted from them, and carried <i>p</i> up into heaven.
q Mat. 23. 9, 17.	52 And <i>q</i> they worshipped him, and returned to Jerusalem with great joy:
r Ac. 2. 46, 47 54	53 And were continually in the temple, praising <i>r</i> and blessing God. Amen.

Ver. 33. *Why do thoughts?*—Doddridge, "suspicions."

Ver. 43. *Thus it behoved.*—Doddridge, "was necessary." Compare ver. 26.

#### CONCLUDING REMARKS ON LUKE.

LUKE the Evangelist was born at Antioch, the metropolis of Syria; a city celebrated by the great orators of antiquity, for the pleasantness of its situation, the fertility of its soil, the richness of its trade, the wisdom of its senate and the learning of its professors, and from its wealth and splendour called the Queen of the East, and yet renowned for this one peculiar honour above all these, that here it was the *disciples were first called Christians.*

Jews abounded in Antioch, who had here their synagogues and schools of education, and to their religion Luke became a proselyte, and was afterwards converted to Christianity. Luke possessed, in this city, ample opportunity of obtaining the advantage of a sound and learned education, and he excelled particularly in the art of physic. After his conversion, our Evangelist became the inseparable companion and fellow labourer of St. Paul in the ministry of the Gospel, and Epiphanius states, that his labours were blessed to the conversion of very many persons: thus he who had been a successful physician of the body, became also a successful physician of the soul.

The manner of his death is not certain, but Nicephorus gives the following account: In the prosecution of his labours in preaching the gospel, Luke came into Greece, where a party of infidels, enraged at his success, drew him to execution; and that for want of a cross whereon to crucify him, they hanged

him on an olive tree, in the 8th, or according to Jerome, the 84th, year of his age.

As an historian, Luke was minutely faithful in his narrations, and elegant in his style; as a minister of Jesus Christ, laborious, and zealous for the good of souls. And at last he crowned all, and sealed the testimony of his lip and pen, in laying down his life for the Gospel.—*Polynician Testament.*

## THE GOSPEL ACCORDING TO ST. JOHN.

JOHN, who, according to the unanimous testimony of the ancient fathers, and ecclesiastical writers, was the author of this Gospel, was the son of Zebedee, a fisherman of Bethsaida, by Salome his wife. (compare Mat x 2, with Mat. xxvii. 55, 56, and Ma. xv. 40,) and brother of James the elder, whom "Herod killed with the sword." (Ac. xii. 2.) *Theophylact* says, that Salome was the daughter of Joseph, the husband of Mary, by a former wife; and that consequently she was our Lord's sister, and John was his nephew. He followed the occupation of his father till his call to the apostleship, (Mat. iv. 21, 22. Ma. i. 19, 20. Lu. v. 1—10.) which is supposed to have been when he was about 25 years of age; after which he was a constant eye-witness of our Lord's labours, journeyings, discourses, miracles, passion, crucifixion, resurrection, and ascension. After the ascension of our Lord, he returned with the other apostles to Jerusalem, and with the rest partook of the outpouring of the Holy Spirit on the day of Pentecost, by which he was eminently qualified for the office of an Evangelist and Apostle. After the death of Mary the mother of Christ, which is supposed to have taken place about fifteen years after the crucifixion, and probably after the council held in Jerusalem about A. D. 49 or 50, (Ac. xv.) at which he was present, he is said by ecclesiastical writers, to have proceeded to Asia Minor, where he labored and presided over seven churches in as many cities, but chiefly resided at Ephesus. Thence he was banished by the Emperor Domitian, in the 15th year of his reign, A. D. 95, to the isle of Patmos in the Ægean sea, where he wrote the Apocalypse. (Re. i. 9.) On the accession of Nerva the following year, he was recalled from exile, and returned to Ephesus, where he wrote his Gospel and Epistles, and died in the 100th year of his age, about A. D. 100, and in the third year of the Emperor Trajan. It is generally believed that St. John was the youngest of the twelve apostles, and that he survived all the rest. *Jerome*, in his comment on Gal. vi. says, that he continued preaching when so enfeebled with age, as to be obliged to be carried into the assembly; and that, not being able to deliver any long discourse, his custom was, to say in every meeting, *My dear children, love one another!* An opinion has prevailed, that he was, previous to his banishment to Patmos, thrown into a caldron of boiling oil, by order of Domitian, before the gate called Porta Latina at Rome, and that he came out unhurt; but on examining into the foundation of this account, we find that it rests almost entirely on the authority of *Tertullian*; and since it is not mentioned by *Irenæus*, *Origen*, and others, who have related the sufferings of the apostles, it seems to deserve but little credit. The general current of ancient writers declares, that the apostle wrote his Gospel at an advanced period of life, with which the internal evidence perfectly agrees; and we may safely refer it, with *Chrysostom*, *Epiphanius*, *Mill*, *Le Clerc*, and others, to the year 97. "The Gospel of John (says Dr. *Pye Smith*) is distinguished by very observable characters, from the composition of the other Evangelists. It has much less of narrative, and is more largely occupied with the doctrines and discourses of the Lord Jesus. The topics also of the discourses possess a marked character, indicating that they have been selected with an especial view to the presenting of what, during his earthly ministry, Jesus himself had taught concerning his own person, and the spiritual and never-dying blessings which he confers upon those who believe on his name. The design of St. John in writing his Gospel is said by some to have been to supply those important events which the other Evangelists had omitted, and to refute the notions of the Cerinthians and Nicolaitans, or, according to others, to confute the heresy of the Gnostics and Sabians. But, though many parts of his Gospel may be successfully quoted against the strange doctrines held by those sects, yet the Apostle had evidently a more general end in view than the confutation of their heresies. His own words sufficiently inform us of his motive and design in writing this Gospel—"These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Let men are not wholly agreed concerning the language in which this Gospel was ori-

ginally written. *Schnasius*, *Grotius*, and other writers, have imagined, that St. John wrote it in his own native tongue, the Aramean, or Syriac, and that it was afterwards translated into Greek. This opinion is not supported by any strong arguments; and is contradicted by the unanimous voice of antiquity, which affirms that he wrote it in Greek, which is the general and most probable opinion. *Michaelis* prefers his style, in respect of purity, to the other Evangelists, which he attributes to his long residence at Ephesus. Whether the Evangelist had herein any allusion to Cerinthus, or other ancient heretics, is much disputed among the learned. That he might have some reference to them, is, we think, hardly to be doubted; but the Scripture method of confuting error, was by stating the opposite truths, which John does very fully.

## CHAPTER I.

a Col. 1. 16.

1 Jn. 1. 1.

b Re. 19. 13.

c e. 17. 5.

1 Ph. 2. 6.

He. 1. 3. 13.

1 Jn. 5. 7.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c.

**I**N <sup>a</sup> the beginning was the <sup>b</sup> Word, and the Word was with <sup>c</sup> God, and the Word was <sup>d</sup> God.  
2 The same was in the beginning with God.

CHAP. I. Ver. 1. *In the beginning.*—"I cannot embrace the opinion of those critics," says Moses Stuart in his letters to Dr. Channing, "who think that the phrase 'in the beginning' of itself *simply*, signifies *from eternity*. Although I believe that the *Word*, Greek *Logos*, did exist from eternity, I do not think it is proved *directly* by this expression. (Compare Gen. i. 1.) That existence from eternity is *implied*, however, may be properly admitted. 'In the beginning,' is equivalent to *in the beginning of the world*, i. e. before the world was made; and so agreeing in this particular with the phrase, John xvii. 5, 'the glory that I had with thee before the world was;' and Eph. i. 4, 'before the foundation of the world.'

"Before the world was created, then, the *Logos* existed. Who or what was this *Logos*? A real existence; or only an attribute of God? A real substance; or only the wisdom, or reason, or power of God?

"The *Logos* appears to be a *real existence*, and not merely an *attribute*. For, *first*; the attributes of God are no where else *personified* by the New Testament writers; i. e. the usage of the New Testament authors is against this mode of writing. *Secondly*; *Logos*, if considered as an abstract term, or as merely designating an attribute, must mean either *wisdom* or *word*: and in what intelligible sense can the *wisdom* or the *word* of God, in the abstract sense, be said to have '*become flesh and dwell among us*,' v. 14; or why should John select either the *wisdom* or *word* of God, as any more concerned with the incarnation, than the *benevolence* of God, or the *mercy* of God, which one might suppose would be the attributes more especially displayed in the incarnation? *Thirdly*; if *Logos* mean here the *power* of God, as many assert, the exposition is attended with the same difficulties. *Fourthly*; if it mean, as others aver, the *power* of God *putting itself forth*, i. e. in creation, it is liable to the same objections. In short, make it any *attribute* of God thus personified, and you introduce a mode of writing that the New Testament no where else displays. Is it probable, that a revelation from heaven is made to inform us that the *attributes* of a being are *with that being*; or what can be thought of the *assertion*, that the *wisdom* or *power* of God, is God himself?

"Let us proceed, now, to the second clause, '*and the Logos was with God*;' i. e. as all agree, with God the Father. Compare verses 14 and 18; also chap. xvii. 5, and 1 John i. 1, 2; which make the point clear. Is this expression capable of any tolerable interpretation, without supposing that the *Logos*, who was *with God*, was in some respect or other different, or *diverse from that God*, *with whom he was*? This *Logos* was the same that became incarnate, ver. 14; that made the most perfect revelation of the will and character of God to men, ver. 18; and was called *Christ*. He was therefore, *in some respect*, diverse from the Father, and therefore by no means to be confounded with him. The phrase, '*and the Logos was with God*,' amounts to asserting that the *Logos* was most intimately connected with God. See John i. 18, where the only begotten is said to be in the bosom of the Father, which is a phrase of similar import to the one under consideration.

"*And the Logos was God.*' It is said, that '*Theos* is destitute of the article, and therefore cannot designate the Divine Being, who is Supreme.' This observation, however, is far from being justifiable, either by the usage of the sacred writers, or the principles of Greek syntax. Among instances where the Supreme God is certainly designated, and yet the article is omitted, the inquirer may consult the very chapter in question, ver. 6, 13, 18; also, Mat. xix.

3 All "things were made by him; and without him was not any thing made that was made.

4 In him <sup>t</sup> was life; and the life was the light <sup>s</sup> of men.

5 And the light shineth in <sup>b</sup> darkness; and the darkness comprehended <sup>i</sup> it not.

6 ¶ There was a man <sup>j</sup> sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He <sup>k</sup> was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true <sup>l</sup> Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and <sup>m</sup> the world knew him not.

11 He <sup>n</sup> came unto his own, and his own received him not.

12 But as many <sup>o</sup> as received him, to them gave he <sup>p</sup> power to become the sons of God, *even* to them <sup>q</sup> that believe on his name:

13 Which were <sup>r</sup> born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 ¶ And the Word <sup>s</sup> was made flesh, and dwelt

A. M. 1.  
B. C. 4004.

e Ps. 32.6.  
Ep. 3.9.

f c. 5. 26.

l Jn. 5. 11.

z c. 8. 12.

h c. 5. 9.

i 1 Co. 2. 17.

j M. 3999.

B. C. 5.

j Lu. 3. 2. 3.

k Ac. 19. 4.

l Is. 49. 6.

m ver. 5.

n Ac. 3. 25.

13. 46.

o Is. 56. 4, 5.

Ro. 3. 14,

15.

l Jn. 3. 1.

p or, the  
right, or,  
privilege.

q Ga. 3. 26.

r Ja. 1. 13.

s Lu. 1. 33.

l Ti. 3. 16.

26. Luke xvi. 13. John ix. 33; xvi. 30. Rom. viii. 8. 1 Co. i. 3. Gal. i. 1. Ephes. ii. 8. Heb. ix. 14. Besides, every reader of Greek knows, that where the subject of a proposition has the article, the predicate omits it.

"I understand John as affirming, that the *Logos* was God, and yet was with God; viz. that he was truly divine, but still divine in such a manner, that there did exist a distinction between him and the Father. I take the word *God*, in one case, to mean, as in a great number of cases it does mean, God as Father; in the other case, I regard it as a description of Divine Being, of the Divinity, without reference to the distinction of Father; a use which is very common."

Ver. 3. *All things were made by him*.—"The all things which the *Logos* created, means, (as common usage and the exigency of the passage require,) *the universe*; the worlds material and immaterial. (Ver. 10.) Here, consequently, in the first chapter of John, is a passage in which, beyond all reasonable doubt, Christ is called *God*; and where the context, instead of furnishing us with reasons for understanding the word *God* in an inferior sense, (as is usual, when this designation is applied to inferior beings,) has plainly and unequivocally taught us, that this *God*, who was the *Logos*, *created the universe*. The Bible every where appeals to *creative* power, as the peculiar and distinguishing prerogative of the Supreme God; and attributes it solely to Jehovah. Read Gen. ii. 2, 3. Ex. xx. 11. Is. xlv. 24. Je. x. 12. Ps. viii. 3, 4. cii. 25, and other passages of the same tenor. Read Isaiah xl., and onward, where *God* by his prophet makes a most solemn challenge to all polytheists, to bring the objects of their worship into competition with him; and declares himself to be distinguished from them all, by his being "the Creator of the ends of the earth," (v. 23;) and by his having formed and arranged the heavens, (v. 25.)"—*Stuart's Letters to Channing*.

Ver. 5. *The darkness comprehended it not*.—*Doddridge*, "apprehended it not."—*Campbell*, "admitted it not." The allusion seems to be to air, so gross and foul as to extinguish any light (link or torch) that may be introduced into it.

Ver. 7. *That all men through him*—i. e. all who heard his testimony—*might believe*—In Jesus.

Ver. 9. *Which lighteth every man that cometh, &c.*—*Doddridge*, "which coming into the world enlighteneth every man."—"He that cometh," was a periphrasis for the Messiah. See ch. vi. 14, &c.

Ver. 10. *Knew him not*.—They neither knew nor acknowledged him, *as* the word often means.

Ver. 11. *He came unto his own, and his own, &c.*—The word "own," in the first instance, is *neuter*; in the second, *masculine*; it is, therefore, properly rendered by *Campbell*, "He came unto his own (land,) and his own (people) received him not." See Luke xx. 9—16.

Ver. 14. *The Word was made flesh*.—*Campbell*, "became incarnate,"

A. M. 3399.  
B. C. 5.

2 Pe. 1. 17.  
1 Jn. 1. 1, 2.

u Ps. 45. 2.  
Col. 2. 3, 9.

A. M. 4030.  
A. D. 26.

v Mat. 3. 13,  
&c.

w c. 3. 34.

x Ps. 85. 10.  
Ro. 5. 21.

y Ex. 33. 20.  
! Ti. 6. 16.

z 1 Jn. 4. 9.

a Lu. 3. 15,  
&c.

b or, a  
prophet.

among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John v bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness w have all we received, and grace for grace.

17 For the law was given by Moses, but grace x and truth came by Jesus Christ.

18 No man hath seen God y at any time; the z only begotten Son, which is in the bosom of the Father, he hath declared him.

19 ¶ And this a is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou b that prophet? And he answered, No.

which is doubtless the true sense, though not so simple. The word *made*, is the same that is used ver. 3; it is of very extensive use, and in most of its senses is applied to Christ. Ver. 3 and 10, *Schleusner* understands it of creation: so also Heb. xi. 3. James iii. 9. It is also applied to his incarnation, "made of a woman," Gal. iv. 4; to his being "made," or constituted, "a prophet," Luke xxiv. 19; and in various other ways.—*And dwelt*—Literally, "tabernacled." (So *Wesley*.) *Campbell*, "sojourned." See Heb. xi. 9. But *Doddridge* thinks it an allusion to the Shechinah or (divine) glory which resided in the tabernacle.

The incarnation of the Son of God was doubtless anticipated under the Patriarchal dispensation. Abraham, and other Old Testament believers, by faith saw "his day," and rejoiced in it. (Chap. viii. 56.) From them the doctrine spread among the heathen, all whose deities became occasionally incarnate; but the most extraordinary notions of this kind are to be found among the Hindus. According to them, *Veeshnu* (or *Chreeshna*) was nine times incarnate, for various great and important purposes, of which the last was, to put an end to human sacrifices. See "Dictionary of Religions," 3d edition, under *Hindus*.—*Full of grace and truth*.—Grace and truth, the sum of that emanation of divine fulness, called in Scripture, the glory of God.—*Edwards*.

Ver. 15. *John bare witness, &c.*—*Campbell* includes this verse in a parenthesis, and connects the 16th with the 14th, thus,—The Word was "full of grace and truth;" and "of his fulness have all we received," &c.—*He was before me*.—Though the Greek *protos*, is sometimes used for pre-eminence (as *Lardner* shows,) yet as the preceding clause ("he that cometh after me"), refers to time, it seems far the most natural to understand this in the same manner as *Doddridge* does, "He existed before me." This verse seems in anticipation of verse 19. See verse 30.

Ver. 16. *Grace for grace*.—The Greek preposition (*anti*) rendered *for*, is capable of various acceptations; we shall mention only two, which we think most probable. "Grace for grace" is then either, 1. Grace upon grace; so *Doddridge*, *Wesley*, and others; or, 2. Grace answering to grace. See *Parkhurst*.

Ver. 17. *Law was given, &c.*—The law given by Moses was either the moral law, and that had no grace; "The soul that sinneth, it shall die," (Eze. xviii. 4); or it was the ceremonial law, and that had no truth; that is, no reality; for it was only "the shadow of good things to come," of which Christ was the substance. (Heb. x. 1, &c.)

Ver. 18. *He hath declared him*.—*Doddridge* and *Campbell*, "Hath made him known." Compare chap. vi. 46.

Ver. 19. *Levites*.—The posterity of Levi—appointed by the Mosaic law, to be the ministers or servants of the priests.

Ver. 21. *Art thou Elias? And he saith, I am not*.—He was not Elijah come from the invisible world, as the Jews doubtless meant; (for such was their expectation;) yet he was the Elias intended by the prophet Malachi. Mat. xi. 1—19.—*That prophet*.—The Greek is more accurately rendered by *Campbell*, "The Christ," and "The Prophet." See Deut. xviii. 15.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?	A. M. 4030. A. D. 26.
23 He <sup>e</sup> said, I <i>am</i> the voice of one crying in the wilderness, Make straight the way of the Lord, as said the <sup>d</sup> prophet Esaias.	c Mat. 3.3. Ma. 1.3. Lu. 3.4. c. 3.28.
24 And they which were sent were of the Pharisees.	
25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?	d Is. 42.3.
26 John answered them, saying, I baptize with water: but there standeth <sup>e</sup> one among you, whom ye know not;	e Mat. 3.1
27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.	f Ju. 7.24.
28 These things were done in <sup>f</sup> Bethabara beyond Jordan, where John was baptizing.	
29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb <sup>g</sup> of God, which <sup>h</sup> taketh <sup>i</sup> away the sin of the world.	g Ex. 12.3. Is. 53.7, 11. Re. 5.6.
30 This is he of whom I said, After <sup>j</sup> me cometh a man which is preferred before me: for he was before me.	h or, <i>ocareth</i> He. 9.28.
31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.	i Ac. 13.39. 1 Pe. 2.24. Re. 1.5.
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.	
33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining <sup>j</sup> on him, the same is he which baptizeth <sup>k</sup> with the Holy Ghost.	j c. 3.34. k Ac. 1.5. 24.

Ver. 27. *Preferred before me.*—This conduct of John reminds us of the Pagan philosopher, Antisthenes, who kept a school of rhetoric; but, when he heard Socrates, he shut up his school, and told his pupils, "Go seek for yourselves a master, I have found one;" but John did better; when he had found a master for himself, he recommended him to all his followers.

Ver. 28. *In Bethabara.*—Campbell reads, "in Bethany;" and adds, that "the MSS. which read *Bethany*, are, both in number and in value, more than a counterpoise to those in which we find the vulgar reading (*Bethabara*.) Add to these, the Vulgate, the Saxon, and both the Syriac versions," &c. So *Griesbach*. *Bethany* signifies a ferry house; but this Bethany was not where Lazarus and his sisters lived, but beyond, or "upon the Jordan," where probably a ferry-boat was stationed.

Ver. 31. *I knew him not.*—This is differently explained. *Doddridge* says, "knew him not" *personally*, which seems difficult to believe, since all the male branches of families used to meet at the three great feasts at Jerusalem, which we know Jesus was accustomed to attend; and Zacharias, the father of John, being a priest, would naturally bring up his family in that duty. *Campbell* thinks that John might have known Jesus to be a prophet, yet not the Messiah; but being himself a prophet, even supposing he had not heard of his miraculous conception, or early devotedness to God, (which is scarcely probable,) he must have naturally suspected that he was the person to whom he was appointed forerunner.

Ver. 33. *I knew him not.*—There seems to have been a special providence in the circumstance of John and Jesus being brought up at such a distance—one in the desert of Judea, and the other in Lower Galilee (not less than 60 or 70 miles apart,) and never seeing each other, but at the three great festivals, which cut off all reasonable suspicion of confederacy or collusion.

- A. M. 4030.  
A. D. '26.
- 1 or, *abides*: 34 And I saw, and bare record that this is the Son of God.
- 35 ¶ Again the next day after John stood, and two of his disciples ;
- 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God !
- 37 And the two disciples heard him speak, and they followed Jesus.
- m *That was two hours before night* 33 Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where <sup>1</sup> dwellest thou ?
- u or, *the* *anointed*. 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about <sup>m</sup> the tenth hour.
- o Mat. 16. 13 40 One of the two which heard John  *speak*, and followed him, was Andrew, Simon Peter's brother.
- 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, <sup>n</sup> the Christ.
- 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou <sup>o</sup> shalt be called Cephas, which is by interpretation, <sup>p</sup> A stone.
- 1 or, *Peter*. 43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
- 44 Now Philip was of Bethsaida, the city of Andrew and Peter.
- q Lu. 4. 27, 24. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses <sup>q</sup> in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
- r c. 7. 41. 46 And Nathanael said unto him, <sup>r</sup> Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see.

Ver. 34. *The Son of God*.—The evidence which John gave concerning Jesus, is chiefly confined to two points:—1. The divinity of his character, as "the Son of God;" and, 2. The efficacy of his atonement, as being "the Lamb of God, which taketh away the sins of the world." These great truths should never be lost sight of by a preacher of the cross, as being the foundation of the Christian system.

Ver. 36. *Behold the Lamb*.—[An allusion to the morning and evening sacrifice, which typified the lamb of God, who should bear away the sins of the world.]—*Bagster*.

Ver. 39. *About the tenth hour*.—Supposing these hours to be reckoned according to the Roman method, from six in the morning, they bring us to four in the afternoon, which our translators, in their marginal note, remark, was two hours before night, reckoning their day from six to six.

Ver. 42. *Son of Jona*.—Or Jonas; probably an abridgement of Joanna, or John.—*Cephas*.—In Syriac, agrees with *Peter*, in Greek, (so our English margin,) both signifying a stone. See note on Mat. xvi. 17—20.

Ver. 43. *The day following*.—Or "on the morrow," or "next time;" for the word "day" need not be taken strictly.

Ver. 44. *Bethsaida*.—Was at this time a poor fishing village on the lake of Gennesareth.

Ver. 45. *Nathanael*.—Supposed to be the same as Bartholomew, mentioned by Luke vi. 14. He is remarkable for his artlessness and simplicity of character. For his ready acknowledgment of Christ as King of Israel, and for his piety.

Ver. 46. *Nazareth*.—This was a town of Lower Galilee, about two leagues East from Mount Tabor. It bore a bad character, even among the Galileans,

47 Jesus saw Nathanael coming to him, and saith of him, Behold \* an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw † thee.

49 Nathanael answered and saith unto him, Rabbi, thou † art the Son of God; thou art the King † of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven † open, and the angels † of God ascending and descending upon the Son of man.

## CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana † of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the † marriage.

3 And † when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever † he saith unto you, do it.

6 And † there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

which is fully justified by the treatment which our Lord himself received from them, Luke iv. 23, 29. This is one instance in which our Saviour "made himself of no reputation."

Ver. 51. *Verily, verily.*—Greek, *Amen, Amen*, which is, in fact, a Hebrew word, signifying "certainly," or "in truth;" but it is remarkable that John, in adopting this word, always doubles it, while the other Evangelists use it singly; a circumstance we can account for only from the earnestness of his manner.—*Angels . . . ascending and descending*, to wait, &c.—So *Doddridge*. But *Campbell* renders it, "ascending from . . . and descending upon." Several instances of this nature occurred to the apostles (of whom we have reckoned Nathanael to be one) during their master's life; but the grand instance of it was at his ascension, (Acts i. 11,) to be exceeded only at the day of judgment.

CHAP. II. Ver. 1. *Cana of Galilee.*—A small town, four or five miles from Nazareth.

Ver. 4. *Woman.*—It is evident that there is nothing disrespectful in this address, as it was used by our Lord on the most affecting of all occasions, and when he evinced his exquisite sympathy and tender regard for this very parent, ch. xix. 25. *Xenophon* puts it into the mouth of a Persian chief, when consoling a captive lady of the highest rank. Augustus is made to use it to Cleopatra, and Antenor to Helen. It may, therefore, be considered as equivalent to Madam. See *Orient. Lit.* No. 1337.—*What have I to do with thee?*—*Parkhurst* and *Campbell*, "What hast thou to do with me?" The expression, though certainly no disrespectful, implies reproof: "Why dost thou interfere?"—*Mine hour is not yet come*—i. e. The time for me to act is not yet come.

Ver. 6. *Two or three firkins.*—This is an English measure, unknown to the Greeks or Jews. *Doddridge*, *Campbell*, and others, suppose the Hebrew *Baths* to be intended, which are reckoned to contain from four to seven gallons each; but it were better to leave it indefinite—*measures*.

A. M. 4030.  
A. D. 26.

s Ps. 32. 2  
Ro. 2. 23, 29

t Ps. 139. 1, 2

r Mat. 11. 33  
c. 20. 23, 29.

v Mat. 21. 5.  
27. 11.

w Eze. 1. . .

x Ge. 28. 12.  
Da. 7. 9, 10.  
Ac. 1. 10,  
11.

## CHAP. 2.

A. M. 4031.  
A. D. 27.

a Jos. 19. 23.  
c. 4. 46.

b He. 13. 4.

c Ec. 10. 19.  
Is. 21. 11.

d Lu. 5. 5, 6.

A. M. 4031. A. D. 27.	7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.
c Ec.9.7.	8 And he saith unto them, Draw <sup>e</sup> out now, and bear unto the governor <sup>f</sup> of the feast. And they bare <i>it</i> .
f Ro.13.7	9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the <sup>g</sup> servants which drew the water knew,) the governor of the feast called the bridegroom,
g Ps.119. 100. c.7.17.	10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: <i>but</i> thou hast kept the good <sup>h</sup> wine until now.
h Ps.104.15. Pr.9.2,5.	11 This beginning of miracles did Jesus in Cana of Galilee, and manifested <sup>i</sup> forth his glory; and his disciples believed <sup>j</sup> on him.
l c.1.14.	12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.
j 1 Jn 5.13.	13 ¶ And the Jews' passover <sup>k</sup> was at hand, and Jesus <sup>l</sup> went up to Jerusalem,
k Ex.12.14.	14 And found <sup>m</sup> in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
ver.23. c.5.1; 6.4. 11.55.	15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
m Mat.21.12 Ma.11.15 Lu.19.5.4.	16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

Ver. 8. *The governor of the feast*—i. e. the president or chairman, whose duty on such occasions is described by the author of Ecclesiasticus, chap. xxxii. 1. The Greek term is *architriclinos*, who sat at the head of the table, which was shaped like the Greek letter Π, as represented by ancient painters. The *architriclinos* superintended the arrangements and preparations of the feast, and passed around among the guests to see whether they were all supplied. He usually *was* not one of the guests, and did not recline with them at the table. Compare note on Mat. xxvi. 20.

Ver. 9. *When the ruler*—Or governor; it is the same word.

Ver. 10. *When men have well drunk*.—Doddridge, "drank plentifully;" Campbell, "largely," or "freely," which last term seems best. The LXX. use the same word in Gen. xliii. 34. Sol. Song v. 1. Hag. i. 6; in none of which does it imply intoxication.

Ver. 11. *Cana*.—[*Cana*, a town of Galilee, now called *Cane Gallil*, or *Kepher Kenna*, is situated, according to the authority of modern travellers, between fifteen and sixteen miles west of Tiberias, about six miles S. E. of Sephoris or Safoury, and between four and five miles N. E. by E. of Nazareth. It is a neat little village, pleasantly situated on the descent of a hill, facing the south-west, with a copious spring, surrounded with plantations of olive and other fruit trees; and contains about 300 inhabitants, chiefly Catholic Christians. *Pococke* saw a large ruined building, the walls of which were entire, and which they said occupied the site of the house of the marriage. Near it was a large new Greek church; and on the south side of the village, near the fountain, there were the ruins of another church, dedicated to St. Bartholomew, and said to have been his house.]—*Bagster*.

Ver. 15. *Of small cords*—i. e. the cords that had been employed to tie up the cattle.—*Oxen*.—*Campbell*, "cattle." Oxen (properly speaking) being castrated animals, could not be sacrificed. The common idea that Jesus scourged the money changers is unfounded. The scourge, as is evident from the original, was used only in driving the sheep and oxen from the temple.

Ver. 16. *A house of merchandise*.—*Doddridge* and *Campbell*, "traffic"—a public market: and the extent of that market may be judged of from what *Josephus* tells us, that at one passover the Jews sacrificed 256,500 victims of dif-

17 And his disciples remembered that it was <sup>n</sup> written, The zeal of thy house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign <sup>o</sup> showest thou unto us, seeing that thou doest these things ?

19 Jesus answered and said unto them, Destroy <sup>p</sup> this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ?

21 But he spake of the temple <sup>q</sup> of his body.

22 When therefore he was risen from the dead, his disciples remembered <sup>r</sup> that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the pass-over, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he <sup>s</sup> knew all *men*,

25 And needed not that any should testify of man : for he knew what was in man.

## CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief 23 The baptism, witness, and doctrine of John concerning Christ.

**T**HERE was a man of the Pharisees, named <sup>a</sup> Nicodemus, a ruler of the Jews :

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for <sup>b</sup> no man can do these miracles that thou doest, except <sup>c</sup> God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, <sup>d</sup> Except a man be born <sup>e</sup> again, he cannot see the kingdom of God.

ferent kinds, which amount to more than 32,000 daily. It is possible, however, that *Josephus* exaggerated, as well as the Jews: he mentions, that Herod, in his 15th year, in repairing the temple, doubled the space of ground which had enclosed it, which will account for this large market. See *Lardner's Cred.* ii. 290.

Ver. 20. *Forty and six years.*—A difficulty has been felt in making out the "forty and six years" here mentioned, since, by the account of *Josephus*, it was built within eight or nine. *Lardner* remarks, however, that this refers to what Herod did at his *own* expense; but the Jews were continually adding improvements and embellishments, as late as A. D. 65, within a few years of its final destruction by Titus. Yet they, as well as the Christians, called this the second temple.

Ver. 25. *Knew what was in man.*—The knowledge of the most intimate secrets of the heart is ascribed to Christ.

CHAP. III. Ver. 1. *Nicodemus*—Was not only a ruler, or magistrate of the Jews, but from chap. vii. 50. of this gospel, has been generally considered as a member of the Sanhedrim, or great council of Jewish rulers. He came to Jesus by night, partly, perhaps, for the sake of privacy; and partly, because then less liable to be interrupted, either by his own friends, or Jesus's disciples.

Ver. 3. *Except a man be born again.*—So ver. 7. The Greek (*another*) is ambiguous, and means either "again," or "from above;" and some expositors prefer the latter interpretation, which it is clear the word bears, both in verse 31, of this chapter, and in ch. xix. 11. "But that the common version is here preferable, (says Dr. *Campbell*.) is evident from the answer given by Nicodemus, which shows that he understood it no otherwise than as a second birth. And let it be remembered, that in the Chaldee language spoken by our Lord, there is not the same ambiguity which we find in the Greek." The old-

A. M. 4031.  
A. D. 27.

n Ps. 69. 9.

o Mat. 12. 33,  
&c.  
c. 6. 30.

p Mat. 26. 61  
27. 40.

q Ep. 2. 21 22  
Col. 2. 9  
He. 8. 2

r Lu. 24. 8.

s 1 Sa. 16. 7.  
1 Ch. 28. 9.  
29. 17.  
Je. 17. 9, 10  
Mat. 9. 4.  
c. 16. 30.  
Ac. 1. 24.  
Re. 2. 23.

CHAP. 3.

a c. 7. 50, 51.  
19. 39.

b c. 9. 16. 33.  
Ac. 2. 22.

c Ac. 10. 38.

d c. 1. 13.  
Ga. 6. 15.  
Ep. 2. 1.  
Tit. 3. 5.  
Ja. 1. 18.  
1 Pe. 1. 23.  
1 Ju. 2. 29.  
3. 9.

e or, from  
above.

- A. M. 4081.  
A. D. 27.
- f Ma. 16. 16.  
Ac. 2. 33.
- g Ro. 8. 2.  
1 Co. 2. 12.
- c 1 Co. 15.  
47. 49.  
2 Co. 5. 17.
- or, from  
above.
- l 1 Co. 2. 11.
- k Jn. 1. 1..  
3.
- l Ep. 4. 9, 10.
- m Nu. 21. 9.
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of *f* water and of the *g* Spirit, he cannot enter into the kingdom of God.
- 6 That *h* which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Marvel not that I said unto thee, Ye must be born *i* again.
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
- 9 Nicodemus answered and said unto him, How can these things be?
- 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
- 11 Verily, verily, I say unto thee, *k* We speak that we do know, and testify that we have seen; and ye receive not our witness.
- 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
- 13 And *l* no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.
- 14 ¶ And *m* as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

est versions concur in the former interpretation, which is also clearly the sense of the word in Gal. iv. 9.

Ver. 5. *Except a man be born of water and of the Spirit*—i. e. except a man be born not only of water, but also of the Spirit. Christian baptism, strictly speaking, was not yet instituted; the only baptism known to Nicodemus was that of proselytism, which had been long practised by the Jews, and was now practised both by John and Jesus; but are the advocates of baptismal regeneration prepared to say, that John's baptism was attended with a regenerating power? or that it was necessary to salvation? For our parts, without undervaluing any divine ordinance, we are far from thinking either of the Christian Sacraments by any means *absolutely* essential to salvation, though certainly highly important in their proper place. So are there many things highly important to our health and comfort in the present life, which are by no means necessary to our existence. It is not certain that *material* water is at all meant, any more than material fire was intended by the *fiery* baptism which our Lord promised to his disciples, Luke iii. 16. Water, and fire, and air, the great purifying agents in nature are all used as emblems of the Spirit's influences on man; so "the washing of water by the word," and "the washing of regeneration," are explained by some of our best commentators and divines, of the purifying influences of the Spirit, by means of the written or preached word.

Ver. 8. *The wind bloweth*.—Not only does the same word stand for both wind and spirit, in the Hebrew, but also in the Greek and Latin. "It is invisible; we hear the noise it makes, but cannot discover what occasions its rise or fall. It is known to us solely by its effects. Just so it is with this second birth. The Spirit himself, the great agent, is invisible; his manner of operating is beyond our discovery; but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate."—*Campbell*.—*Where it listeth*.—i. e. chooseth.

Ver. 10. *Art thou a master*.—*Campbell*, "THE Teacher (*didaskalos*) of Israel," intimating, by the emphatic article in Greek, that he was eminent for learning and talent, as a teacher of religion.

Ver. 14. *And as Moses*.—As the serpent was raised up on high to the view of Israel, so must the Son of man be lifted up on the cross, that is, crucified; and thus become the standard of salvation: by these means, eventually, all nations shall be drawn unto him, that is, to believe on him; as he says, chap. xii. 32: "And I, if I be lifted up, will draw all men unto me."

15 That whosoever <sup>n</sup> believeth in him should not perish, but have eternal life.

16 ¶ For <sup>o</sup> God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For <sup>p</sup> God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He <sup>q</sup> that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light <sup>r</sup> is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither <sup>s</sup> cometh to the light, lest his deeds should be <sup>t</sup> re-  
proved.

21 But he that doeth <sup>u</sup> truth cometh to the light, that his deeds may be made manifest, that they are wrought <sup>v</sup> in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and <sup>w</sup> baptized.

23 ¶ And John also was baptizing in Ænon near to <sup>x</sup> Salim, because there was much water there: and <sup>y</sup> they came, and were baptized.

24 For <sup>z</sup> John was not yet cast into prison.

25 ¶ Then there arose a question between *some of* John's disciples and the Jews about purifying.

A. M. 4031.

A. D. 27.

n ver. 30.  
He. 7. 25.

o 1 Jn. 4. 9.

p Lu. 9. 56.

q c. 6. 4. 47.

r c. 1. 4. 9.  
11.s Job 24. 13,  
17.Pr. 4. 18,  
19.t or, dis-  
covered.

u 1 Jn. 1. 6.

v 3 Jn. 11.

w c. 4. 2.

x 1 Sa. 9. 4.

y Mat. 3. 5,  
6.

z Mat. 14. 3.

Ver. 16. *For God so loved, &c.*—Mr. Nott, missionary in the South sea Islands, was on one occasion reading a portion of the Gospel of John to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again?" Mr. Nott read again the verse, "God so loved," &c., when the native rose from his seat, and said, "Is that true? Can that be true? God love the world, when the world not love him. God so love the world, as to give his Son to die, that man might not die. Can that be true?" Mr. Nott again read the verse, "God so loved the world," &c. told him it was true, and that it was the message God had sent to them, and that whosoever believed in him, would not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which had that day touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

Ver. 20. *For every one that doeth evil.*—The meaning of which is—wicked men hate and reject God's truth, but good men love and receive it into their hearts, and rejoice in its purifying influence. If then we find that any system of doctrine is *generally* embraced by the wicked and rejected by the righteous, we have strong presumptive evidence that the system is false.

Ver. 21. *He that doeth truth.*—Doddridge, "practiseth." See chap. vii 17. —*Wrought in God*—i. e. in the strength of God, or by divine assistance. But Campbell and others render it, "Wrought according to God," or according to the divine will.

Ver. 23. *Ænon.*—The name of a place or fountain.—*Much water.*—Literally, many springs, or streams of water.

Ver. 25. *And the Jews.*—Campbell says, "Though the common editions read *Jews*, the greater number of MSS., among which are some of the most valuable, the Syriac, some ancient expositors also, and critics, read in the singular—'John's disciples had a dispute with a Jew,' or 'one of the Jews.'" "

A. M. 403)  
A. D. 27.

a c. 1.7, 15,  
&c.

b P<sup>2</sup> 65.2  
I. 45.23.

c 1 Co. 2.12

..14.

4.7.

He. 5.1.

Ja. 1.17.

d or, take  
unto him-  
self.

e c. 1.20, 27.

f Lu. 1.17.

g Ca. 4.8.12

Je. 2.2

Eze. 16.8.

Ho. 2.19, 20

Mat. 22.2.

2 Co. 11.2.

Ep. 5.25,

27.

R. 21.9.

h Ca. 5.1.

i e. 6.33.

8.23.

E. p. 1.20,

21.

j 1 Co. 15.47.

k c. 1.11.

l 1 Jn. 5.10.

m c. 7.16.

n Ps. 45.7.

Is. 11.2.

59.21.

c. 1.16.

.ol. 1.19.

c Ant. 23.18.

p Ha. 2.4

ver. 15, 16.

q Ro. 1.13.

CHAP. 4.

a c. 3.22, 36.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou <sup>a</sup> barest witness, behold, the same baptizeth, and all <sup>b</sup> men come to him.

27 John answered and said, A <sup>c</sup> man can <sup>d</sup> receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, <sup>e</sup> I am not the Christ, but that <sup>f</sup> I am sent before him.

29 He that hath the <sup>g</sup> bride is the bridegroom: but the friend <sup>h</sup> of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from <sup>i</sup> above is above all: he <sup>j</sup> that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no <sup>k</sup> man receiveth his testimony.

33 He that hath received his testimony hath <sup>l</sup> set to his seal that God is true.

34 For <sup>m</sup> he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure <sup>n</sup> unto him.

35 The Father loveth the Son, <sup>o</sup> and hath given all things into his hand.

36 He <sup>p</sup> that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath <sup>q</sup> of God abideth on him.

#### CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her.

27 His disciples marvel. 31 He declareth to them his zeal to God's glory.

39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

**WHEN** therefore the Lord knew how the Pharisees had heard that Jesus made and <sup>a</sup> baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

—About purifying.—i. e. about baptism, and other ablutions. So also *Doddridge*.

Ver. 29. *He that hath the bride, &c.*—*Doddridge*, "It is the bridegroom that hath the bride."

Ver. 31. *He that cometh from above is above.*—*Dr. Smith*, "over" all.—*He that cometh from heaven is above, or "over" all.* That Jesus Christ "came down from heaven," is, indeed, repeatedly asserted, both by himself and his apostles. "He that cometh from above is above (or over) all." *Chap. vi. 38.* "I came down from heaven, not to do mine own will," &c. *St. Paul* also describes *Sis* second Adam as "the Lord from heaven," (1 Co. xv. 47;) and many similar expressions occur in the New Testament, which prove the divine pre-existence of our Saviour.

Ver. 36. *He that believeth not.*—*Doddridge*, "He that is disobedient." *Campbell*, "He that rejecteth." The word here used (*apeithon*) is not a mere negative, implying a simple want of faith, but a positive disbelief. "It signifies (says the judicious *Leigh*) the want of obedience of faith." Infidelity, it has often been remarked, is rather a disease of the heart than of the head. Men easily disbelieve what they wish not to be true. When the light offends our eyes, we naturally close them, at least partially; we will see no more than is agreeable. And so is it also with our mental eyes: the holy, mortifying truths of the gospel pain us, and we will not see them.

CHAP. IV. Ver. 1. *More disciples than John*—Namely, at this period, when John's popularity was on the decline, and that of Jesus on the advance. See chap. iii. 30

3 He left Judea, and departed again into Galilee.

4 And he must needs <sup>b</sup> go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave <sup>c</sup> to his son Joseph.

6 Now Jacob's well was there. Jesus, therefore, being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings <sup>d</sup> with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift <sup>e</sup> of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living <sup>f</sup> water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

A. M. 1031.  
A. D. 27.

b 1. n. 2. 49.

c Ge. 33. 19.  
48. 22.  
Jos 24. 32

d Ac. 10. 29.

e Ep. 2. 8.

f Is. 12. 3.  
41. 17, 18.  
Je. 2. 13.  
Zec. 13. 1.  
14. 8.  
Re. 22. 17.

Ver. 4. *He must needs go through Samaria.*—We need not, as some have done, refer for the reason of this to the divine decrees, for a single glance at any map of Judea will show that this was the direct way, and only to be avoided, (as *Doddridge* remarks,) by a long and inconvenient circuit.

Ver. 5. *Called Sychar.*—The Jews gave this name in reproach, meaning the country of drunkards, as belonging to the tribe of Ephraim. See Isa. xxviii. 1. This city was named after Shechem, or Sychar, a son of Hamor the Canaanite, and prince of Shechem. It fell to the Levites, and was one of the cities of refuge—it is now called Nablouse, and has a population of 10,000.

Ver. 6. *Now Jacob's well was there.*—[Over *Jacob's well*, the Emperess Helena is said to have built a church in the form of a cross, of which "nothing but a few foundations" remained in the time of *Maundrell*. He states that it is situated about one-third of an hour, or about a mile east of Naplosa, the ancient Sychar; and *Buckingham* says it is called *Beer Samareea*, or the Well of Samaria, and "stands at the commencement of the round vale which is thought to be the parcel of ground bought by Jacob, and which, like the narrow valley east of Nablous, is rich and fertile. The mouth of the well itself had an arched or vaulted building over it; and the only passage down to it at this moment is by a small hole in the roof." "It is," says *Maundrell*, "dug in the firm rock, and contains about three yards in diameter, and 35 in depth; five of which we found full of water."—*Bagster*. Neither *Buckingham*, nor Dr. *E. Clarke*, seem to doubt the identity of the well. *Orient. Lit.* No. 1343.—*Sat thus on the well*—That is, says *Harmer*, as a weary traveller.—*About the sixth hour*—i. e. Noon. See note on Mat. xxvii. 45.

Ver. 10. *Living water.*—By living water, the Hebrews evidently understood water always in motion, whether in a rising spring, or a flowing stream. Stagnant waters were considered *dead*—as the Dead sea. But what is this living water of which our Saviour speaks? He has himself explained it in a subsequent discourse to the Jews, where, speaking of "rivers of living water," he says, "This spake he of the Spirit which they that believe on him should receive." (Chap. vii. 29.) Under this image two things are intended, instruction and consolation, both which are of the most satisfying nature.

Ver. 11. *Thou hast nothing to draw with.*—*Rauwolf*, speaking of the well of Bethlehem, says, the people that go to dip water are provided with small leathern buckets and a line, as is usual in these countries.—*Orient. Cust.* No. 457.

- A. M. 4031.  
A. D. 27.  
g c. 6.35, 53. 14 But g whosoever drinketh of the water that I shall give h him shall never thirst; but the water that I shall give him shall be in him i a well of water springing up into everlasting life.
- b c. 17. 2, 3.  
Ro. 6.23. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
- i c. 7.38. 16 Jesus saith unto her, Go, call thy husband, and come hither.
- o l 48, 49. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
- k Ja. 9.7. 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
- l De. 12.5.  
11.  
1 Ki. 9.3. 19 The woman saith unto him, Sir, I perceive j that thou art a prophet.
- m Mal. 1.11.  
Mat. 18.26. 20 Our fathers worshipped in this k mountain; and ye say, that in Jerusalem l is the place where men ought to worship.
- n 2 Ki. 17.29. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when m ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
- o Ia. 2.3.  
Ro. 9.5. 22 Ye worship n ye know not what: we know what we worship: for o salvation is of the Jews.
- p Ph. 3.3. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit p and in truth: for the Father seeketh such to worship him.
- q 2 Co. 3.17. 24 God q is a Spirit: and they that worship him must worship him in spirit and in truth.
- r c. 9.27. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
- 26 Jesus saith unto her, r I that speak unto thee am he.
- 27 ¶ And upon this came his disciples, and marvelled that he talked with the woman, yet no man said, What seekest thou? or, Why talkest thou with her?
- 28 The woman then left her water-pot, and went her way into the city, and saith to the men,

Ver. 18. *Is not thy husband.*—Mr. Madan supposed that four of her husbands were deceased, or had been divorced; that she had married a fifth, and deserted him, and now lived with another man. The one she had deserted must, however, still have been her husband, and the other with whom she now lived, our Lord says, was not her husband.

Ver. 20. *Our fathers worshipped in this mountain.*—[Mount Gerizim, to which the woman probably pointed, and at the foot of which Sychar was situated, where Abraham and Jacob had erected altars and sacrificed. On this mountain Sanballat had built a temple for them, which was destroyed by John Hyrcanus.—Josephus.]—B. See Deut. x. 29; xxvii. 12. The origin of this schism was as follows:—Manassah having been expelled the priesthood for marrying the daughter of Sanballat, the Monbite, his father-in-law obtained leave from Alexander the Great to build a temple on Mount Gerizim, which mountain they still continued to reverence, though the temple had been long since destroyed. The people were a mixture of Cushites, and other Pagan nations, introduced at various times into the province by various conquerors. See 2 Kings xvii. 24, 25. It is certain that the Samaritans were always bitter enemies to the Jews, as well as the Jews to the Samaritans. See Ne. ii. 10, 19; iv. 27, &c. and vi. 1, &c.

Ver. 27. *With the woman.*—Campbell, "with a woman." Lightfoot says, it was disreputable for any man of respectability to talk publicly with a woman.

29 Come, see a man, which told me all things that ever I did: is not this the Christ?	A. M. 4031. A. D. 27.
30 Then they went out of the city, and came unto him.	■ Job 2: 12 c. 6. 38
31 ¶ In the mean while his disciples prayed him, saying, Master, eat.	
32 But he said unto them, I have meat to eat that ye know not of.	t c. 17. 4.
33 Therefore said the disciples one to another, Hath any man brought him <i>cught</i> to eat?	
34 Jesus saith unto them, My <sup>s</sup> meat is to do the will of him that sent me, and to finish <sup>t</sup> his work.	u Mat. 9. 37.
35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to <sup>u</sup> harvest.	v Ho. 6. 22.
36 And he that reapeth receiveth wages, and gathereth fruit <sup>v</sup> unto life eternal: that both <sup>w</sup> he that soweth and he that reapeth may rejoice together.	w 1Co. 3. 5. 9
37 And herein is that saying true, One <sup>x</sup> soweth, and another reapeth.	x Mi. 6. 15.
38 I sent you to reap that whereon ye bestowed no labour: other <sup>y</sup> men laboured, and ye are entered into their labours.	y 1 Pe. 1. 12.
39 ¶ And many of the Samaritans of that city believed on him for the saying <sup>z</sup> of the woman, which testified, He told me all that ever I did.	z ver. 29.
40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.	a c. 17. 8. 1 Jn. 4. 14.
41 And many more believed because of his own word;	
42 And said unto the woman, Now we believe, not because of thy saying: <sup>a</sup> for we have heard <i>him</i> ourselves, and know that this is indeed the Christ, the Saviour of the world.	b Mat. 13. 57. Ma. 6. 4. Lu. 4. 24.
43 ¶ Now after two days he departed thence, and went into Galilee.	c c. 2. B.
44 For Jesus himself testified, that <sup>b</sup> a prophet hath no honour in his own country.	
45 Then when he was come into Galilee, the Galileans received him, having seen <sup>c</sup> all the things that he did at Jerusalem at the feast: for <sup>d</sup> they also went unto the feast.	d De. 16. 16.
46 So Jesus came again into Cana of Galilee, where he made <sup>e</sup> the water wine. And there was a certain nobleman, whose son was sick at Capernaum.	e c. 2. 1, 11. f or, courtier, or, ruler.

Ver. 35. *There are yet four months.*—At this time, it should seem, there were about four months unto the harvest: <sup>xx</sup> he points to another harvest close approaching, in which he evidently alludes to the Samaritans, whom the woman was now bringing with her, and who being probably dressed in white, (as the Asiatics generally are,) gave him occasion to say, "Look on the fields, for they are white already unto harvest."

Ver. 42. *The Saviour of the world.*—Whether they learned this from Christ himself, or from the prophecies of the Old Testament, or from both, is not stated.

Ver. 46. *Into Cana of Galilee.*—[Dr. E. D. Clarke, who visited Cana a few years ago, "says, walking among the ruins of a church, we saw large massy pots, answering the description given of the ancient vessels of the country;

A. M. 4931.  
A. D. 27.

g 1 Co. 1. 22.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs & wonders, ye will not believe.

h Mat. 8. 13.  
Ma. 7. 29,  
30.  
Lu. 7. 14.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go <sup>h</sup> thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

Ps. 107. 20.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

Ac. 16. 34.  
18. 8.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself <sup>j</sup> believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

#### CHAPTER V.

1 Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

CHAP. 5.

**A**FTER this there was a feast <sup>a</sup> of the Jews; and Jesus went up to Jerusalem.

a Lu. 23. 2,  
&c.  
De. 16. 16.  
c. 2. 13.

2 Now there is at Jerusalem by the sheep <sup>b</sup> market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

b or, gate.  
Ne. 3. 1.  
12. 39.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then

not preserved, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large pots, each holding from eighteen to twenty-seven gallons, was once common in the country."—*Bagster*.—*A certain nobleman*.—The word (*basilikos*) signifies properly, as the Syriac and Arabic versions render it, "a minister or servant of the king;" i. e. Herod, who, though tetrarch only, was allowed to bear that title.

CHAP. V. Ver. 1. *A feast of the Jews*.—Generally understood to be the Passover. So *Doddridge*.

Ver. 2. *By the sheep-market*.—So *Doddridge*; but *Campbell* renders it "sheep-gate;" because (he says) we have good evidence that one of the gates was called the sheep-gate, (Ne. iii. 1, 32; xii. 39.) but no evidence that there was a sheep-market.—*Bethesda*—Or the House of Mercy, being a kind of infirmary where there was a bath for the benefit of the poor.—[The supposed remains of the pool of *Bethesda* are situated on the east of Jerusalem, contiguous on one side to St. Stephen's gate, and on the other to the area of the temple. *Maunderell* states, that "it is 120 paces long, and 40 broad, and at least 8 deep, but void of water. At its west end it discovers some old arches, now dammed up. These some will have to be the five porches in which sate that multitude of lame, halt, and blind. But the mischief is, instead of five, there are but three of them."—*Bagster*.

Ver. 4. *For an angel went down, &c.*—[The sanative property of this pool has been supposed by some to have been communicated by the blood of the sacrifices, and others have referred it to the mineral properties of the waters. But, 1. The beasts for sacrifice were not washed here, but in a laver in the temple. 2. No natural property could cure all manner of diseases. 3. The

first <sup>c</sup> after the troubling of the water stepped in was made whole <sup>d</sup> of whatsoever disease he had.

5 And a certain man was there, which had an infirmity <sup>e</sup> thirty and eight years.

6 When Jesus saw him lie, and <sup>f</sup> knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have <sup>g</sup> no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, <sup>h</sup> Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on <sup>i</sup> the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: <sup>j</sup> it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist <sup>k</sup> not who it was: for Jesus had conveyed <sup>l</sup> himself away, <sup>m</sup> a multitude being in *that* place.

14 Afterward Jesus findeth him <sup>n</sup> in the temple, and said unto him, Behold, thou art made whole: sin <sup>o</sup> no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, <sup>p</sup> My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill <sup>q</sup> him,

A. M. 4031.

A. D. 27.

c Pr. 8. 17.  
Ec. 9. 10.  
Mat. 11. 17d Eze. 47. 9  
Zec. 13. 1e Lu. 8. 44  
13. 16.

f Ps. 142. 3.

g De. 32. 36.  
Ps. 72. 12.  
142. 4.  
Ro. 5. 6.  
2Co. 1. 9, 10h Mat. 9. 6.  
Ma. 2. 11.  
Lu. 5. 24.

i c. 9. 14.

j Je. 17. 21,  
&c.  
Mat. 12. 2,  
&c.

k c. 14. 9.

l Lu. 4. 30.

m or, from  
the multi-  
tude that  
was.

n c. 8. 11.

o c. 9. 4.  
14. 10.

p c. 7. 19.

cure only extended to the first who entered. 4. It took place only at one particular time. 5. As the healing was effected by emersion it must have been instantaneous; and it was never failing in its effects. All which, not being observed in medicinal waters, determine the cures to have been miraculous, as expressly stated in the text.]—*Bagster*. This verse is admitted to be wanting in the Vatican, the Ephrem, and Cambridge MSS., and in others is marked as doubtful; but it is found in all other MSS., (including the Alexandrian,) the Syriac, and other ancient versions; and its connexion with verse 7 (which is not wanting) renders it impossible to make sense of the narrative without it. In our opinion, the omission of this verse (and in some MSS. the concluding clause of the third verse) only shows that the copyists were as much perplexed as we are to understand the passage.—The late ingenious Editor of *Cabinet* (Mr. Taylor) was of opinion, that here were two waters: the one in which the cattle were washed before they were sent to the market, or to the priests; and in this the poor were permitted to bathe: but he thinks there was another water, far more efficacious, which ran only periodically, and in small quantities.

Ver. 5. *Thirty and eight years*.—There is no evidence that this man *waited at the pool* 38 years. He was diseased that length of time. No argument for the sinner to wait, can fairly be drawn from this, as the man immediately complied with the command of Christ.

Ver. 13. *Conveyed himself away*.—*Doddridge*, "slipped away" According to *Casaubon*, the word has an allusion to swimmers, who glide through the water without leaving any impression in it.

- A. M. 4031. because he not only had broken the sabbath, but said  
 A. D. 27. also that God was his Father, making <sup>9</sup> himself equal  
 with God.
- q Zec. 13. 7. 19 ¶ Then answered Jesus and said unto them, Verily,  
 c. 10. 30, 33. verily, I say unto you, <sup>r</sup> The Son can do nothing  
 Ph. 2. 6. of himself, but what he seeth the Father do: for what  
 things soever he doeth, these also doeth the Son like-  
 wise.
- r ver. 30. 20 For <sup>s</sup> the Father loveth the Son, and showeth him  
 all things that himself doeth: and he will show him  
 greater works than these, that ye may marvel.
- s Mat. 3. 17. 21 For as the Father raiseth up the dead, and quickeneth  
 c. 3. 35. them; even <sup>t</sup> so the Son quickeneth whom he  
 17. 26. will.
- Lu. 8. 54. 22 For the Father judgeth no man, but hath committed  
 c. 11. 25. <sup>u</sup> all judgment unto the Son:  
 17. 2. u Mat. 11. 27. 23 That all *men* should honour the Son, even as they  
 Ac. 17. 31. honour the Father. He that honoureth not the Son  
 2 Co. 5. 10. honoureth not the Father which hath sent him.
- v c. 6. 40, 47. 24 Verily, verily, I say unto you, He <sup>v</sup> that heareth  
 my word, and believeth on him that sent me, hath  
 everlasting life, and shall not come into condemnation;  
 but is passed <sup>w</sup> from death unto life.
- w 1 Jn. 3. 14. 25 Verily, verily, I say unto you, The hour is coming,  
 and now is, when the dead <sup>x</sup> shall hear the voice of  
 the Son of God: and they that hear shall live.
- x ver. 23. 26 For as the Father hath life in himself; so hath  
 Ep. 2. 1. he given to the Son to have life <sup>y</sup> in himself;
- y 1 Co. 15. 45. 27 And hath given him authority <sup>z</sup> to execute judgment  
 also, because he is the Son of man.
- z ver. 22.

Ver. 18. *His Father.*—*Doddridge and Campbell*, "His own Father." The former says, "This is the plain and literal sense of the original—*Patera idion*. See Luke vi. 41; x. 34. Acts iv. 32. 1 Co. vii. 2.—*Equal with God.*—*Campbell* renders it, "By calling God peculiarly his Father, (he) had equalled himself with God."

Ver. 19. *Nothing of himself*—That is, independently, or without his concurrence.—*For what things soever he doeth.*—The Son has the same power with the Father.—*The Son can do nothing, but what he seeth the Father do*—Means, that he acts in entire concert with the divine purposes and commands, having no separate interests of his own.

Ver. 21—23. *For as the Father raiseth up the dead, &c.*—"Is there not here an equality of power and honour, ascribed to the Father and Son? The Son is indeed introduced as 'head over all things;' but could he be such a head, could 'all judgment be committed to him,' if at the same time he was not also divine, and consequently omniscient? It is perfectly plain that in so far as the 'committing of judgment to the Son' is concerned, it must be to the mediatorial person; to one who in respect to office is subordinate to God. But in so far as *qualifications*, requisite to perform the duties which that *commitment* requires, are concerned, the Saviour is divine; and the honour to be claimed by him, is the same with that which the Divinity himself claims. It matters not whether you interpret this of obedience to be rendered to the Son, or of homage to be paid to him. Multitudes of prophets, as commissioned by God, have borne his messages of mercy and of judgment to his people; but to whom among them all, did he grant the privilege of being honoured as himself? Or to what created being shall the glory of the blessed God be rendered, without infringing upon the fundamental principles of both the Jewish and the Christian religion?"—*Prof. Stuart*.

Ver. 26. *Given to the Son to have life.*—As the Father is self-existent, so, according to the divine economy, the Son is also self-existent.

Ver. 27. *Because he is the Son of man.*—*Campbell*, "A Son of man," the Greek here omitting the usual article. The Saviour, in applying this appellation to himself, claims attributes that show him divine. He is to execute judgment and to raise the dead, ver. 29. See Dan. vii. 9—14. Phi. ii. 5—11.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they <sup>a</sup> that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of <sup>b</sup> damnation.

30 I <sup>c</sup> can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will <sup>d</sup> of the Father which hath sent me.

31 ¶ If I bear witness <sup>e</sup> of myself, my witness is not true.

32 There is another <sup>f</sup> that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and <sup>g</sup> he bare witness unto the truth.

34 But I receive not testimony from man: but <sup>h</sup> these things I say, that ye might be saved

35 He was a burning and a shining light: and ye were willing <sup>i</sup> for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the <sup>j</sup> works which the Father hath given me to <sup>k</sup> finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father <sup>l</sup> himself, which hath sent me, hath borne witness of me. <sup>m</sup> Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word <sup>n</sup> abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search <sup>o</sup> the scriptures; for in them ye think ye

A. M. 4031.

A. D. 27-

a Da. 12. 2.

b Mat. 25. 45

c ver. 19.

d Ps. 40. 7, 8

Mat. 26. 39

c. 4. 34.

6. 38.

e Fr. 27. 2.

c. 8. 14.

Re. 3. 14.

f c. 8. 18.

Ac. 10. 43.

1 Jn. 5. 7. 9

g c. 1. 7, 32.

h c. 30. 31.

Ro. 3. 3.

i Mat. 21. 26.

Ma. 6. 30.

j c. 10. 25.

15. 24.

Ac. 2. 22.

k c. 17. 4.

l Mat. 3. 17.

17. 5.

m De. 4. 12.

1 Ti. 6. 16.

n 1 Jn. 2. 14.

o Is. 8. 20.

34. 16.

Lu. 16. 29

Ver. 29. *Resurrection of life.*—Life is sometimes taken for religion, as ver. 24. John x. 28. Sometimes it means the just, Luke xiv. 14. Here, it means the eternal favour of God, a freedom from sin and from dying.—*Resurrection of damnation.*—Damnation means the sentence, the judgment, the condemnation passed upon a criminal. In the text, it means the judgment pronounced by God upon the wicked. So the resurrection to damnation is this: those who have done evil shall be raised up to be condemned or damned eternally. To oppose, as an objection, that a different meaning is to be given to the word *everlasting* when applied to the wicked, than what is used when applied to the righteous, is contrary to all rules of interpretation. As rationally might the advocates of universal salvation contend for a different meaning of the word resurrection. See notes on Mat. xxv. 46.

Ver. 31. *My witness is not true.*—Wesley, "Not valid." A man may bear a true witness concerning himself, but because it is his own, therefore is it inadmissible in evidence. See ch. viii. t3—18; also Parkhurst in *Alethes*, iii.

Ver. 32. *There is another that beareth witness of me.*—Referring to God his Father, "and I know (adds he) that his witness is true," and valid, and indisputable—referring to the witness borne from heaven at his baptism, "This is my beloved Son."

Ver. 34. *I receive not.*—The Greek verb (*lambano*) is often used for taking in the hand, as bread or fishes. Campbell renders it exegetically, "I need no human testimony."

Ver. 35. *He was a burning and a shining light.*—Compare Mat. v. 14—16.

Ver. 37. *Ye have neither heard, &c.*—This passage is read interrogatively by several modern critics, "Have ye neither heard his voice at any time, nor seen his appearance? and have ye not his word abiding in (or among) you, that ye believe not on him whom he hath sent?" Turner, Campbell, and Boothroyd.—*Nor seen his shape.*—The Gr. *eidos*, evidently signifies any object of sight, even when no definite image has been visible; so it is used by the LXX. Exodus xxiv. 17. Numbers ix. 15, 16; xii. 8. Compare Deuteronomy iv. 12.

Ver. 39. *Search the scriptures.*—The words may be read either imperatively

- A. M. 4031.  
A. D. 27.
- P Lu. 24. 27.  
1 Pe. 1. 10,  
11.
- q c. 3. 13
- r ver. 34.  
1 Th. 2. 6.
- s c. 12. 43.
- t Ro. 2. 10.
- u Ro. 2. 12
- v Ge. 3. 15.  
22. 18.  
De. 18. 15,  
18.  
Ac. 26. 22.
- w Lu. 16. 31.
- have eternal life: and they are <sup>p</sup> they which testify of me.
- 40 And ye will not come <sup>q</sup> to me, that ye might have life.
- 41 ¶ I receive not honour from <sup>r</sup> men.
- 42 But I know you, that ye have not the love of God in you.
- 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
- 44 How can ye believe, which <sup>s</sup> receive honour one of another, and seek <sup>t</sup> not the honour that cometh from God only?
- 45 ¶ Do not think that I will accuse you to the Father: there is <sup>u</sup> one that accuseth you, *even* Moses, in whom ye trust.
- 46 For had ye believed Moses, ye would have believed me: for he <sup>v</sup> wrote of me.
- 47 But if ye <sup>w</sup> believe not his writings, how shall ye believe my words?

## CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king: 16 but withdrawing himself, he walked on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

**A**FTER <sup>a</sup> these things Jesus went over the sea of Galilee, which is *the sea of Tiberias*.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two <sup>b</sup> hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves,

or indicatively: our translators prefer the former; both *Doddridge* and *Campbell* the latter. But some read this also interrogatively, "Do ye search," &c. The term *search* is noted by the critics as remarkably emphatic and expressive. It is a compound word, signifying, literally, to *seek a bird*, and is an allusion to miners in search of the precious metals: Homer uses it in reference to a lion scouring the plain, to trace the footsteps of a man who had robbed his den. The same word is also used to denote the fidelity, perseverance, and accuracy, with which the dog traces the game, by the scent of the foot, to the very place where it is lodged.

Ver. 43. *If another shall come in his own name*—Some think this refers particularly to Barchochebas, a noted impostor in the succeeding age; but, as *Doddridge* observes, there were many other false Messiahs.

CHAP. VI. Ver. 7. *Two hundred penny-worth*.—[This sum would amount to about \$27.75 of our money; which appears to have been more than our Lord, and all his disciples, were worth of this world's goods.]—*Bayster*.

and two small fishes: but what are they among so many?

10 And Jesus said, Make the men  $\beta$  sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were  $\epsilon$  filled, he said unto his disciples, Gather up the fragments that remain, that nothing  $\delta$  be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that  $\epsilon$  prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king; he departed again into a mountain himself alone.

16 And  $\zeta$  when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea  $\eta$  arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is  $\theta$  I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood

A. M. 4032.  
A. D. 28.

$\beta$  they sat down in order, by which the provision was orderly distributed, and the miracle made more manifest.

$\epsilon$  Ne.9.25.

$\delta$  Ne.8.10.

$\epsilon$  Ge.49.10.  
De.18.15.  
18.

$\zeta$  Mat.14.23.  
Ma.6.47,  
&c.

$\eta$  Ps.107.25.

$\theta$  Ps.35.3.  
Is.43.1,2.  
Re.1.17,18

Ver. 10. *Now there was much grass.*—[No wonder, since it was the spring, being near the passover; and, from the plenty of grass, it would be a place much more suitable to the purpose. This circumstance, says *Paley*, is plainly the remark of an eye-witness.]—*Bagster*.

Ver. 13. *And filled twelve baskets.*—[It is scarcely possible to imagine a more wonderful proof of the creative power of Christ, than was here displayed. The loaves were of the small kind, common in the country; and the fishes were also small; and yet, after the 5000 were fed, twelve times as much, at least, remained, as they at first sat down to!]

Ver. 15. *To make him a king.*—*Doddridge* suggests, that his ability of feeding multitudes by miracle might suggest to them, how easy it might be for him to maintain an army!

Ver. 17. *Went over the sea toward Capernaum.*—*Mark* says, "to the other side," as we read it; but *Campbell* renders it, "and pass over toward Bethsaida." Now these places were all on the same side of the lake with *Tiberias*, and might all be travelled by land;—but, 1. They wished to avoid any of the people following them. 2. They were sailors, and had got their boat, and therefore preferred going by water; but a storm arising, instead of *Bethsaida*, they were driven farther, even to *Capernaum*. The term, other side, seems equally applicable to the other end. *Doddridge* understands it, of the other side a creek, near *Bethsaida*.

Ver. 19. *About five and twenty furlongs*—That is, between three and four miles.

A. M. 4032.  
A. D. 23.

i ver. 11.

j or, *Work  
not.*

k Je. 15. 16.  
c. 4. 14.  
ver. 54, 58.

l Ps. 27.  
40. 7.  
Is. 42. 1.  
c. 8. 18.  
Ac. 2. 22.  
2 Pe. 1. 17

m 1 Jn. 3. 23.

n Mat. 2. 38.  
1 Co. 1. 22.

o Ex. 16. 15.  
Nu. 11. 7.  
1 Co. 10. 3.

p Ne. 9. 15.  
Ps. 78. 21,  
25.

on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the *i* place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 *j* Labour not for the meat which perisheth, but for that *k* meat which endureth unto everlasting life, which the Son of man shall give unto you: for *l* him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This *m* is the work of God, that ye believe on him whom he hath sent.

30 *¶* They said therefore unto him, What sign *n* showest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers *o* did eat manna in the desert; as it is *p* written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from hea-

Ver. 22. *None other boat.*—The same vessel is in ver. 17 called a *ship*, which shows what humble ships these were. It is evident they had both sails and oars.

Ver. 23. *From Tiberias.*—[*Tiberias* was a celebrated city of Galilee, on the western shore of the lake to which it gave name, so called because built by Herod Agrippa in honour of the Emperor *Tiberius*, distant 30 furlongs from Hippos, 60 from Gadara, 120 from Scythopolis, and 30 from Tarichea. It is still called *Tabaria*, or *Tabbareeah*, by the natives, is situated close to the edge of the lake, has tolerably high but ill-built walls on three of its sides, flanked with circular towers, and is of nearly a quadrangular form, according to *Pococke*, containing a population estimated at from 2000 to 4000 souls.]—*B.*

Ver. 27. *Labour not for the meat which perisheth.*—This is a precept very liable to be abused by idle people, as in the following instance from an ancient writer:—"A certain brother came to the Convent of Mount Sinai, and finding the Monks all at work, shook his head, and said to the Abbot, 'Labour not for the meat that perisheth—Mary chose the good part.'—'Zachary,' said the old Abbot to his servant, 'give the brother a book, and show him into a cell.' There sat the Monk alone all day long. At night, wondering that nobody had called him to dinner, he goes to the Abbot. 'Father,' (says he,) 'don't the brethren eat to-day?'—'O yes,' replied the Abbot, 'they have eaten plentifully.'—'And why (added the Monk) did you not call me?'—'Because, brother,' (replied the Abbot,) 'you are a spiritual man, and have no need of carnal food. For our parts . . . we are obliged to eat, and therefore we work.' . . . 'Pardon me, father, I perceive my mistake.'—'I do,' subjoined the old man; 'but remember, Martha is as necessary a Christian as Mary.'"—*Claude's Essay.*—*Him hath God the Father sealed.*—That is, ratified his mission by the power of working miracles.

Ver. 32. *Moses gave you not that bread from heaven.*—*Campbell*, "Not

ven; but my <sup>q</sup> Father giveth you the true bread from heaven.

33 For the bread of <sup>r</sup> God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he <sup>s</sup> that cometh to me shall never hunger; and he <sup>t</sup> that believeth on me shall never thirst.

36 But I said unto you, That ye <sup>u</sup> also have seen me, and believe not.

37 All <sup>v</sup> that the Father giveth me shall come to me; and him <sup>w</sup> that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but <sup>x</sup> the will of him that sent me.

39 And this is the Father's will <sup>y</sup> which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that <sup>z</sup> every one which seeth the Son, and believeth on him, may have everlasting life: and I will <sup>a</sup> raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is <sup>b</sup> not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

A. M. 4032  
A. D. 28.

q Ga. 4. 1.

r ver. 18, 58

s Re. 7. 16.

t c. 4. 14.

7. 38.

u ver. 64.

v ver. 45.

c. 17. 6, 8,  
& c.

w Ps. 102. 17.

Is. 1. 18.

53. 7.

Mat. 11. 28

Lu. 23. 42,

43.

1 Ti. 1. 15,

16.

Re. 22. 17.

x Ps. 40. 7, 8.

c. 5. 30.

y Mat. 18. 14

c. 10. 25.

17. 12

18. 9.

2 Ti. 2. 19.

z ver. 47. 54.

c. 3. 15, 16.

a c. 11. 25.

b Mat. 13. 55

Ma. 6. 3.

Lu. 4. 22

the bread of heaven." He observes—"Here, though the difference in expression is but small, the difference in meaning is considerable." The expression, "bread from heaven," seems to "point only to the place from which the manna came. The pronoun *that*, which is quite unwarranted, conduces much to this appearance."

Ver. 33. *He which cometh down from heaven.*—*Doddridge* and *Campbell*, "That which descendeth from heaven." The latter says, "Let it be observed, that (*ho artos*) to which this participle (descendeth) refers, is of the masculine gender, and, by consequence, susceptible of the interpretation I have given it. . . . The request in the next verse shows that he was not yet understood, as speaking of a person."

Ver. 35. *I am the bread of life.*—*Coming* to Christ is explained by *believing* on him; and the expression, "never hunger," as well as "never thirst," must be taken in the same sense as in his conversation with the woman of Samaria, (chap. iv. 14,) namely, that the spiritual appetite shall be perpetually supplied and satisfied.

Ver. 37. *Shall come to me.*—*Doddridge* renders it, "will come;" because (adds he) "I would not lead any in mere dependence on a translation, to build a weak argument on the word *shall*, which it is well known has sometimes been done."—*I will in no wise.*—*Doddridge*, "By no means." The original is very emphatical. This corresponds with the promise made to Messiah, in the 2d Psalm, "Ask of me, and I shall give thee the heathen for thine inheritance;" and in the 110th Psalm, "Thy people shall be willing in the day of thy power." No one can truly "come to Christ, except the Father draw him." "All that the Father draweth will come,"—and, "him that cometh to the Son, he will by no means cast out;" he will "lose none, but raise up" every such person to life and glory in the last day. Here, then, is the greatest possible encouragement to humble minds.

Ver. 39. *This is the Father's will which hath sent me.*—*Campbell* remarks, the word *patros*, (father,) is wanting in several MS versions and fathers, and is omitted by Mills, and other critics. He therefore reads, "This is the will of him that sent me;" as in the next verse.—*Lose nothing.*—*Doddridge* and *Campbell*, "Lose none," referring to persons.

Ver. 40. *Every one which seeth the Son.*—*Campbell*, "recogniseth." *Doddridge*, "who views the Son with an attentive eye." But both are foreign to the Scripture style: we should rather render it, "who looketh to the Son," alluding, perhaps, to the lizard serpent. See ch. iii. 14, 15.

- A. M. 4032.  
A. D. 23.
- c Ca. 1.4. 43 Jesus therefore answered and said unto them, Murmur not among yourselves.
- d Is. 54.13.  
Je. 31.34.  
Mi. 4.2. 44 No man can come to me, except the Father which hath sent me draw <sup>c</sup> him: and I will raise him up at the last day.
- e Mat. 11.27. 45 It is written <sup>d</sup> in the prophets, And they shall be all taught of God. Every man <sup>e</sup> therefore that hath heard, and hath learned of the Father, cometh unto me.
- f c. 5.37. 46 Not <sup>f</sup> that any man hath seen the Father, save he which is of God, <sup>g</sup> he hath seen the Father.
- g Lu. 10.22. 47 Verily, verily, I say unto you, <sup>h</sup> He that believeth on me hath everlasting life.
- h ver. 49. 48 I <sup>i</sup> am that bread of life.
- i ver. 37, 25,  
51. 49 Your fathers did eat manna in the wilderness, and <sup>j</sup> are dead.
- j Zec. 1.5. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and <sup>k</sup> not die.
- k ver. 58. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my <sup>l</sup> flesh, which I will give for the life <sup>m</sup> of the world.
- l He. 10.5,  
10.20. 52 The Jews therefore strove among themselves, saying, How <sup>n</sup> can this man give us *his* flesh to eat?
- m c. 3.16.  
1 Jn. 2.2. 53 Then Jesus said unto them, Verily, verily, I say unto you, except <sup>o</sup> ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
- n c. 3.9. 54 Whoso <sup>p</sup> eateth my flesh, and drinketh my blood,
- o Mat. 26,  
26, 23.
- p ver. 40.

Ver. 44. *No man can come.*—"The ground of this impossibility lies in the contrariety which subsists between the proud, worldly, unholy, rebellious, and ungodly nature of fallen man; and the humbling, spiritual, and holy nature of the gospel. This cannot be taken away, except by the energy of divine grace in regeneration. The Father 'who sent the Son into the world to save sinners,' must draw them to the Son to be saved by him, or they will universally neglect his salvation. The gospel finds none *willing* to be saved from sin and condemnation, in the humbling holy manner revealed in it: none are saved against their will; but the Lord, by his grace, disposes and draws sinners to Christ, and his drawing is the first moving cause of their activity and diligence. He cures, as it were, the fever of the soul; he creates the appetite; he sets the provisions before the sinner; he convinces him that they are wholesome and pleasant, and that he is welcome; and thus the man is drawn to come, and eat, and live for ever."—*T. Scott.*

Ver. 46. *He hath seen the Father.*—See, here means, to *know*, and what but omniscience could be adequate to the knowledge here predicated of Christ.—*Prof. Stuart.*

Ver. 51. *And the bread.*—[This was one of the things which the Jews expected from the Messiah, as we learn from *Midrash Koheleth*. "Rabbi Berekiash in the name of Rabbi Isaac said, As was the first Redeemer, so also shall be the latter. The first Redeemer made manna descend from heaven, as it is said in Ex. xvi. 4, 'And I will rain bread from heaven for you.' So also the latter Redeemer shall make manna descend, as it is said, Ps. lxxii. 16. 'There shall be a handful of corn in the earth,' " &c.]—*Bagster.*

Ver. 52. *His flesh.*—*Boothroyd* and others, think this refers to the Jewish custom of feasting on their sacrifices. They had no idea of eating or drinking but in the grossest sense; and it is evident, in the sequel, that his own disciples knew not what to make of it.

Ver. 53. *Except ye eat the flesh.*—The Rhemish annotators absurdly apply this passage to the Sacrament of the Lord's Supper, (or of the *Mass*, as they call it,) though that was not instituted till just before his death.—*Ye have no life.*—*Campbell*, "Not life;" i. e. spiritual life. "My death is equally useful and necessary to the obtaining of eternal life, as food and drink are to the sustenance of the present."

Ver. 54. *Whoso eateth my flesh.*—Denotes, to receive and appropriate the blessings resulting from his bloody death—pardon of sin and peace of mind. Thus, under the cover of figurative language, but easy to be understood by pious

hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat <sup>q</sup> indeed, and my blood is drink indeed.

56 He that eateth <sup>r</sup> my flesh, and drinketh my blood, dwelleth <sup>s</sup> in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so <sup>t</sup> he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers <sup>u</sup> did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend <sup>v</sup> up where he was before?

63 It <sup>w</sup> is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew <sup>x</sup> from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I <sup>y</sup> unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went <sup>z</sup> back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

A. M. 4922.  
A. D. 28.

q Ps. 4. 7.

r Jer. 3. 24.

s z 15. 1.  
1 11. 3. 21.  
4 15. 16.

t 1 Co. 15. 22.

u ver. 49. 51

v e. 3. 13.  
Ma. 16. 19.  
Ed. 4. 8. 10

w 2 Co. 3. 6.

x Ro. 8. 29.  
2 Ti. 2. 19.

y ver. 41, 43.

z Zep. 1. 6.  
Lu. 9. 62.  
He. 10. 38.

Jews, accustomed to read the Old Testament, our Lord not only predicts his death, but preaches the doctrine of his atonement, as necessary to "give life unto the world."

Ver. 57. *As the living Father hath sent me.*—Campbell, "As the Father liveth who sent me."

Ver. 61. *Doth this offend you?*—Campbell, "scandalize you?"

Ver. 62. *See the Son of man ascend, &c.*—This passage has been considered by different persons as a key to the whole of our Lord's preceding discourse, and in that view we insert Dr. *Pye Smith's* judicious paraphrase:—"If your prejudices are so shocked by my assurance that the Messiah must go through the lowest degradation, and an excruciating death, how will your disappointment be increased when you find that, on his re-assuming his pristine dignity, and ascending to the throne of his glory, in the exercise of all power in heaven and on earth, he will confer on his disciples no such happiness as you desire. He will give no provinces nor estates; no titles, riches, nor carnal gratifications. The blessings of his reign are not those of sense, but are of an intellectual and he'y kind. The divine energy which accompanies the truth taught by me, is the only cause of the enjoyment of those immortal blessings: while every profession, observance, or privilege, that is merely external, can be of no avail to your real and eternal happiness; nor could even the actual feeding on my flesh and blood, if so horrid an attempt were made. My doctrine teaches, and, when sincerely believed, communicates, that divine energy and that real happiness."—*Smith's Messiah.*—*Where he was before.*—Doubtless in heaven, from whence he came.

Ver. 63. *The words that I speak . . . they are spirit*—That is, to be taken in a spiritual sense; and then you will find that they *are life* to your souls; whereas, to take them in a literal sense, they are most unprofitable and monstrous.

A. M. 4032.  
A. D. 28.

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the <sup>a</sup> words of eternal life.

a Ac. 5. 20.  
7. 33.

69 And <sup>b</sup> we believe and are sure that thou art that Christ, the Son of the living God.

b Mat. 16. 6.  
c. 1. 29.  
11. 27.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a <sup>c</sup> devil?

c c. 13. 27.

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

#### CHAPTER VII.

t Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

CHAP. 7.

**A**FTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

A. M. 4533.  
A. D. 59.

2 Now the Jews' <sup>a</sup> feast of tabernacles was at hand.

Le. 23. 34.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

b Ma. 3. 21.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

c c. 2. 4.  
8. 20.  
ver. 8, 30.

5 For neither did his brethren <sup>b</sup> believe in him.

6 Then Jesus said unto them, My <sup>c</sup> time is not yet come: but your time is always ready.

Ver. 68. *To whom, Lord, shall (or can) we go? thou hast the words of eternal life.*—Alluding evidently to what our Lord had just said, of his words being "spirit and life." And here we are furnished with the best possible answer to every temptation to apostacy, from whatever quarter it may arise. Does *infidelity* tempt us to desert the standard of the cross? What has she to offer? Nothing but an awful blank to every Christian hope; eternal sleep instead of eternal bliss; and annihilation, instead of endless glory. Does the *world* tempt us to desert from Christ for its wealth, its splendour, or its joys? Alas! they pass away like a rising vapour, or the fleeting clouds of summer. *To whom* then can we go? Thou Lord, and thou *alone*, hast "the words of eternal life."

Ver. 70. *One of you is a devil.*—Campbell, "A spy." Locke, "An informer, or false accuser;" all which characters apply to Judas.

Ver. 71. *That should betray him.*—Campbell, "For it was he who was to betray him." Doddridge, "Had thoughts of betraying him;" which, he thinks, Judas now began to entertain. From this awful circumstance it has been justly inferred, that the Almighty does foresee what we call future contingencies, even those most dependent on the human will:

"But his foreknowledge causes not the fault,  
Which had no less proved certain unforeknown."

CHAP. VII. Ver. 1. *After these things.*—Campbell and others join this verse to the preceding chapter.—*Jewry.*—[*Jewry*, or *Judea*, as distinguished from Galilee and Samaria, contained the tribes of Judah, Benjamin, Simeon, and Dan, being bounded on the north by the village Annach or Dorceus, on the borders of Samaria; on the south, by a village called Jarda, in Arabia; and extending in breadth from the river Jordan to Joppa and the Mediterranean, having Jerusalem in its centre. *Josephus.*]—*Bagster.*

Ver. 2. *The Jews' feast of tabernacles.*—Or "of ingathering," as it is sometimes called. The feast of tabernacles continued eight days; the first and last days, however, were considered more particularly sacred. During this feast, the people dwelt in booths constructed of the boughs of trees. Exod. xxiii. 16. Num. xxix. 12.

Ver. 3. *His brethren.*—We have repeatedly remarked the vague and extensive sense in which this term is often used in Scripture: here it seems to intend his half-brethren, or *cousins* rather, who resided in the same family.

Ver. 4. *If thou do.*—Campbell, "Since thou performest."

Ver. 6. *Your time is always ready*—i. e. you are never backward to show yourselves to the world.

7	The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.	A. M. 4033 A. D. 29.
8	Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.	d c.15.19.
9	When he had said these words unto them, he abode still in Galilee.	e c.11.56.
10	But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.	f c.9.16.
11	¶ Then e the Jews sought him at the feast, and said, Where is he?	g Mat.13.54
12	And f there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.	h or, lea <sup>n</sup> ing.
13	Howbeit no man spake openly of him for fear of the Jews.	i c.8.23. 12.49.
14	¶ Now about the midst of the feast Jesus went up into the temple, and taught.	j c.8.43.
15	And g the Jews marvelled, saying, How knoweth this man h letters, having never learned?	k c.8.50.
16	¶ Jesus answered them, and said, My doctrine is not i mine, but his that sent me.	l Pr.25.27.
17	If j any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.	m Jn.1.17. Ga.3.19.
18	He k that speaketh of himself seeketh his own glory: but he that l seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	n Ro.5.10. 13.
19	Did not Moses m give you the law, and yet none n of you keepeth the law? Why go ye about to kill o me?	o Mat.12.14 c.5.16,18.
20	The people answered and said, p Thou hast a devil: who goeth about to kill thee?	p c.5.43.

Ver. 8. *I go not up yet.*—A few MSS. and versions omit the last word, *yet*; but the sense seems to require it, and the words imply it. [*Porphyrus* here accuses our Lord of falsehood; but He does not say, "I will not go to this feast," but merely, "I go not yet," i. e. at present.]—*Bagster*.

Ver. 10. *In secret.*—*Campbell*, "privately."

Ver. 12. *Much murmuring.*—*Campbell*, "Whispering;" private inquiry among each other, which sense the word sometimes bears. This may refer more particularly to strangers from distant parts, who came up to the feast. *Doddridge* justly observes, this cannot be the same journey related in Lu. ix. 51—56; which see.

Ver. 17. *If any man will.*—*Doddridge*, "is determined." *Campbell* and *Pearce*, "is minded to."—*Do his will, he shall know of (peri. concerning) the doctrine* (which I preach) *whether it be of (ek, from) God.*—The best way to understand the will of God is by studying to obey him. In thus admonishing the Jews that the way to acquire a fuller knowledge of the divine will was to practice what they already did know, our Lord strongly implies that their ignorance arose from disobedience of heart: they hated the truth, and therefore rejected him that taught it. They sought their own glory, and the honour which comes of men: they were therefore insensible to his merits, who sought not his own glory, but that only which comes from God.

Ver. 18. *He that speaketh of himself, &c.*—When Christ says, he did not seek his own glory, we cannot reasonably understand him, that he had no regard to his own glory, even the glory of his human nature. But we must understand him, that this was not his ultimate aim. It is natural from the antithesis to understand him, that to seek the glory of him that sent him was his ultimate aim.—*Jona. Edwards.*—*No unrighteousness.*—*Doddridge*, "imposture, deception."

Ver. 20. *Thou hast a devil, (or demon.)*—So ch. x. 20, "He hath a devil, and is mad;" which "plainly shows, (says *Doddridge*,) that they (the Jews) thought that (at least) some of the worst kinds and degrees of lunacies pro-

A. M. 4033.

A. D. 29.

q Le. 12.3.

r Ge. 17.10.

s or, with-  
out break-  
ing the  
law of  
Moses.

t Jn. 5.3.

u De. t. 16,  
17.

v ver. 43.

w Mat. 13.55

x c. 5.43.

y Ro. 3.4.

z c. 1.13.  
8.55.a Mat. 11.27  
c. 10.15.

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses<sup>a</sup> therefore gave unto you circumcision; (not because it is of Moses, but<sup>r</sup> of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, s that the law of Moses should not be broken; are ye angry at me, because<sup>t</sup> I have made a man every whit whole on the sabbath day?

24 Judge<sup>u</sup> not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do<sup>v</sup> the rulers know indeed that this is the very Christ?

27 Howbeit<sup>w</sup> we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and<sup>x</sup> I am not come of myself, but he that sent me<sup>y</sup> is true, whom<sup>z</sup> ye know not.

29 But<sup>a</sup> I know him: for I am from him, and he hath sent me.

ceeded from the agency of some demon; as many considerable Greek writers plainly did."

Ver. 21. *One work*—Namely, healing the infirm man at the pool of Bethesda.—*And ye all marvel* (or wonder) on account of it.—*Doddridge*.

Ver. 22. *Moses therefore*.—The word *therefore*, (in Greek, *dia touto*,) begins this verse in our common Greek Testaments, and is therefore included in it by our translators; but *Doddridge*, *Campbell*, *Wesley*, and most modern translators, (following *Theophylact* and *Beza*,) attach it to the preceding verse as the ground of the Jews' marvelling. Thus *Wesley*, (ver. 21.) "I did one work and ye all marvel AT IT."—*Not because* (*Doddridge*, "that") *it was of Moses, but of the fathers*—Or early patriarchs, namely, Abraham. Gen. xvii. 16.

Ver. 23. *Every whit whole*—Or sound throughout. See *Doddridge*. [Rather, "I have healed a whole man," and not the circumcised member only. This reasoning was in perfect accordance with the principles of the Jews. So *Tanchuma*, "Circumcision, which is performed on one of the 248 members of a man, vacates the sabbath; how much more the whole body of a man?"]—*B*.

Ver. 24. *Judge not according to the appearance*.—Literally, according to the face, or outward surfaces of things; weigh the evidence before you, and judge equitably, or, righteous judgment.

Ver. 25. *He, whom they seek to kill*?—Notwithstanding some of the people affected to think Jesus mad, because he said, "Ye go about to kill me," yet it is very evident from this, and several other expressions in this chapter, that they really had such a design, and had made no great secret of it.

Ver. 26. *The very Christ*.—The word (*alethos*) "very," or "true," *Campbell* remarks, is wanting in many MSS. and versions, and some early editions, and is not necessary to the sense.

Ver. 27. *When Christ cometh, no man knoweth whence he is*.—This, however, could only be true in reference to his divine nature, in which they certainly did not believe; but his tribe, his family, his birth-place, were all marked out, and all exactly corresponded in Jesus, the son of Mary, though they did not know it. The fact is, they did not search the Scriptures for themselves—they did not pray for divine illumination—they did not dare reason on the evidence before them, or they must surely have concluded that he who could restore the sick and the blind must be "the very Christ"—the true Messiah.

Ver. 29. *Ye both know me, and ye know whence I am*.—*Bishop Chandler*, who is followed by *Doddridge*, *Campbell*, and *Wesley*, reads these words interrogatively; but, we humbly conceive, without sufficient reason. But how shall we reconcile this declaration, "Ye both know me, and whence I am," with his assertion in the next chapter, (ver. 19.) "Ye neither know me nor my Father?" This we explain by the following paraphrase:—"Ye know me as

30 ¶ Then <sup>b</sup> they sought to take him: but no man laid hands on him, because his hour was not yet come.	A. M. 4033. A. D. 29.
31 And many <sup>c</sup> of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this <i>man</i> hath done?	b Ma. 11. 18. Lu. 20. 19. c. 8. 37.
32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.	c c. 4. 39.
33 ¶ Then said Jesus unto them, <sup>d</sup> Yet a little while am I with you, and <i>then</i> I go unto him that sent me.	d z. 13. 33. 16. 16.
34 Ye <sup>e</sup> shall seek me, and shall not find <i>me</i> : and where I am, <i>thither</i> ye cannot come.	e Ho. 5. 6. c. 8. 21.
35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed <sup>f</sup> among the <sup>g</sup> Gentiles, and teach the Gentiles?	f Is. 11. 12. Ja. 1. 1. 1 Pe. 1. 1.
36 What <i>manner of</i> saying is this that he said, Ye shall seek me, and shall not find <i>me</i> : and where I am, <i>thither</i> ye cannot come?	g or, Greeks.
37 In the last <sup>h</sup> day, that great <i>day</i> of the feast, Jesus stood and cried, saying, If <sup>i</sup> any man thirst, let him come unto me, and drink.	h Le. 23. 36.
38 He that believeth on me, as the scripture hath said, out <sup>j</sup> of his belly shall flow rivers of living water.	i Is. 55. 1. Re. 22. 17.
39 (But this spake he of the <sup>k</sup> Spirit, which they that believe on him should receive: for the Holy Ghost was not yet <i>given</i> ; because that Jesus was not yet glorified.)	j Pr. 18. 4. Is. 58. 11. c. 4. 14.
40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the <sup>l</sup> Prophet.	k Is. 44. 3. Joel 2. 28. c. 16. 7. Ac. 2. 17, 33.
	l De. 18. 15, 18. c. 6: 14.

the son of Mary, the wife of Joseph the carpenter of Nazareth; but ye know me not as the Son of God from heaven; neither do ye know him that sent me: who is true, and who hath sent me in fulfilment of his promises of mercy to mankind."

Ver. 30. *His hour was not yet come*—i. e. the time in which he was to be delivered up.

Ver. 31. *Where I am*—i. e. where I reside; namely, in heaven.

Ver. 35. *The dispersed*—i. e. the Jews dispersed among the Gentiles.

Ver. 37. *Great day of the feast*.—The last day of the feast of tabernacles (at which they were now assembled) was considered as a great and high day; and on this it was customary to draw water in the sacred vases from the fountain of Siloah, (or Siloam,) which was a little without the wall, and was brought up to the temple with the sound of trumpets and with great rejoicings, and afterwards "poured out before the Lord," at the time of the evening sacrifice. The mystical design of this ceremony has been differently explained. Some suppose it to have been designed to supplicate rain upon the seed just sown; and others, to invoke the influences of the Holy Spirit; but we see no difficulty in embracing both, as the rain itself was the established emblem of the diffusion of the Spirit, (Isa. lv. 10, 11,) which has the express sanction of our Lord's interpretation.

Ver. 38. *As the scripture hath said*.—There is no one passage which says this *verbatim*; but there are several which speak of the blessings of the Gospel to be bestowed through the Messiah, under the image of streams of water, milk, and wine, to which all are freely invited. See Isa. lv. 1, 10, &c.—*Out of his belly*—i. e. from within him, alluding to the sacred vessels. The first instance remarked of pouring out water before the Lord, occurs 1 Sam. vii. 6.

Ver. 39. *Should receive*.—This was spoken prophetically, of the effusion of the Spirit on the day of Pentecost. See Acts, ch. ii.—*The Holy Ghost was not yet given, because that Jesus was not yet glorified*—Teaches us that the gifts of the Spirit, both ordinary and miraculous, are the fruits of Christ's mediatorial work; and bestowed on us, in consequence of his being exalted to the right hand of the Majesty on high. (See Acts ii. 33.)

A. M. 4033.  
A. D. '29.

m c. 4. 42.  
6. 69.

n c. 1. 46.  
ver. 52.

o Ps. 132. 1'.  
Je. 25 5

p Mt. 5. 2  
Lu. 2. 4.

q 1Sa. 16. 1, 4

r 1a. 4. 22

e Je. 5. 4, 5.  
c. 12. 42.  
1 Co. 1. 26.

t c. 3. 2

u to him.

v De. 17. 8.  
Pr. 18. 13.

w Is. 9. 1, 2

41 Others said, This is the <sup>m</sup> Christ. But some said, Shall <sup>n</sup> Christ come out of Galilee?

42 Hath not the scripture said, That Christ <sup>o</sup> cometh of the seed of David, and out of the town of <sup>p</sup> Bethle-hem, where David <sup>q</sup> was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, <sup>r</sup> Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers <sup>s</sup> or of the Pharisees be-lieved on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (<sup>t</sup> he that came <sup>u</sup> to Jesus by night, being one of them,)

51 Doth <sup>v</sup> our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee <sup>w</sup> ari-seth no prophet.

53 And every man went unto his own house.

#### CHAPTER VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

**J**ESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

Ver. 43. *There was a division* (Gr. *schism*) *among the people.*—"A warm dissension"—"an angry debate;" so the word signifies, whether it be attended with separation or not.—*Doddridge*.

Ver. 44. *No man laid hands on him.*—Compare verse 30.

Ver. 46. *Never man spake, &c.*—*Doddridge* quotes from Plutarch, as a proof of the extraordinary eloquence of Mark Anthony, that when Marius sent soldiers to kill him, he addressed them with such eloquence, that he quite disarmed their resolution, and melted them into tears. But these were disarmed, not by an appeal to their passions, but their consciences.

Ver. 50. *He that came to Jesus.*—Greek, "to him;" Jesus being understood.

Ver. 52. *For out of Galilee.*—Jonah and Nahum, as *Doddridge* observes, (if no others,) were both of that country.

Ver. 53. *Every man went unto his own house.*—*Wesley*, and some others, attach to this sentence the first verse of the following chapter. "But (Greek *de*) Jesus went to the mount of Olives."

CHAP. VIII. Ver. 1—11. "It is well known, (says *Doddridge*.) that this story is wanting in the Syriac version, in the Alexandrian and Bodleian copies, and in most of the oldest MSS., which engaged *Beza* to question, and *Le Clerc*, with many others, to reject its authority." But it is ably vindicated by *Dr. Mill*, *Bp. Pearce*, and the learned *Nolan*. *Doddridge* appears satisfied of its authenticity, but *Campbell* is doubtful. It is certainly more easy to account for its omission than its insertion; and many think it was omitted from a mistaken notion of our Lord being too indulgent to the adulteress. See *Preb. Townsend's* New Testament Arr. [The subject of the story, says that eminent critic, *Eusebius*, forms as convincing a proof in support of its genuineness, as it does in the subversion of the contrary notion, that it is an interpolation. There

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

A. M. 4033.  
A. D. 29.

4 They say unto him, Master, this woman was taken in adultery, in the very act.

a Le.20.10.

5 Now <sup>a</sup> Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not.*

b De.17.7.  
Ro.2.1,22

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, <sup>b</sup> let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

c c.3.17.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn <sup>c</sup> thee: go, and sin <sup>d</sup> no more.

d c.5.14.

could be no possible inducement for fabricating such a passage, while there is an obvious motive for removing it from the canon. It has, besides, *internal* evidence of authenticity, in the testimony of the Vulgate, in which it is uniformly found; and *external*, in the express acknowledgment of its genuineness by St. Chrysostome, St. Jerome, St. Augustine, and St. Ambrose; and St. Augustine has specified the reason of its having been withdrawn from the text of the Evangelist. Add to this, that the plain and simple style is that of the Evangelist; and that every circumstance is completely in character; exactly what might be expected from the scribes and Pharisees, and from our Lord; while his answer, though perfectly suited to the purpose, would scarcely have ever been thought of by human ingenuity. j.—*Bagster.*

Ver. 6. *Wrote on the ground.*—This is not uncommon in the East. Some commentators think our Lord's conduct had some reference to the law of jealousy, Nu v. 11, &c.—to the priest's stooping to take up dust, and writing the curses pronounced upon her; but of this we are very doubtful.—As though he heard them not.—What Christ wrote we know not, and it is in vain to guess: but if these words are genuine, his writing could have no reference to her case, or they must have known he heard them. Dr. Mill, however, omits these words, and *Doddridge* thinks justly, as they are wanting in the most valuable MSS., and several other printed editions besides *Mill's*.

Ver. 7. *He that is without sin, &c.*—The original, as also the scope of the argument, conveys this thought, *He that is without the same sin, &c.* This was pointed; and it is but just that there should be a requisition of innocence in them that prosecute the vices of others. The offender is worthy of stoning, but who shall cast them? How ill would they become hands as guilty as her own? What do they but smite themselves, who punish their own offences in other men? Nothing is more unjust or absurd, than for the beam to censure the mote; the oven to upbraid the kiln. It is a false and vagrant zeal that begins not first at home.

Ver. 9. *Being convicted by their own conscience.*—*Campbell* says this clause is wanting in many MSS., and several versions and printed editions.—*Beginning at the eldest.*—It would be straining the text too far, to suppose they all went out in exact rotation; but the elder and most respected members of the council, being self-convicted, first withdrew, and the others followed.

Ver. 11. *Neither do I condemn thee.*—Our Lord carefully avoids assuming any appearance of magisterial authority. See Luke xii. 14. In this verse we have a beautiful epitome of the gospel, which is *forgiveness unto holiness.*

- A. M. 4033.  
A. D. 29.
- e c. 1.4; 9.5.  
f c. 12.35, 16.  
g c. 5.31.
- h c. 7.23.  
9.29, 30.
- i c. 3.17.  
12.47.
- j 1 Sa. 16.7.  
Ps. 45.6, 7.  
72.2.
- k ver. 29.  
c. 16.32.
- l De. 17.6.  
19.15.
- m c. 5.37.
- n ver. 55.  
c. 16.3.  
17.25.
- o c. 14.7, 9.
- p Ma. 12.41.
- q c. 7.30.
- r c. 7.34.
- s Job 20.11.  
Ps. 73.18.  
20.  
Pr. 14.32.  
Is. 65.20.  
Ez. 2.1.
- t Lu. 16.26.
- u ver. 21.
- v Ma. 16.16.
- 12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
- 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
- 15 Ye judge after the flesh; I judge no man.
- 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
- 17 It is also written in your law, that the testimony of two men is true.
- 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
- 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
- 20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.
- 21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
- 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
- 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
- 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Ver. 12. *I am the light of the world.*—Implying that, though he arose first upon the Jews, yet should he, like the natural sun, pursue his course till all nations should see and enjoy his light.

Ver. 15. *Ye judge after the flesh.*—That is, from outward appearances, and on carnal principles. Compare chap. vii. 24.—*I judge no man*—i. e. my present commission is to save, and not to judge. See note on verse 11.

Ver. 20. *Treasury.*—In the court of the women in the temple there was placed one chest, or more; the Jews say eleven, for receiving the voluntary contributions of the people towards defraying the charges of public worship; such as providing the public sacrifices, wood for the altar, salt, and other necessaries. That part of the area where these chests were placed was the treasury. Mark xii. 41. Perhaps the whole court, or at least the piazza on one side, with the chambers over it, in which the sacred stores were kept, was from hence called by the same name.—*Jennings's Jew.* Ant.

Ver. 21. *Ye shall die in your sins.*—That is, if ye accept not the Saviour whom God has provided, ye must die without pardon or salvation. Our Lord here tells the Jews, that they should die in their sins, and whither he went they could not come. But, according to the scheme of Universalists, they might die in their sins, and yet be able to go whither he went, and inherit eternal life. Whom shall we believe? Voltaire spent his whole life in malignant but vain attempts to ridicule and overturn Christianity. He was the idol of a large portion of the French nation: but just when they were decreeing new honours for him, and loading him with fresh applause, then the hour of his ignominy and shame was fully come. In a moment the approach of death dissipated his delusive dreams, and filled his guilty soul with inexpressible horror. As if moved by magic, conscience started from her long slumbers, and unfolded before him the broad extended roll of all his crimes. Ah! whither shall he fly for relief?

25 Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but <sup>w</sup>he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up <sup>x</sup>the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with <sup>y</sup>me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue <sup>z</sup>in my word, *then* are ye my disciples indeed;

32 And ye shall know <sup>a</sup>the truth, and the truth shall make you <sup>b</sup>free.

33 ¶ They answered him, We be Abraham's seed, and were never in <sup>c</sup>bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever <sup>d</sup>committeth sin is the servant of sin.

35 And the servant <sup>e</sup>abideth not in the house for ever: *but* the Son abideth ever.

36 If <sup>f</sup>the Son therefore shall make you free, ye <sup>g</sup>shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

A. M. 4083.

A. D. 29.

w c.7.28.

x c.3.14.  
12.32.

y c.10.42.

z Ro.2.7.  
Col.1.23.  
He.10.33,  
39.

a Ho.6.3.

b Ps.119.45  
c.17.17.  
Ro.6.11.  
18.22.  
Ja.1.25.  
2.12.

c Le.25.42.

d Ro.6.16,  
20.  
2 Pe.2.19.

e Ga.4.30.

f Ia.61.1.

g Ro.8.2.  
Ga.5.1.

Fury and despair succeed each other by turns, and he has more the appearance of a demon than a man. To his physician he said, "Doctor, I will give you half of what I am worth if you will give me six months life." The Doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then shall I go to hell, and you shall go with me;" and soon after expired.—*That I am he*—Namely, the Messiah, as I have told you—even from the beginning. See next verse.

Ver. 26. *Judge of you.*—Campbell, "Reprove in you."

Ver. 28. *When ye have lifted up*—i. e. crucified.—*Then shall ye know.*—See Luke xxiii. 46, 47.

Ver. 33. *They answered.*—Campbell, "Some answered;" i. e. not the persons who believed in him, as the context shows, but others of them who believed not. So *Doddridge*.—*Never in bondage*—Cannot mean that none of the children of Abraham had ever been in bondage, for they surely could not have forgotten Egypt and Babylon; but it must refer to themselves, the present generation of Jews, as not in bondage; and even this was hardly true, for, with all their show of freedom, Judea was subject to a Roman governor and his military guard. Our Lord, however, had no reference to political circumstances.

Ver. 34. *Whosoever committeth*—*Doddridge*, "practiseth"—*sin*. He thinks it exactly parallel to "worketh iniquity," and implying a course of habitual transgression.—*Is the servant*—*Doddridge*, "the slave"—*of sin*; which is more literal.

Ver. 36. *If the Son. . . make you free, &c.*—Abp. *Tillotson* says, that in some cities of Greece, the son and heir had a right to adopt brethren into the family; but Dr. *Gill* thinks that this refers to a custom among the Romans, of a son, after his father's death, making free all the slaves that had been born in the house.

Ver. 37. *I know that ye are, &c.*—To understand our Lord's subsequent discourse, we must remember that Abraham had a two-fold posterity—the children of his body, and of his faith. In respect of the former he admits—"I

- A. M. 4. 63.  
A. D. 29. 38 I <sup>h</sup> speak that which I have seen with my Father :  
and ye do that which ye have seen with your father.
- h c. 14. 10, 21 39 They answered and said unto him, Abraham <sup>i</sup> is  
our father. Jesus saith unto them, If <sup>j</sup> ye were Abra-  
ham's children, ye would do the works of Abraham.
- i Mat. 3. 9. 40 But now ye seek to kill me, a man that hath told  
you the truth, which I have heard of God : this <sup>k</sup> did  
not Abraham.
- j Ro. 2. 28, 29  
9. 7. Ga. 3. 7, 29. 41 Ye do the deeds of your father. Then said they  
to him, We be not born of fornication ; we <sup>l</sup> have one  
Father, *even* God.
- k Ro. 4. 12. 42 Jesus said unto them, If <sup>m</sup> God were your Father,  
ye would love me : for I proceeded forth and came  
from God ; neither came I of myself, but <sup>n</sup> he sent me.
- l 1. 63. 16.  
64. 8. 43 Why do ye not understand my speech ? *even* be-  
cause ye cannot hear my <sup>o</sup> word.
- m Mal. 1. 6  
n. 5. 1. 44 Ye <sup>p</sup> are of *your* father the devil, and the lusts of  
your father ye will do. He was a murderer from the  
beginning, and abode <sup>q</sup> not in the truth, because there  
is no truth in him. When he speaketh a lie, he speak-  
eth of his own : for he is a liar, and the father of it.
- n c. 7. 8, 25. 45 And because <sup>r</sup> I tell *you* the truth, ye believe me  
not.
- o Is. 6. 9. 46 Which of you convinceth <sup>s</sup> me of sin ? And if I say  
the truth, why do ye not believe me ?
- p Mat. 13. 38  
1 Jn. 3. 8. 47 He that is of God heareth God's words : ye there-  
fore hear *them* not, because ye are not of God.
- q Jude 6. 48 ¶ Then answered the Jews, and said unto him,  
Say we not well that thou art a Samaritan, and : hast  
a devil ?
- r Ga. 4. 16.  
2 Th. 2. 10. 49 Jesus answered, I have not a devil ; but I honour  
my Father, and ye do dishonour me.
- s He. 4. 15. 50 And I <sup>u</sup> seek not mine own glory : there is one  
that seeketh and judgeth.
- t c. 7. 20. 51 Verily, verily, I say unto you, If a man keep my  
saying, he shall never see death.
- u c. 5. 41.

know that ye are Abraham's seed ;" but in respect of the latter, he denies their relation to the patriarch : " If ye were [truly] Abraham's children, ye would do the works of Abraham ;" but ye are the offspring of another father, and his deeds ye do. Ye seek to kill me, because I tell you the truth : Abraham did not thus.

Ver. 43. *Because ye cannot hear my word.*—Doddridge reads the latter clause interrogatively : " Is it because ye cannot hear my word ?" But Campbell thinks the Greek word *hear*, in this place, means to hear *patiently*, and renders it, " ye cannot *hear* my words." Compare verse 47.

Ver. 44. *He was a murderer.*—Greek, " A killer of men." He " brought death into the world."—*He is a liar, and the father of it*—i. e. of lying. So Campbell.

Ver. 46. *Which of you convinceth me*—Campbell, " convicteth me"—*of sin?*—i. e. of falsehood, here contrasted with the *truth*.

Ver. 48. *And hast a devil.*—Greek, " Demon ;" so verses 49-52. Compare chap. vii. 20, and note. The word " devil," in the original of verse 44, is *diabolos*.

Ver. 51. *Shall never see death.*—Campbell admits that this refers to eternal death ; but remarks, that the ambiguity of the original should be preserved, as it is by our translators, to give a just idea of the dialogue. To *see* death, and to *taste* of death (ver. 52.) appear to be synonymous expressions, meaning to experience it ; the only question is—What death is here intended ? Certainly not mere mortality, for Abraham was dead, and the prophets were dead, nor did our Lord ever intimate that either himself or his apostles should be exempted from it. But there is a *second* death, for which the expression is sometimes used, (see Rev. ii. 11 ; xx. 6, 14,) and the phrase is evidently equiva-

52 Then said the Jews unto him, Now we know that thou hast a devil. <sup>v</sup> Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

A. M. 4033.

A. D. 29.

<sup>v</sup> Zec. 1.5.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If <sup>w</sup> I honour myself, my honour is nothing: it is my Father <sup>x</sup> that honoureth me; of whom ye say, that he is your God:

w c. 531, 41.

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he <sup>y</sup> saw it, and was glad.

x c. 17.1.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, <sup>z</sup> I am.

y He. 11. 12.

59 ¶ Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

## CHAPTER IX.

1 The man that was born blind restored to sight. 3 He is brought to the Pharisees. 18 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

z Ex. 3. 11.

Is. 43. 13.

c. 1. 1, 2.

Col. 1. 17.

Re. 1. 3.

AND as Jesus passed by, he saw a man which was blind from his birth.

lent to that which Jesus used to Martha, the sister of Lazarus, (ch. xi. 25, 26.) "He that believeth in me shall never die;" and both phrases, literally taken, mean, "shall not die for ever."

Ver. 55. *I shall be a liar.*—Campbell, "I should speak falsely, like you."

Ver. 56. *Abraham rejoiced*—Campbell, "longed"—to see my day. Bishop Warburton conceives this passage refers to a prophetic vision which Abraham was favoured with at the time he offered up his son Isaac, and to which St. Paul refers, Heb. xi. 19.

Ver. 57. *Thou art not yet fifty years old.*—He could not be more than 35, (nor, we think, so much,) but "his visage was marred more than any man's," (Isa. lii. 14,) which might well give him the appearance of advanced age.

Ver. 58. *Before Abraham was, I am.*—[That our Lord by this expression asserted his divinity and eternal existence, as the great I AM, appears evident from the use of the present tense, instead of the preter, from its being in answer to the Jews, who inquired whether he had seen Abraham, and from its being thus understood by the multitude, who were exasperated at it to such a degree, that they took up stones to stone him. The ancient Jews not only believed that the Messiah was superior to and Lord of all the Patriarchs, and even of angels, but that his celestial nature existed with God, from whom it emanated, before the creation, and that the creation was effected by his ministry.]—Bagster. A celebrated foreign Professor remarks, that the common "interpretation is required by the tenor of the discussion. The objection turned upon existence; therefore the reply must refer to existence also. The objection was, 'Thou canst not have seen Abraham, for thou art not yet fifty years old; thou wast not then born.' Jesus answered, 'I was before he was.' Thus the reply corresponds to the objection." Rosenmuller.—*I am.*—This clause, according to Dr. Smith, is attended with some difficulty. We shall give an outline of his remarks.—1. Some suppose it alludes to Exodus ii. 14, but the Hebrew is in the future. 2. The predicate of the proposition may be left to be supplied by the minds of the hearers—*I am* [the Christ.] Compare Mark xiii. 6, with Mat. xxiv. 5. 3. The present, "I am," may be taken in the sense of the past, "I was." This is not unusual. Doddridge and Campbell render it, "Before Abraham was born I am;" which is perfectly literal.

Ver. 59. *Going through the midst, &c.*—This latter part of the verse is wanting in some MSS. and versions, and is omitted by some learned Editors.

CHAP. IX. Ver. 1. *And as Jesus passed by.*—The omission of this name

- A. M. 4033.  
A. D. 29.
- CHAP. 9.
- a c. 11. 4.
- b c. 1. 5, 9.  
8. 12.  
12. 35, 46.
- c Ma. 3. 23.
- d or, spread  
the clay  
upon the  
eyes of the  
blind  
man.
- e Ne. 3. 15.
- f 2 Ki. 5. 14.
- 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
- 3 Jesus answered, Neither hath this man sinned, nor his parents: but that <sup>a</sup> the works of God should be made manifest in him.
- 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
- 5 As long as I am in the world, I <sup>b</sup> am the light of the world.
- 6 When he had thus spoken, he <sup>c</sup> spat on the ground, and made clay of the spittle, and he <sup>d</sup> anointed the eyes of the blind man with the clay,
- 7 And said unto him, Go, wash in the pool of <sup>e</sup> Siloam, (which is by interpretation, Sent.) He <sup>f</sup> went his way therefore, and washed, and came seeing.

in the original, seems to intimate a connexion between this event and the preceding. The New Testament, (any more than the Old,) we must recollect, was not divided into verses, or even chapters, by the inspired writers. This chapter may therefore connect with the preceding, thus—Jesus, "going through the midst of them [the multitude,] passed by [them,] and as he passed by [or, in passing by] he saw," &c.

Ver. 2. *Who did sin?*—If this question, as is generally supposed, referred to the Pythagorean notions, it may be illustrated by the following note from Dean *Prideaux*:—"As to lesser crimes, [i. e. those which might not require everlasting punishment,] their opinion was, that they were punished in the bodies, which the souls which committed them were next sent into. According to this notion it was that the disciples asked Christ, in the case of the man who was born blind, who had sinned, that he should be born blind." Or, perhaps, as Dr. *Lightfoot* suggests, they might have imbibed the stranger notion, that an infant might commit sin even in his mother's womb. Our Lord, however, always avoided such curious questions; and merely replies, that this blindness had happened to the man, neither for his own sins nor for those of his parents, but that an opportunity might be afforded to display the power of God through him. Bishop *Pearce* renders this, "Who sinned? This man that he is become blind? or his parents, that he was born blind?" But we doubt much if this can be justified.

Ver. 3. *Neither hath this man sinned, nor his parents*—That is, so as to be the occasion of his misfortune: this seems necessarily implied.—The cause of this man's affliction is uncharitably supposed to be some personal transgression of either the man himself or of his parents. Though sin was, indeed, primarily the cause of all the misery in the world; yet it is both uncharitable and unjust to refer the misfortunes of the afflicted to their personal transgressions. Afflictions are often sent for our benefit, and to exercise our patience under them, or to display the glory of God in our deliverance from them.

Ver. 5. *I am the light of the world.*—[Our Lord here claims one of the titles given by the Jews to the Divine Being. So in *Bamidbar Rebba*, "The Israelites said to God, O Lord of the universe, thou commandest us to light lamps to thee, yet thou art the light of the world." It was also a title of the Messiah, (see Isa. xlix. 6; lx. 1;) and in a remarkable passage of *Yalkut Rubeni*, fol. 6, it is said, on Gen. i. 4, "From this we learn, that the Holy and Blessed God saw the light of the Messiah, and his works, before the world was created; and reserved it for the Messiah and his generation, under the throne of his glory. Satan said to the Holy and Blessed God, For whom dost thou reserve that light which is under the throne of thy glory? God answered, For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me. God said, Come, and see him. When he saw him, he was greatly agitated, and fell upon his face, saying, Truly this is the Messiah, who shall cast me and idolaters into hell." ]—*Bagster*.

Ver. 6. *He spat . . . and made clay.*—Several Eastern travellers, particularly Captain *Light*, speak of a superstitious notion of the use of saliva in curing bad eyes, and other disorders, but none of them speak of a clay salve for that purpose: this, indeed, seems more calculated to destroy sight than to restore it.

Ver. 7. *Go, wash*—i. e. "wash thine eyes"—*in the pool of Siloam.*—This was supplied by a fountain of the same name, which arose in the south-west

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

A. M. 4077.  
A. D. 29.

9 Some said, This is he: others said, He is like him: but he said, I am he.

g ver.6,7.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made  $\pi$  clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

h ver.31.  
c.3.2

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

i c.7.12,13.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How  $\kappa$  can a man that is a sinner do such miracles? And  $\iota$  there was a division among them.

j c.4.19.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a  $\lambda$  prophet.

18 But the Jews did not believe  $\kappa$  concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

k Is.26.11.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

l Pr.29.25.  
c.7.13.  
i2.42

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he  $\mu$  should be put out of the synagogue.

m ver.34.  
e.16.2

23 Therefore said his parents, He is of age ask him.

part of Jerusalem. *Siloam* is by interpretation *sent*—and therefore tallies with the circumstance of his being sent thither.—He *washed and came seeing*.—There is this remarkable difference between cures wrought naturally and miraculously; the former, effected by some surgical operation, always require great caution to prevent relapse: the eyes, for instance, must be guarded against too sudden a display of light, and, in general, very gradually exposed to it; but this man came *seeing*—i. e. in the full possession of his eye-sight, without either shade or guard.

Ver. 16. *He keepeth not the sabbath*.—It is remarkable, certainly, that our Lord so often chose this day for the performance of his miracles, and it may serve to teach us, that active benevolence to the souls and bodies of our fellow-creatures ought to be blended with our devotions. As this is the day in which God blesses us, we cannot choose a better for blessing others. "I will bless thee, and make thee a blessing." (Gen. xii. 2.)

Ver. 17. *That he hath opened*—*Doddridge*, "Since he hath opened"—*thine eyes*.

- A. M. 4033.  
A. D. 29.
- n Joa.7.19.  
Ps.50.11,  
15.
- o 1 Pe.2 23
- p Ps.103.7.  
He.3.5.
- q c.8.14
- r c.3.10.
- s Ps.119.18.  
Is.29.18,  
19.  
35.5.  
2 Co.4.6.
- t Job 27.9.  
Ps.66.13.  
Pr.23.9.  
Is.1.15.  
Je.11.11.  
Eze.8.18.  
Mi.3.4.  
Zec.7.13.
- u Ps.34.15.  
Pr.15.29.
- v ver.2.
- w or, ex-  
communi-  
cated him
- x Is.66.5.
- y 1 Jn.5.13.
- z c.4.26.
- a Mat.14.33
- b c.5.22,27.  
12.47.
- c 1 Pe.2.9.
- d Mat.13.13  
c.3.19.
- e Ro.2.19.  
Re.3.17.
- f c.15.22,24.
- 24 Then again called they the man that was blind, and said unto him, Give God <sup>n</sup> the praise: we know that this man is a sinner.
- 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.
- 26 Then said they to him again, What did he to thee? how opened he thine eyes?
- 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?
- 28 Then they reviled <sup>o</sup> him, and said, Thou art his disciple; but we are Moses' disciples.
- 29 We know <sup>p</sup> that God spake unto Moses: *as for this fellow*, we <sup>q</sup> know not from whence he is.
- 30 The man answered and said unto them, Why, <sup>r</sup> herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened <sup>s</sup> mine eyes.
- 31 Now we know that God <sup>t</sup> heareth not sinners: but if <sup>u</sup> any man be a worshipper of God, and doeth his will, him he heareth.
- 32 Since the world began was it not heard that any man opened the eyes of one that was born blind.
- 33 If this man were not of God, he could do nothing.
- 34 <sup>v</sup> ¶ They answered and said unto him, Thou <sup>v</sup> wast altogether born in sins, and dost thou teach us? And they <sup>w</sup> cast him <sup>x</sup> out.
- 35 <sup>y</sup> ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe <sup>y</sup> on the Son of God?
- 36 He answered and said, Who is he, Lord, that I might believe on him?
- 37 And Jesus said unto him, Thou hast both seen him, and <sup>z</sup> it is he that talketh with thee.
- 38 And he said, Lord, I believe. <sup>a</sup> And he worshipped him.
- 39 <sup>a</sup> ¶ And Jesus said, For <sup>b</sup> judgment I am come into this world, that they which see not <sup>c</sup> might see; and that they which see might be made <sup>d</sup> blind.
- 40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we <sup>e</sup> blind also?
- 41 Jesus said unto them, If <sup>f</sup> ye were blind, ye should

Ver. 32. *Since the world began, &c.*—Campbell, "Never was it heard before, that any man gave sight to one born blind."—[That there are cases in which a person born blind may be restored to sight by *surgical means*, we know; but it is perfectly evident that no such means were used *by* our Lord. And it is worthy of remark, that, from the foundation of the world, no person *born blind* had been restored to sight, even by surgical operation, till about the year 1728; when the celebrated Dr. Cheselden, by couching the eyes of a young man, 14 years of age, restored them to perfect vision. This was the effect of well directed surgery: that performed by Christ was wholly a miracle, effected by the power of God. The simple means employed could have had no effect in this case; and were merely employed as symbols.]—Bagster.

Ver. 34. *Thou wast altogether born in sins.*—By which expression we do not understand them as referring to the Scripture doctrine of original sin, but the Pythagorean figment of the transmigration of souls. It is no new thing to get angry when beaten in argument.

Ver. 41. *If ye were blind.*—"If ye were blind," as this poor man was, or

have no sin : but now ye say, We see ; therefore  $\epsilon$  your s.n remaineth.

## CHAPTER X.

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works, that he is Christ the Son of God : 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.

**V**ERILY, verily, I say unto you,  $\alpha$  He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the  $\beta$  door is the shepherd of the sheep.

3 To him  $\gamma$  the porter openeth ; and the sheep hear his voice : and he calleth  $\delta$  his own sheep by name, and leadeth  $\epsilon$  them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his  $\zeta$  voice.

5 And a stranger will they not follow, but will flee  $\eta$  from him : for they know not the voice of strangers.

6 This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I  $\theta$  am the door of the sheep.

8 All that ever came before me are thieves and robbers : but the sheep did not hear them.

9 I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have *it* more abundantly.

A. M. 4033.  
A. D. 29.

$\epsilon$  Is. 5.21.  
Lu. 18.14.  
1 Jn. 1.8.  
10.

CHAP. 10

a Ro. 10.15.  
He. 5.4.

b ver. 7.9.

c Re. 3.20.

d Eze. 34.11.  
Ro. 8.30.

e Is. 40.11.

f Ca. 2.8.  
5.2.

g 2 Ti. 3.5.  
Re. 2.2.

h Ep. 2.13.

if you had no means of information, "ye should have," comparatively, "no sin;" but since ye think yourselves wise, and boastingly "say, We see; therefore your sin remaineth" without excuse, and without remedy.

CHAP. X. Ver. 1. *That entereth not by the door*—That is, by the *gate* of the sheepfold. The sheepfold was an inclosure sometimes in the manner of a building, and made of stone, or fenced with reeds. In it was a large door, at which the shepherd went in and out, when he led in or brought out the sheep. At tithing, which was done in the sheepfold, they made a little door, so that two lambs could not come out together. To this inclosure there is an allusion in these words.—*Orient. Cust.* No. 1293.

Ver. 2. *He that entereth in by the door is the shepherd*—That is, thieves and robbers are not allowed to enter in by the door, but those only who belong to the sheepfold.

Ver. 3. *He calleth his own sheep by name*.—In Judea, and other Eastern countries, the shepherds give names to their sheep, who answer to them, as do our dogs and horses, following them when called.—*Macknight*.

Ver. 4. *The sheep follow him: for they know his voice*.—Not only is this the case in the East, but *Polybius* mentions, that in Italy the shepherds were accustomed to sound a horn, and the sheep would follow them.—*Orient. Cust.* No. 1295.

Ver. 7. *I am the door*.—The allusion is to the gate by which the shepherd leads his sheep into the blessed pastures. When he says, "All who came before me are thieves and robbers," he does not reflect on the prophets of the Old Testament, who made no pretensions to be themselves the *way*, or the *door*, unto eternal life, but pointed only to the Messiah as such. The thieves and robbers here alluded to, were those false teachers who pretended to point out some *other* way of life and salvation.

Ver. 8. *All that ever came before me*.—*Campbell* says, the words "before me," are wanting in some of the most ancient, and in a great number of other MSS. and in some ancient versions of early editions. He reads, "All who have entered in another manner." The double comparison of Christ to a sheep door and to a shepherd, introduces a confusion of metaphor, not uncommon in the East.

A. M. 403d. A. D. 29.	11 I am the good shepherd: the good shepherd giveth his life for the sheep.
j He. 13. 20. 1 Pe. 2. 25	12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
! Eze. 31. 2. 6. Zec. 11. 17	13 The hireling fleeth, because he is a hireling, and careth not for the sheep.
k 2 Ki. 2. 19.	14 I am the good shepherd, and know my sheep, and am known of mine.
l 1 Jn. 5. 20.	15 As the father knoweth me, even so know I the Father: and I lay down my life for the sheep.
m Mat. 1. 27	16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
n c. 15. 13. Is. 53. 4, 5.	17 Therefore doth my Father love me, because I lay down my life, that I might take it again.
o Is. 49. 6. 56. 8.	18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.
p Eze. 37. 22. Ep. 2. 14.	19 There was a division therefore again among the Jews for these sayings.
q Is. 53. 7. 12 He. 2. 9.	20 And many of them said, He hath a devil, and is mad; why hear ye him?
r Ph 2. 6. 8.	21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?
s c. 2. 19.	22 And it was at Jerusalem the feast of the dedication, and it was winter.
t c. 6. 38.	23 And Jesus walked in the temple in Solomon's porch.
u c. 7. 20.	
v c. 5. 9, &c.	
w Ac. 3. 11. 5. 2.	

Ver. 11. *Good shepherd.*—Under this figure Christ is repeatedly represented to us by the prophets, (see Isa. xl. 11. Ezek. xxxiv. 23. Zech. xiii. 7, &c.) as well as in the latter parts of the New Testament. As the Good Shepherd, he is distinguished from "the hireling, who careth not for the sheep," as well as from the robber, who comes to steal them.

Ver. 12. *But . . . a hireling.*—It is not the bare receiving hire which denominates a man a hireling; for the labourer is worthy of his hire, (Jesus himself being Judge, Luke x. 7.) but the loving hire more than the work—the working for the sake of hire." Westley.

Ver. 14, 15. *And know my sheep, &c.*—Campbell reads, (we think preferably,) "I both know my own, and am known by them, even as the Father knoweth me, and I know the Father,) and I give my life for the sheep."

Ver. 16. *And other sheep I have.*—The Saviour here refers to the Gentiles; he hath a flock in almost every country of the globe, which it is the object of his gospel ministry gradually to collect into one sheepfold, under the great Chief Shepherd of our souls.

Ver. 18. *No man taketh it*—Campbell, "No man forceth it"—from me. See chap. xix. 11.

Ver. 20. *He hath a devil, and is mad.*—They suppose him mad in consequence of being possessed.

Ver. 20, 21. *Hath a devil.*—The Greek in both these verses is not *diabolos*, but *daimon*, or demon.

Ver. 22. *Feast of the dedication.*—Doddridge concludes that it could not refer to the dedication of Solomon's temple, for that was in autumn, (1 Kings viii. 2;) nor that of Nehemiah, which was in spring, (Ezra vi. 15, 16;) but that of Judas Maccabeus, on his having purified the temple and altar from the profanations of Antiochus Epiphanes. This was kept annually for eight days, in the month of December.

Ver. 23. *Solomon's porch.*—According to Josephus, this porch was the eastern part of a gallery erected on the inside of the outer court of the tem-

24 Then came the Jews round about him, and said unto him, How long dost thou <sup>x</sup> make us to doubt? If thou be the Christ, tell us plainly.	A. M. 4083. A. D. 29
25 Jesus answered them, I told you, and ye believed not: the <sup>y</sup> works that I do in my Father's name, they bear witness of me.	x or, hold us in sus- pense.
26 But <sup>z</sup> ye believe not, because ye are not of my sheep, as I said unto you.	y c.5.36.
27 My <sup>a</sup> sheep hear my voice, and I know them, and they follow me:	z c.8.47. 1 Jn.4.6
28 And I give unto them eternal life; and they <sup>b</sup> shall never perish, neither shall any <i>man</i> pluck them out of my hand.	a ver.4.
29 My <sup>c</sup> Father, which gave <sup>d</sup> them me, is greater than all; and no <i>man</i> is able to pluck them out of my Father's hand.	b c.17.12. 13.9. He.7.25.
30 I <sup>e</sup> and my Father are one.	c c.14.23.
31 ¶ Then <sup>f</sup> the Jews took up stones again to stone him.	d e.17.2.
32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?	e c.17.11,22
33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because <sup>g</sup> that thou, being a man, makest thyself God.	f e.8.59.
34 Jesus answered them, Is it not written in your law, I said, Ye are gods?	g c.5.13. ver.30. Ps.82.6. Ro.13.1.
35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;	h Is.11.2,5. 49.1,3. e.6.27.
36 Say ye of him, whom the Father hath <sup>h</sup> sanctified, and sent into the world, Thou blasphemest; because I said, I am <sup>i</sup> the Son of God?	i Ph.2.6.

ple. It was the custom of the ancients to teach and converse walking; and it being now winter, it is probable that both Jesus and the Jews resorted thither for protection from the wind and rain.

Ver. 23. *Neither shall any man pluck.*—Campbell, "Neither shall any one wrest." The noun "man" is certainly improperly supplied, (as in many other places;) and Dr. Campbell's version is more literal.

Ver. 29. *To pluck.*—Campbell, "to wrest," as before.

Ver. 30. *I and my Father.*—Doddridge, "The Father;" for the pronoun is not in the original, nor is it wanted.—*Are one.*—Not *eis*, one person, but *en*, one thing; meaning one divine Being—one God.—*I and my father are one*—Is simply, "I and my Father are united in counsel, design, and power."

Ver. 34. *In your law*—i. e. in the sacred books; thus the Psalmist himself used the term frequently, Ps. cxix.

Ver. 35. *The word of God came.*—Some refer this to the divine decree which made them magistrates, or judges; but Doddridge refers it rather to the divine message, "I said, Ye are gods." Ps. lxxxii. 6.—*And the scripture cannot be broken.*—We should prefer reading these words as Doddridge does, in a parenthesis, thus—"If he called them gods to whom the word of God came, (and the scripture cannot be broken,) Say ye," &c.

Ver. 36. *Say ye of him, whom the Father?*—Jesus does not undertake to answer the question here, whether he is truly divine; but simply to vindicate the language he had used, against the accusations of the Jews. "If your magistrates are called *Elohim*, is it presumption in me to call myself the *Son of God?*" This leaves the question unagitated, as to his divine nature; but vindicates the language which he had used, against the malignant aspersions of the Jews, by an argument drawn from their own Scriptures. Prof. Stuart.—*Father hath sanctified.*—This term, "sanctify," does not always mean to make holy; but often, especially in the Old Testament, to devote to a sacred purpose or office.

A. M. 4033  
A. D. 29

57 If I do not the works of my Father, believe me not.

J c.14.10,11  
15.21.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

k c.1.23.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place *k* where John at first baptized; and there he abode.

Mat.3.11,  
12.  
c.3.30..36.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake *l* of this man were true.

42 And many believed on him there.

#### CHAPTER XI.

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they inquire after him, and lay wait for him.

**N**OW a certain man was sick, named Lazarus, of Bethany, the town of *a* Mary and her sister Martha.

CHAP. 11.

2 (It was *that* Mary which *b* anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

a Lu.10.38,  
39.

3 Therefore his sister sent unto him, saying, Lord, behold, he *c* whom thou lovest is sick.

b Ma.14.3.  
c.12.3.

4 When Jesus heard *that*, he said, This sickness is not unto death, but *d* for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

c He.12.6.  
Re.3.19.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

d c.9.3.  
ver.40.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

e c.10.31.

8 *His* disciples say unto him, Master, the Jews of late *e* sought to stone thee; and goest thou thither *f* again?

f Ac.20.24.

9 Jesus answered, Are there not twelve hours in the

CHAP. XI. Ver. 1. *A certain man.*—*Doddridge*, "There was one Lazarus."—[The raising of Lazarus from the dead, being a work of Christ beyond measure great, the most stupendous of all he had hitherto performed, and beyond a.l others calculated to evince his divine majesty, was therefore purposely recorded by the Evangelist John; while it was omitted by the other Evangelists, probably, as *Grotius* supposes, because they wrote their histories during the life of Lazarus; and they did not mention him for fear of exciting the malice of the Jews against him; as we find from chap. xii. 10, that they sought to put him to death, that our Lord might not have such a monument of his power and goodness remaining in the land.]—*Bagster*.

Ver. 2. *It was that Mary which anointed the Lord.*—*Doddridge*, "who (afterwards) anointed;" as mentioned in the next chapter, ver. 3.—[This is said by *prolepsis*, or anticipation, and may be rendered, "she who (some time afterwards) anointed," &c. By rendering thus, we avoid the error of supposing that Mary the sister of Lazarus was the same as Mary Magdalene, and her who is termed a sinner.]—*Bagster*.

Ver. 4. *Not unto death.*—*Campbell*, "Will not prove fatal."

Ver. 7. *Let us go into Judea.*—From the country east of Jordan, whither he had retired some time before, when the Jews sought to stone him; chap. x. 39, 40.

Ver. 9. *Are there not twelve hours in the day?*—The Jews divided the space from sun-rise to sun-set, were the days longer or shorter, into twelve

day? If any man walk in the day, he stumbleth not because he seeth the light of this world.	A. M. 4033. A. D. 29.
10 But if a man walk in the <sup>h</sup> $\beta$ night, he stumbleth, because there is no light in him.	g c.12.35.
11 These things said he: and after that he saith unto them, Our friend Lazarus <sup>i</sup> sleepeth; but I go, that I may awake him out of sleep.	h Ec.2.14.
12 Then said his disciples, Lord, if he sleep, he shall do well.	$\beta$ undertakes that which he has not a call for, will straggle and meet with many inconveniences.
13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.	
14 Then said Jesus unto them plainly, Lazarus is dead.	
15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.	
16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.	i De.31.16. Ac.7.60. 1 Co.15. 18,51.
17 Then when Jesus came, he found that he had <i>lain</i> in the grave four days already.	
18 Now Bethany was nigh unto Jerusalem, <sup>j</sup> about fifteen furlongs off:	j i. e. about two miles.
19 And many of the Jews came to Martha and Mary, to <sup>k</sup> comfort them concerning their brother.	k 1 Ch.7.22. Job 2.11. 42.11. Ro.12.15. 1 Th.4.13.
20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat <i>still</i> in the house.	
21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.	l c.9.31.
22 But I know, that even now, whatsoever <sup>l</sup> thou wilt ask of God, God will give <i>it</i> thee.	m c.5.29.
23 Jesus saith unto her, Thy brother shall rise again.	
24 Martha saith unto him, I know that he shall rise again in the <sup>m</sup> resurrection at the last day.	n c.6.40,41.
25 Jesus said unto her, I am the <sup>n</sup> resurrection, and the <sup>o</sup> life: he that believeth in me, though <sup>p</sup> he were dead, yet shall he live:	o Is.33.16. c.14.6. 1 Jn.1.2.
26 And whosoever <sup>q</sup> liveth and believeth in me shall never die. Believest thou this?	p Job 19.26. Is. 26.19. Rc.4.17.
27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.	q c.3.15. f.14.
28 And when she had so said, she went her way, and	

parts; so that the hours of their day were all the year the same in number, though much shorter in winter than in summer.

Ver. 10. *No light in him.*—Campbell, "In it;" i. e. in the night.

Ver. 16. *Thomas*—In Hebrew, as *Didymus* in Greek, signifies a twin.

Ver. 18. *About fifteen furlongs*—i. e. nearly two miles.

Ver. 19. *And many of the Jews.*—Their usual time of mourning (as well as feasting) lasted seven days, during which, as it was passover time, there would be many coming and going.

Ver. 20. *Mary sat still.*—Campbell, "Mary remained." The word "still" is better omitted, as equivocal, and not in the original.

Ver. 25. *He that believeth in me*—i. e. "He that believeth in me, though he were [spiritually] dead, yet shall he [spiritually] live: and he that [thus] liveth, and believeth in me, shall never die,"—that is, shall not die for ever; shall not suffer the pain of a second, an everlasting death.

Ver. 26. *Shall never die.*—See note on John viii. 51.

- A. M. 4033.  
A. D. 29.
- r c.21.7. called Mary her sister <sup>r</sup> secretly, saying, The Master <sup>s</sup> is come, and calleth <sup>t</sup> for thee.  
29 As soon as she heard *that*, she arose quickly, and came unto him.
- o c.13.13. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him.
- t Ma.10.49 31 The <sup>u</sup> Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
- u ver.19. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if <sup>v</sup> thou hadst been here, my brother had not died.
- v c.4.49.  
ver.21,37. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and <sup>w</sup> was troubled,
- who troubled himself. 34 And said, Where have ye laid him? They said unto him, Lord, come and see.
- x Is.63.9.  
Lu.19.41.  
He.2.16,  
17. 35 Jesus <sup>x</sup> wept.
- y c.9.6. 36 Then said the Jews, Behold how he loved him!  
37 And some of them said, Could not this man, which <sup>y</sup> opened the eyes of the blind, have caused that even this man should not have died?
- z Ma.16.3. 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.  
39 Jesus said, Take ye away <sup>z</sup> the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time <sup>a</sup> he stinketh: for he hath been *dead* four days.
- a Ps.49.7,9.  
Ac.2.27. 40 Jesus saith unto her, Said <sup>b</sup> I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- b ver.4,23. 41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his eyes*, and <sup>c</sup> said, Father, I thank thee that thou hast heard me.
- c c.12.23..  
30. 42 And I knew that thou hearest me always: but be-

Ver. 31. *Goeth unto the grave to weep.*—The Jews used to go to the graves of their friends on various accounts, either to see whether they were dead or not; or from superstitious motives, frequenting the graves of the prophets and wise men to pray and weep. The Persians also visit the sepulchres of their principal imams or prelates. A striking conformity between the customs of the Jews and the East Indians may be traced in many instances. Mr. *Fountain* says, "This morning when I awoke I heard a great noise by a number of people on the bank of the tank near my bungalow, an accommodation boat, used as an occasional residence. I went to see what was the matter, and found a number of women and girls assembled to lament over the grave of a lad, who had been killed by a wild buffalo ten days before. The mother sat on the earth at one end of the grave, leaning herself upon it, and bitterly exclaiming, Amor Banban! Amor Banban! oh my child! my child! On the other end of the grave sat another female, who was expressing her grief in a similar manner.—*Orient. Cust.* Nos. 1299, 1300.

Ver. 33. *Groaned in the spirit*—Or in spirit; i. e. inwardly.

Ver. 39. *He hath been dead four days.*—Ver. 17, it is said, "he had lain four days in the grave." The Jews generally buried their dead on the same day on which they died.

Ver. 41. *I thank thee that thou hast heard me*—It does not appear that Christ uttered any prayer audibly; but God "heareth the desire of the humble." Ps. x. 17.

cause of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And <sup>d</sup> he that was dead came forth, bound hand and foot with grave-clothes: and his face <sup>e</sup> was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen <sup>f</sup> the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then <sup>g</sup> gathered the chief priests and the Pharisees a council, and said, What <sup>h</sup> do we? for this man doeth many miracles.

48 If we let him thus alone, all <sup>i</sup> men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named <sup>j</sup> Caiaphas, being the high priest, that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is <sup>k</sup> expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high

A. M. 4033.  
A. D. 19.

d 1 Ki. 17. 22  
2 Ki. 4. 34  
35.  
1. a. 7. 14,  
15.  
Ac 20. 9.  
12.

e c. 20. 7.

f c. 2. 23.  
10. 41. 42  
12. 11, 18.

g Ps. 2. 2.

h Ac. 4. 16.

i c. 12. 19.

j Lu. 3. 2  
c. 13. 14.  
Ac. 1. 6.

k Lu. 21. 46.

Ver. 42. *I said it.*—*Doddridge*, "I speak [thus:]—i. e. I thank thee, that the people may know that I act by commission from thee."

Ver. 44. *Bound hand and foot.*—["Swathed about with rollers," or *bandages*, long strips of linen, a few inches in breadth, brought round the sheet of linen in which the corpse was involved, and by which the spices were kept in contact with the flesh.]—*Bagster*. The Jewish sepulchres were generally caves or rooms hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches or little cells cut into the sides of these caves or rooms. (*Maundrell's Travels*.) This form of the Jewish sepulchre suggests an easy solution of a very important difficulty in the history of Lazarus's resurrection. It is said, that when Jesus called upon Lazarus to come forth, *he came out bound hand and foot*. But deists, talking of this miracle, commonly ask with a sneer, how he could come out of a grave who was bound in that manner? The answer, however, is obvious. The Evangelist does not mean that Lazarus walked out of the sepulchre, but that, laying on his back, he raised himself into a sitting posture, then putting his legs over the edge of his niche or cell, slid down, and stood upright upon the floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied strait together by means of the shroud and rollers with which he was swathed. Accordingly, when he was come forth, it is said, that Jesus ordered them to loose him and let him go; a circumstance plainly importing, that the historian knew that Lazarus could not walk till he was unbound.—*Macknight's Harmony*.

Ver. 45. *Had seen the things, &c.*—In this miracle we remark, 1. Its extraordinary nature: it was the restoration of life to the dead. 2. The decisive evidence of this fact: the body had lain in the tomb four days. 3. The manner in which it was wrought, by a word speaking; but not till after a solemn address to the Deity. 4. The witnesses; not only the sisters themselves, but also the Jews, who came to condole and to mourn with them; some of whom, it appears, had also witnessed the cure of the man born blind.

Ver. 48. *And take away both our place and nation.*—"The meaning is, that then the Romans would no longer protect them in their religion and laws; but send an army to destroy them, as rebels and enemies."—*Lardner*, who refers to *Josephus' Antiq.*

Ver. 49. *High priest that same year.*—*Lardner*, "that year;" i. e. at that time. Pontius Pilate was governor of Judea ten years, and Caiaphas was put into the priesthood by Valerius Gracchus, Pilate's predecessor, and continued in it till after Pilate's removal.—*Lard. Cred.*

Ver. 51. *This spake he not of himself*—That is, he did not understand his

- A. M. 4033.  
A. D. 29.
- 1 Is. 49.6.  
Ro. 3.29.  
1 Jn. 2.2.
- m c. 10.16.  
Ep. 2.14.  
17.
- n Ps. 109.4,5
- o c. 7.1.  
13.20.
- p 2 Sa. 13.23  
2 Ch. 13.19
- q c. 2.13.  
5.1.  
6.4.
- r c. 5.16,18.  
ver. 8.
- priest that year, he prophesied that Jesus should die for that nation ;
- 52 And not <sup>1</sup> for that nation only, but that also he should gather together in one the children of God that were <sup>m</sup> scattered abroad.
- 53 Then from that day forth they took counsel together <sup>n</sup> for to put him to death.
- 54 Jesus therefore walked no more openly <sup>o</sup> among the Jews ; but went thence unto a country near to the wilderness, into a city called <sup>p</sup> Ephraim, and there continued with his disciples.
- 55 ¶ And <sup>q</sup> the Jews' passover was nigh at hand : and many went out of the country up to Jerusalem before the passover, to purify themselves.
- 56 Then <sup>r</sup> sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast ?
- 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

## CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded : 42 yet many chief rulers believe, but do not confess him : 44 Therefore Jesus calleth earnestly for confession of faith.

## CHAP. 12.

- a c. 11.1,43.
- b Lu. 10.33..  
42.
- c Mat. 26.6,  
&c.  
Ma. 14.3,  
&c.
- THEN Jesus six days before the passover came to Bethany, where <sup>a</sup> Lazarus was which had been dead, whom he raised from the dead.
- 2 There they made him a supper ; and Martha <sup>b</sup> served : but Lazarus was one of them that sat at the table with him.
- 3 Then <sup>c</sup> took Mary a pound of ointment of spike-nard, very costly, and anointed the feet of Jesus, and

own prediction, which, through the overruling providence of God, was accomplished in a manner far beyond his meaning or comprehension. Yes ; blessed be his name ! Jesus did die for the nation—even for his murderers—and for all the children of God (whom the Father had given into his hands) that were scattered abroad throughout the world.

Ver. 54. *A city called Ephraim.*—[*Ephraim* appears to be the same city which is called *Ephraim*, 2 Chron. xiii. 19, and *Ephron*, Jos. xv. 9, which was situated eight miles north of Jerusalem, near Bethel, and apparently between that city and Jericho. Accordingly, we find that a *desert*, or *wilderness*, extended from Jericho to Bethel, (Jos. xvi. 1,) called the wilderness of Beth-aven, (Jos. xviii. 12,) in which Joshua and the Israelites slew the inhabitants of Ai. Jos. viii. 24.]—*Bagster*.

Ver. 55. *Purify themselves*—By some preparatory services, before they ate the Passover.

Ver. 56. *What think ye, that he will not come, &c.*—*Doddridge, Campbell*, and other critics, point this as two questions, thus : "What think ye ? [Do ye think] that he will not come up to the feast ?"

CHAP. XII. Ver. 1. *Six days before the Passover.*—From the account of Matthew, it should seem not to have been more than *two* days. To us it seems probable, that though Jesus came to Bethany six days before the Passover, yet the entertainment might not be given till four days afterwards.

Ver. 2. *Lazarus . . . sat at the table.*—This describes him as a guest, and not as master of the house : for Matthew tells us, it was "in the house of Simon the leper," that is, who had been a leper. If it be asked, "Why was not this entertainment given at the house of Lazarus?" it may be replied, Probably for fear of interruption from the Jews ; for John informs us, (ver. 10,) that the chief priests were already plotting to destroy Lazarus also.

Ver. 3. *Spikenard.*—[*Spikenard* is a highly aromatic plant growing in India, whence was made a very valuable unguent or perfume, used at the an-

wiped his feet with her hair : and the house was filled with the odour of the ointment.	A. M. 4033. A. D. 29.
4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,	d 2 Ki. 5. 30. 27.
5 Why was not this ointment sold for three hundred pence, and given to the poor ?	Pa. 50. 18.
6 Thus he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.	e c. 13. 29.
7 Then said Jesus, Let her alone : against the day of my burying hath she kept this.	De. 15. 11. Mat. 26. 11 Ma. 14. 7.
8 For for the poor always ye have with you ; but for me ye have not always.	g Ca. 5. 6. c. 8. 21. ver. 35. c. 13. 33. 16. 5. 7.
9 ¶ Much people of the Jews therefore knew that he was there : and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.	h Lu. 16. 31.
10 But the chief priests consulted that they might put Lazarus also to death ;	i c. 11. 45. ver. 18.
11 Because that by reason of him many of the Jews went away, and believed on Jesus.	
12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,	j Mat. 21. 8, &c. Ma. 11. 8, &c. Lu. 19. 36, &c.
13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna : Blessed is the King of Israel that cometh in the name of the Lord.	
14 And Jesus, when he had found a young ass, sat thereon ; as it is written,	k Pa. 118. 25, 26.
15 Fear not, daughter of Sion : behold, thy King cometh, sitting on an ass's colt.	l Zec. 9. 9.
16 These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.	m Lu. 18. 34.
17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.	n c. 7. 39. o c. 14. 26.

cient baths and feasts. It is identified by Sir W. Jones, with the *sumbul* of the Persians and Arabs, and *jatamansi* of the Hindoos ; and he considers it a species of the *Valerian*, of the triandria monogynia class of plants. The root is from three to twelve inches long, fibrous, sending up above the earth between thirty and forty ears or *spikes*, from which it has its name ; stem, lower part perennial, upper part herbaceous, suberect, simple, from six to twelve inches long ; leaves, entire, smooth, four-fold, the inner radical pair petioled and cordate, the rest sessile and lanceolate ; pericarp, a single seed crowned with a pappus.]—*Bagster*.

Ver. 4. *Judas Iscariot*.—See note on Luke vi. 16.

Ver. 6. *Had the bag*—i. e. he was steward and treasurer to the whole family.

Ver. 10. *Consulted that they might*.—*Campbell*, "Determined (or resolved) to put," &c. Compare chap. xi. 49.

Ver. 11. *Went away*—Namely, from the company of Lazarus. But *Campbell* renders it, "forsook them ;" namely, the Pharisees, and joined themselves to Christ's disciples.

Ver. 15. *Thy King cometh*. &c.—This event was a fulfilment of the prophecy of Zech. ix. 9. The following particulars in the prophecy are clear and determined:—1. That the prophet is describing a King or Prince, the very character in which the Jews expected their Messiah. 2. The peculiar relation of this person to them : "Thy King cometh to thee." 3. The distinguishing features of his character and government : "He is just, and having salvation." 4. His external appearance ; *lowly*, (or meek,) to correct their notions of

A. M. 4033.

A. D. 29.

p ver. 11.

q c. 11. 47, 48

r Ac. 17. 4.

Ro. 1. 16.

s 1 Ki. 8. 41,  
42.

t c. 1. 41.

u c. 13. 32.

17. 1.

v 1 Co. 15. 36

w Mat. 10. 39

16. 25.

Ma. 8. 35.

Lu. 9. 24.

17. 33.

x Lu. 6. 46

c. 14. 15.

1 Jn. 5. 3.

y c. 14. 3

17. 21.

1 Th. 4. 17.

z 1 Sa. 2. 30.

Pr. 27. 18.

a Mat. 26.

33. 39.

Lu. 12. 50.

c. 13. 21.

b c. 18. 37.

c Mat. 3. 17.

d c. 11. 42.

e Lu. 10. 18.

c. 16. 11.

Ac. 26. 13.

Ep. 2. 2.

f c. 8. 28.

g Ro. 5. 18.

h c. 13. 32.

i Ps. 89. 36,

37.

110. 4.

Is. 9. 7.

j Ro. 5. 18.

18 For<sup>p</sup> this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive<sup>q</sup> ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain<sup>r</sup> Greeks among them that<sup>s</sup> came up to worship at the feast:

21 The same came therefore to<sup>t</sup> Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is<sup>u</sup> come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, <sup>v</sup> Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He<sup>w</sup> that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If<sup>x</sup> any man serve me, let him follow me; and where<sup>y</sup> I am, there shall also my servant be: if<sup>z</sup> any man serve me, him will *my* Father honour.

27 Now<sup>a</sup> is my soul troubled; and what shall I say? Father, save me from this hour: but<sup>b</sup> for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice<sup>c</sup> from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but<sup>d</sup> for your sakes.

31 Now is the judgment of this world: now shall<sup>e</sup> the prince of this world be cast out.

32 And I, if I be lifted<sup>f</sup> up from the earth, will draw all<sup>g</sup> men unto me.

33 This he said, signifying<sup>h</sup> what death he should die.

34 The people answered him, We have<sup>i</sup> heard out of the law<sup>j</sup> that Christ abideth for ever: and how say-

a temporal Messiah. And, lastly, as a mark of distinction from all o'her kings, easy to be apprehended, "Riding on an ass, even a colt, the foal of an ass."

Ver. 20. *Certain Greeks.*—"These Greeks were foreign Jews and proselytes, who spoke the Greek language: these were called Greeks, or Hellenists."—Dr. *Benson* in *Doddridge*.

Ver. 27. *Now is my soul troubled.*—Christ was now going to Jerusalem, and expected in a few days to be crucified, and the prospect of his last sufferings was very painful to him. Under this distress he supports himself with a prospect of what would be the consequence of his sufferings, viz. *God's glory*.—Pres. *Edwards*.—*What shall I say?*—*Campbell* inserts [Shall I say] Father save me, &c.—*But for this cause.*—*Campbell*, "But I came on purpose for this hour."

Ver. 28. *Then came there a voice.*—This, Dr. *Lightfoot* observes, is the third time that Jesus had the sanction of a voice from heaven, the others being at his baptism and transfiguration.

Ver. 32. *And I, if I be lifted, &c.*—That is, "And I, being crucified, will, by that means, bring a great part of the whole world to believe on me, Gentiles as well as Jews."—*Hammond*.

Ver. 34. *Out of the law.*—i. e. the Scriptures. See chap. x. 34, where the Psalms are included under this term, *law*, as they are here also. See Psalm lxxxix. 4, 36, 37, &c.

est thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light <sup>k</sup> with you. <sup>l</sup> Walk while ye have the light, lest darkness come upon you: for he <sup>m</sup> that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be <sup>n</sup> the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he <sup>o</sup> spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said <sup>p</sup> again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when <sup>q</sup> he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also many believed on him; but <sup>r</sup> because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For <sup>s</sup> they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He <sup>t</sup> that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I <sup>u</sup> am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came <sup>v</sup> not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my <sup>w</sup> words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

A. M. 4033.  
A. D. 29

k c.8.12

l Je.13.16

m c.11.10

n Ep.5.8

o Is.53.1

p Is.6.9,10

q Is.6.1

r c.9.22

s c.5.44.  
Ro.3.29

t Ma.9.37.  
1 Pe.1.21

u c.1.5.  
3.19

v c.3.17

w De.18.19.  
Lu.9.26

Ver. 35. *Yet a little while is the light with you, &c.*—Compare ch. viii.12; ix. 5, &c.

Ver. 36. *Jesus departed, and did hide himself from them.*—Campbell, "He withdrew himself privately from them."

Ver. 38. *That the saying . . . might be fulfilled.*—Doddridge, "So that the saying . . . might be fulfilled." So Campbell, Wesley, &c.

Ver. 40. *He hath blinded, &c.*—Dr. Gill explains this of a judicial blindness.

Ver. 42. *Among the chief rulers also many.*—Campbell, "several;" certainly far from the majority.

Ver. 43. *The praise of men, &c.*—Campbell, "the approbation." The word is of extensive meaning. Chap. v. 44, it is properly rendered *honour*, and sometimes glory. Lu. xiv. 10, it is translated *worship*, meaning high respect, reverence.

Verses 44, 45. *Jesus cried, &c.*—The language of these verses is evidently elliptical, in which some words must be supplied, as thus: "Jesus cried and said, He that believeth on me, believeth not on me [only] but [also] on him that sent me: and he that seeth me, seeth [also] him that sent me." (See Mark ix. 37.) This refers not simply to bodily sight, but to a believing view by faith; and is a necessary result from the doctrine before laid down, "I and the Father are one." (Ch. x. 30.)

Ver. 48. *Hath one that judgeth.*—Campbell, "Hath what condemneth in;"

A. M. 4033.  
A. D. 22.

x 1 Jn. 3. 23.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment <sup>x</sup> is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

#### CHAPTER XIII.

CHAP 13.

Jesus washeth the disciples' feet: 14 exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.

a Mat. 26. 2,  
&c.

**N**OW <sup>a</sup> before the feast of the passover, when Jesus knew that his hour <sup>b</sup> was come that he should depart out of this world unto the Father, having <sup>c</sup> loved his own which were in the world, he loved them unto the end.

b c. 17. 1, 11.

c Je 31. 3.  
Ep. 5. 2.  
1 Jn. 4. 19.  
Re. 1. 5.

2 And supper being ended, the <sup>d</sup> devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

d Lu. 22. 3,  
53.  
c. 6. 70.

3 Jesus knowing <sup>e</sup> that the Father had given all things into his hands, and that <sup>f</sup> he was come from God, and went to God;

e Mat. 28. 18  
He. 2. 8.

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

f c. 17. 11.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

g he.

6 Then cometh he to Simon Peter: and <sup>g</sup> Peter said unto him, Lord, <sup>h</sup> dost thou wash my feet?

h Mat. 3. 14.

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my

namely, "the word" or doctrine which Christ delivered. So *Doddridge*, "That (very word) shall judge him."

CHAP. XIII. Ver. 1. *Feast of the passover.*—The manner of conducting this feast was as follows: "The master of the family began the feast with a cup of wine, which being solemnly blessed, . . . he divided among the guests, (Luke xxii. 17.) and afterwards washed his hands. Then the supper began with unleavened bread and bitter herbs, which, when the master and the rest of the family had tasted, one of the younger persons present (generally a child) asked the reason of what was peculiar in that feast, (according to Exod. xii. 26.) which introduced the *haggadah*, that is, the *showing forth*, or declaration of it, (alluded to 1 Cor. xi. 26.) Then the master rose up and took another cup, and washed his hands again, before the lamb was tasted; and in this interval, I suppose, (says *Doddridge*.) Christ also washed the feet of his disciples. Then, after eating the passover, followed another cup, which, after having delivered to each a piece of [unleavened] bread, was the sacramental cup at this supper. Then, after some pious and friendly discourse, the whole family, after having drank at least a fourth cup, sang some Psalms of praise, (see note on Mat. xxvi. 30.) and so the solemnity ended.

Ver. 2. *Supper being ended.*—Rather, "come." So Drs. *Hammond*, *Doddridge*, *Guise*, and *Jennings*; but *Campbell* reads, "while they were at supper," which is to the same effect.—*The devil.*—The word here is *diabolos*, meaning Satan; not a demon.

Ver. 4. *His garments.*—[That is, his gown, or upper coat, with the girdle by which it was girded close to his tunic, or inner coat; and instead of this girdle, he tied a towel about him, that he might have it in readiness to dry their feet, and that he might appear as a *servant*. Indeed the whole action was a *servile* one; and never performed by a superior to an inferior.]—*Bagster*.

Ver. 7. *What I do thou knowest not now; but thou shalt know hereafter.*—A maxim of primary importance to us all; for there are many things in the present state incomprehensible, with which it is yet our duty to comply without inquiring into the reason.

feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For <sup>h</sup> he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye <sup>k</sup> call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For <sup>l</sup> I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If <sup>m</sup> ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the <sup>n</sup> scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 <sup>o</sup> Now I tell <sup>p</sup> you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, <sup>q</sup> He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When <sup>r</sup> Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked <sup>β</sup> one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one <sup>s</sup> of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

A. M. 4033.  
A. D. 29

i 1 Co. 6. 11  
Ep. 5. 26.  
Tit. 3. 5.

j c. 6. 64.

k Mat. 23. 8  
..10.  
Ph. 2. 11.

l 1 Pe. 2. 21.

m Ja. 1. 25.

n Ps. 41. 9.

o *cr, from  
hence-  
forth.*

p c. 14. 29.  
16. 4.

q Mat. 10. 40

r Mat. 26. 21  
Ma. 14. 13.  
Lu. 22. 21.

β amazed at such a horrid action, and perhaps to see if guilt were found in any of their looks.

s c. 20. 2.  
21. 7, 30.

Ver. 10. *He that is washed.*—Doddrige and Campbell, "He that hath been bathing." Yet as the feet might be soiled in going from the bath, they might need washing.

Ver. 13. *Master.*—(Greek, *didaskalos*,) i. e. "teacher." So Campbell.

Ver. 15. *I have given you an example*—That is, condescend to the meanest offices that may contribute to the comfort and the happiness of your brethren, though it were to "wash each others feet."

Ver. 19. *I tell you before, &c.*—Christianity derives much support from a fulfilment of the New Testament prophecies, particularly from those of our Lord respecting the destruction of Jerusalem.

Ver. 23. *Leaning on Jesus' bosom.*—This was John, who was accustomed to sit next to Jesus, and in the leaning attitude then customary, reclined as it were on his bosom; but in this, as in many other instances, he modestly omits his own name.

Ver. 24. *Beckoned.*—Doddrige, "noddod." The word implies a motion of the head.

- A. M. 463.  
A. D. 29.
- t or, more el. 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.
- u Lu. 22.3. 27 And after the sop Satan <sup>u</sup> entered into him. Then said Jesus unto him, That thou doest, do quickly.
- v c. 12.6. 28 Now no man at the table knew for what intent he spake this unto him.
- w c. 12.23.  
17.1..6. 29 For some of *them* thought, <sup>v</sup> because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.
- x c. 11.13.  
1 Pe. 4.11. 30 He then having received the sop went immediately out: and it was night.
- y c. 7.34.  
8.21. 31 ¶ Therefore, when he was gone out, Jesus said, Now <sup>w</sup> is the Son of man glorified, and God <sup>x</sup> is glorified in him.
- z Le. 19.13.  
c. 15. 12, 17  
Ep. 5.2.  
1 Th. 4.9.  
Ja. 2.8.  
1 Pe. 1.22.  
1 Jn. 2.7, 8,  
3.11, 23.  
4.20, 21. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
- a c. 21.18.  
2 Pe. 1.14. 33 Little children, yet a little while I am with you. Ye shall seek me: and <sup>y</sup> as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
- b Mat. 26.  
33, &c.  
Ma. 14.29,  
&c.  
Lu. 22.33,  
&c. 34 A new <sup>z</sup> commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
- 35 By this shall all *men* know that ye are my disciples, if ye have love one to another.
- 36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but <sup>a</sup> thou shalt follow me afterwards.
- 37 Peter said unto him, Lord, why cannot I follow thee now? I will <sup>b</sup> lay down my life for thy sake.
- 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily. I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Ver. 26. *Dipped the sop*.—Buxtorf and others inform us, that at this feast the Jews have a thick kind of sauce, called *charoseth*, which is made of dates, raisins, and other ingredients, to about the consistence of a thick paste, to represent the clay with which their fathers wrought in Egypt. In this sauce it is supposed that our Lord dipped the sop which he gave to Judas.

Ver. 33. *Little children*.—A term of endearment; dear as if they were his own little children.

Ver. 34. *A new commandment*.—[The Mosaic law commanded men to "love their neighbour as themselves;" and this implied that reciprocal and social love of believers of which our Lord spake: but this was now to be explained with *new* clearness, enforced by *new* motives and obligations, illustrated by a *new* example, obeyed in a *new* manner, and carried to a *new* extent. They were required to love each other for his sake, and in imitation of him,— "even as I have loved you."—and be ready on all occasions to lay down their lives for each other. By this the primitive Christians were particularly known among the Gentiles; "See, said they, how they love one another: and are ready to lay down their lives for each other." *Tertullian* in *Apol.*]—*Bagster*.

Ver. 37. *I will lay down my life*.—Peter was naturally impetuous in temper, warm in his attachments, and most sincere in his professions; but weak in faith, and irresolute in action; yet not a little vain and self-confident. In the absence of danger, bold as a lion; but soon as it appeared, timid as a deer. Such was Peter in himself. He sinned awfully—wept bitterly—and was freely pardoned. If we view, however, the sequel of his life, we find what grace can do. No apostle was more courageous, more determined, more faithful. He was faithful unto death, and received the crown of martyrdom; and glory.

## CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven, 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them.

LET<sup>a</sup> not your heart be troubled: ye believe in God, believe<sup>b</sup> also in me.

2 In my Father's house are many mansions: if *it were not so*, I would have told you. I go<sup>c</sup> to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that<sup>e</sup> where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the *f* way, the *g* truth, and the *h* life: no *i* man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he *l* that hath seen me hath seen the Father, and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He *k* that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And *l* whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If<sup>m</sup> ye love me, keep my commandments.

A. M. 4033  
A. D. 29.

CHAP. 14.

a Is. 43. 1, 2  
ver. 27.  
2 Th. 2. 2.

b Is. 12. 2, 3.  
Ep. 1. 12,  
13.  
1 Pe. 1. 21

c He. 6. 20.  
5. 8, 24.  
Re. 21. 2.

d He. 9. 26.

e c. 12. 26.  
17. 21.  
1 Th. 4. 17.

f Is. 35. 9, 9.  
c. 10. 9.  
He. 10. 19,  
20.

g c. 1. 17.  
15. 1.

h c. 1. 4.  
11. 25.

i Ac. 4. 12.

j Col. 1. 15.

k Mat. 21. 21.

l 1 Jn. 5. 14.

m c. 15. 10, 14  
ver. 21, 23.  
1 Jn. 5. 3.

CHAP. XIV. Ver. 1. *Believe in God.*—The original is ambiguous, and may be rendered either as by our translators, or as by *Doddridge* and *Campbell*, "Believe in God, believe also in me;" or, "Ye believe (or believe ye) in God, and ye believe in me."

Ver. 5. *We know not whither thou goest.*—By this answer of Thomas, it should seem that this apostle thought our Lord was about to retreat to some distant part of the country to avoid his enemies; or, as *Doddridge* suggests, to some other country, to set up his kingdom.

Ver. 12. *Because I go unto my Father.*—This refers to the day of Pentecost, when Christ, having ascended up on high, poured forth therefrom the gifts he had received of the Father for that purpose. (See Acts ii.) Archbp. *Fenelon* beautifully remarks on the simple language Christ here uses. So a prince, educated in his father's palace, would speak of it as perfectly familiar, to him—as going home,—without being puzzled with the contemplation of its splendours.

A. M. 4033.  
A. D. 29.

n c 15.26.

o 1 Co.2.14.

f Ro.8.9.  
1 Jn.2.27

q or, or-  
phans.

r ver.3 23.

s He.7.25.

ver.15.23.

u Lu.6.16.

v Jn.2.24.  
Re.3.20.

w ver. 36.

x c.16.13.  
1 Jn.2.20,  
27.

y Ep.2 14  
17.  
Ph.4.7.

16 And I will pray the Father, and he shall give you another <sup>n</sup> Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom <sup>o</sup> the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and <sup>p</sup> shall be in you.

18 I will not leave you <sup>q</sup> comfortless: I <sup>r</sup> will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because <sup>s</sup> I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He <sup>t</sup> that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas <sup>u</sup> saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and <sup>v</sup> we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But <sup>w</sup> the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he <sup>x</sup> shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ Peace <sup>y</sup> I leave with you, my peace I give unto

Ver. 16. *Comforter*.—The primary idea of the original term, (*Paraklete*,) appears to be that of an *Advocate*, or a person called upon to plead one's cause in a court of judicature; and as the same is also the adviser or counsellor of his client, and being thus the means of great support and consolation, he may be also called a *Comforter*.

Ver. 17. *Even the Spirit of truth*.—This Holy Spirit is also called the Spirit of Truth, because it is his office to reveal truth, and to apply it to the consolation of the human mind; nor is any consolation derived from him but what is founded in truth and righteousness. The Spirit also teaches and instructs us, by bringing to our recollection, and impressing on our minds—not *new* truths, but those which Christ himself taught: for as Christ himself taught nothing but what he had heard and learned of the Father, (chap. viii. 26, 40,) so, it is said, "the Holy Spirit shall speak nothing of himself, but whatsoever he shall hear" from the Father and from Christ, "that shall he speak," and reveal to men. (Chap. xvi. 13.)

Ver. 18. *Comfortless*.—Margin, "Orphans," the most "comfortless" part of society—having none to help, and none to care for them.

Ver. 22. *How is it that*, &c.—This is a question that leads us into the very essence of vital religion, into the doctrine of communion with God through Christ. "If any man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." This is what the same Evangelist means, in his Epistles, by "fellowship with the Father, and with his Son, Jesus Christ." (1 John i. 3.)

Ver. 27. *Peace I leave with you*.—In the eastern countries, on entering a house, (and we believe also in departing,) it is usual to pronounce a *Salam*, that is, a wish of *Peace*; and it is, we presume, in conformity with that custom, that our Lord made this his parting blessing: "Peace I leave with you:

you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I <sup>z</sup> go unto the Father: for <sup>a</sup> my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince <sup>b</sup> of this world cometh, and hath nothing <sup>c</sup> in me.

31 But that the world may know that I love the Father; and as <sup>d</sup> the Father gave me commandment, even so I do. Arise, let us go hence.

## CHAPTER XV.

1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.

I AM the true <sup>a</sup> vine, and my Father is the <sup>b</sup> husbandman.

2 Every <sup>c</sup> branch in me that beareth not fruit he

A. M. 4033.

A. D. 29.

z ver. 12.

a 1 Co. 15.  
27, 28.b c. 16. 1.  
Ep. 2. 4.c 2 Co. 5. 21.  
He. 4. 15.  
1 Jn. 3. 5.d Ps. 40. 8.  
Ph. 2. 8.

CHAP. 15.

a Is. 4. 2.

b Ca. 3. 12.

c Mat. 15. 13.

my peace I give unto you: not as the world giveth, give I unto you." How does the world give? In a cold, complimentary, heartless manner. How does Christ give? All the blessings which he bestows are sprinkled with his blood. "He laid down his life" for us. Let not, therefore, our hearts be troubled; neither let us be afraid.

Ver. 28. *My Father is greater than I.*—Christ here speaks in his *mediatorial* character. Prof. Stuart says, "It appears not to be the object of Jesus, to compare his own *nature* with that of the Father; but his *condition*. 'If ye loved me,' said he to his weeping disciples, 'ye would rejoice that I said, I go unto the Father; for the Father is greater than I;' i. e. ye would rejoice that I am to leave this state of suffering and humiliation, and resume that 'glory which I had with the Father, before the world was.' The whole text cannot be consistently explained, without the supposition of two natures; the one, which suffers and is depressed, in which too that other nature acts, that was in a state of glory with the Father, before the world was, i. e. from eternity.

"Inasmuch as Christ has truly a human nature, every thing said of him in respect to this nature, must necessarily be spoken of him in a capacity, in which he is inferior to the Father. In a word; as his human nature is inferior to the Divine, so whatever has relation to it, or is predicated of it, must of course be that which implies inferiority to the Divine.

"Do you ask me, how you shall distinguish, when a text speaks of Christ in respect to his human nature, or in respect to his divine nature? I answer: just as when you speak of a man, you distinguish whether what is said, relates to his body or his soul. When I say, Abraham is *dead*; I mean, obviously, his *mortal* part. When I say, Abraham is *alive*; I mean, obviously, his *immortal* part. When the Evangelist says, that Jesus increased in stature and wisdom, and in favour with God and man; that he ate, drank, slept, prayed, suffered, died, and rose again; he obviously means his human nature did this. When he affirms, that the *Logos* is God and made the Universe; and when Paul says, that he is 'supreme God, blessed for ever,' I cannot help thinking it to be equally obvious, that they predicate this of his divine nature. The simple answer to your question then is, that we must determine which nature is described, by what is affirmed concerning it. *The subject is known by its predicates.*"

Ver. 30. *The prince of this world*—i. e. Satan, (chap. xii. 31;) elsewhere called "the god of this world." 1 Co. iv. 4.—*Hath nothing in me*—i. e. according to Doddridge, "No guilt of mine, to give him power over me; nor any inward corruption, to take part with his temptation."

Ver. 31. *Arise, let us go hence.*—This leads to the supposition, that the following conversation took place on the way to Gethsemane.

CHAP. XV. Ver. 1—11. *I am the true vine.*—The great doctrine of the parable is, "Without me," that is, severed from, or independent of me, "ye can do nothing;" that is, bear no fruit: and the great use of the doctrine is to guard Christians against self-confidence, and its natural effect—apostacy.

Ver. 2. *Every branch in me that beareth not fruit.*—By this it is evident.

A. M. 4033.

A. D. 29.

d He. 12. 15.  
Re. 3. 19.e c. 17. 17.  
Ep. 5. 26.  
1 Pe. 1. 22.

f 1 Ju. 2. 6.

g Ho. 14. 9.  
Ga. 2. 20.  
Ph. 1. 11.h or, sever-  
ed from  
me.i Mat. 3. 10.  
7. 19.

j c. 16. 23.

k c. 14. 21, 23

l c. 16. 24.  
17. 13.

m c. 13. 34.

n Ro. 5. 7, 8.

o ver. 10.

taketh away: and every *branch* that <sup>d</sup> beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now <sup>e</sup> ye are clean through the word which I have spoken unto you.

4 Abide <sup>f</sup> in me, and I in you. As <sup>g</sup> the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: <sup>h</sup> for without me ye can do nothing.

6 If <sup>i</sup> a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye <sup>j</sup> shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If <sup>k</sup> ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* <sup>l</sup> your joy might be full.

12 ¶ This <sup>m</sup> is my commandment, That ye love one another, as I have loved you.

13 Greater <sup>n</sup> love hath no man than this, that a man lay down his life for his friends.

14 Ye <sup>o</sup> are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the ser-

that to be *in* Christ, implies only a profession: for those who bear *no* fruit cannot be real Christians: that such are taken away, argues, therefore, nothing against the perseverance of true believers. In allusion to the practice of grafting, it may be observed, that persons may be grafted into the Christian profession, without being vitally united to Christ by faith, though none can be thus united without being grafted, since we are not naturally so. We may be grafted by baptism, or by education, but it requires the quickening influences of the Holy Spirit to produce a vital union and fruitful branches. As to grafting vines, that this was formerly, and still is the practice in certain cases, we may safely infer from the directions given for its performance in works of husbandry.—*He purgeth it*—i. e. by pruning; the only way in which a vine can be purged.

Ver. 3. *Now ye are clean*—Or purged: the same word as is used in the preceding verse. The expression may refer to chap. xiii. 10—“Now ye are clean, but not all;” Judas being then present, but now he was gone out, they were all clean.

Ver. 4. *Abide in me, and [I will abide] in you*.—The expression is evidently elliptical, and must be thus explained.

Ver. 5. *Without me*.—Doddridge, “Separate from me.”

Ver. 6. *Cast forth*—i. e. thrown away.—*And is withered*.—Campbell “which is withered;” a Hebrew idiom, the copulative often supplying the place of the relative.

Ver. 7. *Unto you*.—Doddridge, “for you.”

Ver. 8. *So shall ye be*—i. e. evidently appear to be.

Ver. 9. *Continue ye in my love*—i. e. according to Campbell, “Study to maintain your place in my affections.”

Ver. 11. *That my joy might remain in you*.—Doddridge, “That my joy in you might continue.” Campbell, “That I might continue to have joy in you.”

vant knoweth not what his lord doeth : but I have called you <sup>p</sup> friends ; for all things that I have heard of my Father I have made known unto you.

16 Ye <sup>q</sup> have not chosen me, but I have chosen you, and ordained <sup>r</sup> you, that ye should go and bring forth fruit, and *that* your fruit should remain : that whatsoever <sup>s</sup> ye shall ask of the Father in my name, he may give it you.

17 These <sup>t</sup> things I command you, that ye love one another.

18 ¶ If <sup>u</sup> the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore <sup>v</sup> the world hateth you.

20 Remember <sup>w</sup> the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if <sup>x</sup> they have kept my saying, they will keep yours also.

21 But <sup>y</sup> all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If <sup>z</sup> I had not come and spoken unto them, they had not had sin : but <sup>a</sup> now they have no <sup>b</sup> cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works <sup>c</sup> which none other man did, they had not had sin : but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They <sup>d</sup> hated me without a cause.

26 ¶ But when the Comforter <sup>e</sup> is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he <sup>f</sup> shall testify of me :

27 And <sup>g</sup> ye also shall bear witness, because <sup>h</sup> ye have been with me from the beginning.

## CHAPTER XVI.

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension : 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

**T**HESSE things <sup>a</sup> have I spoken unto you, that ye should not be offended.

Ver. 16. That *your fruit should remain*—i. e. that ye should continue to bear fruit even in old age. Ps. xcii. 14.

Ver. 17. *These things I command*.—"I command you," says the Saviour : angels and prophets spake "in the name of the Lord ;" and nothing like this, in matters of religion, occurs, except when God himself speaks, in all the Old Testament. And not only does Christ command in his own name, but delegates to apostles and evangelists to act and to command in his name, from whom all their authority was derived. Does not this place the authority of Christ above both men and angels ? Is it not assuming the style of Deity ?

Ver. 18. *Hated me before it hated you*.—Lardner, "Hated me, your chief ;" which Doddridge approves, but Campbell strenuously opposes.

Ver. 20. *My saying*.—Campbell, "My word."

Ver. 24. *Now have they both seen, &c.*—Compare chap. xiv. 9.

Ver. 25. *But this cometh to pass*.—Doddridge, "This is permitted ;" these words, indeed, are merely supplementary, not being in the original ; yet are properly supplied.

CHAP. XVI. Ver. 1. *Not be offended*.—Campbell, "ensnared." Literally,

A. M. 4033.

A. D. 29.

p Ja. 2. 23.

q 1 Jn. 4. 10, 19.

r Ep. 2. 10

s ver. 7. c. 14. 13.

t ver. 12.

u 1 Jn. 3. 1. 3.

v c. 17. 14.

w Mat. 10. 24  
Lu. 6. 40.  
c. 13. 16.

x Ezc. 3. 7.

y c. 16. 3.  
Mat. 10. 22  
24. 9.

z c. 9. 41.

a Ja. 4. 17.

b or, excuse.

c c. 7. 31.

d Ps. 35. 19.  
69. 4.

e c. 14. 17.

f 1 Jn. 5. 6.

g Lu. 24. 43.  
Ac. 2. 32.  
4. 30, 33.  
2 Pe. 1. 16.

h 1 Jn. 1. 2.

CHAP. 16.

a ver. 4.

- A. M. 4033.  
A. D. 29.
- a Ac. 26.9.,  
11
- b c 15.21.
- c 1 Co. 2.8.  
1 Th. 1.13.
- d ver. 21.
- e or, con-  
vulce,  
Ac. 2.37.
- f Ro 3.20.  
7.9
- g Lu. 12.21.  
Ro. 1.17.
- h Ac. 17.31.  
Ro 2.2.  
Re. 20.12,  
13.
- i c. 12.31.
- j He. 5.12.
- k c. 14.26.
- l Re. 1.1, 19.
- 2 They shall put you out of the synagogues: yea, the time cometh, <sup>a</sup> that whosoever killeth you will think that he doeth God service.
- 3 And <sup>b</sup> these things will they do unto you, because <sup>c</sup> they have not known the Father, nor me.
- 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.
- 5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?
- 6 But because I have said these things unto you, sorrow <sup>d</sup> hath filled your heart.
- 7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
- 8 And when he is come, he will <sup>e</sup> reprove the world of sin, and of righteousness, and of judgment:
- 9 Of <sup>f</sup> sin, because they believe not on me;
- 10 Of <sup>g</sup> righteousness, because I go to my Father, and ye see me no more;
- 11 Of <sup>h</sup> judgment, because <sup>i</sup> the prince of this world is judged.
- 12 I have yet many things to say unto you, but <sup>j</sup> ye cannot bear them now.
- 13 Howbeit when he, the Spirit of truth, is come, he <sup>k</sup> will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he <sup>l</sup> will show you things to come.
- 14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you.
- 15 All things that the Father hath are mine: there-

“scandalized;” i. e. that persecution should not, by coming unexpectedly, prove a stumbling-block to their faith.

Ver. 2. *They shall put you out of.*—Campbell, “expel you from.” This refers to Jewish excommunication.—*Whosoever killeth you.*—The highest degree of excommunication included a forfeiture both of property and life.—*Will think he doeth God service.*—Doddridge, “Will think he offereth [acceptable] service to God.” Campbell, “Offereth sacrifice to God.” This explains Rom. viii. 36: “For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.” Paul says, Acts xxvi. 9–11, “I verily thought I ought to do many things contrary to the name of Jesus of Nazareth, which thing I did in Jerusalem: and many of the saints did I shut up in prison, and when they were put to death I gave my voice against them.” (See note, Rev. xvii. 6.) And doubtless many persecutors in the Romish Church thought that they were doing God service when burning his saints under the name of heretics.

Ver. 7. *It is expedient for you that I go away.*—The presence of the Comforter is *now* more to be desired in a church than the bodily presence of Jesus Christ.

Ver. 8. *He will reprove.*—Doddridge and Campbell, “Convince.” So it often signifies.

Ver. 12. *I have yet many things to say*—That is, much farther instruction to give; but as you are not yet prepared to receive it, the Holy Spirit shall be given to instruct you after my resurrection.

Ver. 13. *When he, the Spirit of truth.*—Hervey long since remarked the strong evidence which this passage affords to the personality of the Holy Spirit: for though the Greek word for Spirit (*pneuma*) is neuter, all the pronouns are masculine—*He, himself, &c.* which he thinks can only be accounted for by the personality of the Holy Spirit. Letters, No. 24. See also Dr. Smith's Messiah, where the argument is ably justified.

fore said I, that he shall take of mine, and show it unto you.

16 ¶ A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew <sup>m</sup> that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A <sup>n</sup> little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye <sup>o</sup> shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A <sup>p</sup> woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And <sup>q</sup> ye now therefore have sorrow: but I will see you again, and <sup>r</sup> your heart shall rejoice, and your joy <sup>s</sup> no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: <sup>t</sup> ask; and ye shall receive, that <sup>u</sup> your joy may be full.

25 These things have I spoken unto you in <sup>v</sup> proverbs: but the time cometh, when I shall no more speak unto you in <sup>v</sup> proverbs, but I shall show you plainly of the Father.

26 At <sup>w</sup> that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For <sup>x</sup> the Father himself loveth you, because ye have loved me, and have believed that <sup>y</sup> I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no <sup>z</sup> proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

A. M. 4033  
A. D. 29.

n c. 2. 21, 25

n ver. 16  
c. 7. 23  
13. 53.  
14. 19.

o I. u. 21. 17,  
21.

p Is. 35. 17.

q ver. 6.

r Lu. 21. 41,  
52.  
c. 20. 20.

s 1 Pe. 1. 8.

t Mat. 7. 7, 8.  
Ja. 1. 2, 3.

u c. 15. 11.

v or, *parables*.

w ver. 23.

x c. 14. 21, 23

y ver. 30.  
c. 17. 8.

z or, *parable*.

Ver. 16. *A little while, and ye shall not see me.*—The meaning of which we take to be, that for a little while he should be taken from their view by death, but soon return; and then they should see him again, after his resurrection: but this also would be only for a little while, because he must go to the Father, and they should see him ascend.

Ver. 25. *In proverbs.*—(Twice.) Margin, "Parables." So *Doddridge*. Though this is not the same word usually rendered *parables*, it is sometimes used as synonymous with it, for the eastern proverbs are often highly figurative and enigmatical.

Ver. 30. *That any man should ask thee*—That is "so plain, that no man need ask thee for an explanation."

A. M. 40:53.  
A. D. 29.

a Mat. 26:31  
Ma. 14:27.

b or, *his  
own home*

c Is. 50:7,9.  
c. 8:29.

d c. 14:27.  
Ro. 5:1.  
Ep. 2:14.

e c. 15:19.,  
21.  
2Ti. 3:12

CHAP. 17.

a c. 12:23.  
13:32.

b c. 5:27.  
ver. 24.

c 1 Ju. 5:11.

d Je. 9:23,24.

e 1 Th. 1:9.

f c. 10:36.

g c. 14:13.

h c. 19:30.  
2Ti. 4:7.

i c. 1:1,2.  
Ph. 2:6.  
He. 1:3,10.

j Ps. 22:22.  
ver. 26.

k Ro. 8:30.  
ver. 2,9,11

l He. 3:6.

m c. 6:68.  
14:10.

n 1 Ju. 5:19.

o c. 16:15.

p Ga. 1:21.  
1 Pe. 2:9.

q 1 Pe. 1:5.  
Jude 1:24.

r Pr. 18:10.

32 <sup>a</sup> Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to <sup>b</sup> his own, and shall leave me alone: and yet <sup>c</sup> I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in <sup>d</sup> me ye might have peace. In <sup>e</sup> the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles. 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in heaven.

**THESE** words spake Jesus, and lifted up his eyes to heaven, and said, Father, the <sup>a</sup> hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that <sup>b</sup> he should give eternal life to as many as thou hast given him.

3 And this <sup>c</sup> is life eternal, that they might know <sup>d</sup> thee the <sup>e</sup> only true God, and Jesus Christ, whom <sup>f</sup> thou hast sent.

4 I <sup>g</sup> have glorified thee on the earth: I <sup>h</sup> have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I <sup>i</sup> had with thee before the world was.

6 ¶ I <sup>j</sup> have manifested thy name unto the men which thou <sup>k</sup> gavest me out of the world: thine they were, and thou gavest them me; and they have kept <sup>l</sup> thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words <sup>m</sup> which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the <sup>n</sup> world, but for them which thou hast given me; for they are thine.

10 And all <sup>o</sup> mine are thine, and thine are mine; and I <sup>p</sup> am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through <sup>q</sup> thine own name <sup>r</sup> those whom thou hast given me, that they may be one, as we *are*.

Ver. 32. *To his own.*—Margin, "His own home." The Greek is equivocal, and may comprehend house, family, occupation, &c. &c.

CHAP. XVII. Ver. 2. *As many as.*—Doddridge and Campbell, "To all that."

Ver. 3. *Only true God.*—Unitarian writers lay great stress upon the third verse, as appropriating the term "true God" to the Father *only*; but as most of the august epithets applied to God the Father (including every name great, and wise, and good) are also applied to the Son; (see for instance, John xxi. 17. Rev. ii. 23. Mat. xviii. 20; xxviii. 29, &c.) so we conclude that the term *only*, was not intended to exclude the Son of God, but merely the false gods of the Gentiles, who had no just title to the name.

Ver. 4. *I have finished*—i. e. I am upon the point of finishing.

Ver. 5. *Which I had with thee before the world was*—i. e. with heavenly glory; for we can no way reconcile this with the notion of Christ having no existence previous to his incarnation.

Ver. 11. *And now I am no more.*—Doddridge, "No longer."—*That they may be one.*—Not one person, but *thing*. See note on ch. x. 30.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture <sup>s</sup> might be fulfilled.

A. M. 4033.  
A. D. 29.  
s Ps. 109. 8.  
Ac. 1. 30.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

t c. 15. 19, 19

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

u Ge. 1. 1

15 ¶ I pray not that thou shouldst take them out of the world, but <sup>u</sup> that thou shouldst keep them from the evil.

v Ac. 15. 9.  
Ep. 5. 25.  
2 Th. 2. 13

16 They are not of the world, even as I am not of the world.

17 ¶ Sanctify <sup>v</sup> them through thy truth: thy <sup>w</sup> word is truth.

w Ps. 119.  
151.

18 As thou hast sent me into the world, even so have I also sent them into the world.

x 1 Co. 1. 2,  
30.

19 And <sup>x</sup> for their sakes I sanctify myself, that they also might be <sup>y</sup> sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

y or, truly  
sanctified

21 That they all may be <sup>z</sup> one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

z Ro. 12. 5.

22 And <sup>a</sup> the glory which thou gavest me I have given them; that they may be one, even as we are one:

a 2 Co. 3. 18.

Ver. 12. *But the son of perdition.*—"The son of perdition," is one who deserves to be destroyed: so, "a son of death," is one who deserves to die; 2 Sam. xii. 5. We cannot suppose that this has any reference to the divine decrees, or that any one soul could be lost whom God had predestined to salvation; nor does it appear that Judas ever gave any proof of being drawn by the Father's grace: his character, though artfully concealed, was perfectly consistent, and was, most decidedly, that of a worldly-minded man.

Ver. 13. *That they might have my joy fulfilled in themselves.*—Campbell, "That their joy in me may be complete," or fulfilled.

Ver. 15. *From the evil*—viz. the evil that is in the world.

Ver. 17. *Sanctify them through thy truth.*—Some ancient MSS. and versions read, "the truth;" and Mill and other critics reject the pronoun as unnecessary.

Ver. 19. *I sanctify myself.*—The term *sanctify*, (ver. 17, 19.) as applied to Christ and to his people, must be somewhat differently explained. Christ being himself without sin, could need not to be sanctified, in the usual meaning of the term: but for their sakes, who were sinners, as we are, he *sanctified*, devoted, or (as some express it) *consecrated* himself, as an atoning sacrifice to God in their behalf, that, through their cordial belief in this *truth*, they might be sanctified, both in their personal experience and in their ministerial character, and be devoted to the circulation of the truth and the conversion of the world.

Ver. 21. *That they all may be one.*—"Christ prays that 'all who shall believe on him may be one. As thou Father,' continues he, 'art in me, and I in thee; so they also may be one in us;' i. e. that the disciples may have the 'same mind which was in Christ Jesus;' may copy after his example, and be united in the temper of their souls to him, as he is to God; *may be one* with the Father and with him."—*Stuart's Letters*. How do love and unity among Christians promote the conversion of the world? Certainly nothing has a more direct tendency thereto, if we consult either reason or matter of fact. Love and union are things in themselves so estimable, that they are readily acknowledged by all men to be divine: and what did the heathen say when they saw this in the lives and conduct of the primitive Christians? "See how these Christians love!" And it is much to be feared that the schisms and animosities among Christians, have made more infidels than the writings of all the sceptical philosophers in the world. Few men can argue deeply, but all men can read our lives.

A. M. 4033.  
A. D. 29.

b 1 Th. 4. 17.

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be <sup>b</sup> with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

CHAP. 18.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

a 2 Sa. 15. 23

CHAPTER XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 23 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

b Mat. 26.  
47, &c.  
Ma. 14. 43,  
&c.  
Lu. 22. 47,  
&c.

**W**HEN Jesus had spoken these words, he went forth with his disciples over the brook <sup>a</sup> Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

c c. 10. 17, 18.  
Ac. 2. 23.

3 Judas <sup>b</sup> then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing <sup>c</sup> all things that should come upon him, went forth, and said unto them, Whom seek ye?

d Mat. 2. 23.  
c. 19. 19.

5 They answered him, Jesus of <sup>a</sup> Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

Ver. 24. *Father, I will.*—Campbell, "I would." So Beza, Witsius, &c., and compare Mark vi. 25; x. 35. *Doddridge* includes both senses—"I importunately ask, and in consequence of the mutual transactions between us, am bold to claim." It is a petition founded on a previous engagement.

CHAP. XVIII. Ver. 1. *The brook Cedron.*—Kedron, or Kidron, is a rivulet running between Jerusalem and mount Olivet, which empties itself into the Dead sea. It is a narrow stream, with little water, except in the rainy season, when it carried off all the filth of the city and temple into the Dead sea. The name signifies *dark* or *black*, and it was so called, as some suppose, from the darkness of the narrow valley through which it runs; but others think, from the blackness of its waters.

Ver. 3. *A band of men.*—Campbell, "The Cohort," a Roman troop of about 500 men, to guard against a rescue.

Ver. 4. *Went forth.*—Our Lord not only knew in general, says Dr. *Doddridge*, that he should suffer some great evil, and even death itself, but was acquainted also with all the particular circumstances of ignominy and horror that should attend his sufferings: which, accordingly, he largely foretold, (see Mat. xx. 18, 19,) though many of these circumstances were as contingent as can well be imagined. It is impossible to enter aright into the heroic behaviour of our Lord Jesus Christ, without carrying this circumstance along with us. The critics are in raptures at the gallantry of Achilles in going to the Trojan war, when he knew, according to *Homer*, that he should fall there: but he must have a very low way of thinking, who does not see infinitely more fortitude in our Lord's conduct on this great occasion, when this circumstance, so judiciously, though so modestly suggested by St. John, is duly attended to.—B.

Ver. 5. *Judas . . . stood with them.*—Judas was probably aware of Peter's rashness, and thought it safest to shelter himself among the officers.

6 As soon then as he had said unto them, I am <i>he</i> , they <sup>e</sup> went backward, and fell to the ground.	A. M. 4033. A. D. 29.
7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.	e Ps. 27. 7 40. 14.
8 Jesus answered, I have told you that I am <i>he</i> : if therefore ye seek <sup>f</sup> me, let these go their way:	f Is. 53. 6 Ep. 5. 25.
9 That the saying might be fulfilled, which <sup>g</sup> he spake, Of them which thou gavest me have I lost none.	g c. 7. 12
10 ¶ Then <sup>h</sup> Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.	h Mat. 26. 51 Ma. 14. 47. Lu. 22. 49, 50.
11 Then said Jesus unto Peter, Put up thy sword into the sheath: the <sup>i</sup> cup which my Father hath given me, shall I not drink it?	i Mat. 20. 22 26. 39, 42.
12 ¶ Then the band and the captain and officers of the Jews took Jesus, and bound him,	j Lu. 3. 2
13 And led him away to Annas <sup>k</sup> first; for he was father-in-law to Caiaphas, which was the high priest that same <sup>l</sup> year.	k And An- nas sent Christ bound unto Cai- aphas the high priest. ver. 24. l c. 11. 49, 50
14 Now Caiaphas was he, which gave counsel <sup>m</sup> to the Jews, that it was expedient that one man should die for the people.	m Mat. 26. 58, &c. Ma. 14. 54. Lu. 22. 54.
15 ¶ And <sup>n</sup> Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.	
16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.	
17 Then saith the damsel that kept the door unto Peter, Art not thou also <i>one</i> of this man's disciples? He saith, I am not.	
18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they	

Ver. 6. *They went backward.*—[Doubtless by the interposition of Divine power; and it was thus shown that Jesus voluntarily resigned himself into their hands.]—*Bagster.*

Ver. 9. *Have I lost none.*—This shows that Judas was not one whom the Father had really given to Christ. See note on ch. xvii. 12.

Ver. 11. *Put up thy sword.*—See Mat. xxvi. 52, 53. It is "the sword of the spirit" only, which becomes the hand of an apostle, or Christian minister.—*The cup.*—See note on Mat. xxvi. 39.—*Shall I not drink.*—This was the "cup" from which our Saviour prayed to be, *if possible*, delivered: but if he had not drank it, the whole human race must have drank it to the dregs, and have drank it in everlasting misery. But what a lesson is this to us, in our comparatively tasteless cup of wo?

Ver. 12. *The captain.*—The Greek (*Chiliarkos*) is properly the commander of 1000 men, and answers to our term Colonel. The Romans called them Military Tribunes.

Ver. 13. *And led him away to Annas first.*—In the margin of our larger Bibles, ver. 24 is here introduced, which seems to be its natural place, with the omission only of "had:" "And Annas sent Christ bound unto Caiaphas the high priest."

Ver. 15. *The palace.*—(Greek. *aulen*.) which means an open court or hall; which the late Mr. Taylor understood of a part of the temple appropriated to his use.

Ver. 16. *Her that kept the door.*—Among the ancients, (and probably the Jews,) women were often employed as door-keepers.—*Orient. Lit.* No. 1372.

Ver. 18. *A fire of coals.*—Not pit-coal, we suppose, but wood or charcoal. *Campbell* reads, "Now the servants and officers stood near a fire which they

- A. M. 4033  
A. D. 29.
- n Lu. 4. 15.  
c. 7. 14, 26,  
28.  
8. 2.
- o Ac. 26. 26.
- p Job 16. 10.  
Je. 20. 2.  
Ac. 23. 2, 3.
- q or, with  
a rod.
- r 1 Pe. 2. 19..  
23.
- s See ver. 13.
- t Mat. 26. 74  
Ma. 14. 72.  
Lu. 22. 60.  
c. 13. 58.
- u Mat. 27. 2,  
&c.  
Ma. 15. 1,  
&c.  
Lu. 23. 1,  
&c.
- v or, Pi-  
late's  
house.
- w Ac. 10. 28.
- warmed themselves: and Peter stood with them, and warmed himself.
- 19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.
- 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
- 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.
- 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?
- 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
- 24 Now Annas had sent him bound unto Caiaphas the high priest.
- 25 ¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.
- 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
- 27 Peter then denied again: and immediately the cock crew.
- 28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the pass-over.
- 29 Pilate then went out unto them, and said, What accusation bring ye against this man?

had made, because it was cold," &c. The nights at this season were often very cold, though the days were not.—*Harmer*.

Ver. 20. *I spake openly*.—The Gemera of Babylon mentions proclamation being made by a public crier for any one who could witness the innocence of a prisoner to come forward, before punishment was executed, and that this was done forty days before the death of Jesus; but we know this to be false.

Ver. 22. *Struck Jesus with the palm of his hand*.—Some explain this word (*rapisma*) of a blow with a staff or stick; so *Beza*; but *Doddridge* says, "the word is used apparently for any blow." So *Campbell*.

Ver. 24. *Now Annas*.—[*Annas* was dismissed from being high priest, A. D. 23. after filling that office for fifteen years. (*Josephus*, Ant. l. xviii. c. 3;) but being a person of distinguished character, and having had no less than five sons who had successively enjoyed the dignity of the high priesthood, and the present high priest Caiaphas being his son-in-law, he must have possessed much authority in the nation. It was at the palace of Caiaphas where the chief priests, elders, and scribes, were assembled the whole of the night to see the issue of their stratagem.]—*Bagster*.

Ver. 26. *Being his kinsman*—i. e. the kinsman of Malchus. See ver. 10.

Ver. 28. *The hall of judgment*.—*Campbell*, "The Pretorium."—*Lest they should be defiled; but that*. &c.—*Doddridge*, "Lest they should be polluted, and prevented from eating the Passover;" i. e. the sacrifices which followed the paschal supper, during the feast of unleavened bread. They were not alarmed at the guilt of shedding innocent blood, but they were afraid of entering the house of a Gentile, lest they should be polluted during all the feast. And even here, it is to be remarked, they were not afraid lest they should be incapacitated from offering sacrifices to God; but lest they should be prevented from eating that part of the sacrifices to which they were entitled, which was considerable. (See Num. xxviii. 19—24.)

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

A. M. 4033.  
A. D. 29.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us <sup>x</sup> to put any man to death :

x Ge. 49. 10.  
Eze. 21. 27.

32 That the saying of Jesus might be fulfilled, which he <sup>y</sup> spake, signifying what death he should die.

y Mat. 20. 19  
Lu. 18. 32,  
33.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews ?

z c. 19. 11.  
Ac. 5. 13

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ?

a 1Ti. 6. 13.

35 Pilate answered, Am I a Jew ? Thine own <sup>z</sup> nation and the chief priests have delivered thee unto me : what hast thou done ?

b 1<sup>o</sup>. 45. 3, 6.  
Is. 9. 6, 7.  
Da. 2. 44.  
7. 14.

36 Jesus <sup>a</sup> answered, My <sup>b</sup> kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.

Zc. 9. 9.  
Lu. 12. 14.  
c. 6. 15.  
Ro. 11. 17.  
Col. 1. 13.

37 Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear <sup>c</sup> witness unto the truth. Every one <sup>d</sup> that is of the truth heareth my voice.

c Is. 55. 4.  
Re. 1. 5.  
3. 14.

38 Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

d c. 8. 47.  
1 Jn. 4. 6.

39 But ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews ?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. 19.

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

a Mat. 27.  
26, &c.  
Mt. 15. 13.  
&c.

**T**HEN <sup>a</sup> Pilate therefore took Jesus, and scourged <sup>b</sup> him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

b Is. 53. 5.

Ver. 30. *If he were not a malefactor, &c.*—“ These words import, 1. If the crime he is charged with were not capital, we should have punished him ourselves, and not have come to you. 2. If he were not guilty, we should not have accused him.”—*Lardner's Cred.*

Ver. 31. *It is not lawful for us to put any man to death*—That is, a criminal we cannot punish according to his deserts. “ It is not one of the lesser faults, for which we are wont to scourge men, or to cast out of the synagogue ; but he is guilty of blasphemy, which by our law is punishable with death. And since we cannot be permitted to punish any man capitally, we have brought him to your tribunal, where alone we can have satisfaction.”—*Lardner's Cred.*

Ver. 36. *My kingdom is not of this world, &c.*—As if he had said, ‘ I interfere not with your authority, neither am I an enemy to Cesar. I assume no worldly state or riches. My throne is on high, and surrounded with celestial guards. Were I indeed about to institute a temporal kingdom, these would fight for me, and even Roman legions would in vain oppose celestial hosts. But mine is a kingdom of truth, and righteousness, and peace.’

CHAP. XIX. Ver. 2. *A crown of thorns.*—[These words, some would render

- A. M. 4003.  
A. D. 29.
- c c. 18. 33.  
ver. 6.
- d Le. 24. 16.
- e c. 5. 18.  
10. 33.
- f Pa. 38. 13.  
Is. 53. 7.  
Mat. 27.  
12. 14.  
Ph. 1. 23.
- g Da. 3. 14,  
15.
- h Lu. 22. 53.  
c. 7. 30.
- i Ps. 39. 9.
- j Ma. 14. 14.  
c. 18. 3.
- k He. 6. 4. 3.  
Ja. 4. 17.
- 3 And said, Hail, King of the Jews! and they smote him with their hands.
- 4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that <sup>c</sup> I find no fault in him.
- 5 Then came Jesus forth wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!
- 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.
- 7 The Jews answered him, We <sup>d</sup> have a law, and by our law he ought to die, because <sup>e</sup> he made himself the Son of God.
- 8 ¶ When Pilate therefore heard that saying, he was the more afraid;
- 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But <sup>f</sup> Jesus gave him no answer.
- 10 Then saith Pilate unto him, Speakest thou not unto me? knowest <sup>g</sup> thou not that I have power to crucify thee, and have power to release thee?
- 11 Jesus answered, Thou <sup>h</sup> couldest have no power *at all* against me, except it were given thee from <sup>i</sup> above: therefore he <sup>j</sup> that delivered me unto thee hath the greater <sup>k</sup> sin.
- 12 And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man

*an acanthine crown*, or wreath formed out of the branches of the herb *bear's foot*, a prickly plant, though not like thorns; but this version is solidly refuted by *Campbell*. The Gr. word *akanthinos*, in sacred use and classical, plainly denotes *thorny*, and never made of *bear's foot*: and it was so understood by all the ancient and modern translators, and by the Greek and Latin Fathers. "The *Naba* or *Nabka* of the Arabians," says *Hasselquist*, "is, in all probability, the tree which afforded the crown of thorns put on the head of Christ: it grows very common in the East. This plant was very fit for the purpose, for it has many sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches: and what, in my opinion, seems to be the greatest proof is, that the leaves much resemble those of the ivy, as they are of a very deep green."—*Bagster*.—A purple robe.—See note on Mat. xvii. 23. Perhaps so decayed that the colour was scarce distinguishable.

Ver. 6. *Take ye him*.—[Pilate neither did nor could say this seriously; for *crucifixion* was not a Jewish but a Roman mode of punishment. The cross was made of two beams, either crossing at the top, at right angles, like a T, or in the middle of their length, like an X: with a piece on the centre of the transverse beam for the accusation, and another piece projecting from the middle, on which the person sat. The cross on which our Lord suffered was of the former kind, being thus represented in all old monuments, coins, and crosses. The body was usually fastened to the upright beam by nailing the feet to it, and on the transverse piece by nailing the hands; and the person was frequently permitted to hang in this situation, till he perished through agony and lack of food. This horrible punishment was usually inflicted only on slaves for the worst of crimes.]—*Bagster*.

Ver. 8. *He was the more afraid*.—*Lardner*, on this text, quotes *Beza*, as saying, "He was not without reason afraid, that an <sup>o</sup> <sup>u</sup> sedition might happen, if he did not comply with the multitude."

Ver. 11. *Jesus answered, thou couldest have no power at all against me*.—In this reply, our Lord gives the heathen governor a lesson on the doctrine of Providence; that all power is from God alone, who says to governors and kings, as he does to the waves of the sea, "Hitherto shall ye come, but no farther."

Ver. 12. *Maketh himself a king* - <sup>e</sup> represents himself as such.

go, thou art not Cesar's friend: whosoever I maketh himself a king speaketh against Cesar.

13 When <sup>m</sup> Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And <sup>n</sup> it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We <sup>o</sup> have no king but Cesar.

16 Then <sup>p</sup> delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he bearing his cross <sup>q</sup> went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And <sup>r</sup> Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

A. M. 4033.  
A. D. 29.  
l Lu. 23. 2.  
Ac. 17. 7.  
m Pr. 29. 25.  
Ac. 4. 19.  
n Ma. 27. 62.  
o Ge. 49. 10.  
p Mat. 27.  
26, & c.  
Ma. 15. 15,  
& c.  
Lu. 23. 21,  
& c.  
q Nu. 15. 36.  
He. 13. 12.  
r Mat. 27. 37.  
1a. 15. 26.  
Lu. 23. 32.

Ver. 13. *The Pavement*.—A curious tessellated pavement, such as are often found among Roman antiquities, formed of small stones, in various forms, on which possibly the seat of judgment might be erected, as the Hebrew name *Gabbatha* implies elevation.

Ver. 14. *The preparation of the passover*.—Campbell, "Of the Paschal Sabbath." He says it occurs six times in the New Testament, and always means the day before the Sabbath, (Friday.) So Dr. Jennings.—*And about the sixth hour*.—We cannot but suspect with Doddridge, and for the reasons which he gives, that a slight error has here crept into the text, and that we should here read with Mark xv. 25, "the third hour," which has the sanction of some good MSS.; otherwise we must suppose the Evangelists used different ways of reckoning, which is very possible.

Ver. 17. *Bearing his cross*.—Whether the cross was put together, or in two separate pieces, it appears to us, (on mature reflection,) that they compelled Jesus to drag it to the gate of the city nearest Calvary; at which gate they met Simon of Cyrene, and finding Jesus unable to proceed with it, they compelled this countryman to carry it the rest of the way to Calvary. Compare note on Mat. xxvii. 32.—*Golgotha*.—[*Golgotha*, of which the Greek *Kranion*, and *Calvaria*, are merely translations, is supposed to have been a hill, or a rising on a greater hill, on the north-west of Jerusalem.]—*Bagster*.

Ver. 19. *Wrote a title and put it on the cross*.—"This was the usual custom of the Romans, when any were condemned to death, to affix to the instrument of their punishment, or to order to be carried before them, a writing, expressing the crime for which they suffered: and this writing was called in Latin, *Title*.—*Lardner's Cred.* [The apparent discrepancy between the accounts of this title given by the Evangelists, which has been urged as an objection against their inspiration and veracity, has been most satisfactorily accounted for by Dr. Townson; who supposes, that, as it was written in Hebrew, Greek, and Latin, it might have slightly varied in each language; and that, as St. Luke and St. John wrote for the Gentiles, they would prefer the Greek inscription; that St. Matthew, addressing the Jews, would use the Hebrew; and that St. Mark, writing to the Romans, would naturally give the Latin.]—*Bagster*.

Ver. 20. *Nigh to the city*.—The cross stood by the way-side, where persons were continually passing, and where it was usual to erect crosses to make public examples of malefactors, to deter others from committing the like crimes. Alexander the emperor ordered a eunuch to be crucified by the

A. M. 4933.  
A. D. 29.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

s or,  
wrought.

22 Pilate answered, What I have written I have written.

t Ex. 39. 22

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, <sup>s</sup> woven <sup>t</sup> from the top throughout.

a Ps. 22. 13.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which <sup>u</sup> saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

v α, Clo-  
pas.

w Lu. 24. 13.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of <sup>v w</sup> Cleophas, and Mary Magdalene.

x α. 13. 23.

y c. 2. 4.

26 When Jesus therefore saw his mother, and the disciple standing by, <sup>x</sup> whom he loved, he saith unto his mother, <sup>y</sup> Woman, behold thy son!

z 1<sup>t</sup> Ti. 5. 2.

27 Then saith he to the disciple, Behold thy <sup>z</sup> mother! And from that hour that disciple took her unto his own <sup>a</sup> home.

a. c 16. 32.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture <sup>b</sup> might be fulfilled, saith, I thirst.

b 1<sup>s</sup>. 69. 21.

c c. 17. 4.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

d Is. 53. 10, 12  
Je. 2. 11,  
16.

30 When Jesus therefore had received the vinegar, he said, It <sup>e</sup> is finished: and he bowed his head, and gave <sup>d</sup> up the ghost.

e ver. 42.

31 ¶ The Jews therefore, because it was the <sup>e</sup> preparation, that the bodies should not remain <sup>f</sup> upon the cross on the sabbath day, (for <sup>g</sup> that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

f De 21. 23.

g 1<sup>e</sup>. 23. 7, 8.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

way-side. in which his servants used commonly to go to his country-house.—*Orient. Cust.* No. 1305.

Ver. 23. *Without seam.*—*Josephus* represents the tunic of Aaron as wove in this manner; nor is this unusual. See *Orient. Lit.* No. 1376.

Ver. 26. *The disciple standing by.*—The fidelity of John, is deserving of particular notice: although the youngest of the disciples, he kept hovering about the Saviour during the trial, and, when that was over, secured a station <sup>near</sup>, near as he could to the foot of the cross, with our Lord's mother and other pious women, whom neither danger nor disgrace could separate from him.

Ver. 29. *A vessel full of vinegar, &c.*—See notes on Mat. xxvii. 34, 49. [This *hyssop* is termed a *reed* by Matthew and Mark; and it appears that a species of hyssop with a *reedy* stalk, about two feet long, grew about Jerusalem. See *Bochart.*]—*Barster.* But some think the herb itself was mixed with the vinegar upon the sponge, before being raised by a *reed*. *Harris's Nat. Hist.*

Ver. 30. *It is finished.*—These do not appear to have been absolutely the last words of our Saviour, for the three other Evangelists state, "That he cried again with a loud voice, Father, into thy hands I commend my spirit," and then gave up the ghost.

Ver. 31. *That the bodies should not remain.*—See Deut. xvi. 22, 23.—*A high day.*—Not only a Sabbath, but the second day of the feast of unleavened bread, on which they offered the sheaf of new corn.

Ver. 32. *Brake the legs.*—[*Lactantius* says, that it was a common custom

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout <sup>h</sup> blood and <sup>i</sup> water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture <sup>k</sup> should be fulfilled, A bone of him shall not be broken.

37 And again another scripture <sup>l</sup> saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for <sup>m</sup> fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also <sup>n</sup> Nicodemus, which at the first came to Jesus by night, and <sup>o</sup> brought a mixture of myrrh and aloes, about a hundred pound *weight*.

40 Then took they the body of Jesus, and wound <sup>p</sup> it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There <sup>q</sup> laid they Jesus therefore because <sup>r</sup> of the Jews' preparation *day*; for the sepulchre was nigh at hand.

## CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient to salvation.

**T**HE <sup>a</sup> first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepul-

to break the legs of criminals upon the cross; which was done, we are told, at the instep, with an iron mallet; and appears to have been a kind of *coup de grace*, the sooner to put them out of pain.—*Bagster*.

Ver. 34. *Blood and water*.—Blood from the heart itself, and water from the *pericardium*, or bag which contains the heart. [It appears from this, that the spear went through the pericardium, and pierced the heart; and that the *water*, or aqueous humour, proceeded from the former, and the *blood* from the latter. It affords the most decisive evidence that Jesus died for our sins; and thus the conduct of the soldiers was overruled to take away all pretences to the contrary, by which his enemies might have attempted to invalidate the reality of his resurrection; and to accomplish two most important prophecies.]—*Bagster*.

Ver. 39. *A hundred pound weight*.—This has been thought incredible; but the Talmud says, eighty pounds were used at the funeral of Rabbi Gamaliel the elder. At the funeral of Herod, *Josephus* says, five hundred domestics followed, carrying spices.—*Orient. Cust.* No. 1305.

Ver. 40. *As the manner of the Jews is to bury*.—*Campbell*, "Which is the Jewish manner of embalming."

Ver. 42. *There laid they Jesus*.—He celebrated the Passover on the Thursday evening at Jerusalem—at midnight was arrested in the garden, and carried before the high priest, and then the Sanhedrim—about six in the morning of Friday taken before Pilate, who after several vain attempts to pacify the Jews, surrendered him to their fury—nailed to the cross at nine—at noon came on the miraculous darkness, which continued till three, when he expired; and the same evening, about sunset, was entombed.

CHAP. XX. Ver. 1. *The first day of the week*.—

This is the day of rest—Let earth retire

And leave my thoughts, eternal God, to thee.

A. M. 493.

A. D. 39.

h He. 9 22,

23.

1 Jn. 5. 6, 8

i 1 Pe. 2. 21.

j 1 Jn. 1. 1, 2

k Ex. 12. 46.

Nu. 9. 12.

Ps. 34. 20.

l Ps. 22. 15.

Zec. 12. 10.

Re. 1. 7.

m c. 5. 22

12. 42.

n c. 3. 1, 2

7. 50.

o 2 Ch. 16. 14

p Ac. 5. 6.

q Is. 53. 9.

1 Co. 15. 4.

r ver. 31.

CHAP. 20.

a Mat. 28. 1

&amp;c.

Ma. 16. 1,

&amp;c.

Lu. 24. 1,

&amp;c.

- A. M. 1873  
A. D. 2.
- t c. 15. 23.  
19. 26.  
21. 7, 21.
- e Lu. 24. 12.
- d Lu. 13. 30.
- e c. 19. 40.
- f c. 11. 44.
- g Ps. 16. 10.  
Ac. 2. 25..  
31.  
13. 34, 35.
- β they did not correctly consider the prophecies in scripture concerning this important matter.
- h. Ma. 16. 5.
- chre, and seeth the stone taken away from the sepulchre.
- 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom <sup>b</sup> Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
- 3 Peter <sup>c</sup> therefore went forth, and that other disciple, and came to the sepulchre.
- 4 So they ran both together : and the other disciple did outrun <sup>d</sup> Peter, and came first to the sepulchre.
- 5 And he stooping down, *and looking in*, saw the linen clothes <sup>e</sup> lying ; yet went he not in.
- 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,
- 7 And the <sup>f</sup> napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
- 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.
- 9 For as yet they knew not the <sup>g</sup> β scripture, that he must rise again from the dead.
- 10 Then the disciples went away again unto their own home.
- 11 ¶ But Mary stood without at the sepulchre weeping : and as she wept, she stooped down, *and looked* <sup>h</sup> into the sepulchre,

Let my dull heart, this sacred morning, be  
Warm'd by thy grace and touched with heavenly fire.  
Softly the Sabbath-bell is heard afar,  
Like mercy's summons to a feast of love ;—  
On to the house of prayer the suppliants move,  
To tell their wants to him whose sons they are.  
Vain is the sculptur'd roof—the long drawn aisle—  
Vain music's tone, and vain the silken vest :  
That worshipper, and he alone, is blest,  
On whose wrapp'd soul the spirit deigns to smile.  
Yet do the Sabbath's joys but dimly show  
The bliss of that bright world to which we hope to go.

Ver. 1. *Cometh Mary Magdalene.*—[Mary Magdalene, as well as Peter, was evidently at the sepulchre *twice* on the morning of the resurrection. The *first* time of her going was some short time before her companions, the other Mary and Salome, (Mat. xxviii. 1;) and observing that the stone had been removed, she returned to inform Peter and John. In the mean time, the other Mary and Salome came to the sepulchre, and saw the angel, as recorded by Matthew and Mark. While these women returned to the city, Peter and John went to the sepulchre, passing them at some distance, or going another way, followed by Mary Magdalene, who staid after their return. This was her *second* journey, when she saw two angels, and then Jesus himself, as here related ; and immediately after, Jesus appeared to the other women, as they returned to the city. (Mat. xxviii. 9, 10.) In the mean time, Joanna and her company arrived at the sepulchre, when two angels appeared to them, and addressed them as the one angel had done the other women. (Lu. xxiv. 1—10.) They immediately returned to the city, and by some means found the apostles before the others arrived, and informed them of what they had seen : upon which, Peter went a *second* time to the sepulchre, but saw only the linen clothes lying. Luke xxiv. 12.]—*Bagster.*

Ver. 2. *We know not, &c.*—Notwithstanding all that Jesus had intimated about rising from the dead, it does not appear that any one of his disciples, male or female, anticipated such an event.

Ver. 8. *Saw, and believed.*—Were convinced that he must indeed be risen from the dead.

Ver. 10. *Unto their own home.*—*Doddridge and Campbell*, "To their companions."

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 ¶ Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

A. M. 4033.

A. D. 29.

i Mat. 23. 9.

Ma. 16. 9.

j Lu. 24. 16,

31.

c. 21. 4.

k Ca. 3. 2

l Is. 43. 1.

c. 10. 3.

m Ca. 2. 4

n Ps. 22. 22.

Ro. 8. 29.

He. 2. 11.

o c. 16. 28.

p Ro. 8. 14,

15.

2 Co. 6. 18.

Ga. 3. 26.

4. 6, 7.

q Ep. 1. 17.

r Ge. 17. 7. 8.

Ps. 43. 4, 5.

48. 14.

Is. 41. 10.

Je. 31. 33.

Eze. 36. 23.

Zec. 13. 9.

He. 11. 16.

Re. 21. 3.

s Mat. 23. 10

t Ma. 16. 14.

Lu. 24. 36.

1 Co. 15. 5.

u c. 16. 22

v c. 14. 27.

w Mat. 23. 19

c. 17. 13.

2 Ti. 2. 2

He. 3. 1.

x Ac. 24. 33.

y Mat. 16. 19

15. 15.

z c. 11. 16.

a Ps. 73. 11,

32.

Ver. 17. *Touch me not.*—*Sherlock*, "Hang not about me." *Doddridge*, "Embrace me not." *Campbell* says, "The verb (*haptesthai*) in the use of the I. XX., denotes not only to touch, but to cleave to, as in *Joh xxxi. 7.* *Ezek. xli. 6.* and other places." The sense here plainly is, "Do not detain me at present. . . . Lose not a moment in carrying the joyful tidings of my resurrection to my disciples."

Ver. 19. *Same day at evening.*—This verse, compared with ver. 1, may help to settle the question as to the time when the Christian Sabbath commences. "Mary went early the first day"—this verse says, evening of the same day: this was the evening of the Christian Sabbath.

Ver. 23. *Whose soever sins ye remit.*—The ministerial sentence of absolution, except where it relates to ecclesiastical censures, is merely a declaration of what God has done.

A. M. 4033.  
A. D. 29.

b 1s. 26. 12.

o 1 Jn. 1. 1.

1 1 Ti. 1. 14

e Pf. 118. 28.

c. 5. 23.  
1 Ti. 3. 16.

f 1 Pe. 1. 8.

g c. 21. 25.

b Lu. 1. 4.

i c. 3. 15, 16.  
5. 21.  
10. 10.  
1 Pe. 1. 9.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace <sup>b</sup> be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy <sup>c</sup> hand, and thrust *it* into my side: and be <sup>d</sup> not faithless, but believing.

28 And Thomas answered and said unto him, My <sup>e</sup> Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed <sup>f</sup> are they that have not seen, and *yet* have believed.

30 ¶ And <sup>g</sup> many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But <sup>h</sup> these are written, that ye might believe that Jesus is the Christ, the Son of God; and <sup>i</sup> that believing ye might have life through his name.

#### CHAPTER XXI.

1 Christ appearing again to his disciples, was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

**A**FTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and <sup>a</sup> Nathanael of Cana in Galilee, and the *sons* <sup>b</sup> of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew <sup>c</sup> not that it was Jesus.

CHAP. 21.

a c. 1. 45.

b Mat. 4. 21.

c c. 20. 14.

Ver. 26. *And after eight days*—i. e. on the eighth day, or the first of the following week. So "after three days," Mat. xxvii. 63; Mark viii. 31, means evidently on the third day.

Ver. 28. *My Lord and my God*.—[The disbelief of the apostles is the means of furnishing us with a full and satisfactory demonstration of the resurrection of our Lord. Throughout the divine dispensations, every doctrine and every important truth is gradually revealed; and here we have a conspicuous instance of this progressive system. An angel first declares the glorious event. The empty sepulchre confirms the women's report. Christ's appearance to Mary Magdalene showed that he was alive; that to the disciples at Emmaus proved that it was at least the spirit of Christ; that to the eleven showed the reality of his body; and the conviction given to St. Thomas, proved it the self-same body that had been crucified. Incredulity itself is satisfied; and the convinced apostle exclaims, in the joy of his heart, "My Lord and my God!"]—*Bagster*.

Ver. 29. *Blessed are they that have not seen*—That is, as *Doddridge* judiciously explains it, who "have believed on the credible testimony of others; for they have shown a greater degree of candour and humility, which renders the faith it produces so much the more acceptable."

CHAP. XXI. Ver. 1. *After these things*.—*Grotius* and *Le Clerc* have a strange notion, that this chapter was written by some elders of the Church of Ephesus, from a verbal relation they had received from the apostle. But *Dr. Mill* has refuted this notion, which seems sufficiently contradicted by verse 2 of the text itself.—*After these things*, does not mean immediately, but some days after.

5 Then d Jesus saith unto them, e Children, have ye any meat? They answered him, No.	A. M. 40:33. A. D. 29.
6 And he said unto them, Cast f the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.	d Lu.24.41. e or, Sirs.
7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.	f I. 2.5.4. 7 g Ac.10.41.
8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.	h c.20.19,26
9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.	β that is, more than these love me—than these fellow-disciples, to whom our Lord, we may suppose, pointed.
10 Jesus saith unto them, Bring of the fish which ye have now caught.	
11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.	
12 ¶ Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.	
13 Jesus g then cometh, and taketh bread, and giveth them, and fish likewise.	
14 This his now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.	i Mat.26.33,35.
15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me β more i than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed j my lambs.	j Is.40.11. Je.3.15. Eze.31.2.10. Ac.20.23. 1 Pe.5.2,4.
16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my k sheep.	k He.13.20. 1 Pe.2.25.
17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved l because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou m knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.	l La.3.33. m c.16.30.

Ver. 7. His *fisher's coat*.—*Doddridge*, "his coat." *Campbell*, "upper garment;" we might say more characteristically, "his jacket."—*He was naked*.—[That is, he was only in his *vest*, or under garment; for *ginnos*, naked, like the Hebrew, *arom*, is frequently applied to one who has merely laid aside his outer garment. To which may be added what we read in the LXX. Joh xvii. 6. "Thou hast taken away the covering of the *naked*," the *plaid* or blanket, in which they wrapped themselves, and besides which they had no other. In this sense *Virgil* says, *Nudus ara, scre nudus*, "plough naked, and sow naked." i. e. strip off your upper garments.]—*Bagster*.

Ver. 12. *Come and dine*.—*Bishop Pearce* prefers, "Come (and) breakfast," because it was early in the morning. *Doddridge*, "Come, refresh yourselves." *Wesley*, "Come, eat." The ancients had usually but two meals, dinner and supper; the word here used strictly means the former, whether taken sooner or later. Times change; "Our ancestors," says *Campbell*, "dined at eleven, and supped at five."

- A. M. 4033.  
A. D. 29.
- n c. 13.36.  
Ac. 12.34.
- o Ac. 21. 11.
- f 2 Pa. 1. 14.
- q Nu. 14. 24.  
1 Sa. 12. 20.  
Mat. 19. 28  
c. 12. 26.
- r Mat. 25. 31  
Re. 1. 7.  
22. 20.
- s ver. 19.
- t c. 19. 35.  
3 Jn. 12.
- u c. 20. 30.
- v Am. 7. 10.
- 18 Verily, verily, I say unto thee, <sup>n</sup> When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall <sup>o</sup> gird thee, and carry thee whither thou wouldest not.
- 19 This spake he, signifying by what death <sup>p</sup> he should glorify God. And when he had spoken this, he saith unto him, Follow <sup>q</sup> me.
- 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
- 21 Peter seeing him saith to Jesus, Lord, and what shall this man do?
- 22 Jesus saith unto him, If I will that he tarry till I <sup>r</sup> come, what is that to thee? follow <sup>s</sup> thou me.
- 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?
- 24 ¶ This is the disciple which testifieth of these things, and wrote these things: and <sup>t</sup> we know that his testimony is true.
- 25 And <sup>u</sup> there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the <sup>v</sup> books that should be written. Amen.

Ver. 18. *Stretch forth thy hands.*—It was customary in the ancient combats for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and submitting to the direction of the victor. *Orient. Cust.* No. 1368.

Ver. 25. *The world could not contain, &c.*—[This is a very strong eastern expression to represent the number of miracles which Jesus wrought. But however strong and strange it may appear to us of the Western world, we find sacred and other authors using hyperboles of the like kind and signification. See Nu. xiii. 33. De. i. 28. Dan. iv. 11. Eccl. lxxvii. 15. *Basnage* gives a very similar hyperbole taken from the Jewish writers; in which Jochanan is said to have "composed such a great number of precepts and lessons, that if the heavens were paper, and all the trees of the forests so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons."—*Bagster*.

The last verse is thus explained by *Doddridge*:—"The world itself (that is its inhabitants) would not receive them;" that is, they would neither purchase nor read the voluminous records, much less could we expect them to be believed.

#### CONCLUDING REMARKS ON JOHN.

**ST. JOHN** is generally considered, with respect to language, as the least correct writer in the New Testament. His style indicates a great want of those advantages which result from a learned education; but this defect is amply compensated by the unexampled simplicity with which he expresses the sublimest truths. Though simplicity of manner, says *Campbell*, is common to all our Lord's historians, there are evidently differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of his readers, by employing in the expression of them, both an affirmative proposition and a negative. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase.]—*Bagster*.

A SHORT HARMONY OF THE LAST AND MOST IMPORTANT  
EVENT, OUR LORD'S RESURRECTION.

MAT. XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
<p><i>Fact No. I. Ver. 1.</i> In the end of the sabbath, as the first day of the week began to dawn, came Mary Magdalene, and the other Mary, to the sepulchre, and found the stone rolled from the mouth of the sepulchre.</p>	<p><i>Fact No. I. Ver. 1.</i> When the sabbath was past, Mary Magdalene, and other women, brought spices to the sepulchre, just as the sun was rising, and</p>	<p><i>Fact No. I. Ver. 1.</i> Very early the first day of the week Mary Magdalene and other women came to the sepulchre, and</p>	<p><i>Fact No. I. Ver. 1.</i> The first day of the week Mary Magdalene came to the sepulchre while it was yet (some-what) dark, and she seeth the stone rolled away from its mouth.</p>
<p>II. (Omitted.)</p>	<p>II. (Omitted.)</p>	<p>II. (Omitted.)</p>	<p>II. Ver. 2—10. She runs immediately to the apostles Peter and John, both of whom run to the sepulchre: John gets there first, and looks in; Peter comes up and goes first in, and then John follows; both see nothing but the tomb and grave clothes, and both return home.</p>
<p>III. Ver. 5—7. They see an angel, who comforts them, that Jesus was risen, and gone to Galilee, where his disciples should meet with him.</p>	<p>III. Ver. 5. Entering the sepulchre, she sees an angel, who,</p>	<p>III. Ver. 4—8. Entering the sepulchre, they see two angels, who comfort the women, assuring them that Jesus would meet his disciples in Galilee.</p>	<p>III. Ver. 11—13. Mary Magdalene having this while stood weeping without, now looks in, and sees two angels, who endeavour to comfort her; but</p>
<p>IV. They run, with a mixture of fear and joy, to the disciples; but meet Jesus by the way.</p>	<p>IV. Ver. 8, 9. They run away trembling to the disciples, but by the way he appears to Mary.</p>	<p>IV. Ver. 9, 10. They return to tell the rest of the disciples, who believe not.</p>	<p>IV. Ver. 14—18. Turning back, she sees Jesus, whom she takes for the gardener, till he discovers himself. Then Mary goes to tell the other disciples that she had seen the Lord.</p>
<p>V. (Omitted.)</p>	<p>Ver. 10, 11. Mary goes and tells the rest of the disciples, but they believe not.</p>	<p>V. Ver. 12. But Peter runs (a second time) to the sepulchre, sees only the clothes, and returns wondering.</p>	<p>V. (Omitted.)</p>
<p>VI. (Omitted.)</p>	<p>VI. Ver. 12. He appears to two disciples going into the country.</p>	<p>VI. Ver. 13—32. Jesus appears to two disciples going to Emmaus, and stops to sup with them.</p>	<p>VI. (Omitted.)</p>
<p>VII. Ver. 16, 17. The disciples go to Galilee, where they see him, as was appointed, and he commissions them to preach.</p>	<p>Ver. 13. They report it to the rest of the disciples, who still believe not.</p>	<p>Ver. 33—35. They return to Jerusalem, and acquaint the rest.</p>	<p>VII. Ver. 15. The same evening Jesus appears to his apostles, &amp;c., and particularly addresses Peter.</p>
	<p>VII. Ver. 14, 15. He appears to the apostles and disciples at supper, and commissions them to go and preach.</p>	<p>VII. Ver. 36. Jesus appears to the apostles and others, and commissions them to preach the Gospel, beginning at Jerusalem.</p>	

The leading facts are here reduced to seven, which are marked with numerical letters, I. II., &c. On No. I. it may be proper to remark, that, on comparing the different Evangelists, it seems that the women did not come all to the sepulchre at one time, but some at day-break, and the other women not till sun-rise. None of them seem to have been aware, that Nicodemus had brought spices on the night before, or that the sepulchre had been sealed and guarded.

On Fact III. we may remark, that Matthew and Mark mention the appearance of *one* angel—Luke and John, two. Perhaps one only spoke, and appeared the principal.

## THE ACTS OF THE APOSTLES.

THIS is the last of the historical books of the New Testament, and forms a link of connexion between the Gospels and Apostolical Epistles. *The Acts* or transactions of the Apostles, is the title given to this book in the *Codex Beza*, and in all the modern versions or editions.

That St. Luke was the author of this Book, as well as of the Gospel which bears his name, "is evident," as *Hartwell Horne* remarks, "both from the introduction, and from the unanimous testimonies of the early Christians. Both are inscribed to Theophilus, and, in the very first verse of the Acts, there is a reference made to his Gospel, which he calls the former Treatise. . . . . From the frequent use of the first person plural, it is clear that he was present at most of the transactions he relates. He appears to have accompanied St. Paul to Philippi; he also attended him to Jerusalem, and afterwards to Rome, where he remained two years during that Apostle's first confinement. Accordingly we find St. Luke particularly mentioned in two of the Epistles written by St. Paul, from Rome, during that confinement. And as the Book of Acts is continued to the end of the second year of St. Paul's imprisonment, it could not have been written before the year 63; and as the death of that Apostle is not mentioned, it is probable that the book was composed before that event, which is supposed to have happened A. D. 65." *Michaelis*, *Dr. Lardner*, *Dr. Benson*, *Rosenmuller*, *Bp. Tomline*, and the generality of critics, therefore, assign the date of this book to the year 63 or 64.

The history, as it gives the only credible account of the rise and spread of Christianity, furnishes, at the same time, abundant evidence of its truth, and of its happy effects wherever it was received, in raising and improving the character of man.

## CHAPTER I.

A. M. 4033.  
A. D. 29.

## CHAP. I.

a Lu. i. 1. 4,  
&c.

b Lu. 21. 51.  
ver. 9.  
1 Ti. 3. 16.

c Mat. 23. 19  
Ma. 16. 15  
..19.

d Lu. 24. 15.  
Ju. c. 20, 21

c or, eating  
together.

f Lu. 24. 49.

g Ja. c. 14,  
15, 16.

h Mat. 3. 11  
c. 2. 1.  
10. 45.  
11, 15.

j Mat. 24. 3,  
4.

k Is. 1. 26.  
Da. 7. 27.

1 Christ preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise <sup>a</sup> have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until <sup>b</sup> the day in which he was taken up, after that he through the Holy Ghost had given commandments <sup>c</sup> unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many <sup>d</sup> infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, <sup>e</sup> being assembled together with them, commanded <sup>f</sup> them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye <sup>g</sup> have heard of me.

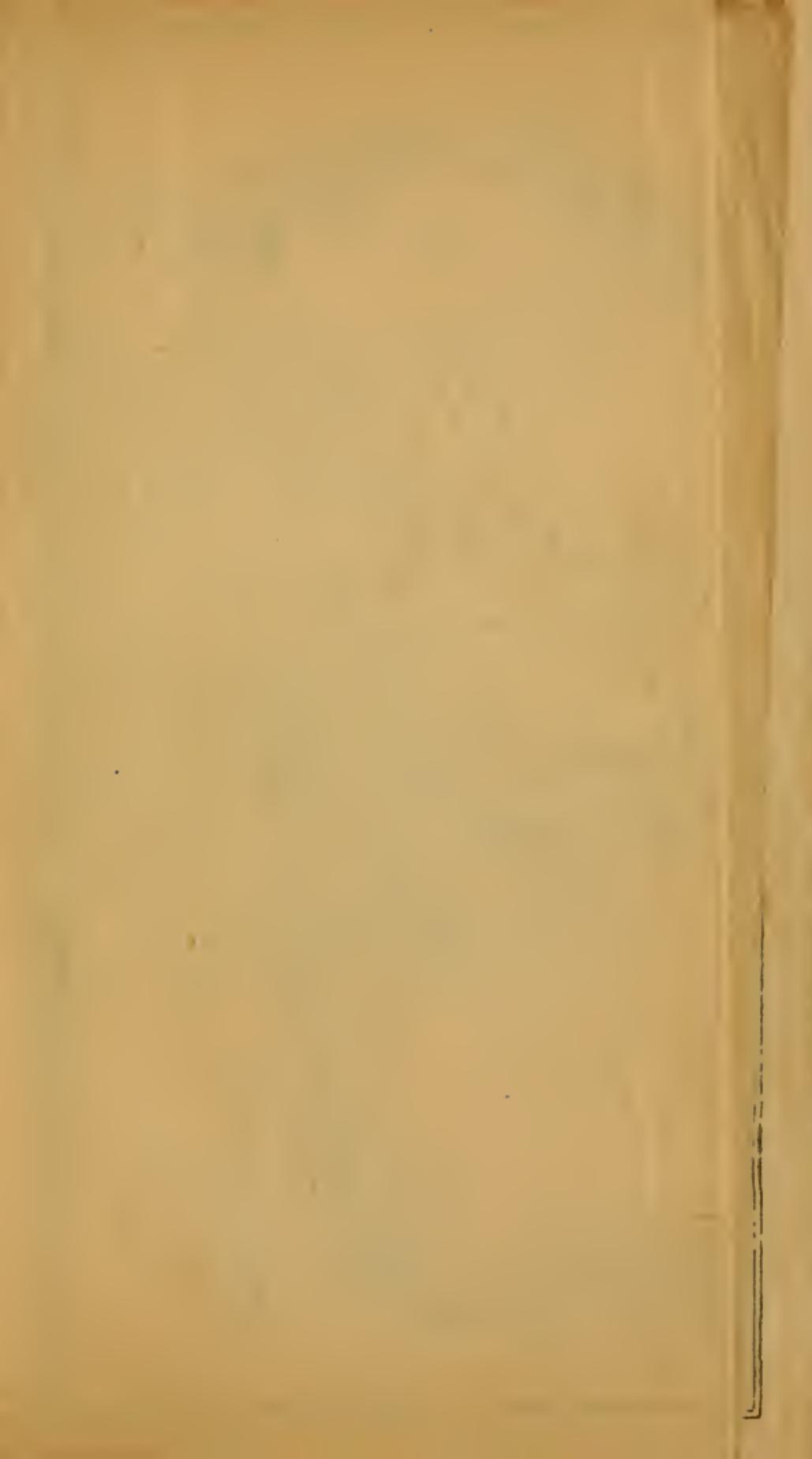
5 For John <sup>h</sup> truly baptized with water; but ye shall be baptized with the Holy <sup>i</sup> Ghost not many days hence.

6 When they therefore were come together, they <sup>j</sup> asked of him, saying, Lord, wilt <sup>k</sup> thou at this time restore <sup>k</sup> again the kingdom to Israel?

CHAP. I. Ver. 1. *The former treatise*.—Or, as *logos* may be rendered, *account*, *history*, or *narration*: which most evidently refers to the Gospel written by St. Luke, which he also inscribed to his friend Theophilus.

Ver. 4. *Being assembled together*.—Margin. "Eating together with them;" and we know that our Lord did eat with his disciples, even after his resurrection. (Luke xxiv. 42.) But the original word seems applicable to any friendly or social meeting.—*Saith he*.—These words, though not in the original, are evidently implied. See *Doddridge*.

Ver. 6. *Wilt thou at this time restore*.—From our Lord's promise, that the





7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive <sup>m</sup>power, after that the Holy Ghost is come upon you: and ye <sup>n</sup>shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked steadfastly toward heaven as he went up, behold, two <sup>o</sup>men stood by them in white apparel;

11 Which also said, Ye men <sup>p</sup>of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall <sup>q</sup>so come in like manner as ye have seen him go into heaven.

12 ¶ Then <sup>r</sup>returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both <sup>s</sup>Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alpheus*, and Simon Zelotes, and Judas *the brother of James*.

14 These all continued with one accord in prayer and supplication, with the <sup>t</sup>women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about a hundred and twenty,)

16 Men *and brethren*, this scripture must needs have been fulfilled, which <sup>u</sup>the Holy Ghost by the mouth

A. M. 1032.  
A. D. '29.

l Mat. 21. 36  
1 Th. 5. 1. 2.

n or, the  
power of  
the Holy  
Ghost  
coming  
upon  
you.

n Lu. 24. 47  
..49.  
Mat. 28. 19

o Jn. 7. 12.

p e. 2. 7.  
..3. 31.

q Jn. 14. 3.  
1 Th. 4. 16.

r Lu. 21. 52.

s 1. n. 6. 13.  
16.

t 1. n. 23. 49,  
55.  
..21. 10.

u J. e. 11. 9.  
Jn. 13. 13.

Holy Spirit should convince the world of sin, &c., (John xvi. 8.) it is possible that the apostles expected that this effect would immediately follow the gift of the Holy Ghost. See *Doddridge*. In this question of the disciples, as *C. Calvin* remarks, "There are as many errors as words. They dream of an *earthly* kingdom—they assign the time, *this time*—they shut out the Gentiles, restraining the kingdom to *Israel*. Again, they would fain know what was not revealed; whereas, true wisdom is to stop in learning where Christ, our Master, pauses in teaching. Hence we see the absurdity of aiming to be wiser above what is written; or to deal in mysteries, which are either not revealed at all, or but doubtfully and obscurely."

Ver. 11. *Shall so come*.—"Surely as he shall come, so he went," says *Ep. Hall*: and we know that, when he ascended up on high, he was attended by "thousands of angels, as at Sinai," though only two of them might appear to his disciples. (See Ps. lxxix. 17.) As it was at Sinai, so was it at Olivet, and so shall it be at the last day. Behold, he cometh with clouds—and with ten thousands of his holy ones. (Rev. i. 7. Jude 14.)

Ver. 12. *A sabbath day's journey*—[Was seven and a half furlongs from Jerusalem; and the town of *Bethany* was fifteen. But the first region or tract of mount Olivet, called *Bethphage*, extended from the city a sabbath day's journey, where the tract called *Bethany* began; and from this place our Lord ascended. See *Lightfoot*.]—*Bagster*.

Ver. 13. *An upper room*.—This was either a room in the temple, or (more likely, as we think,) in the house of some friend. Upper rooms were generally large, and adapted for social meetings; and often used, according to *Lightfoot*, for religious purposes. See note on chap. ii. 46.

Ver. 15. *The number of the names*—i. e. of the persons. So Rev. iii. 4. and xi. 13. Greek.

Ver. 16. *Men and brethren*.—This phrase, *Dr. Campbell* remarks, is used thirteen times in this book, and always without the copulative, which he thinks

A. M. 4033. A. D. 29.	of David spake before concerning Judas, which was guide v to them that took Jesus.
v Mat. 26. 17 Ju 18. 3.	17 For he w was numbered with us, and had obtained part of this ministry.
w Lu 6 16.	18 Now x this man purchased a field with the reward y of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
x Mat. 27. 5 . 10.	19 And it was known unto all the dwellers z at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.
y 2 Pe. 2. 15.	20 For it is written in the book of P'salms, Let a his habitation be desolate, and let no man dwell therein: and b his bishopricks let another take.
z Ps. 39. 25.	21 Wherefore of these men c which have companied with us all the time that the Lord Jesus went in and out among us,
a Ps. 109. 9.	22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.
b or, office, cr, charge	23 And they appointed two, Joseph called d Barsabas, who was surnamed Justus, and Matthias.
c Lu. 10. 1. 2. Jn. 15. 27.	24 And they prayed, and said, Thou, Lord, which e knowest the hearts of all men, show whether of these two thou hast chosen,
d c. 15. 22.	
e Je. 17. 10. Re. 2. 23.	

should always be omitted in the translation, together with the word *men*, which he thinks merely idiomatic. He would translate only "brethren," or "brethren and fathers," as the words may be. See note on chap. iii. 14.

Ver. 18. *This man purchased a field.*—It is true that he was not the purchaser, but it was purchased with his money, and at his expense. So persons in scripture are often charged with the evils which their conduct had occasioned; as for instance, Zedekiah with the burning of Jerusalem, Je. xxxviii. 23. —*Falling headlong.*—The Greek (*prenes*) strictly means, to fall forward, or on the face. *Raphelius, Elsner, Parkhurst.*

Ver. 19. *And it was known, &c.*—Both *Doddridge* and *Townsend* consider this as a parenthesis, and the language of the Evangelist. From an ancient inscription, it seems that the fate of Judas became a proverbial form of cursing. See *Doddridge*.—*Aceldama*—[Also called the *Potter's Field*, is situated about half way down the ravine between mount Zion, and the Hill of Evil Counsel, on the side of the hill, and south of Jerusalem. It is described by *Maundrell*, (Journey, April 6,) as "a small piece of ground, not above thirty yards long, and half as much broad. One moiety of it is taken up by a square fabric, twelve yards high, [an oblong square cavern, about twenty-six paces long, twenty broad, and about twenty feet deep, says *Pococke*.] built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick despatch with the corpses committed to it, which is commonly reported."—*Bagster.*

Ver. 20. *His bishopricks.*—(Greek, *Episcope*.) Our translators, who use *Bishopric* in the text, put "office," or "charge," in the margin, which *Ainsworth* gives as the sense of the Hebrew here quoted. A *bishop*, according to its derivation, he says, is the common name of all overseers. *Hammond* shows it was applied to any persons in authority, civil as well as ecclesiastical, and here means "apostolic power."

Ver. 23. *Joseph, called Barsabas.*—Supposed to be the *Joses* (for it is the same name) mentioned Mat. xxvii. 56, the brother of at least two apostles. *Doddridge.*

Ver. 24. *Thou, Lord.*—*Burgh* (a learned layman) gives several reasons for believing that this prayer was addressed personally to the Lord Jesus; but that the case should be doubtful, from the same language being indiscriminately addressed to both the Father and the Son, is with us a most decisive argument for the divinity of the latter. "That *Lord* here means the Lord Jesus, seems evident from verses 21, 22. It is the usual appellation, moreover, which the book of Acts gives to the Saviour."—*Stuart's Letters.*

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messiah, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel, and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

AND when the day of Pentecost <sup>a</sup> was fully come, they <sup>b</sup> were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled <sup>c</sup> all the house where they were sitting

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all <sup>d</sup> filled with the Holy Ghost, and began <sup>e</sup> to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

A. M. 4033.

A. D. 29.

CHAP. 2

a. 1 &amp; 2 15

b. c. 1. 11

c. c. 1. 31.

d. c. 1. 5

e. Ma. 16. 17.  
c. 10. 16.

Ver. 25. *That he might go to his own place.*—"If we are right," says Preb. Townsend, "in interpreting the language of the New Testament in the same sense as it was understood by those to whom it was addressed, and no canon of criticism seems more certain, we must adopt the common rendering of this passage. It was a common sentiment among the Jews, that 'he that betrayeth an Israelite hath no part in the world to come.' And Lightfoot quotes a similar expression from *Baal Turim*, in Nu. xxiv. 25: 'Balaam went to his own place, i. e. into hell.'" After various other quotations, Mr. T. adds, "After such evidence, we may agree with Doddridge, that the interpretation of Hammond, Le Clerc, and Ecumenius, is very unnatural, when they explain it of a successor going into the place of Judas." New Testament Arr.

Ver. 26. *The lot fell.*—According to Grotius, the method was, to put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word "apostle." In drawing these out of the urns, the blank came up with the name of Joseph, and that on which was written "apostle," with Matthias—*Orient. Cust.* No. 455. On the lawfulness of Lots, see *Pike's Cases of Conscience*, No. 3.

CHAP. II. Ver. 1. *Pentecost*—Or feast of weeks, was observed the 50th day after the 2d of the feast of unleavened bread, which, being a week of weeks, or 49 days, occasioned its being called *feast of weeks*, one of the three great Jewish festivals, in which all the males were required to appear before God, at the tabernacle or temple. It was a festival of thanks for the harvest, which commenced immediately after the passover.—*Fully come.*—The day began on the evening preceding; but on the morning following it was *fully come.*—*In one place.*—This place has been much disputed, many supposing that they obtained an apartment of the temple; but we conceive that they neither dared to ask such a favour, nor would they by any means be so indulged, as they lay at this time under the charge of having stolen the body of their Master. See Mat. xxviii. 11—15.

Ver. 3. *Cloven tongues*—i. e. (says Doddridge) "bright flames in a pyramidal form, which were so parted as to terminate in several points, and thereby to afford a proper emblem of the marvellous effect—a miraculous diversity of languages."

Ver. 5. *Dwelling at Jerusalem*—i. e. during the feast.—*Of every nation under heaven.*—This is evidently spoken hyperbolically, and is exactly parallel to Deut. ii. 25. The western hemisphere, it may be recollected, was not then discovered; but there were individuals present from all the countries here named, and probably many more.

A. M. 4023.  
A. D. 29.

f when this  
voice was  
made.

g or, trou-  
bled in  
mind.

t c. 1. 11.

1 Co. 12. 10,  
23.

j c. 17. 20.

k 1 Th. 5. 7.

Joel 2. 28..  
32.

β that  
which is  
now done  
and ex-  
cites your  
wonder, is  
the comple-  
tion of  
the pro-  
phesy of  
Joel.

m Is. 44. 3.  
Eze. 36. 27.

6 Now f when this was noised abroad, the multitude came together, and were g confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, Are not all these which speak h Galileans ?

8 And how hear we every man in our own tongue, wherein we were born ?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues i the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, j What meaneth this ?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words :

15 For these are not drunken, as ye suppose, seeing k it is but the third hour of the day.

16 But this is that which was l spoken by the prophet β Joel ;

17 And it shall come to pass in the last days, saith God, I will pour out m of my Spirit upon all flesh : and

Ver. 6. *When this was noised abroad.*—Greek, “When the voice was made;” i. e. when it was reported.—*Every man heard them speak in his own language.*—From this expression, some have supposed that the miracle consisted in these different persons hearing in their own language what was spoken only in the Syro-Chaldaic, or vulgar Hebrew of that age. But this, besides multiplying the miracle more than twenty-fold, would be the gift of ears, and not of tongues.—Such facilities have been afforded for acquiring languages, that miraculous powers seem no longer necessary ; unless it be considered as a miracle that God has raised up men with such extraordinary abilities for acquiring new languages, as in the instances of *Carey, Morrison, Martin, Lee*, and others, who have already been able to translate the Scriptures into the languages of more than half the globe. This circumstance, in connexion with many others, as the invention and recent improvements in printing and navigation, has already performed wonders, and shows in how many unexpected ways God is able to effect his designs, and fulfill his promises.

Ver. 8. *In our own tongue.*—Various opinions have been advanced respecting this miracle of Pentecost. The most rational, and the most general is, that the gift of tongues lasted during the ministry of the apostles, and was gradually withdrawn toward the close of the first century.

Ver. 9. *In Judea*—Where the popular dialect is thought to have been very different from that of Galilee.

Ver. 10. *Of Rome, Jews and proselytes.*—“It appears from *Josephus*, &c. that great numbers of Jews dwelt at Rome about this time, and made many proselytes.”—*Doddridge*.

Ver. 13. *New wine.*—*Hammond* and *Doddridge*, “sweet wine.” *Plutarch* says, the ancients had methods of preserving their wines long sweet, and that they were very intoxicating. *Doddridge*, *Calmet*. These men alluded probably to the wine provided for the feast. Thus it is that strangers to vital religion burlesque it under the names of fanaticism and enthusiasm :—“They speak evil of things which they know not,” (Jude 10,) nor can they understand till enlightened from the same divine source.

Ver. 15. *The third hour*—That is, about eight in the morning. See note on chap. iii. 1.

your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy :

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke :

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved :

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope :

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.

A. M. 4033.

A. D. 29.

n c 21.4,9,

10.

1 Co.12.10

o Ma.13.24,

2Pt.3.7,10

1 Ps.36.5.

Ro.13.13

1 Co.1.2

He.4.16.

q Jr.14.10,

11.

He.2.4.

r Jr.15.24.

s Lu.22.22,

24.44.

c.3.18.

t c.5.20.

u Mat.27.1.

v Ln.24.1.

c.13.30,34

1 Co.6.14.

Ep.1.5a.

Col.2.12.

1 Th.1.10.

He.13.20.

1 Pe.1.21.

w Jn.10.18.

x Ps.16.8.

11.

Ver. 19. *I will show wonders.*—See Mat. xxiv.

Ver. 23. *Foreknowledge.*—“Grotius, as well as Beza, observes, that *prognosis* must here signify decree; and *Elsner* has shown that it has the same signification in approved Greek writers.” *Doddridge.*—*Ye have taken.*—Neither God’s foreknowledge, nor decree, in any degree lessened the wickedness of those who acted in this dreadful tragedy. They fulfilled the divine purposes unintentionally; yea, contrary to their intention; and were fighting against God with all their might and malice, while (poor, feeble creatures) they were in every instance fulfilling his decrees. “He doeth according to his will in the army of heaven, and among the inhabitants of the earth.” (Dan. iv. 35.)

Ver. 25. *I foresaw.*—Ps. xvi. 8, “I set.” *Doddridge*, “I have regarded the Lord as always,” &c.

Ver. 27. *My soul in hell.*—The apostle Peter here, and Paul in Acts xiii. 35—37, explain these words of David, found in the 16th Psalm, as applicable exclusively to our Saviour Christ. In the present translation there is some ambiguity. The word rendered *Hell* is in the Hebrew *Sheol*, and means both the *grave* and the invisible world. Our translators frequently render it by the former word, as Gen. xlr. 38; xlv. 31. 1 Kings ii. 9. Job xvii. 13, 14, and often *Hell*, as here, Job xxvi. 6. Psalms ix. 17. But it is generally admitted to include (like *Hades*) the invisible world in general. Bishop *Pearson* says, “It appeareth that the first intention of putting these words into the Creed was only to express the burial of our Saviour, or the descent of his body into the grave.” It is most certain, however, that the phrase was afterwards explained, even by the Christian fathers, of Christ’s descent into the place of punishment. See 1 Peter iii. 18. “But that it was actually so, or that the apostle intended so much,” the Bishop confesses is “not manifest.” See also Professor *Witsius*, who contends, “that Christ descended into hell, (the place of torment,) is no where expressly affirmed in Scripture, nor in the most ancient creeds. The creeds which mentioned the descent, were generally silent with respect to the burial; nor was it without some mistake that both were afterwards joined together.” Dr. *J. P. Smith* renders the first clause of Ps. xvi. 10.

- A. M. 4033.  
A. D. 29.
- y or, *I may*.
- z 2 Sa. 23.2.
- a 2 Sa. 7.12,  
13.  
Ps. 132.11.
- b He. 6.17.
- c 1 Pe. 1.11,  
12.
- d ver. 24.
- e Lu. 24.48.
- f c. 5.31.  
Ph. 2.9.
- g Ju. 16.7,  
13.  
c. 1.4.
- h c. 10.45.  
Ep. 4.8.
- i Ps. 110.1.  
Mat. 22.44.
- j Zec. 13.1.
- k c. 5.31.
- l Jn. 3.35.
- m Ps. 2.2, 6.  
8.
- n Eze. 7.16.  
Zec. 12.10.
- o c. 9.6.  
16.30.
- p Lu. 21.47.  
c. 3.19.
- 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
- 29 Men *and* brethren, <sup>y</sup> let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
- 30 Therefore being <sup>z</sup> a prophet, and knowing that God had sworn <sup>a</sup> with an oath <sup>b</sup> to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
- 31 He seeing this <sup>c</sup> before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- 32 This <sup>d</sup> Jesus hath God raised up, whereof <sup>e</sup> we all are witnesses.
- 33 <sup>f</sup> Therefore being by the right hand of God exalted, and having <sup>g</sup> received of the Father the promise of the Holy Ghost, he hath shed forth <sup>h</sup> this, which ye now see and hear.
- 34 For David is not ascended into the heavens: but he saith himself, The LORD <sup>i</sup> said unto my Lord, Sit thou on my right hand,
- 35 Until I make thy foes thy footstool.
- 36 Therefore let all the house <sup>j</sup> of Israel know assuredly, that <sup>k</sup> God hath made that same Jesus, whom ye have crucified, both <sup>l</sup> Lord and <sup>m</sup> Christ.
- 37 ¶ Now when they heard *this*, they were pricked <sup>n</sup> in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what <sup>o</sup> shall we do?
- 38 Then Peter said unto them, <sup>p</sup> Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"Thou wilt not leave my life in the grave;" which nearly corresponds with Dr. Kennicott's version, "Thou wilt not abandon my life to the grave."—(The word *hell*, from the Saxon *hillan* or *helan*, to *hide*, or from *holl*, a *cavern*, though now used only for the place of torment, anciently denoted the *concealed* or *unseen place* of the dead in general.)—*Bagster*.

Ver. 30. *That of the fruit of his loins, (according to the flesh, he would raise up Christ! to sit on his throne.*—The words here placed between brackets are wanting in the Alexandrian and Ephrem MSS., and in the Cambridge by correction; also in the Vulgate, Syriac, and other ancient versions. *Boothroyd* reads, therefore, after Griesbach, "That of the fruit of his loins should ONE sit on his throne."

Ver. 33. *By.*—*Hammond* and *Doddridge*, "To the right hand."—*See and hear*—That is, witness the effects of.

Ver. 34. *David is not ascended*—i. e. in his body, which is still entombed. *Jerome* mentions the remains of David's sepulchre, and a place is shown us such, even to *this day*.—*The Lord said*, &c.—Ps. cx. 1.

Ver. 35. *Thy foes thy footstool.*—It was customary for conquerors formerly to put their feet on the necks of the vanquished, Josh. x. 24. In the close of the negotiations, after a late expedition to Algiers, the Dey refused to give up two prisoners, until at length he was obliged, and then he said, "His foot is on my neck, and what can I do." *Orient. Lit.* No. 1386.

Ver. 37. *They were pricked in their heart.*—*Doddridge*, "pierced to the heart." If Christ and his Apostles believed and taught the salvation of all men, how account for the fact, that their preaching *so much alarmed the fears and awakened the enmity of wicked men*. The fact is unquestionable. Christ rarely preached a sermon, which did not excite uneasiness in the minds of sinners, and send them away dissatisfied and murmuring against the preacher. The same is true of the Apostles. Under their preaching sinners were "pricked in their hearts."

Ver. 38. *Repent, and be baptized.*—They could only prove the sincerity of

39 For the promise <sup>q</sup>is unto you, and to your children, and <sup>r</sup>to all that are afar off, *even* as many as the Lord our God shall call.

A. M. 4033.  
A. D. 29

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

q Joel 2.28.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

r Ep. 2.13,  
17.

42 And <sup>s</sup>they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

s 1 Co. 11.2  
He. 10.25.

43 And fear came upon every soul: and many <sup>t</sup>wonders and signs were done by the apostles.

t Ma. 16.17

44 And all that believed were together, and <sup>u</sup> *was* all things common;

u c. 4.32, 34.

45 And sold their possessions and goods, and <sup>v</sup> parted them to all men, as every man had need.

v Is. 53.7  
2Co. 9.1, 9.  
1 Jn. 3.17.

46 And they, continuing daily with one accord in the temple, and breaking bread <sup>w</sup>from house to house, did eat their meat with gladness and singleness of heart,

w or, at  
home.

47 Praising God, and having <sup>x</sup> favour with all the people. And <sup>y</sup> the Lord added to the church daily such as should be saved.

x Ln. 2.52  
Ro. 14.18.

y c. 5.14.  
11.24.

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 2 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 witaly reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel; and the scriptures: 19 he exhorted them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

CHAP. 3.

**N**OW Peter and John went up together into the temple at <sup>a</sup> the hour of prayer, *being* the ninth hour.

a Ps. 55.17.  
Da. 6.10.

their repentance by a public profession, of which baptism was the appointed sign.

Ver. 39. *As many as the Lord our God shall call*—That is, all of every age and country, to whom the gospel shall be sent.

Ver. 40. *Save yourselves*—Or, "Be ye saved." Drs. J. Edwards and Doddridge.

Ver. 41. *Three thousand souls*—i. e. persons; so ver. 43.

Ver. 44. *Were together*.—Doddridge, "In the same;" certainly not in the same room, nor the same house, but in a quarter of the town probably where their friends chiefly resided.

Ver. 45. *And sold their possessions*.—"That this unbounded liberality was not commanded by St. Peter, is evident from his address to Ananias, chap. v. 4. And that it was not intended as a precedent, is equally clear from all the Epistles, in which frequent mention is made of the distinction between rich and poor," &c.—Townsend's New Test. Arr.

Ver. 46. *They, continuing daily*—That is, they daily visited the temple.—*Breaking bread from house to house*.—Lightfoot, Pearson, and others, understand this phrase, "breaking bread," as signifying the Eucharist, or Lord's Supper; but the words following, "did eat their meat," &c. strongly inclines us to refer the expression to their social meals, as in Luke xxiv. 35. So Doddridge. The learned Joseph Mede translates the Greek phrase (*κατ'οικον*) "on the house," meaning, in the upper room; and supposes that after the death of Christ, the apostles held their religious meetings in the room where Jesus had kept the Passover, &c.—that there our Lord repeatedly met with them, and that there they assembled on the day of Pentecost, and afterwards. See Townsend's New Test. Arr.

Ver. 47. *Such as should be saved*.—Doddridge, "Those who were saved." Dr. J. Edwards, "The saved."

CHAP. III. Ver. 1. *Together*.—[Rather, "at the same time," or "at that

- A. M. 4033.  
A. D. 29.
- b Jn. 9. 8. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate <sup>b</sup> of the temple which is called Beautiful, to ask alms of them that entered into the temple;
- c e. 4. 10. 3 Who seeing Peter and John about to go into the temple asked an alms.
- d Is. 35. 6. 4 And Peter, fastening his eyes upon him with John, said, Look on us.
- e Jn. 10. 23.  
e. 5. 12. 5 And he gave heed unto them, expecting to receive something of them.
- 2 Co. 3. 5. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In <sup>c</sup> the name of Jesus Christ of Nazareth rise up and walk.
- g Mat. 22. 32 7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.
- i Jn. 17. 1.  
Ep. 1. 20..  
21.  
Ph. 2. 9, 11.  
He. 2. 9.  
Re. 1. 5, 18. 8 And he leaping <sup>d</sup> up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.
- j Jn. 19. 15. 9 And all the people saw him walking and praising God:
- k Mat. 27. 17  
..25.  
Lu. 23. 16..  
23. 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
- l Ps. 16. 10.  
Lu. 1. 35. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch <sup>e</sup> that is called Solomon's, greatly wondering.
- m c. 7. 52.  
22. 14. 12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own <sup>f</sup> power or holiness we had made this man to walk?
- n or, au-  
thor.  
Jn. 1. 4.  
1 Jn. 5. 11 13 The God <sup>g</sup> of Abraham, and of Isaac, and of Jacob, the God of our <sup>h</sup> fathers, hath glorified <sup>i</sup> his Son Jesus; whom ye delivered up, and denied <sup>j</sup> him in the presence of Pilate, when he <sup>k</sup> was determined to let *him* go.
- o Mat. 23. 2.  
..5.  
Ep. 1. 20. 14 But ye denied the Holy <sup>l</sup> One and the <sup>m</sup> Just, and desired a murderer to be granted unto you;
- p c. 2. 32. 15 And killed the <sup>n</sup> Prince of life, whom God hath raised <sup>o</sup> from the dead; whereof <sup>p</sup> we are witnesses.

time," referring to the time when the transactions took place, which are mentioned at the close of the preceding chapter. — *Bagster*. — *The ninth hour* — i. e. (with us) about four in the afternoon. "The Jews divided the time, from the rising to the setting of the sun, into twelve hours, which were consequently, at different times of the year, of unequal length. The third hour was (therefore) the middle space between sun-rise and noon;" (*Doddridge*;) the ninth was consequently the medium point between noon and sunset, which at this time of the year (the latter end of May, when the sun does not set till near eight) must have been about four, P. M. The passover full moon fell this year April 3, according to Sir I. Newton, and the Pentecost, seven weeks after.

Ver. 2. *The gate . . . called Beautiful*. — This gate, which was added by Herod to the Court of the Gentiles, was 30 cubits high, and 15 broad, and made of Corinthian brass.

Ver. 11. *The porch that is called Solomon's*. — See John x. 23.

Ver. 14. *A murderer*. — Gr. "a man, a murderer." So Luke xix. 7, "a man, a sinner;" xxiv. 19. (Gr.) "a man, a prophet."

Ver. 15. *The Prince of life*. — The original term is variously used; for Prince, chap. v. 31; Captain, Heb. ii. 10; Author, Heb. xii. 2.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

A. M. 4033.  
A. D. 29.  
q I. u. 23. 34.  
Jn. 16. 3.  
1 Co. 2. 8.  
r Lu. 24. 44.  
c. 26. 22, 23.  
s c. 2. 38.  
t Is. . 6. 20.  
Joe. 2. 13.  
u Is. 43. 25.  
v Je. 31. 23.  
25.  
Zep. 3. 11.  
20.  
Re. 21. 4.  
w c. 1. 11.  
He. 9. 28.  
x Mat. 17. 11.  
y Lu. 1. 70.  
z De. 18. 15.  
19.

Ver. 16. *And his name, through faith, &c.*—That is, by virtue of his name, and through faith therein; meaning, the faith not only of the apostles, but also of the man on whom the miracle was wrought, who himself doubtless became a believer in the Lord Jesus.

Ver. 17. *I wot*—i. e. "I know."—*That through ignorance*—Namely, of the true character of Jesus. See 1 Co. ii. 8.

Ver. 19. *When*.—*Doddridge* and others, "that;" as the same word is rendered in Luke ii. 35. Acts xv. 17, &c.—*The times of refreshing shall come*.—Perhaps we might be justified in supplying the adverb *farther*—"that [farther] times of refreshing may come;" referring back to the outpouring of the Spirit on the day of Pentecost, (which was introduced by a "mighty rushing wind,") and forward, to other similar dispensations of divine grace, as in chap. x.

Ver. 20. *And he shall send*.—*Hammond* and *Doddridge*, "and that he may send;" that is, again send.—*Jesus Christ, which before was preached unto you*—That is, in the types and prophecies. But *Hammond*, *Doddridge*, *Wesley*, and many others, read, "That he may send unto you Jesus Christ, who was before appointed," or "designated,"—namely, to be our Saviour. So read the Alexandrian and many other valuable MSS. and ancient versions; some Christian Fathers, *Beza*, *Vitringa*, &c.

Ver. 21. *The times of restitution of all things*.—That the word means to restore, or regulate, is indisputable, and in this sense we have properly applied it to Elias, Mat. iii. 3; xvii. 11. But in all languages there are many words which, in different connexions, require to be differently rendered; and, on mature consideration, in this place we prefer the rendering of *Hammond* and *Campbell*,—"The completion," or rather, "the consummation," (i. e. the fulfilment,) of all things which God hath spoken, &c. "But the restitution here spoken of," says Dr. *Haves*, "does not mean the restoration of all men to holiness and happiness; but simply the completion, accomplishment, fulfilment, (so the word is rendered by the best Greek scholars,) of all that God has predicted by his prophets respecting the kingdom and glory of Messiah. The passage does not say a word respecting the salvation of all, or of any of mankind. It only asserts the completion of all the predictions contained in the ancient prophecies. But whether the restoration of all men to divine favour is one of those predictions, remains to be proved."

Ver. 22. *For Moses truly said, &c.*—*Doddridge* remarks, that both Dr. *Bullock* and Mr. *Jeffery* have excellently shown, that this promise does indeed primarily refer to the Messiah. See Bp. *Chandler's* Defence of Christianity.

A. M. 4033. A. D. 29. 24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

a Ro. 9. 4. 15. 8. 25 Ye <sup>a</sup> are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And <sup>b</sup> in thy seed shall all the kindreds of the earth be blessed.

b Ge. 22. 18. 26 Unto <sup>c</sup> you first God, having raised up his Son Jesus, sent him to bless you, in turning away <sup>d</sup> every one of you from his iniquities.

c Mat. 10. 5. Lu. 24. 47. CHAPTER IV.  
d 1s. 59. 20. Mat. 1. 21. Tit. 2. 11. 14. 1 The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprison him and John. 5 After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening, 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, the priests, and the <sup>a</sup> captain of the temple, and the <sup>b</sup> Sadducees, came upon them,

CHAP. 4. 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

a or, ruler. 3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

b Mat. 22. 23 c. 23. 8. 4 Howbeit many <sup>c</sup> of them which heard the word believed; and the number of the men was about five thousand.

c c. 23. 24. 5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

d Jn. 18. 13. 6 And Annas <sup>d</sup> the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

Ver. 24. *Yea, and all the prophets.*—This coming of Jesus Christ, first to save and then to judge the world, God predicted by the mouth of all his holy prophets, from Samuel to John the Baptist; and, as he has accomplished the former, so certainly will he do the latter.

Ver. 26. *To bless you, in turning away every one of you from his iniquities.*—*Doddridge*, "To bless you, every one of you turning from his iniquities."

CHAP. IV. Ver. 1. *Captain of the temple.*—A Jewish officer, who had the command of the division of Levites then in waiting. "The temple had always a guard of Levites, who kept watch in it by turns, day and night." *Campbell*. Compare note on Luke xxii. 52.

Ver. 4. *About five thousand.*—*Doddridge* includes those before converted in this number. Previous to the day of Pentecost we hear of only 120 believers in Jerusalem, though it is probable there were many more in Galilee: 3000 were at that time added, and 2000 more soon after.

Ver. 6. *Annas the high priest.*—*Campbell* thinks it probable that at this time Annas and Caiaphas might hold the office by turns annually. *Campbell* in Luke iii. 2.—*John.*—*Dr. Lightfoot* supposes, with much probability, that this was *Jochanan ben Zaccai*, (i. e. John the son of Zaccai,) who was very famous at that time in the Jewish nation. He was a scholar of the celebrated Hillel, and was president of the Sanhedrim after Simeon the son of Gamaliel, and lived to be 120 years old. It is said that a little before this time when the gates of the temple flew open of their own accord, he foretold its destruction; which he lived to see accomplished.—*Alexander.*—This was probably a several learned men suppose, Alexander Lysimachus alabarch or governor of the Jews at Alexandria, and brother of the famous Philo Judæus. He was one of the noblest and richest men of his time, and in great favour with Claudius Cesar, and adorned the gates of the temple with plates of gold and silver. *Josephus.*—*Bagster.*

7 And when they had set them in the midst, they asked, By <sup>e</sup> what power, or by what name, have ye done this?

A. M. 4053.  
A. D. '29.

c Mat. 21. 23

8 Then Peter, filled <sup>f</sup> with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

f c 7 55.

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that <sup>g</sup> by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

g c. 3.6, 16.

h Ps. 113. 22.  
Is. 28. 16.  
Mat. 21. 42

11 This is the stone <sup>h</sup> which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for <sup>i</sup> there is none other <sup>j</sup> name under heaven given among men, whereby we must be saved.

i c. 10. 43.  
1 Ti. 2. 5, 6.

13 <sup>k</sup> Now when they saw the boldness of Peter and John, and perceived that they were <sup>k</sup> unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

j Ps. 45. 17

14 And beholding the man which was healed standing with them, they could say nothing <sup>l</sup> against it.

k Mat. 11. 25  
1 Co. 1. 27.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

l c. 19. 36.

16 Saying, <sup>m</sup> What shall we do to these men? for that indeed a notable miracle hath been done by them <sup>n</sup> is manifest to all them that dwell in Jerusalem; and we cannot deny <sup>n</sup> it.

m Jn. 11. 47.

17 But that it spread no farther among the people, let us straitly threaten them, that <sup>n</sup> they speak henceforth to no man in this name.

n c. 5. 40.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

o c. 5. 29.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to <sup>p</sup> hearken unto you more than unto God, judge ye.

p Ja. 20. 9.

20 For <sup>p</sup> we cannot but speak the things which <sup>q</sup> we have seen and heard.

21 So when they had farther threatened them, they let them go, finding nothing how they might punish them, because <sup>r</sup> of the people: for all *men* glorified God for that which was done.

q c. 22. 15.  
1 Jn. 1. 1, 3.

22 For the man was above forty years old, on whom this miracle of healing was showed.

r Mat. 21. 26  
c. 5. 26.

23 <sup>s</sup> And being let go, they went <sup>s</sup> to their own company, and reported all that the chief priests and elders had said unto them.

s c. 2. 44. 46

Ver. 10. *Be it known unto you all.*—And is this Peter, who was but lately so alarmed at the question of a servant-maid, that he denied his Master? Yes; but he had now been filled with the Holy Ghost, and affords a happy example of what a change grace can make in men's characters and tempers.

Ver. 13. *Unlearned and ignorant men.*—*Doddridge*, "Illiterate men, and in private stations of life." So *Lardner*, who remarks that they were, however, well acquainted with the Scriptures. *Boothroyd*, "Unlearned and obscure men."

Ver. 17. *Straitly threaten*—i. e. severely or strongly threaten.

A. M. 4003.

A. D. 29.

t 2Ki. 19. 15.

u Ps. 2. 1, 2.

v Lu. 23. 1.

8, &amp;c.

w c. 3. 18.

x Pr. 21. 30.

L. 46. 10.

53. 10.

y 1Co. 13. 31.

2. 11. 3.

23. 31.

Ep. 6. 19.

z c. 2. 43.

5. 12.

a c. 2. 2. 4.

16. 26.

b ver. 29.

c Ro. 15. 5. 6.

2Co. 13. 11.

Ph. 2. 2.

1 Pe. 3. 8.

d c. 2. 41.

e c. 1. 8.

f Lu. 1. 43.

49.

c. 1. 22.

g Jn. 1. 16.

h ver. 37.

c. 5. 2.

i c. 2. 45.

6. 1.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, <sup>t</sup> thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why <sup>u</sup> did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus whom thou hast anointed, both <sup>v</sup> Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For <sup>w</sup> to do whatsoever thy hand and thy counsel determined <sup>x</sup> before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all <sup>y</sup> boldness they may speak thy word,

30 By stretching forth thy hand to heal; and that <sup>z</sup> signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, <sup>a</sup> the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and <sup>b</sup> they spake the word of God with boldness.

32 And the multitude of them that believed were of one <sup>c</sup> heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but <sup>d</sup> they had all things common.

33 And with great power <sup>e</sup> gave the apostles witness of the resurrection of the Lord Jesus: and great grace <sup>f</sup> was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And <sup>h</sup> laid them down at the apostles' feet: and <sup>i</sup> distribution was made unto every man according as he had need.

Ver. 25. *Who by the mouth of thy servant David.*—See Ps. ii. 1, 2.

Ver. 26. *Against his Christ*—i. e. his Anointed—the Messiah.

Ver. 27. *Thy holy child.*—(Gr. *pais*.)—This term may probably be here used to intimate that the opposition commenced in our Saviour's infancy; and Herod the Great, as well as Herod the Tetrarch, may be here understood.

Ver. 28. *Determined.*—Doddridge, "predetermined." Compare chap. ii. 23. with Luke xxii. 22.

Ver. 31. *The place was shaken.*—See chap. ii. 2. This appears to have been the prelude to a farther outpouring of the Spirit.

Ver. 34. *Neither any that lacked.*—As to the *community of goods*, mentioned in chap. ii. 44, &c., and again here, it by no means appears to have been intended for a standing practice in the Christian Church, for it is no where enjoined: nor is it desirable, for it would supersede the exercise of the most amiable grace of charity: for if the members of the Church were all alike, rich or poor, they would have no opportunity to relieve each other; but our Lord told his apostles, "The poor ye have with you always, and, whensoever ye will, ye may do them good." (Mark xiv. 7.)

Ver. 35. *And laid them down at the apostles' feet*—i. e. for their distribution. This shortly after occasioned them so much secular employment, that they were overwhelmed with it. See chap. vi. 1, &c.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, 37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

A. M. 4033.  
A. D. 29.  
CHAP. 5.

CHAPTER V.

1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glory God, and cease no day from preaching.

A. M. cir. 4034.  
A. D. cir. 30.

a c. 1. 24, 37.

b Lu. 24.

**B**UT a certain man named Ananias, with Sapphira his wife, sold a possession,

c or, to deceive.

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land?

d ver. 9.

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.

e Nu. 20. 2.  
De. 23. 21.  
Ec. 5. 1.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

f Ps. 139. 4.

g ver. 10, 11.

6 And the young men arose, wound him up, and carried him out, and buried him.

h Ps. 64. 9.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

i Jn. 19. 40.

Ver. 36. *Joses* (Heb. Joseph) . . . surnamed *Barnabas*. . . . *The son of consolation*.—But "the son of consolation" needs also interpretation; and we think the Heb. idiom will justify us in explaining, "a kind-hearted man." So on the other hand, "a son of Belial" is a morose and wicked man. 1 Sam. xxv. 17.—*Cyprus*.—[*Cyprus* is one of the largest islands of the Mediterranean, distant from the main land of Syria about 100 miles, and about 60 from Cilicia; extending in length from east to west about 200 miles, and in breadth 60; between lat. 34° 30' and 35° 30' N. and lon. 32° and 34° 35' E. It was celebrated for its fertility, being, say *Strabo* and *Ammianus*, sufficiently provided with all things within itself; but it was as infamous for the worship of Venus, hence called *Kypris*, or *Cypria*, and for the luxury and debauchery of the inhabitants. The Jews were very numerous in this island.]—*Bagster*.

CHAP. V. Ver. 1. *But a certain man*.—There are many professors who love applause, and when they find it excited by acts of generosity, will endeavour to ape them by an appearance of charity, without the principle; by certain acts of liberality adapted rather to draw the admiration of their brethren, than to relieve the necessities of the poor. This is hypocrisy.

Ver. 3. *To lie to the Holy Ghost*.—Marg. "to deceive." *Doddridge*, "To impose on the Holy Spirit." But this attempt to impose (or deceive) was telling a falsehood: we therefore prefer the common rendering.

Ver. 4. *Was it not thine own*.—He was not obliged to sell: those who did, acted voluntarily, and from a principle of charity and kindness: when he had sold, he was not required to bring the money; or if he had brought part of it as a part, the rest would not have been required; it was bringing a part as the whole, and thereby attempting to deceive men who acted under the immediate influence of the Holy Spirit, that constituted the essence of their crime.—*Unto men*—i. e. "unto men only." Compare *Exod.* xvi. 8. 1 *Sam.* viii. 7.

Ver. 5. *Gave up the ghost*.—*Doddridge*, "Expired." So ver. 19. *Voltaire*, so celebrated for wit and vice, has dressed up the story to make it ridiculous, just as Nero did some of the Christians in pitch jackets, to burn them. If any persons wish to see his misrepresentations exposed, they may see this completely done in *Dr. Findley's Vindication of the Sacred Books*.

- A. M. cir. 4731.  
A. D. cir. 30.
- 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.
- 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.
- 10 Then *k* fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
- 11 And *l* great fear came upon all the church, and upon as many as heard these things.
- 12 ¶ And by the hands of the apostles were *m* many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.
- 13 And *n* of the rest durst no man join himself to them: but *o* the people magnified them.
- 14 And believers were the more added to the Lord, multitudes *p* both of men and women.)
- 15 Insomuch that they brought forth the sick *q* into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.
- 16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing *r* sick folks, and them which were vexed with unclean spirits: and *s* they were healed every one.
- 17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the *t* Sadducees,) and were filled with *u* indignation.
- 18 And laid their hands on the apostles, and put them in the common *v* prison.
- 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,
- 20 Go, stand and speak in the temple to the people all *w* the words *x* of this life.
- 21 And when they heard *that*, they entered into the temple early in the morning, and taught. But *y* the

Ver. 11. *And great fear.*—There is some difficulty and obscurity in the arrangement of this and the following verses, to verse 17. *Doddridge*, following our translators, places a part of verse 12, ("And they were all," &c.) to the end of verse 14, in a parenthesis, connecting verse 12 with verse 15, thus: "And by the hands of the apostles were many signs and wonders wrought; insomuch that they brought," &c. *Dr. A. Clarke*, and *Prch. Townsend*, arrange the verses thus:—11, 13, 14, 12, 15, &c. *Bishop Sherlock*, thus:—Verse 11 to 14. 12 part 2, 13, 12 part 1, 15, &c.

Ver. 12. *Solomon's porch.*—[*Josephus* informs us, that Solomon, when he built the temple, finding the area of Mount Moriah too small to answer his magnificent plan, filled up a part of the adjacent valley, and built an outward portico over it toward the east. This is what was called *Solomon's Porch*: it was a most noble structure, supported by a wall 400 cubits high, and consisting of stones of a vast bulk, being 20 cubits long, and six cubits high. It was probably left standing because of its grandeur and beauty; and *Josephus* speaks of it as continuing even to the time of Albinus and Agrippa.]—*B.*

Ver. 16. *Them which were vexed with unclean spirits.*—See note on Luke iv. 53.

Ver. 17. *The sect of the Sadducees.*—Are there now none, high in the church, and yet infidel in heart?

Ver. 20. *The words of this life*—i. e. of the eternal life they were commissioned to preach.

high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and <sup>z</sup> the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for <sup>a</sup> they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we <sup>b</sup> straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood <sup>c</sup> upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We <sup>d</sup> ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged <sup>e</sup> on a tree.

31 Him hath God exalted <sup>f</sup> with his right hand *to be a* <sup>g</sup> Prince and a <sup>h</sup> Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses <sup>i</sup> of these things; and *so is* also the <sup>j</sup> Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they <sup>k</sup> were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named <sup>l</sup> Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

A. M. cir  
4034.  
A. D. cir.  
30.

z c.4.1.

a Mat.21.35

b c.4.18.

c Mat.27.25  
c.2.23,36.  
3.15.  
7.52.

d c.4.19.

e Ga.3.13.  
1 Pe.2.21.

f Ph.2.9.

g Ia.9.6.

h Mat.1.21.

i Lu.24.47.

j c.2.4.

k c.7.54.

l c.22.3.

Ver. 23. *We found no man within.*—This shows that the apostles were put into a part of the prison by themselves.

Ver. 29. *We ought to obey God.*—[There is a passage, says *Doddridge*, on chap. iv. 19. which bears some resemblance to this, in the apology of *Socrates*, as recorded by *Plato*, which appears to me among the finest of antiquity. When they were condemning him to death for teaching the people, he said, "O ye Athenians, I embrace and love you; but I will obey God rather than you; and if you would dismiss me, and spare my life, on condition that I should cease to teach my fellow-citizens, I would rather die a thousand times than accept the proposal." What are ten thousand subtleties of the ancient philosophers, when compared with a sentiment like this!]—*Bagster*.

Ver. 31. *With his right hand.*—*Doddridge*, "At his right hand."

Ver. 33. *They were cut to the heart*—i. e. with vexation; not *pierced to the heart* with conviction, as those in chap. ii. 37, but as it were *saion* (to the heart) with vexation. (See *Parkhurst* in *Diaprio*.)

Ver. 34. *Gamaliel.*—The elder of that name, a man in so high honour among the Jews, that *Onkelos* (author of the Targum) is said to have burnt 70lbs. weight of perfumes at his funeral. Nay, it is said, the honour of the law failed in him.—*Doddridge*.

A. M. cir.  
4034.  
A. D. cir.  
30.

m In the 3d  
year be-  
fore the  
account  
called  
A. D.

n or, be-  
lieved.

o Lu. 13. 1, 2

p Pr. 21. 30.  
Is. 3. 10.  
Mat. 15. 13

q Job 31. 29.  
1 Co. 1. 25.

r c. 9. 5.  
23. 9.

s Mat. 10. 17

t c. 4. 13.

u Mat. 5. 12.  
2 Co. 12. 10.  
Ph. 1. 29.  
Ja. 1. 2.  
1 Pe. 4. 13..  
16.

v 2 Ti. 4. 2.

CHAP. 6.

A. M. 4035.  
A. D. 31.

a c. 9. 29.  
11. 20.

b c. 4. 35.

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days <sup>m</sup> rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as <sup>n</sup> obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he <sup>o</sup> also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: <sup>p</sup> for if this counsel or this work be of men, it will come to nought:

39 But if <sup>q</sup> it be of God, ye cannot overthrow it; lest haply ye be found even to fight <sup>r</sup> against God.

40 And to him they agreed: and when they had called the apostles, and <sup>s</sup> beaten *them*, they commanded <sup>t</sup> that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing <sup>u</sup> that they were counted worthy to suffer shame for his name.

42 And daily <sup>v</sup> in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

#### CHAPTER VI.

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the fool of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians <sup>a</sup> against the Hebrews, because their widows were neglected in <sup>b</sup> the daily ministrations.

Ver. 36. *Theudas*.—[This was probably the same with the *Judas*, (for *Jude* is called *Thaddeus*, Mat. iii. 18.) of whom *Josephus* says, that "a little after the death of Herod the great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea," and that he was defeated and put to death.]—*Bagster*.

Ver. 37. *Judas of Galilee*.—[*Judas the Gaulonite*, as he is termed by *Josephus*, opposed the levying of taxes by Cyrenius; but he was soon cut off, and all his followers dispersed.]—*Bagster*.

Ver. 40. *And to him they agreed*.—"So does God sometimes use the good sense and temper of those who do not themselves receive the Gospel, for the protection of those who are faithfully devoted to his service."—*Doddridge*.

Ver. 42. *In every house*.—It was long after this before any places of worship were expressly built for Christians: but in every house there was a worshipping family; frequently several of them united, and thus, by degrees, the house became a church. See 1 Co. xvi. 19.

CHAP. VI. Ver. 1. *The Grecians*.—Commonly called *Hellenists*; namely, foreign Jews, who used the Greek language, both in their synagogues, and in their common conversation; whereas those called Hebrews used the then Hebrew, or Syro-Chaldaic. So *Doddridge*, *Campbell*, *Scott*, and most others.

—*Widows were neglected*.—A distribution of alms was made every day. This practice obtained among the Jews in common, for they used to collect every day for the poor, and give it daily to them. *Maimonides* speaks of it in this manner: "They appoint collectors, who receive every day from every court a piece of bread, or any sort of food, or fruit, or money, from whomsoever that offers freely for the time; and they divide that which is collected, in the evening, among the poor, and they give to every poor person of it his daily sustenance:" from hence the apostles might take up this custom, and follow it.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It <sup>c</sup> is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look <sup>d</sup> ye out among you seven men of <sup>e</sup> honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will <sup>f</sup> give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full <sup>g</sup> of faith and of the Holy Ghost, and <sup>h</sup> Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and <sup>i</sup> Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when <sup>j</sup> they had prayed, they <sup>k</sup> laid *their* hands on them.

7 ¶ And <sup>l</sup> the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests <sup>m</sup> were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able <sup>n</sup> to resist the wisdom and the spirit by which he spake.

11 Then they suborned <sup>o</sup> men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

A. M. 4035.

A. D. 31.

c Ex. 18. 17

..26.

d De. 1. 13.

e c. 16. 2.

1 Ti. 3. 7, 8, 10.

f 1 Ti. 4. 15.

g c. 11. 24.

h c. 8. 5, 26. 21. 3.

i Re. 2. 6, 15.

j c. 1. 24.

k c. 9. 17.

13. 3.

1 Ti. 4. 14.

5. 22.

2 Ti. 1. 6.

l Is. 55. 11.

c. 12. 24.

19. 20.

m 1's. 132 9,

16.

Jun. 12. 42.

n Lu. 21. 15.

o 2Ki. 21. 10,

13.

Mat. 26.

59, 60.

Ver. 3. *Among you*—i. e. among the body of believers; so Drs. *Hammond* and *Whitby*; but Preb. *Toitonsend* and others think they were chosen from the seventy disciples, of which, however, we have no decisive proof. We incline to think, they were chosen specially from among the complaining Hellenists, since the names seem all of Greek extraction.

Ver. 5. *Nicolas, a proselyte of Antioch*—Might be chosen to gratify certain proselytes among those who had complained.

Ver. 6. *Laid their hands on them*—As expressive both of their approbation, consecration, and their blessing; not of conferring on them the Holy Spirit; the electors were to choose only men "full of the Holy Ghost." Verse 3.

Ver. 7. *A great company*.—The priests, on their return from captivity, were between four and five thousand; Ezra iii. 36—39; and the number was probably much increased.

Ver. 8. *Full of faith, &c.*—*Doddridge*, "Full of  $\gamma\rho\alpha\iota\sigma$ ," &c.; who adds, "so many valuable copies, read *grace* instead of faith, that I thought myself obliged to follow them." So *Boothroyd*.

Ver. 9. *The synagogue of the Libertines, &c.*—This appears to us to be a synagogue for foreigners of the different countries here named. The *Libertines* are admitted to be liberated slaves, or their children, at Rome, of which there appear to have been so great a number, that 4000 were sent to Sardinia, others to different parts, and the rest banished to Judea; but the synagogue does not appear to have been restricted to these, but was frequented by Cyrenians, Alexandrians, &c., some of whom had probably a taste for the Greek philosophy. *Lardner* thinks that each of these parties had a synagogue, which is not unlikely, if, as the Jews say, they had 430 synagogues in Jerusalem.

Ver. 11. *Blasphemous words*.—*Campbell*, would render it, "reviling words," as they did not amount to blasphemy. True; but they might represent them as such in aggravation.

A M. 4035.  
A. D. 31.

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

p c.25.8.

14 For <sup>p</sup> we have heard him say, that this Jesus of Nazareth shall <sup>q</sup> destroy this place, and shall change the <sup>r</sup> customs which Moses delivered us.

q Da.9.26.

15 And all that sat in the council, looking steadfastly on him, saw his <sup>s</sup> face as it had been the face of an angel.

r or, rites.

#### CHAPTER VII.

a Ex.31.30,  
35.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 showeth that Abraham worshipped God rightly, and how God chose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them

CHAP. 7.

**T**HEN said the high priest, Are these things so?

a c.22.1.

2 And he said, <sup>a</sup> Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

b Ge.12.1.

3 And said <sup>b</sup> unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

c Ge.12.5.

4 Then <sup>c</sup> came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

d Ge.13.15.

e Ge.15.13,  
16.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised <sup>d</sup> that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

f Ex.12.40,  
41.

6 And God spake on this wise, That <sup>e</sup> his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four <sup>f</sup> hundred years.

g Ex.3.12.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve <sup>g</sup> me in this place.

h Ge.17.9.,  
11.

8 And <sup>h</sup> he gave him the covenant of circumcision:

CHAP. VII. Ver. 2. *When he was in Mesopotamia.*—[Both *Ur* of the Chaldees, and *Haran*, were, properly speaking, in Mesopotamia, though Haran was much nearer to Canaan than *Ur* was.]—*Bagster.*—*Charran*—Or "*Haran*," Gen. xi. 31, 32.

Ver. 4. *When his father was dead.*—[From Ge. xi. 26, it appears that Abraham was born when Terah was 70 years of age; and he departed from Haran when 75, (Ge. xii. 4;) while Terah lived to the age of 205 years, (Ge. xi. 32;) Instead of 205, however, the Samaritan has 145, which reconciles this discrepancy; but it is not improbable, that Abram was in reality born when his father Terah was 130 years old; and that he is merely mentioned *first* in Ge. xi. 26. by way of *dignity*.]—*Bagster.*

Ver. 5. *So much as to set his foot on.*—To this it is objected, that he purchased a family grave of the sons of Heth; Gen. xxv. 17. True; but, 1. A grave is a place for a man to lay his bones, and not to set his feet. 2. Even this he *bought*, notwithstanding the whole country had been made over to him by Divine promise. 3. The expression is evidently proverbial, and means that he had no ground whereon he might either build or walk.

Ver. 6. *Four hundred years.*—[Stephen here uses the round number 400, leaving out the odd tens; for it is evident, from the parallel passages, as well as *Josephus*, that the real number of years was 430.]—*Bagster.*

and so *i* Abraham begat Isaac, and circumcised him the eighth day; and Isaac *j* begat Jacob; and Jacob *k* begat the twelve patriarchs.

9 ¶ And the patriarchs, moved with *l* envy, sold Joseph into Egypt: but *m* God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he *n* made him governor over Egypt and all his house.

11 Now *o* there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But *p* when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph *q* was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all *r* his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And *s* were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people *t* grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtly with our kindred, and evil entreated our fathers, so *u* that they cast out their young children, to the end they might not live.

20 In which time Moses *v* was born, and was *w* exceeding fair, and nourished up in his father's house three months:

A. M. 4036.

A. D. 31.

*i* Ge.21.1..4*j* Ge.25.26*k* Ge.29.35  
&c.Ge.37.23.  
Ps.105.17*l* Ge.29.2,  
24,*n* Ge.41.40.*o* Ge.41.54.*p* Ge.42.1,2*q* Ge.45.4,16*r* Ge.46.27.  
De.10.22.*s* Jos.21.32.*t* Ex.1.7..9.*u* Ex.1.22.*v* Ex.2.2,  
&c.*w* or, *fair* to  
God.

Ver. 13. *Joseph*.—In Joseph, says Preb. *Townsend*, we see a man, wise, innocent, and great, hated by his brethren, and sold for a slave to heathen Egyptians. In his humiliation he was exalted. Heathens to whom he had been given over, bowed the knee before him—his own family were preserved from perishing—he became the saviour of all—administering to them bread, the emblem of life; and to him every knee bowed, both of his own kindred and of strangers. He was tempted, and triumphed; he was persecuted and imprisoned under a malicious and false accusation; he was not actually crucified, but he suffered with two malefactors, and promised life to one of them, and delivered himself by the Divine Spirit that was given to him. He was seen twice by his brethren: the first time they knew him not, but the second he was made known unto them.

Ver. 14. *Threescore and fifteen*.—[In the Hebrew text, the number of persons is *threescore and ten*; but Stephen quotes from the Septuagint, which adds the *five* sons of Ephraim and Manasseh to the account.]—*Bagster*.

Ver. 16. *That Abraham bought*.—[Of the two burying places of the patriarchs, one was at Hebron, the cave and field which Abraham purchased of Ephron the Hittite, (Gen. xxiii. 16, &c.): the other in Sychem, which Jacob (not Abraham) bought of the sons of Emmor, (Gen. xxxiii. 19.) To remove this glaring discrepancy, *Markland* interprets *para. from*, as it frequently signifies with a genitive, and renders, "And were carried over to Sychem; and afterwards *from* among the descendants of Emmor, the father, or son, of Sychem, they were laid in the sepulchre which Abraham bought for a sum of money." This agrees with the account which *Josephus* gives of the patriarchs; that they were carried out of Egypt, first to Sychem, and then to Hebron, where they were buried.]—*Bagster*.

Ver. 20. *Moses*.—The illustrious legislator and prophet of the Hebrews, who led the Israelites to the borders of the promised land.—*Exceeding fair*.—

- a M. 4035. | 21 And when he was cast out, Pharaoh's daughter  
A. D. 31. | took him up, and <sup>x</sup>nourished him for her own son.
- x Ex.2.10. | 22 And Moses was learned in all the wisdom of the  
Egyptians, and <sup>y</sup>was mighty in  $\beta$  words and in deeds.
- y Lu.24.19. | 23 And <sup>z</sup>when he was full forty years old, it came  
into his heart to visit his brethren the children of Israel.
- $\beta$  he was of | 24 And seeing one *of them* suffer wrong, he defended  
great abilities.— | *him*, and avenged him that was oppressed, and smote  
Eminent for his a- | the Egyptian:  
lent in discor-<sup>1</sup>ne, | 25 <sup>a</sup>For he supposed his brethren would have under-  
and for the pruden- | stood how that God by his hand would deliver them:  
t and successful | but they understood not.  
conduct of affairs. | 26 And the next day he showed himself unto them  
as they strove, and would have set them at one again,  
saying, Sirs, ye are brethren; why do ye wrong one  
to another?
- z Ex.2.11, | 27 But he that did his neighbour wrong thrust him  
&c. | away, saying, Who made thee a ruler and a judge  
over us?
- a or, Now. | 28 Wilt thou kill me, as thou didst the Egyptian  
yesterday?
- t Ex.3.2, | 29 Then fled Moses at this saying, and was a stranger  
&c. | in the land of Madian, where he begat two sons.
- c Mat.22.32 | 30 And <sup>b</sup>when forty years were expired, there ap-  
He.11.16. | peared to him in the wilderness of mount Sina <sup>an</sup>  
angel of the Lord in a flame of fire in a bush<sup>l</sup>.
- d Jos.5.15. | 31 When Moses saw *it*, he wondered at <sup>the</sup>sight:  
Ec.5.1. | and as he drew near to behold *it*, the voice of the  
Lord came unto him,
- e Ex.11.19. | 32 *Saying*, I am the <sup>c</sup>God of thy fathers, the God of  
Nu.20.16. | Abraham, and the God of Isaac, and the God of Jacob.  
Then Moses trembled, and durst not behold.
- f Ex.c.7.8, | 33 Then said the Lord to him, Put <sup>d</sup>off thy shoes  
9,10,11,14. | from thy feet: for the place where thou standest is  
holy ground.
- 34 I have seen, I have seen the affliction of my people  
which is in Egypt, and I have heard their groaning,  
and am come down to deliver them. And now come,  
I will send thee into Egypt.
- 35 This Moses whom they refused, saying, Who  
made thee a ruler and a judge? the same did God  
send *to be* a ruler and a deliverer by the hand of the  
<sup>e</sup>angel which appeared to him in the bush.
- 36 He brought them out, after <sup>f</sup>that he had showed

"Fair to God;" where the name of God is considered as an adjective, and might perhaps be rendered "*divinely fair*." See Exod. ii. 2.

Ver. 22. *All the wisdom of the Egyptians*.—This may be fairly inferred from his being educated as the son of Pharaoh's daughter. See Heb. xi. 21.

Ver. 23. *Forty years old*.—[This was a general tradition among the Jews:—"Moses was forty years in Pharaoh's court, forty years in the land of Midian, and forty years he served Israel."—*Bagster*.]

Ver. 29. *Madian*—Or, "Midian." Ex. ii. 16.

Ver. 30. *Mount Sina*—Or "Sinai." See Ex. iii. 2, &c.; called also Horeb, a famous mountain of Arabia the Rocky, thought to be about 10,000 feet in height.

Ver. 31. *I have seen*.—[Literally, "Seeing I have seen;" a Hebraism for "I have surely seen." This varies considerably from the Septuagint, and also from the Hebrew; but gives the general meaning very clearly and faithfully.]—*Bagster*.

wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty <sup>5</sup> years.

37 ¶ This is that Moses, which said <sup>b</sup> unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, <sup>i</sup> like unto me; him <sup>j</sup> shall ye hear.

38 This <sup>k</sup> is he, that was in the church in the wilderness with the angel <sup>i</sup> which spake to him <sup>m</sup> in the mount Sina, and *with* our fathers: who <sup>n</sup> received <sup>o</sup> the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying <sup>p</sup> unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf <sup>q</sup> in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave <sup>r</sup> them up to worship the <sup>s</sup> host of heaven; as it is written <sup>t</sup> in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, <sup>u</sup> speaking unto Moses, that <sup>v</sup> he should make it according to the fashion that he had seen.

45 Which <sup>w</sup> also our fathers <sup>x</sup> that came after brought in with Jesus into the possession of the Gentiles, whom <sup>y</sup> God drave out before the face of our fathers, unto the days of David;

46 Who found favour <sup>z</sup> before God, and desired <sup>a</sup> to find a tabernacle for the God of Jacob.

47 But Solomon <sup>b</sup> built him a house.

48 <sup>c</sup> Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven <sup>d</sup> is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

A. M. 4035.  
A. D. 51.  
g Ex. 16.35.  
h De. 18.15, 18.  
e. 3.22  
i or, *as my self.*  
j Mat 17.5  
k He. 2.2  
l. 63.9.  
m. 3.19.  
n. Ex. 19.3, 17.  
o De. 5.27, 31.  
p Ju. 1.17.  
q Ro. 3.2.  
r Ex. 32.1.  
s De. 9.16.  
Ex. 106.19,  
20.  
t Ps. 81.12.  
u De. 4.19.  
2Ki. 17.16.  
Je. 19.13.  
v Am. 5.25, 26.  
w or, *who spake.*  
x Ex. 25.40.  
25.30.  
He. 8.5.  
y Jos. 3.14.  
z or, *having received.*  
a Ne. 9.24.  
Ps. 44.2.  
73.55.  
b 1 Sa. 16.1.  
c 1 Ch. 22.7.  
d 1 Ki. 6.1,  
&c.  
5.20.  
e 1 Ki. 8.27.  
c. 17.24.  
f Le. 26. 2

Ver. 38. *This is he.*—Compare Ex. xix. 19, 20.

Ver. 40. *Wot not*—i. e. "Know not."

Ver. 43. *Moloch*.—A heathen deity worshipped by the Ammonites, whose principal sacrifices were human victims.—*Remphan*.—The Coptic name of Saturn.—*Babylon*.—[In the passage of Amos, to which Stephen refers, it is *beyond Damascus*; but as Assyria and Media, to which they were carried, were not only *beyond Damascus*, but *beyond Babylon* itself, he states that fact, and thus fixes more precisely the place of their captivity.]—*Bagster*.

Ver. 45. *Brought in with Jesus*—Meaning Joshua.—*Into the possession of the Gentiles*—i. e. into Canaan, then in possession of the Canaanites.

Ver. 49. *Heaven is my throne*.—Intimating that he was under no obligation to them for their temple, though it had been as splendid as that of Solomon; nor must they trust to it for protection, since it was built by human hands, and might be shivered to atoms in a moment, by Him who made "the earth his footstool."

- A. M. 4035.  
A. D. 31.
- e Ex. 32.9.  
Is. 45.4.
- f Le. 26.41.  
Je. 9.26.  
Ro. 2.23,  
29.
- g 2 Ch. 36.16  
1 Th. 2.15.
- h c. 3.14.
- i Ga. 3.19.
- j c. 5.33.
- k c. 6.5.
- l Eze. 1.1.
- m Da. 7.13.
- n Lu. 4.29.  
He. 13.12,  
13.
- o c. 6.13.
- p c. 8.1,3.  
22.20.
- q Ps. 31.5.  
Lu. 23.46.
- r Mat. 5.44.  
Lu. 23.34.
- 50 Hath not my hand made all these things ?
- 51 Ye <sup>e</sup> stiff-necked and <sup>f</sup> uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.
- 52 Which <sup>g</sup> of the prophets have not your fathers persecuted ? and they have slain them which showed before of the coming of the <sup>h</sup> Just One ; of whom ye have been now the betrayers and murderers :
- 53 Who have received the law by <sup>i</sup> the disposition of angels, and have not kept *it*.
- 54 ¶ When they heard these <sup>j</sup> things, they were cut to the heart, and they gnashed on him with *their* teeth.
- 55 But he, being <sup>k</sup> full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
- 56 And said, Behold, I see the <sup>l</sup> heavens opened, and <sup>m</sup> the Son of man standing on the right hand of God.
- 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,
- 58 And cast <sup>n</sup> him out of the city, and stoned *him* : and the witnesses <sup>o</sup> laid down their clothes at a young man's feet, whose name was <sup>p</sup> Saul.
- 59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive <sup>q</sup> my spirit.
- 60 And he kneeled down, and cried with a loud voice, Lord, <sup>r</sup> lay not this sin to their charge. And when he had said this, he fell asleep.

Ver. 51. *Uncircumcised in heart and ears.*—To circumcise the heart, is to remove its obduracy ; Ezek. xxxvi. 26. To circumcise the ears, is to remove the backwardness in men to attend to divine things : it is compared to removing the hardened wax, which sometimes destroys the hearing. To circumcise these, is to give "the hearing ear, and the understanding heart."—*Ye do always resist.*—Sinners resist and provoke the Holy Spirit, and Christians grieve him. Gen. vi. 3.

Ver. 53. *By the disposition of angels.*—Wesley, "by the ministration of angels." Doddridge, "through ranks of angels." See Gal. iii. 19.

Ver. 54. *Cut to the heart.*—The same word which is used in ch. v. 33, with the words, "to the heart," inserted in the original, which in the former passage have been supplied.

Ver. 56. *Opened.*—The vision which Stephen had of the Lord Jesus, we consider of a nature similar with those of the prophets Isaiah and Ezekiel, and certainly intended for his support and encouragement in the hour of death ; and it is remarkable that, in this instance, the Lord Jesus is not represented in the usual posture of sitting, but as *standing*, as if in the act of intercession ; or, perhaps, as intimating to the dying martyr, that he was ready to receive the precious deposit he was committing to his hands.

Ver. 59. *They stoned Stephen.*—Dr. Lardner, whose opinion we have before cited, John xviii. 31, considers this and all other similar instances, as riotous and unlawful acts. He says, "The Jewish people, at this time, seem to have made no scruple of stoning a man immediately, without any trial." Mr. Milner accounts for their conduct in the following manner. He says, "Pilate having been disgraced, Judea seems at this time to have been without a procurator ; and Vitellius, the governor of Syria, was a man of great moderation toward the Jews . . . who were now left to themselves, at least in religious concerns, and Stephen was their first Christian victim."—*Lord Jesus, receive my spirit.*—"Now here is a dying martyr, who is expressly said to 'be filled with the Holy Ghost,' and to enjoy the vision of the heavenly world, and of the Saviour who was there ; in his last moments, too—on the very verge of eternity ; here is such a martyr, committing his departing spirit into the hands of the Lord Jesus, in the very same language and with the same confidence, with which Jesus, when expiring upon the cross, committed his spirit into the hands of the Father. This expiring disciple also, implores forgiveness for his murderers. Of whom does he implore it ? Of the same Lord Jesus. Can a departing spirit be intrusted to any being, and the forgiveness of

CHAPTER VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

AND <sup>a</sup> Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered <sup>b</sup> abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he <sup>c</sup> made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip <sup>d</sup> went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord <sup>e</sup> gave heed unto those things which Philip spake, <sup>f</sup> hearing and seeing the miracles which he did.

7 For <sup>g</sup> unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with <sup>h</sup> palsies, and that were <sup>i</sup> lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city used <sup>j</sup> sorcery, and bewitched the people of Samaria, giving out <sup>k</sup> that himself was some great one:

A. M. 4036.  
A. D. 32.  
CHAP. 8.  
a c.7.58.  
b c.11.5  
c c.26.10,11  
Ga.1.13.  
d c.6.5.  
e 2 Ch.30.12  
f Jn.4.41,42  
g Ma.16.17.  
h Ma.2.3.  
11.  
c.9.33,34.  
i Mat.11.5.  
j c.13.6.  
Re.22.15.  
k c.5.36.  
2 Ti.3.2,5.

sin be expected of him, who has not omnipotence and supreme authority? And can a dying martyr, with his eyes fixed on the very vision of God, and his soul filled with the Holy Ghost, ask and pray amiss?"—*Stuart's Letters*.

CHAP VIII. Ver. 1. *And Saul*.—[This clause evidently belongs to the conclusion of the preceding chapter: there is scarcely a worse division of chapters than this.]—*Bagster*.

Ver. 3. *He made havoc of the church*.—The word which our translators have rendered "made havoc," properly signifies to ravage as a wild beast. It is thus used in the Septuagint, Dan. vi. 22, of lions; and in Ps. lxxix. 14, of the wild boar.—*Townsend*.

Ver. 4. *Every where preaching*.—Thus the wrath of man fulfilled the purposes of God; and the very means used to suppress the gospel contributed to its wider propagation.

Ver. 5. *The city of Samaria*.—[Rather, "To a city of Samaria," for the city of Samaria had been utterly destroyed by Hyrcanus, and the city built by Herod on its site was called *Augusta*, in honour of Augustus. *Samaria* comprised the tract of country formerly occupied by the tribes of Ephraim and Manasseh west of Jordan, lying between Judea and Galilee; beginning, says *Josephus*, at Ginea in the great plain, and ending at the toparchy of Acrabateni.]—*Bagster*.

Ver. 7. *Unclean spirits, crying*, &c.—Compare Mat. x. 1. Mark iii. 11. &c.

Ver. 9. *And bewitched*.—Rather, "astonished." This is the same word (that, in ver. 13, is rendered, "wondered," and implies, that he excited great astonishment, as magicians and conjurers are wont to do. Simon was affected by Philip's miracles, as the people had been by Simon's wonders; and perhaps thought him a practitioner in the same art, but of higher attainments. See ver. 19.—*Some great one*.—Probably wishing it to be understood, that he was the Messiah, in opposition to Jesus. Some of the fathers say, that to different characters he represented himself under the names of the three persons of the

- A. M. 4036.  
A. D. 22.
- 1 2 Co. 11. 19. To whom <sup>1</sup> they all gave heed, from the least to the greatest, saying, This man is the great power of God.
- 11 And to him they had regard, because that of long time he had bewitched <sup>m</sup> them with sorceries.
- 12 But when they believed <sup>n</sup> Philip preaching the things <sup>o</sup> concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
- 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the <sup>p</sup> miracles and signs which were done.
- 14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
- 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
- 16 (For as <sup>q</sup> yet he was fallen upon none of them: only they were <sup>r</sup> baptized in the name of the Lord Jesus.)
- 17 Then laid <sup>s</sup> they *their* hands on them, and they received the Holy Ghost.
- 18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them <sup>t</sup> money,
- 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
- 20 But Peter said unto him, Thy money perish with thee, because <sup>u</sup> thou hast thought that the gift <sup>v</sup> of God may be purchased with money.
- 21 Thou hast neither part <sup>w</sup> nor lot in this matter: for <sup>x</sup> thy heart is not right in the sight of God.
- 22 Repent therefore of this thy wickedness, and pray God, if <sup>y</sup> perhaps the thought of thy heart may be forgiven thee.
- u 2 Ki. 5. 15, 16.  
Mat. 10. 8.
- v c. 10. 45.  
11. 17.
- w Jos. 22. 25.
- x Ps. 78. 36, 37.  
Eze. 14. 3.
- y Da. 4. 27.  
2 Ti. 2. 25.

Trinity: but this, we conceive, must have been after his apostacy. See *Doddridge*.

Ver. 13. *Then Simon*.—[This *Simon* was probably, as several learned men suppose, the same who is mentioned by *Josephus*, as persuading *Drusilla* to leave her husband, and live with *Felix*.]—*Bagster*.

Ver. 16. *Baptized in the name of the Lord Jesus*.—So ch. ii. 38. Commentators are not agreed whether this is an abridged form of *expression*, instead of naming the three persons of the Trinity; or an abridged form of *administering* the ordinance to Jews, who had already been initiated into the doctrine of the Trinity in the Old Testament. It is observable, that where the command is given to baptize in the name of the three persons, it seems to have particular reference to the Gentiles—"all nations." Mat. xxviii. 19.

Ver. 19. *Give me also this power*.—"From this infamous attempt [of *Simon*] to bargain for the power of conferring the Holy Spirit, (says *Scott*.) all mercenary contracts for church benefices, and other methods of turning the concerns of religion into a lucrative trade, are called *Simony*; of which there have been, and are, a great variety of species; and will be, so long as men continue covetous and ambitious, and verily suppose that gain is godliness."

Ver. 20. *Thy money perish with thee*.—*Doddridge*, "Thy money go with thee to destruction." Not an imprecation, wishing it might do so, which he knew to be impossible, but an expression of alarm and danger. See note on Mark ii. 7.

Ver. 22. *If perhaps*.—This expression is thought to intimate, in Peter, a fear lest *Simon* should have committed the unpardonable sin—the sin against the Holy Ghost. See 1 John v. 16. That he was ever truly converted, we have no account; indeed, on the contrary, ecclesiastical history describes him as having become decidedly an upstate, and bitter enemy to the gospel.

23 For I perceive that thou art in the gall of <sup>2</sup> bitterness, and in the bond <sup>a</sup> of iniquity.

A. M. 4038.  
A. D. 32.

24 Then answered Simon, and said, Pray <sup>b</sup> ye to the Lord for me, that none of these things which ye have spoken come upon me.

z Je. 4. 18.  
Hc. 12. 15.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

a Ps. 116. 16.  
Pr. 5. 22.  
Is. 26. 22.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto <sup>c</sup> Gaza, which is desert.

b Ex. 8. 8.  
Nu. 21. 7.  
1 Ki. 13. 6.  
Job. 42. 8.  
Ja. 5. 16.

27 And he arose and went: and, behold, a man of <sup>d</sup> Ethiopia, a <sup>e</sup> eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come <sup>f</sup> to Jerusalem for to worship,

c Jos. 15. 47.

d Zep. 3. 10.

28 Was returning, and sitting in his chariot read Esaias the prophet.

e Is. 56. 3 5

29 Then <sup>g</sup> the Spirit said unto Philip, Go near, and join thyself to this chariot.

f 2 Ch. 6. 32,  
33.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest <sup>h</sup> thou what thou readest?

g Is. 65. 24.  
Ho. 6. 3.

31 And he said, How <sup>i</sup> can I, except some man should <sup>j</sup> guide me? And he desired Philip that he would come up and sit with him.

h Mat. 13.  
23. 51.  
Ep. 5. 17.

32 The place of the scripture which he read was <sup>k</sup> this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

i Ro. 10. 14

j Ps. 25. 9.

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

k Is. 53. 7, 8

Ver. 23. *The gall of bitterness.*—This is bitterness, or misery itself.—*The bond of iniquity*—Is slavery to lust, particularly the lust of covetousness, called the lust of the eye. (1 John ii. 16.) The bond of iniquity is explained by *Hammond* of a league with Satan, probably referring to the magical arts which he had practised.

Ver. 24. *None of these things.*—Peter probably enlarged upon the awful consequences Simon might expect.

Ver. 26. *Which is desert*—i. e. the way through the desert, or wilderness of Judea. *Doddridge*. [It is probable, that we should refer *desert*, not to *Gaza*, but to the *way*; though *Gaza* was situated at the entrance of the desert, and the ancient city was in ruins, being destroyed by Alexander. *Strabo*, l. xvi.]—*Bags'ler*.

Ver. 27. *A eunuch.*—A term of office. See note on Gen. xxxvii. 36.—*Candace, queen of the Ethiopians.*—"Candace" is said to be a name common to the Queens of Ethiopia, as Cæsar was of the Roman emperors.—*Ethiopia*,—from *Aithomai*, to burn, and *ops*, the face. The Ethiopia here mentioned is upper Ethiopia, or Habesch, lying south of Egypt, on the Nile, and including the island Meroë.

Ver. 30. *Heard him read.*—A late respectable traveller, in allusion to this very passage, remarks, that in Syria "they usually go on reading aloud, with a kind of singing voice; moving their heads and bodies in time, and making a kind of monotonous cadence at regular intervals." *Jowett's Christian Researches*. The ancient chariots were generally open, like our common chaises.

Ver. 33. *In his humiliation his judgment was taken away.*—This, which is quoted from the Septuagint version of these verses, seems to mean, "In his degraded state, justice was denied:" but compare Isaiah as above. *Prebend. Townsend* proposes a change in the punctuation of the original, connecting verses 32 and 33 thus:—"Like a lamb dumb before his shearer, so opened he

A. M. 4036.  
A. D. 32.  
1 Lu. 24. 27. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

m c. 18. 23. 35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

n c. 10. 47. 36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

o Ma. 16. 16.  
ver. 12. 37 And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

p Jn. 11. 27.  
1 Co. 12. 3.  
1 Jn. 4. 15. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

q 1 Ki. 18. 12.  
Eze. 3. 12,  
14. 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

r Ps. 119. 14,  
111. 40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

## CHAPTER IX.

CHAP. 9. 1 Saul, going towards Damascus, is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Greeks, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

A. M. 4037.  
A. D. 33. **AND** Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

a c. 9. 3.  
Ga. 1. 13. 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

b *the way.* 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

c 1 Co. 15. 5. not his mouth because of affliction; and his just judgment was taken away." The learned reader will judge of this matter for himself. See New Test. Arr.

Ver. 37. *And Philip said, &c.*—This verse is omitted in many (including the best) MSS., and Griesbach and other critics consider it only as a marginal gloss brought into the text. So Boothroyd; but Beza and Doddridge think it too important to be omitted; and Whitby suggests the probability of its being first omitted by some who approved of delaying baptism as long as possible.

Ver. 38. *Both into the water.*—Doddridge says—"Considering how frequent bathing was in those hot countries, it is not to be wondered that baptism was generally administered by immersion, though I see no proof that it was essential to the institution." And the candid Lardner says, "I do not see any proof that the Eunuch was baptized by immersion." How differently men view the same facts and circumstances!

Ver. 40. *Azotus*—i. e. Ashdod, more than thirty miles from Gaza from whence he preached in all the cities along the coast of the Mediterranean.

CHAP. IX. Ver. 1. *Breathing out threatenings and slaughter.*—A strong poetical expression. So Homer speaks of breathing rage, and Thucritus of breathing slaughter. See *Orient. Lit.* No. 1397.

Ver. 2. *Letters to Damascus.*—The Jews to this day are said to correspond with their brethren through most parts of the world; much more at this time, when the authority of the Sanhedrim seems to have extended more or less to all their brethren. Damascus is thought to be the oldest city on the globe. It is first mentioned Gen. xiv. 15, and now called Damesk.

Ver. 3. *Near Damascus.*—It is impossible to calculate the length of this journey without accurately knowing the road he went. Doddridge supposes

<p>4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou <i>me</i>?</p>	<p>A. M. 407. A. D. 33.</p>
<p>5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: <i>it is hard</i> for thee to kick <i>ⁱ</i> against the pricks.</p>	<p>J Mat 23. 40, 45.</p>
<p>6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord <i>said</i> unto him, Arise, and go into the city, and it shall be told thee what thou must do.</p>	<p>ⁱ c. 5. 39.</p>
<p>7 And the men which journeyed with him stood speechless, hearing a voice, <i>ⁱ</i> but seeing no man.</p>	<p>f c. 16. 30.</p>
<p>8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought <i>him</i> into Damascus.</p>	<p>g Da. 10. 7.</p>
<p>9 And he was three days without sight, and neither did eat nor drink.</p>	
<p>10 ¶ And there was a certain disciple at Damascus, named <i>ⁱ</i> Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am <i>here</i>, Lord.</p>	<p>b c. 22. 12</p>
<p>11 And the Lord <i>said</i> unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for <i>one</i> called Saul, of Tarsus: for, behold, he prayeth,</p>	<p>i 1 Th. 1. 13.</p>
<p>12 And hath seen in a vision a man named Ananias coming in, and putting <i>his</i> hand on him, that he might receive his sight.</p>	<p>j ver. 21.</p>
<p>13 Then Ananias answered, Lord, I have heard by many of this <i>ⁱ</i> man, how much evil he hath done to thy saints at Jerusalem:</p>	
<p>14 And here he <i>ⁱ</i> hath authority from the chief priests to bind all that call <i>ⁱ</i> on thy name.</p>	<p>k 1 Co. 1. 2 2 Ti. 2. 22.</p>

it to have been 150 miles, and it might be more. A great way to bring his prisoners, as he proposed, verse 2.

Ver. 4. *And heard a voice.*—It is only here said that Saul saw a light from heaven, and heard a voice: but as he twice asserts that he did see the Lord, (1 Co. xi. 1; xv. 8.) it is most reasonable to conclude that it was at this time. Another appearance of the Lord Jesus to him is mentioned chap. xxiii. 11, but this is calculated to have been after he had written the first Epistle to the Corinthians, and therefore cannot be here referred to.

Ver. 5. It is *hard* for thee to kick against the pricks.—Or “goads.” Compare De. xxxii. 15. 1 Sam. ii. 29. As this sentence is wanting in many MSS., and some versions, it is omitted by Griesbach, who supposes it taken from chap. xxvi. 14.

Ver. 7. *Hearing a voice.*—Boothroyd, “a sound,” (as *phone* is often rendered,) but not distinguishing the words.—Thus were our Lord’s words, in reference to another case, here fulfilled; “one was taken and another left.” And thus it is to this day in our worshipping assemblies: many persons may sit under the same means of grace; one may be converted while many others receive no benefit. Now, to whatever we may attribute this, the Scripture, and particularly St. Paul himself, refers the cause to divine grace, “Who maketh thee to differ?—By the grace of God, I am what I am.” (1 Co. iv. 7; xv. 10.)

Ver. 8. *Then led him*—i. e. his attendants.

Ver. 11. *Called Straight.*—This street is still existing, and was visited lately by Mr. Barker, one of the agents of the Church Missionary Society.—[The street called *Straight*, says Maundrell, “is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shown the house of Judas, with whom Paul lodged; and in the same house is an old tomb, said to be Ananias’s.”]—Bagster.—*Saul, of Tarsus.*—The inhabitants of this city are

- A. M. 4037.  
A. D. 53.
- l c.13.2.  
Ro.1.1.  
lCo.15.10.  
Ga.1.15.  
Ep.3.7,8.
- m Ro.11.13.  
Ga.2.7,8.
- n c.25.23,  
&c.
- o c.28.17,  
&c.
- p c.26.23.  
2 Co.11.22  
..27.  
2 Te.1.11,  
12.
- q c.8.17.
- r c.24.
- s c.25.20.  
Ga.1.17.
- t Ga.1.13,  
23.
- u c.8.3.
- v Ps.81.7.
- w c.18.23.
- A. M. 4040.  
A. D. 56.
- x c.23.12.  
25.3.
- y 2Co.11.  
25, &c.  
Ps.21.11,  
37.  
32.33.
- z Jos.2.15.
- a Ga.1.18.
- 15 But the Lord said unto him, Go thy way: for I he is a chosen vessel unto me, to bear my name before<sup>m</sup> the Gentiles, and<sup>n</sup> kings, and the<sup>o</sup> children of Israel:
- 16 For I will show him how great things he must suffer<sup>p</sup> for my name's sake.
- 17 And Ananias went his way, and entered into the house; and putting<sup>q</sup> his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and<sup>r</sup> be filled with the Holy Ghost.
- 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.
- 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at<sup>s</sup> Damascus.
- 20 And straightway he preached Christ in the synagogues, that he is the Son of God.
- 21 But all that heard *him*<sup>t</sup> were amazed, and said; Is not this he<sup>u</sup> that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?
- 22 But Saul increased the more in strength, <sup>v</sup> and confounded the<sup>w</sup> Jews which dwelt at Damascus, proving that this is very Christ.
- 23 ¶ And after that many days were fulfilled, the Jews took counsel<sup>x</sup> to kill him:
- 24 But their laying wait was known of Saul. And they watched<sup>y</sup> the gates day and night to kill him.
- 25 Then the disciples took him by night, and let<sup>z</sup> *him* down by the wall in a basket.
- 26 ¶ And when Saul was come to<sup>a</sup> Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

described by *Strabo*, as remarkable for their attachment to literature and polite learning. *Orient. Lit.* No. 1402.

Ver. 15. *Gentiles*.—*Hammond* and *Doddridge*, "Nations." It was not yet understood that the gospel was to be preached to the uncircumcised Gentiles: and yet the thing had been so plainly intimated in our Lord's command to preach it to "all nations," and to "every creature," that it seems strange it was not.

Ver. 17. *Putting his hands on him*.—It was the custom among the ancients to lay their hands gently on any person on whom they conferred their blessing, or any benefit—as here recovery of sight. See *Mat.* xix. 13. *Mark* viii. 23.

Ver. 18. *Scales*.—Perhaps the external coat of the eye, shrivelled by the splendour of the light which struck him down.—*Taylor's Expos.*

Ver. 24. *Watched the gates*.—If by these are meant the gates of the city, it seems to intimate that the conspirators were numerous, for the city was very large, and had many gates: but perhaps the gates here mentioned were those which inclosed the house where he lodged. See *chap.* xii. 13, 14.

Ver. 25. *Let him down by the wall*.—In 2 *Co.* xi. 32, it is added, "through a window;" so that the case seems very like that of the Hebrew spies, *Josh.* ii. 15.—*Maundrell* states, that after visiting the *place of vision*, "about half a mile distant from the city eastward," they returned to the city, and "were shown the gate where St. Paul was let down in a basket. This gate is at present walled up, by reason of its vicinity to the east gate, which renders it of little use."—*Bagster*.

27 But <sup>b</sup> Barnabas took him, and brought <i>him</i> to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly <sup>c</sup> at Damascus in the name of Jesus.	A. M. 4040. A. D. 36.
28 And he was with them coming in and going out at Jerusalem.	b c. 4. 36.
29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they <sup>d</sup> went about to slay him.	c ver. 50, 22. d ver. 23.
30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.	e Zec. 9. 1. c 8. 1.
31 Then <sup>e</sup> had the churches rest <sup>f</sup> throughout all Judea and Galilee and Samaria, and were <sup>g</sup> edified; and walking <sup>h</sup> in the fear of the Lord, and in the <sup>i</sup> comfort of the Holy Ghost, were <sup>j</sup> multiplied.	f Ps 94 13. g Eze. 14. 13. h Eccl. 56. 11. C. 1. 10.
32 ¶ And it came to pass, as Peter passed throughout all <i>quarters</i> , he came down also to the saints which dwelt at Lydda.	i Jn. 11. 16, 17.
33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.	j Zec. 9. 20. 22.
34 And Peter said unto him, Eneas, Jesus Christ maketh <sup>k</sup> thee whole: arise, and make thy bed. And he arose immediately.	A. M. 4011. A. D. 37.
35 And all that dwelt in Lydda and <sup>l</sup> Saron saw him, and turned <sup>m</sup> to the Lord.	k c. 3. 6, 16. 4. 10.
36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called <sup>n</sup> Dorcas: <sup>o</sup> this woman was full <sup>p</sup> of good works and alms-deeds which she did.	l 1 Ch. 5. 16. m c. 11. 21. 2 Co. 3. 15.
37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid <i>her</i> in an upper chamber.	n or, Doe, or, Roe.
38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent	o 1 Ti. 2. 10. Tit. 2. 7, 14.

Ver. 27. *To the apostles*—Namely, Peter and James, Gal. i. 19: no others appear to have been at this time at Jerusalem.

Ver. 28. *Coming in and going out*—i. e. as we should say, "backwards and forwards;" but the whole was for 15 days only. Gal. i. 18.

Ver. 29. *The Grecians*—i. e. the Hellenists. See note on chap. vi. 1.

Ver. 30. *Cesarea*—A celebrated city on the borders of the Mediterranean; but *Doddridge* thinks it was Cesarea Philippi, on the borders of Syria.

Ver. 31. *Then had the churches rest*.—Partly through the conversion of Paul, their great persecutor, but more probably through an alarm among the Jews, owing to a threatened attempt, by force of arms, to introduce a statue of Caligula into their most holy place: this turned their attention from persecuting the Christians to the necessity of seeking their own preservation. This favourable interval may have lasted, according to *Lardner*, from one to three years before A. D. 40.

Ver. 32. *Lydda*.—A considerable town, but one day's journey from Jerusalem, in the way to Joppa. Joppa is now called Jaffa.

Ver. 34. *Make thy bed*—i. e. smooth it, and roll it up out of the way.

Ver. 35. *Saron*—Or Sharon, a district between Joppa and Cesarea of Palestine.—*Calmet*.

Ver. 36. *Dorcas*.—It was common not only among the Arabs, but also among the Greeks, to give their females the names of agreeable animals. Tabitha appears to have been a word used in the Syriac, which being interpreted is Dorcas; that is, an antelope; an animal remarkable for beautiful eyes. On this account it might have been given to the person here designated by it.—*Parkhurst*.

A. M. 4041. unto him two men, desiring *him* that he would not  
A. D. 37. p delay to come to them.

p or, be 39 Then Peter arose and went with them. When he  
grieved. was come, they brought him into the upper chamber:  
q Ec.9.10. and all the widows stood by him weeping, and showing  
the coats and garments which Dorcas made, while  
r Mat.9.25. she was with them.

40 But Peter put r them all forth, and kneeled down,  
and prayed; and turning *him* to the body said, s 'Ta-  
bitha, arise. And she opened her eyes: and when she  
s Ma.5.41, saw Peter, she sat up.  
42. Ju.11.43.

41 And he gave her *his* hand, and lifted her up, and  
t 1Ki 17.23. when he had called the saints and widows, he r pre-  
sented her alive.

42 And it was known throughout all Joppa; and  
u Ju 12.11. many believed in the Lord.

43 And it came to pass, that he tarried many days in  
Joppa with one Simon a tanner.

#### CHAPTER X.

CHAP. 10. 1 Cornelius, a devout man, 5 being command'd by an angel. sen 'eth for Peter:  
A. M. 4015. 11 who by a vision 15, 20 is taught not to despise the Gentiles. 31 As he  
A. D. 41. preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on  
them, 45 and they are baptized.

THERE was a certain man in Cesarea called Cor-  
nelius, a centurion of the band called the Italian  
band,

2 A <sup>a</sup>devout man, and one that <sup>b</sup>feared God with  
b Ec.7.13. all <sup>c</sup>his house, which gave much alms to <sup>d</sup>the people,  
and prayed <sup>e</sup>to God alway.

3 He saw in a vision evidently about the ninth hour  
c Ge.18.19. of the day an angel <sup>f</sup>of God coming in to him, and  
Pr.10.2. saying unto him, Cornelius.  
7. c.13.8.

4 And when he looked on him, he was afraid, and  
d Ps.11.1. said, What is it, Lord? And he said unto him, Thy  
prayers and thine alms are come up for a memorial  
<sup>g</sup>before God.

5 And now send men to Joppa, and call for *one* Si-  
e Ps.119.2. mon, whose surname is Peter:  
Pr.23.5.

6 He lodgeth with one Simon <sup>h</sup>a tanner, whose house  
f He.1.14. is by the sea side; he shall tell thee <sup>i</sup>what thou ought-  
est to do.

7 And when the angel which spake unto Cornelius  
g Is.45.19. was departed, he called two of his household servants,  
and a devout soldier of them that waited on him con-  
h e.9.43. tinually;

8 And when he had declared all *these* things unto  
i e.11.14. them, he sent them to Joppa.

Ver. 40. *Put them all forth.*—Compare Mat. ix. 23—25.

CHAP. X. Ver. 1. *Italian band.*—[The *Italian band*, or rather *cohort*, (a regiment sometimes consisting of from 555 to 1105 infantry,) is not unknown to the Roman writers.]—*Bayster.*

Ver. 4. *What is it, Lord?*—If this be addressed to the angel, perhaps the pronoun *my* should here be understood, as in Num. xi. 23, "My lord Moses, forbid them."

Ver. 6. *Simon a tanner.*—The Rabbies say, that this was considered as a mean trade, and execrated by the Jews.—*He shall tell thee, &c.*—This latter member of the verse is omitted in four ancient, and many other MSS., in both the Syriac versions, &c.: and is rejected by *Wetstein, Griesbach, and Michaelis.*

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour :

A. M. 4045.  
A. D. 41.

10 And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

j c. 11.5, &c.

11 And saw <sup>k</sup> heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth :

k c. 7.56.  
Ec. 19. 11.

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

l Ec. 11.2,  
&c.  
20. 25.

13 And there came a voice to him, Rise, Peter ; kill, <sup>m</sup> what thou wilt.

De. 14.3,  
&c.  
Eze. 4.14.

14 But Peter said, Not so, Lord ; for I have never eaten any thing that is <sup>n</sup> common or unclean.

15 And the voice spake unto him again the second time, What God hath <sup>o</sup> cleansed, that call not thou common.

m Mat. 15. 11  
ver. 23.

16 This was done thrice : and the vessel was received up again into heaven.

Ro. 14. 14,  
&c.  
1 Co. 10. 25  
1 Ti. 4. 4.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry <sup>p</sup> for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

n c. 9. 43.

19 While Peter thought on the vision, the Spirit <sup>q</sup> said unto him, Behold, three men seek thee.

o c. 11. 12.

20 Arise <sup>r</sup> therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom ye seek : what <sup>s</sup> is the cause wherefore ye are come ?

p c. 15. 7.

22 And they said, Cornelius <sup>t</sup> the centurion, a just man, and one that feareth God, and of good report <sup>u</sup> among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

q ver. 1, &c.

23 Then called he them in, and lodged <sup>v</sup> them. And on the morrow Peter went away with them, and certain <sup>w</sup> brethren from Joppa accompanied him.

r c. 22. 12.  
He 11. 2

24 And the morrow after they entered into Cesarea.

s ver. 45.

Ver 9. *The sixth hour*—i. e. noon.

Ver 11. *A certain vessel*.—*Doddridge*, "Something descending to him like a great sheet," &c.—[*Skenos*, any thing which may be considered as a receptacle ; and is therefore applicable to a *sheet*, or any thing woven from flax, tied up at the four corners, which our word *vessel* is not ]—*Bagster*.

Ver. 12. *Four-footed beasts*.—Both clean and unclean, say some ; but *Doddridge* remarks, that in this case Peter might have made a selection. He thinks, therefore, that they were all unclean.

Ver. 13. *Kill, and eat*—[Or, *sacrifice and eat*. The spirit of the heavenly direction seems to be this, says Dr. A. Clarke,—“The middle wall of partition is now pulled down ; the Jews and Gentiles are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the *Gentiles*, and be also the minister of the circumcision. Rise up ; already a blessed sacrifice is prepared : go and offer it to God ; and let thy soul feed on the fruits of his mercy,” &c.]—*Bagster*.

Ver. 21. *Cesarea*.—[This city, once an obscure fortress called *Strato's*

A. M. 4045.  
A. D. 41.

t c. 14. 14. 15.  
He. 19. 10.  
2. 2.

u Ju. 4. 9.

v c. 15. 5. 5.  
Ep. 3. 6.

w Ma. 23. 3.  
1. 10.

x ver. 4. &c.  
Da. 10. 12.  
He. 6. 10.

y De. 5. 27.

z De. 10. 17.  
2 Ch. 19. 7.  
Job 34. 19.  
Ro. 2. 11.  
Ga. 2. 6.  
1 Pe. 1. 17.

And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand <sup>t</sup> up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing <sup>u</sup> for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me <sup>v</sup> that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me <sup>w</sup> in bright clothing,

31 And said, Cornelius, thy <sup>x</sup> prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now <sup>y</sup> therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God <sup>z</sup> is no respecter of persons:

*Tower*, was built and superbly decorated by Herod the Great, and called *Cæsarea*, in honour of Augustus Cæsar, to whom he dedicated it in the 28th year of his reign. It was situated on the shore of the Mediterranean, between Joppa and Dora, with a haven, rendered by Herod the most convenient on the coast. Thirty miles from Jaffa, or Joppa, 32 from Ramlay, and 36 from Acco, or Ptolemais; and, according to *Josephus*, six hundred stadia, or 75 miles, from Jerusalem, though the real distance is probably not more than 62 miles. Nothing now remains of the former splendour of Cæsarea: the supposed sites of the ancient edifices are mere mounds of indefinable form; the waves wash the ruins of the mole, the tower, and the port; the whole of the surrounding country is a sandy desert; and not a creature, except beasts of prey, resides within many miles of this silent desolation.]—*Bagster*.

Ver. 26. *Stand up*.—Did Jesus say so? or what are we to infer upon the doctrine of the simple humanity of Jesus? Was he less pious, or less hurtable than St. Peter?

Ver. 28. *An unlawful thing*.—So *Josephus*:—"Those strangers who come to us on any other account but that of religion, Moses permitted not to be mixed with us in any familiarities."

Ver. 32. *Send therefore to Joppa, and call hither Simon*.—None are so well qualified to recommend a remedy, as those who have felt its efficacy. An angel might say, "He shall save his people from their sins;" but Peter could say, "He hath saved *me*, a sinner, though I forsook him and denied him."

Ver. 33. *All here present*.—What is especially worthy of the remark of Christian congregations, they did not come dropping in (as we often see) during the whole time of service, but, says Cornelius, "We are *all* here present before God, to hear *all* those things that are commanded thee of God."

—*That are commanded thee of God*.—It was as easy for God to reveal Christ to Cornelius as to tell him where to find Peter. But having commissioned his preached gospel for the conversion of the world, he honours that gospel, and makes it necessary for Peter to go as a missionary to Cornelius. So God has recently brought heathen men to Christian countries, where they

35 But in <sup>a</sup> every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace <sup>b</sup> by Jesus Christ: (he is <sup>c</sup> Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed <sup>d</sup> Jesus of Nazareth with the Holy Ghost and with power: who <sup>e</sup> went about doing good, and healing all that were oppressed <sup>f</sup> of the devil; <sup>g</sup> for God was with him.

39 And <sup>h</sup> we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree;

40 Him God raised up <sup>i</sup> the third day, and showed him openly;

41 Not <sup>j</sup> to all the people, but unto witnesses chosen before <sup>k</sup> of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us <sup>l</sup> to preach unto the people, and to testify that <sup>m</sup> it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him <sup>n</sup> give all the prophets witness, <sup>o</sup> that through his name <sup>p</sup> whosoever believeth in him shall receive remission of sins

44 ¶ While Peter yet spake these words, the Holy Ghost <sup>q</sup> fell on all them which heard the word.

45 And <sup>r</sup> they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them <sup>s</sup> speak with tongues, and magnify God. Then answered Peter,

47 Can <sup>t</sup> any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

<sup>a</sup> Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they <sup>a</sup> that were of the circumcision contended with him,

have received the gospel, (as *Obookiah*.) or the inquiring anxious heathen has met the missionary, and rejoiced in the preaching of Christ. The heathen must have the *preached gospel*.

Ver. 41. *Not to all the people*.—This has been made an objection by many infidel writers; to which we can only reply, that God is not bound to satisfy those who are unwilling to be convinced.

Ver. 43. *All the prophets, &c.*—Most of them in a very express manner, and others indirectly; for "the testimony of Jesus is the Spirit of prophecy." Rev. xix. 10.

A. M. 4045.  
A. D. 41.  
a Ro. 2. 13,  
27.  
3. 22, 29  
10. 12, 13.  
Ep. 2. 13.  
18.  
b Is. 57. 19.  
Col. 1. 20.  
c Ps. 24. 7.  
10.  
Mt. 1. 29. 19  
Ro. 11. 9.  
1 Co. 15. 21  
Ep. 1. 20.  
22.  
1 Pe. 3. 22.  
Re. 17. 14.  
d Lu. 4. 18.  
He. 1. 9.  
e Mat. 12. 15  
f 1 Jn. 3. 8.  
g Jn. 3. 2.  
h Lu. 24. 48.  
c. 2. 32.  
i Mat. 28. 1,  
2.  
j Jn. 14. 22.  
20 & 21.  
k Jn. 15. 16.  
l Mat. 28.  
19, 20.  
m Jn. 5. 22, 27  
c. 17. 31.  
2 Co. 5. 10.  
1 Pe. 4. 5.  
n Lu. 24. 27  
44.  
Jn. 5. 39.  
o Jn. 3. 14.  
17.  
Ro. 10. 11.  
p c. 4. 31.  
q ver. 23.  
r c. 2. 1.  
s c. 8. 12.

CHAP. XI.

A. M. 4046.  
A. D. 42.  
a c. 10. 23, 26  
Ga. 2. 12.  
c. 10. 9, &c.

A. M. 4046.  
A. D. 42.

3 Saying, Thou wentest in to men *uncircumcised*, and didst eat with them.

b Jn. 16. 13.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

c Ps. 19. 7.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

ll.  
Jn. 6. 63, 69

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

d c. 2. 4.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

e Mat. 3. 11.  
Jn. 1. 26, 33  
c. 1. 5.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit *b* bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

f Is. 41. 3.  
Joel 2. 28.

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee *c* words, whereby thou and all thy house shall be saved.

g c. 15. 8, 9.

15 And as I began to speak, the Holy Ghost fell on them, as *d* on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John *e* indeed baptized with water; but *f* ye shall be baptized with the Holy Ghost.

h Ro. 9. 21.  
26.

17 Forasmuch then as God *g* gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what *h* was I, that I could withstand God?

CHAP. XI. Ver. 5. *A great sheet*.—[*Camerarius* would render the word sheet a table napkin, and *Daniel Heinsius*, by a shepherd's bag, or sack, in which they were accustomed to put food, platters, trenchers, and other things. It was a type of the Christian church, separated from the world; the living creatures of all kinds of which it was full, were the people of all nations included in the church; it was knit at the four corners, to show that they were gathered together from the four quarters of the globe; it descended from heaven, in the same manner as the New Jerusalem is represented in the Apocalypse, to intimate, that though the church exists in the world, it is not of the world, but of celestial origin; and the drawing back of it into heaven was designed to teach us, that as the church has its origin from heaven, so it shall return victorious thither. In this representation, the condition of the believing Gentiles is described: they were about to constitute one Church with the believing Jews, and be made partakers of the heavenly inheritance.]—*Bagster*.

Ver. 17. *What was I, that I could withstand God?*—"O that the sin of withstanding God [by laying down rules of Christian communion, which exclude any whom He has admitted] may not be laid to the charge of those who [act] with a good intention, but in an over fondness for their own forms."—*Wesley*.

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

A. M. 4046.  
A. D. 42.

i Ro. 10. 12,  
13.  
15. 9, 16.

j c. 3. 1.

k Mat. 11. 6.

l c. 6. 1.  
9. 29.

m Lu. 1. 66.

n c. 15. 19.  
1 Th. 1. 9.

A. M. 4047.  
A. D. 43.

o c. 9. 27.

p 3 Jn. 4.

q c. 13. 43.  
14. 22.

r Ps. 17. 3.  
2 Co. 1. 17.

s Pr. 23. 15,  
26.

t c. 6. 5.

u ver. 21.

v c. 9. 27, 30.

w or, in.

x Mat. 23. 19.

y c. 2. 17.  
13. 1.  
Ep. 4. 11.

z c. 21. 10.

Ver. 18. *Held their peace.*—*Doddridge*, "acquiesced."

Ver. 19. *Antioch.*—This was the capital of Syria, and the third city in the Roman Empire; Rome and Alexandria only ranking before it.—*Doddridge*.

Ver. 20. *To the Grecians*—or Hellenists; that is, Jews who used the Greek language. See note on chap. vi. 1. But the Alexandrian MS., which is favoured by the Syriac and other ancient versions, and some Christian Fathers, reads, "the Greeks;" plainly meaning Gentile Greeks, which *Doddridge*, *Lardner*, and *Griesbach* decidedly prefer; *Campbell*, *Scott*, and *Boothroyd*, however, defend the common version.

Ver. 25. *Tarsus.*—The metropolis of Cilicia, situated on the banks of the river Cydnus, which flowed through it, and divided it into two parts.

Ver. 26. *With the church.*—"In the church." So *Hammond*, *Doddridge*, &c.; meaning, perhaps, the house in which they used to assemble; but *Townsend* objects to this on the ground of their being probably too numerous: by the church, then, we may understand, the body of the faithful in that city.

—*The disciples were called Christians first in Antioch.*—*Doddridge* thinks the original implies that they were so named by divine appointment, but *Parkhurst* denies the word any such meaning; and it seems much more probable that they received the name of Christians, as they had done those of Nazarenes and Galileans, from the populace. So in modern times the names of Lutherans, Calvinists, were not assumed, but given.

Ver. 28. *Great dearth.*—[This was probably the famine which took place in the fourth year of Claudius, which continued for several years, and in which, says *Josephus*, "many died for want of food." ]—*Bagster*.—*All the world.*—So the Greek word confessedly signifies; but the best interpreters are compelled with *Lardner* and *Doddridge*, to restrict it to Judea; and the former, for authority, quotes the LXX. on Jos. ii. 3; Isa. xiii. 5; and Luke iv. 25; xxi. 26.

A. M. 4047.  
A. D. 43.

a Ro. 15. 26.  
1 Co. 16. 1.  
2 Co. 9. 1, 2.

b c. 12. 25.

CHAP. 12.

A. M. cir.  
4048.  
A. D. cir.  
41.

a or, began.

b Mat. 4. 21.  
20. 23.

c c. 21. 27.

d In. 21. 18.

e Ex. 12. 14,  
15.

f or, in-  
stant and  
earnest  
prayer  
was made  
2 Co. 1. 11.  
Ep. 6. 18,  
19.

1 Th. 5. 17.  
Ja. 5. 16.

g 1's 37. 32,  
33.

c. 5. 13.

h c. 16. 26.

29 Then the disciples, every man according to his ability, determined to send <sup>a</sup> relief unto the brethren which dwelt in Judea :

30 Which also they did, and <sup>b</sup> sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter : whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably. 21 After his death, the word of God prospereth.

**N**OW about that time Herod the king <sup>a</sup> stretched forth his hands to vex certain of the church.

2 And he killed James <sup>b</sup> the brother of John with the sword :

3 And because he saw it pleased <sup>c</sup> the Jews, he proceeded farther to take Peter <sup>d</sup> also. (Then were the days <sup>e</sup> of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him ; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison : but <sup>f</sup> prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison.

7 And, behold, the angel <sup>g</sup> of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And <sup>h</sup> his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

— *In the days of Claudius Cesar.*—[*Claudius Cesar* succeeded *C. Caligula*, A. D. 41 ; and after a reign of upwards of 13 years, he was poisoned by his wife *Agrippina*. and succeeded by *Nero*.]—*Bagster.*

CHAP. XII. Ver. 1. *Herod . . . stretched forth his hands.*—*Doddridge*, "laid hands on some of the church to afflict them." Of all the royal names recorded in sacred history, those of *Pharaoh* and of *Herod* rank the highest for cruelty and impiety. Herod the Great murdered a number of infants, in hope of destroying the infant Jesus, (Mat. iii. 16 ;) to say nothing of his cruelty to his own children, which led Augustus to say, it were better to have been his hog than his son. Herod Antipas, his son, sacrificed the holy prophet, John the Baptist, in order to gratify an adulteress, with whom he lived in incest. The Herod here introduced to our notice was *Herod Agrippa*, grandson of the former, whom he much resembled, both in his character and end. St. Luke calls him "Herod the king."

Ver. 2. *With the sword*—i. e. by beheading him.

Ver. 4. *Four quaternions*—i. e. four parties, of four soldiers each.—*After Easter.*—*Doddridge*, "The Passover." (Gr. *Pascha*.)

Ver. 5. *Without ceasing.*—*Doddridge*, "Earnest and continual prayer was made," &c. This may be illustrated by an allusion to Moses, whose hands being stretched out in prayer for Israel, were held up by Aaron and Hur. Ex. xvii. 11, 12.

Ver. 6. *Bound with two chains.*—One hand being chained to the soldier on his right hand, the other to another on his left.

Ver. 7. *His chains.*—[The two chains with which his hands were fastened to those of the two soldiers between whom he slept. This, it appears, was the Roman method of securing a prisoner ; and seems to be that which is intimated in verse 6.]—*Bagster.*

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

A. M. cir. 4018.  
A. D. c. x. 41.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

i Ps. 126. 1.  
j e. 10. 3, 17.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent <sup>k</sup> his angel, and hath <sup>l</sup> delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

k 2 Ch. 16. 9.  
Pe. 31. 7.  
Ds. 3. 23.  
5. 22.  
He. 1. 11.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many <sup>m</sup> were gathered together praying.

l Ps. 32. 18, 19.  
97. 10.  
2 Co. 1. 10.  
2 Pe. 1. 9

13 And as Peter knocked at the door of the gate, a damsel came <sup>n</sup> to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness. but ran in, and told how Peter stood before the gate.

m ver. 5

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his <sup>o</sup> angel.

n or, to ask who was there.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

o Mat. 18. 10

17 But he, beckoning <sup>p</sup> unto them with the hand to hold their peace, <sup>q</sup> declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

p c. 13. 16.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

q Pa. 66. 16.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

r or, bare a hostile mind, intending war

20 ¶ And Herod <sup>r</sup> was highly displeased with them

Ver. 9. *Wist not*.—[That is, he *knew* not; *wist* being the preter tense of the obsolete verb to *wis*, from the Saxon *wissan*, in German *wissen*, and Dutch *wysen*, to think, imagine, know.]—*Bagster*.

Ver. 11. *Peter was come*.—[He was in an ecstasy; and it was only when the angel left him, that he was fully convinced that all was real.]—*Bagster*.

Ver. 12. *When he had considered*.—*Doddridge*, rather, when he recollected himself.

Ver. 13. *Peter knocked at the door*.—[The door was probably shut for fear of the Jews; and, as most of the houses in the East have an area before the door, it might have been this outer gate at which Peter stood knocking.]—*B*.

Ver. 15. *It is his angel*.—[They spoke according to the notion, whether true or false, which has generally prevailed, that when a person is near death, or has actually expired, a spirit or angel, in his exact form, and speaking with his voice, sometimes appears to his friends.]—*Bagster*.

Ver. 17. *Unto James*.—Not James the kinsman of John, for he was beheaded; but James the less, (as he is called,) author of the general Epistle.—*Into another place*.—Probably to secrete himself more effectually—which he did.

Ver. 19. *Put to death*.—*Doddridge*, "Led away to execution." So *Hammond*.

Ver. 20. *Was highly displeased*.—*Doddridge*, "Was highly incensed" on account of some supposed affront.

- A. M. cir. 4013.  
A. D. cir. 44.
- <sup>a</sup> *That was over the king's bed-chamber.*
- <sup>t</sup> Eze. 27. 17.
- <sup>u</sup> Jude 16.
- <sup>v</sup> Cc. l. 1. 6.
- <sup>w</sup> or, charge c. 11. 29, 30.
- of Tyre and Sidon : but they came with one accord to him, and, having made Blastus <sup>a</sup> the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.
- 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.
- 22 And the people gave a shout, saying, *It is* <sup>u</sup> the voice of a god, and not of a man.
- 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
- 24 ¶ But the word of God <sup>v</sup> grew and multiplied.
- 25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* <sup>w</sup> ministry, and took with them John, whose surname was Mark.

## CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.

CHAP 13.

A. M. cir. 4019.  
A. D. cir. 45.

<sup>a</sup> or, Herod's foster brother.

<sup>b</sup> Ga. 1. 15.

<sup>c</sup> 1 Ti. 2. 7.

**N**OW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, <sup>a</sup> which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate <sup>b</sup> me Barnabas and Saul for the work <sup>c</sup> whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

Ver. 21. *And upon a set day.*—[Josephus says, that this was upon a day in which games were exhibited in honour of Claudius; and that, as Herod did not rebuke this impious flattery, he was seized with a severe pain in his bowels, which terminated his existence in five days.]—*Bagster.*—*Royal apparel.*—Josephus says, "Herod came into the theatre early in the morning, dressed in a robe of silver, of most curious workmanship. The rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance."

Ver. 22. *The people gave a shout.*—Hammond, "shouted, 'The voice of God,'" &c.

Ver. 23. *The angel of the Lord.*—Instead of this *angel*, Josephus tells us of an *owl*. He states that, "presently after he had received the flattery of the multitude, looking up, he saw an owl, sitting on a certain rope over his head, and immediately understood that this bird was the messenger (or angel) of ill tidings . . . and fell into the deepest sorrow," &c.—Whiston's Jos.

Ver. 25. *Fulfilled their ministry.*—Alluding particularly, as we suppose, to the charitable aid which they had carried to the church there. To relieve brethren in necessity or distress, is an office not unworthy of an apostle.—John, whose surname was Mark.—This was evidently a different person from Mark the Evangelist, as is shown by Grotius, to whom Doddridge refers with approbation. The Mark here is understood to have been the son of Mary, at whose house the disciples met to pray for Peter, ch. xii. 12; and he is called "sister's son to Barnabas," Col. iv. 10.

CHAP. XIII. Ver. 1. *Simeon, called Niger*—Or the black man; possibly a negro.—*Lucius of Cyrene*—Another African, according to Doddridge. [Cyrene was a city of Libya, situated in a fertile plain about twelve miles from the Mediterranean, and the capital of Cyrenaica, at present called Cairoan in the kingdom of Barca.]—Bagster.

Ver. 2. *The Holy Ghost said.*—Either by an inspired person, or by an oracular voice.

Ver. 4. *Seleucia.*—[This was Seleucia Pieria, a city of Syria, on the coast of the Mediterranean, north of the mouth of the Orontes. The ruins are now

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

A. M. cir.  
4049.  
A. D. cir.  
45.

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew; whose name *was* Bar-jesus:

d 2 Ti. 3. 8.

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation,) <sup>d</sup> withstood them, seeking to turn away the deputy from the faith.

e c. 15. 38.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

A. M. 4059.  
A. D. 46

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

f c. 18. L

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing <sup>e</sup> from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue <sup>f</sup> on the sabbath day, and sat down.

g ver. 27.

15 And after the reading <sup>g</sup> of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word <sup>h</sup> of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

h He. 13. 22

called *Kepse*, according to Dr. *Pococke*, and are situated about a mile from the sea, on the south-west of a rocky mountain.]—*Bagster*.

Ver. 5. *Salamis*.—[*Salamis* was a famous city on the eastern coast of the isle of Cyprus, opposite *Seleucia*, afterwards called *Constantia*, and now *Famagusta*.]—*Bagster*.

Ver. 6. *Paphos*.—[*Paphos*, now *Bafso*, or *Baff*, was another celebrated city of Cyprus, on the western part of the island.]—*Bagster*.

Ver. 8. *The sorcerer*.—One who used the "curious arts of necromancy, astrology," &c. See ch. xix. 19.—*Seeking to turn away the deputy from the faith*.—Opposition to the gospel is often the harbinger of success.

Ver. 10. *Child of the devil*.—A name to which he was entitled, both from his personal character, as a wicked man, and from his iniquitous profession, as a sorcerer and a false prophet.

Ver. 13. *Paul*.—Throughout the remainder of the New Testament, Saul of Tarsus is called Paul. This apostle being now devoted to the service of the Gentiles, it might be proper that he should now assume a Roman name; and he might adopt this in honour of his illustrious convert, the governor. Others suppose it the name which he assumed when he became a Roman citizen; but this seems hardly consistent with his being born free. *Beza* thinks that the Greeks and Romans would find his Hebrew name difficult to pronounce, and naturally call him *Paul*.

Ver. 15. *Reading of the law*, &c.—The custom of reading the law, the Jews say, existed a hundred and seventy years before the time of Christ. The division of it into sections is ascribed to *Ezra*. The five books of Moses, here called

A. M. 4050.  
A. D. 46

i De. 7.6,7.

j Ps. 105.23.

k Ex. 13.14,  
16.

l Ex. 16.35.

m Gr. etropophoreien, perhaps for etrophophoresen, bore, or, fed them, as a nurse beareth, or, feeds th her child. De. 1.31. according to the LXX: and so Chrysostom.

n De. 7.1.

o Jos. 11, & c

p Ju. 2.16.

q 1 Sa. 8.5.

r 1 Sa. 10.1.

s 1 Sa. 31.6.

t 2 Sa. 5.3.

u 1 Sa. 13.14

v Ps. 132.11.

w Ma. 1.21.

x Mat. 3.1..

y Mat. 10.6.

z Lu. 21.20,  
41.

17 The God of this people of Israel chose i our fathers, and exalted the people when they dwelt j as strangers in the land of Egypt, and with a k high arm brought he them ought of it.

18 And about the time of forty l years m suffered he their manners in the wilderness.

19 And when he had destroyed n seven nations in the land of Chanaan, he o divided their land to them by lot.

20 And after that he gave unto them p judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they q desired a king: and God gave unto them Saul r the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when s he had removed him, he raised up unto them David t to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man u after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to his promise v raised unto w Israel a Saviour, Jesus:

24 When John x had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you y is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, z they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

the law, contained fifty-three sections, so that by reading one on each sabbath, and two in one day, they read through the whole in the course of a year; finishing at the feast of Tabernacles, which they called "the rejoicing of the law."—*Orient. Cust.* No. 1313.

Ver. 17. *Exalted the people*—That is, Jacob's family, under the protection of Joseph.

Ver. 20. *Four hundred and fifty years*—That is, according to the chronology of *Josephus* and the LXX.; but this differs from the Hebrew chronology full one hundred years. *Doddridge* reads, "And after these transactions, [which lasted] about four hundred and fifty years;" which, by an alteration in the pointing, reads, "He divided the land to them by lot, about four hundred and fifty years, and after that he gave them judges," &c. He cites the authority of some copies mentioned by *Grotius* and *Usher*.

Ver. 21. *By the space of forty years.*—*Beza, Calvin, Grotius, Doddridge, &c.* include Samuel's government as well as Saul's; for notwithstanding Saul's being appointed king, Samuel still retained his office of judge as long as he lived; 1 Sam. vii. 15.

Ver. 25. *I am not he.*—See John i. 19—27.

Ver. 27. *They have fulfilled them.*—See ch. iii. 17, and note.

30 But God raised him from the dead :

31 And he was seen <sup>a</sup> many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise <sup>b</sup> which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou <sup>c</sup> art my son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure <sup>d</sup> mercies of David.

35 Wherefore he saith also in <sup>e</sup> another psalm, Thou shalt not suffer thy Holy One to see corruption.

36 For David, <sup>f</sup> after he had served his own generation by the will of God, <sup>g</sup> fell on sleep, and was laid unto his fathers, and saw corruption :

37 But he, whom God <sup>h</sup> raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through <sup>i</sup> this man is preached unto you the forgiveness of sins :

39 And by <sup>j</sup> him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in <sup>k</sup> the prophets ;

41 Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them <sup>l</sup> the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas : who, speaking to them, persuaded them to continue <sup>m</sup> in the grace of God.

A. M. 4050.  
A. D. 46.

a c.1.3.  
b Ro.4.13.  
c Ps.2.7.

d Gr. ta osin,  
Holy, or,  
just  
things;  
which  
word the  
LXX  
both in  
the place  
of Is.55.3,  
and in  
many oth-  
ers, see  
for that  
which is  
in the  
Hebrew,  
mercies.

e Ps.16.10.  
f or, after  
he had in  
his own  
age served  
the will  
of God.

g 1 Ki.2.10.  
h c.2.21.  
i Da.9.24.  
1.21.47  
1 Jn.2.12

j Is.53.11  
11a.2.4.  
Ro.3.23.  
3.1.

k Is.29.14.  
11a.1.5.

l in the  
week be-  
tween, or,  
in the sab-  
bath be-  
tween.

m c.11.22.  
He.6.11,  
12.  
12.15.

Ver. 33. *Raised up Jesus again*—i. e. from the dead, as many understand these words; but as there is no distinct word for "again" in the Greek, and the original does not necessarily imply it, *Witsius* and others understand the words rather as referring to the birth of Jesus. See ch. iii. 22; vii. 37. Yet it is also applied by the apostle Peter to the resurrection from the dead, ch. ii. 24, 30, 32.

Ver. 34. *No more to return to corruption*—i. e. to the place of corruption, namely, the grave. So *Beza, Doddridge, &c.*—*Sure mercies of David*—That is, covenanted mercies to David as a type of Christ.

Ver. 35. *Thou shalt not suffer, &c.*—See Ps. xvi. 10. Acts ii. 27. "To see corruption," is to experience it; so to see death, to see life, &c.

Ver. 41. *Wonder, and perish.*—See Hab. i. 5.—*Perish*—*Doddridge*, "Turn pale and disappear," or "vanish."

Ver. 43. *When the congregation was broken up.*—This explains the preceding verse—"When the Jews were gone out," then the Gentiles came about the apostles and sought, &c.—*Religious proselytes.*—The reception of proselytes required a particular previous preparation. As to the form and manner of admission, the rabbies make it to consist of three articles; circumcision, baptism, and sacrifice. Thus admitted, the proselyte was considered as born again. The bond of natural relation between him and all his kindred was now dissolved. He was now to all intents and purposes a Jew; and entitled to a share in all their privileges. The Jews, however, were very apt to look with

A. M. 4050.  
A. D. 46.

n c. 18. 8.

o Mat. 10. 6.  
Lu. 21. 47.  
Ro. 1. 16.

P De. 32. 21.  
Mat. 21. 43  
Ro. 10. 19.

q Is. 49. 6.

r c. 2. 47.  
Ro. 3. 30.

s 2 Ti. 3. 11.

t Ma. 6. 11.  
Lu. 9. 5.  
c. 13. 6.

u Mat. 5. 12.  
1 Th. 1. 6.

CHAP. 14.

a ch. 13. 51.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, <sup>n</sup> contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first <sup>o</sup> have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we <sup>P</sup> turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, <sup>q</sup> I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and <sup>r</sup> as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and <sup>s</sup> raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook <sup>t</sup> off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with <sup>u</sup> joy, and with the Holy Ghost.

#### CHAPTER XIV.

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND it came to pass <sup>a</sup> in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

a jealous eye upon proselytes, preferring Israelites by descent to all others.—*Jennings's Jewish Antiq.*

Ver. 44. *Came almost the whole city*—That is, both Jews and Gentiles, a great multitude.

Ver. 48. *As many as were ordained to eternal life believed*.—For "ordained to," *Doddridge* reads, "determined for;" which is taking a middle path between the Calvinists, as *Gill*, who refers it to God's predestination; and the Arminians, who, with *Hammond*, refer it to men's own self-determination; for which we see no ground. But we have no objection to understand it in harmony with the language of our Lord and of St. Luke. Our Lord "gives eternal life to ail whom the Father gives him by the operations of his grace." Compare John xvii. 9. All those "believe unto eternal life" whose "hearts the Lord opens," as he did Lydia's, Acts xvi. 14. If we refer our conversion wholly to the grace of God, it secures to him the honour, and to us the certainty of our salvation. Nevertheless, God does nothing but what he ever intended to do. "I am the Lord: I change not."

Ver. 51. *Shook off the dust*, &c.—This, though it may appear to us a trifling ceremony, is always mentioned by our Lord as a matter of serious alarm to them. It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for those who treat with hostility and contempt the message of salvation to mankind.—*Iconium*.—*Iconium*, now *Cogni*, or *Konieh*, was the capital of Lycaonia in Asia Minor; a well built city, situated in the richest part of that province.—*Bagster*.

3 Long time therefore abode they speaking boldly in the Lord, which <sup>a</sup> gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

A. M. 4050.

A. D. 46.

a Ma. 16. 20.

He. 2. 1.

4 But the multitude of the city was divided: and <sup>b</sup> part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

b c. 23. 24.

6 They were aware of *it*, and <sup>c</sup> fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

c Mat. 10. 23.

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a <sup>d</sup> cripple from his mother's womb, who never had walked:

d c. 3. 2.

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith <sup>e</sup> to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped <sup>f</sup> and walked.

e Mat. 9. 28,

29.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The <sup>g</sup> gods are come down to us in the likeness of men.

f Is. 35. 6.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

g c. 23. 6.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and <sup>h</sup> would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul,

h Da. 2. 46.

CHAP. XIV. Ver. 3. *Speaking boldly.*—*Doddridge*, "freely;" i. e. without privacy or reserve.

Ver. 5. *When there was an assault made.*—*Doddridge* explains this of a joint attempt about to be made by the bigoted Jews and unbelieving Gentiles, which coming to the ears of Barnabas and Paul, they fled farther, even to Lystra and Derbe.

Ver. 6. *Lystra.*—[*Lystra* and *Derbe*, two cities of Lycaonia, were situated south of Iconium, and north of Mount Taurus; the former being to the west and the latter to the east.—*Lycaonia.*—Now *Koniah*, was a province of Asia Minor, bounded by Phrygia on the north, Pisidia on the west, Pamphylia and Cilicia on the south, and Cappadocia on the east, made a Roman province under Augustus.]—*Bagster*.

Ver. 9. *Had faith to be healed.*—See Mat. ix. 27—29. The man had probably heard that the apostles had wrought miracles, and might show in his countenance and manner (perhaps in words also) a desire to be healed; or Paul might have an immediate suggestion by the Spirit of inspiration.

Ver. 11. *The speech of Lycaonia.*—Not Greek, but a dialect perhaps approaching the Syriac. *Doddridge*.—*In the likeness of men.*—The Greeks supposed that their gods often rendered themselves visible in human form.

Ver. 12. *Jupiter.*—[*Jupiter* was the supreme god of the heathen; and *Mercury* was considered the god of eloquence. The ancients represent Jupiter as an aged man, large, noble, and majestic; and Mercury, young, light, and active; and it is very probable that Barnabas was a large, noble, well-made man; and St. Paul, young, active, and eloquent.]—*Bagster*.

Ver. 13. *The priest of Jupiter.*—*Doddridge* remarks, (after *Elsner*), that it was customary for the Greeks to build temples to their tutelary deities, in the suburbs of the cities, and to set up their images before the city, at the gates. According to this practice, the priest of Jupiter, who was esteemed the titular deity of the place, and whose image was placed in a temple erected to him before the gates of the city, "brought oxen and garlands," (or chaplets,) with which they crowned both gods and sacrifices on such occasions.

Ver. 14. *The apostles, Barnabas and Paul.*—It is plain, both here and in verse 4, that Barnabas is called an *apostle*; yet we hear nothing of his being

- A. M. 4050.  
A. D. 46.
- i Mat. 26. 65
- j c. 10. 26.  
Ja. 5. 17.  
Re. 19. 10.
- k 1 Sa. 12. 21  
1 Ki. 16. 13.  
Je. 14. 22.  
Jo. 2. 8.  
1 Co. 8. 4.
- l Th. 1. 9.
- m Ge. 1. 1.  
Ps. 33. 6.  
146. 6.  
Re. 14. 7.
- n Ps. 81. 12.  
c. 17. 30.
- o Ro. 1. 20.
- p Job. 5. 10.  
Ps. 147. 3.  
Mat. 5. 45.
- A. M. 4051.  
A. D. 47.
- q 2 Co. 11. 25
- r had made many disciples.
- s c. 13. 43.
- t Ro. 8. 17.  
2 Ti. 3. 12.
- A. M. cir. 4650.  
A. D. cir. 48.
- u c. 13. 1, 3.
- v c. 15. 40.
- heard of, they i rent their clothes, and ran m among the people, crying out,
- 15 And saying, Sirs, why do ye these things? We j also are men of like passions with you, and preach unto you that ye should turn from these vanities k unto l the living God, which made m heaven, and earth, and the sea, and all things that are therein :
- 16 Who n in times past suffered all nations to walk in their own ways.
- 17 o Nevertheless he left not himself without witness, in that he did good, and gave us rain p from heaven, and fruitful seasons, filling our hearts with food and gladness.
- 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.
- 19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having q stoned Paul, drew him out of the city, supposing he had been dead.
- 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.
- 21 ¶ And when they had preached the gospel to that city, and r had taught many, they returned again to Lystra, and to Iconium, and Antioch,
- 22 Confirming the souls of the disciples, and exhorting them to continue s in the faith, and that t we must through much tribulation enter into the kingdom of God.
- 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
- 24 And after they had passed throughout Pisidia, they came to Pamphylia.
- 25 And when they had preached the word in Perga, they went down into Attalia :
- 26 And thence sailed to Antioch, u from whence they had been recommended v to the grace of God for the work which they fulfilled.

chosen to the apostleship. Some think that Barnabas and Paul are here so called, as messengers of the churches, chap. xiii. 1-3. Yet as Paul was an apostle in the higher sense, we can hardly think Luke would name Barnabas before him, had he been only a messenger of the churches. One thing is remarkable, that Matthias, who was chosen to replace Judas, is heard no more of after his election; yet Barnabas is one of the most conspicuous characters in the book of Acts. It is most certain, that we have only an abstract of the transactions of the apostles, as well as of the Lord Jesus. Is it not possible, therefore, (though not recorded,) that Matthias might have died, and Barnabas have been chosen in his stead?

Ver. 21. *Antioch*—Namely, in Pisidia. Ch. xiii. 14.

Ver. 23. *And when they had ordained them elders in every church.*—Almost every word in this short passage has afforded ground for controversy, of a nature which we purposely avoid. We shall only remark on the word *elder*, (Greek, *presbuteros*.) that it is agreed, 1st, to refer to age; and 2dly, to official character; and that consequently, it may, in different texts, refer to persons reverend either in age or office. See *Parkhurst*.

Ver. 24. *Pisidia*.—[*Pisidia* was a province of Asia Minor, situated between Phrygia on the north and west, Lycania on the east, and Pamphylia on the south.]—*Bagster*.

Ver. 25. *Perga*.—[*Perga* was a considerable city of Pamphylia, towards the sea coast, and near the Caystrus, famous for a temple of Diana.—*Attalia*.

27 And when they were come, and had gathered the church together, they rehearsed <sup>w</sup> all that God had done with them, and how he had opened <sup>x</sup> the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it; 22 and send their determination by letters to the churches. 26 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND <sup>a</sup> certain men which came down from Judea taught the brethren, and said, Except <sup>b</sup> ye be circumcised <sup>c</sup> after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that <sup>d</sup> Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being <sup>e</sup> brought on their way by the church, they passed through Phenice and Samaria, declaring the <sup>f</sup> conversion of the Gentiles: and they caused great <sup>g</sup> joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and <sup>h</sup> they declared all things that God had done with them.

5 ¶ But there <sup>i</sup> rose up certain of the sect of the Pharisees which believed, saying, <sup>j</sup> That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came <sup>k</sup> together for to consider of this matter.

7 ¶ And when there had been much disputing, Peter

A. M. cir.  
4052.  
A. D. cir.  
48.

w c. 15. 1.

x 1 Co. 16. 9.  
2 Co. 2. 12.  
Re. 3. 3.

CHAP. 15.

A. M. cir.  
4056.  
A. D. cir.  
52.

a Ga. 2. 12.

b Jn. 7. 22.

c 1 e. 12. 3.

d Ga. 2. 1.

e Ro. 15. 21.  
1 Co. 16. 6.  
11.  
3 Jn. 6.

f c. 14. 27.

g 1. u. 15. 7.  
10.

h c. 21. 19.

i or, rose  
up, said  
they, cer-  
tain.

j ver. 1.

k Mat. 18. 20

—Attalia, now Antalia, or Satalie, was a maritime city of Pamphylia, the chief residence of the prefect.]—*Bagster*.

Ver. 27. *With them*.—*Doddridge*, "By them."—*Door of faith*—That is, had given them also the privilege of believing. So "Door of hope," Ho. ii. 15.

CHAP. XV. Ver. 1. *And certain men*.—Men whose hearts are not deeply engaged in spiritual religion, are the first to spend their zeal on its external services.

Ver. 3. *And being brought on their way*.—See chap. xx. 38; xxi. 5, &c. —*Phenice*.—[*Phenice*, or *Phœnicia*, was a province of Syria, whose boundaries were different at different times. It may be said, generally, to have extended from Tripoli on the north, to the termination of the ridges of Mount Lebanon on the south, where it met the border of Palestine; and comprehending in breadth the narrow tract between Lebanon and the Mediterranean. *Ptolemy*, however, makes it extend from the Eleutherns, below Attarus, to Pelusium in Egypt, including all the sea coast of Palestine.]—*Bagster*.

Ver. 5. *Needful to circumcise*.—These men not only taught the perpetuity of circumcision, but its absolute necessity to salvation: they insisted, therefore, that the Gentile converts should be circumcised to be received into the Christian Church: or, in other words, that the Gentiles must become Jews, before they could be Christians.

Ver. 6. *Apostles and elders came together*.—This has been usually called the first Christian Council, and so it was; but it was also unique, as consisting chiefly (if not entirely) of the apostles and other inspired persons: on which account we may the more admire the mild and gentle terms with which the apostolic epistle concludes:—Not, "If any man dispute our authority let him be *Anathema*;" but, "From which (namely, the things here prohibited) if ye keep yourselves, ye shall do well."

Ver. 7. *After much disputing*.—Not among the apostles, but between them

- A. M. cir. 4065.  
A. D. cir. 52.
- l Mat. 16. 18, 19.  
c. 1. 20.  
m 1. 24.  
n Pa. 3. 3, 14.  
1 Pa. 1. 22.  
o Ga. 5. 1.  
p Ro. 3. 21  
Ep. 2. 8.  
Tit. 3. 4, 5.  
q c. 14. 27.  
r Lu. 2. 31, 32.  
s Am. 9. 11, 12.  
t Nu. 23. 19.  
Is. 46. 10.  
u 1 Th. 1. 9.  
v Ex. 20. 4, 5  
1 Co. 8. 1,  
&c.  
10. 28.  
Re. 2. 14,  
20.  
9. 20.  
w 1 Co. 6. 9,  
13.  
Col. 3. 5.  
1 Th. 4. 3.  
x 1. e. 17. 14.  
De. 12. 16,  
23.
- rose up, and said unto them, Men *and* brethren, ye know I how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.
- 8 And God, which <sup>m</sup> knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us ;
- 9 And put no difference between us and them, purifying <sup>n</sup> their hearts by faith.
- 10 Now therefore why tempt ye God, to put a ycke <sup>o</sup> upon the neck of the disciples, which neither our fathers nor we were able to bear ?
- 11 But we believe that through <sup>p</sup> the grace of the Lord Jesus Christ we shall be saved, even as they.
- 12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought <sup>q</sup> among the Gentiles by them.
- 13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me :
- 14 Simeon hath declared <sup>r</sup> how God at the first did visit the Gentiles, to take out of them a people for his name.
- 15 And to this agree the words of the prophets ; as it is <sup>s</sup> written,
- 16 After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up :
- 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.
- 18 Known <sup>t</sup> unto God are all his works from the beginning of the world.
- 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned <sup>u</sup> to God :
- 20 But that we write unto them, that they abstain from pollutions of <sup>v</sup> idols, and *from* <sup>w</sup> fornication, and *from* things strangled, and *from* <sup>x</sup> blood.

and the advocates of the necessity of circumcision.—*A good while ago.*—It was about ten years before that Peter had preached to Cornelius and his company, according to the vulgar chronology ; but some refer this expression to the divine decrees. See ver. 18, also note of ver. 13.

Ver. 13. *James answered.*—So far from Peter here appearing as “ the prince of the apostles,” as the Roman Catholics consider him, he speaks with no authority, but as an individual apostle. He does not even appear to have presided as Moderator ; that office being filled by James, who sums up the argument, and concludes with adding—“ Wherefore my opinion (or decision) is,” &c. : which words, though in themselves unassuming, yet had they been used by Peter. (as *Doddridge* observes,) would have been pleaded as decisive of his superiority.

Ver. 14. *Simeon*—i. e. Simon Peter.

Ver. 17. *The residue of men.*—In Amos ix. 12, our translation reads, “ The remnant of Edom ;” but the LXX. and Arabic read *Adam* (or men) for “ Edom :” and this is generally considered as the true reading. See *Kennicott* and *Neocombe*.—*Upon whom my name is called*—i. e. who are converted to the true God.

Ver. 18. *All his works*—i. e. all his doings or designs ; not confining it to the works of Nature.—*From the beginning of the world*—Or “ from eternity ” *Doddridge* and *Wesley*.

Ver. 19. *My sentence is.*—*Doddridge*, “ I determine.”—*Are turned*—*Doddridge*, “ are converted.”

21 For Moses of old time hath in every city them that preach him, being <sup>v</sup> read in the synagogues every sabbath day.

A. M. cir. 4056.  
A. D. cir. 52.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed <sup>z</sup> Barsabas, and Silas, chief men among the brethren :

y c. 13. 15, 27

z c. 1. 23.

23 And they wrote *letters* by them after this manner ; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia :

a ver. 1.

b Ga. 5. 12

24 Forasmuch as we have heard, that certain <sup>a</sup> which went out from us have troubled <sup>b</sup> you with words, <sup>c</sup> subverting your souls, saying, *Ye must* be circumcised, and keep the law : to whom <sup>d</sup> we gave no *such* commandment :

c Ga. 5. 4.

d Ga. 2. 1

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

e c. 13. 50  
14. 19.

26 Men that have hazarded <sup>e</sup> their lives for the name of our Lord Jesus Christ.

f word.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by <sup>f</sup> mouth.

g Re. 2. 24.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden <sup>g</sup> than these necessary things ;

h ver. 23.

29 That ye abstain <sup>h</sup> from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep <sup>i</sup> yourselves, ye shall do well. Fare ye well.

i 2 Co. 11. 9.  
Ja. 1. 27.  
1 Jn. 5. 21.  
Jude 20, 21

30 So when they were dismissed, they came to Anti-

Ver. 22. *Antioch*.—[*Antioch* of Syria, now *Antakia*, was the capital of the Syro-Macedonian empire, the residence of the Macedonian kings of Syria for several hundred years, and afterwards of the Roman governors of the province. It was situated on the Orontes, about 67 miles west of Aleppo, and 12 miles from the Mediterranean, and is said to have been 4 miles in circumference. It was totally ruined by an earthquake in 1822.]—*Bagster*.

Ver. 23. *Syria*.—[*Syria* properly so called, and in the sense in which it occurs in the New Testament, was a country of Asia, bounded by the Euphrates on the east, by the Mediterranean and Phœnicia on the west, by Cilicia on the north, and by Judea and Arabia Deserta on the south.—*Cilicia*—Was a country of Asia Minor, on the south-eastern coast, having Lycaonia and Mount Taurus on the north, Syria on the east and south, and Pamphylia on the west. Its capital city was Tarsus.]—*Bagster*.

Ver. 27. *Judas and Silas*.—The former, surnamed Barsabas, is supposed to have been the brother of Joseph Barsabas, one of the candidates for the vacant apostleship, chap. i. 23.—*By mouth*.—Gr. "by word." *Doddridge*, "by word of mouth."

Ver. 29. *To abstain from meats offered to idols*.—To abstain from "meats offered to idols," knowing them to have been so offered ; and more especially from partaking of idolatrous feasts, in which the meats had been so offered. To these, no doubt, Christians were frequently invited, and often probably with the view of ensnaring them : we, in this age, (Paganism being abolished,) are not under the same temptations ; but it deserves to be considered, whether the attendance of Christians at convivial feasts, where "Jolly Bacchus" and "Glorious Apollo" are invoked and eulogized in song, does not involve conduct very similar to that here prohibited.—*Things strangled, and blood*—Are understood to comprehend all creatures killed for food without discharging the blood from them.—*And from fornication*.—This is, in all cases, a crime against the moral law ; but the prohibition seems to be here given with particular reference to the licentious and abominable rites practised in Pagan temples, where the worst crimes made part of their religious services.

- A. M. cir. 4066.  
A. D. cir. 52.
- och: and when they had gathered the multitude together, they delivered the epistle:
- 31 Which when they had read, they rejoiced for the consolation.
- 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed <sup>k</sup> them.
- 33 And after they had tarried *there* a space, they were let go <sup>l</sup> in peace from the brethren unto the apostles.
- 34 Notwithstanding it pleased Silas to abide there still.
- 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.
- 36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in <sup>m</sup> every city where we have preached the word of the Lord, and see how they do.
- 37 And Barnabas determined to take with them John, <sup>n</sup> whose surname was Mark.
- 38 But Paul thought not good to take him with them, who departed <sup>o</sup> from them from Pamphylia, and went not with them to the work.
- 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;
- 40 And Saul chose Silas, and departed, being recommended <sup>p</sup> by the brethren unto the grace of God.
- 41 And he went through Syria and Cilicia, confirming <sup>q</sup> the churches.

## CHAP. 16.

## CHAPTER XVI.

- a c. 14.6. 1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailer is converted, 37 and they are delivered
- b c. 19.22. Ro. 16.21. 1 Co. 4.17. **T**HEN came he to <sup>a</sup> Derbe and Lystra: and, behold, a certain disciple was there, named <sup>b</sup> Timotheus, the son of <sup>c</sup> a certain woman, which was a Jewess, and believed; but his father *was* a Greek:
- c 2 Ti. 1.5. 2 Which was well <sup>d</sup> reported of by the brethren that were at Lystra and Iconium.
- d c. 6.3. 1 Ti. 5.10. He. 11.2. 3 Him would Paul have to go forth with him; and took and circumcised <sup>e</sup> him because of the Jews <sup>f</sup> which were in those quarters: for they knew all that his father was a Greek.
- e Ga. 2.3.8. 5.1.3. 4 And as they went through the cities, they delivered
- f 1 Co. 9.20.

Ver. 37. *Barnabas determined.*—Hammond, "counselled." Doddridge, "advised."

Ver. 38. *Pamphylia.*—[*Pamphylia* was a province of Asia Minor, bounded on the south by the Mediterranean, west by Lycia, north by Pisidia, and east by Cilicia.]—Bagster.

Ver. 39. *The contention was so sharp.*—The Greek word is a medical term—a *paroxysm* of anger.

CHAP. XVI. Ver. 1. *Timotheus.*—In English, Timothy, to whom Paul afterwards addressed two epistles.

Ver. 3. *They knew all that his father was a Greek.*—And consequently that he was uncircumcised, which would be an insurmountable barrier to his usefulness among the Jews.

Ver. 4, 5. *And they went, &c.*—Townsend, on the authority of Lord Earlington and other critics, places these verses at the end of chap. xv.; but Doddridge disapproves the transposition.

them the decrees for to keep, that were ordained <sup>g</sup> of the apostles and elders which were at Jerusalem.

5 And so were the churches <sup>h</sup> established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of <sup>i</sup> Galatia, and were forbidden of <sup>j</sup> the Holy Ghost to preach the word in <sup>k</sup> Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to <sup>l</sup> Troas.

9 ¶ And a vision appeared to Paul in the night; There stood a man <sup>m</sup> of Macedonia, and prayed him, saying, Come over into Macedonia. and help us.

10 And after he had seen the vision, immediately we endeavoured to go <sup>n</sup> into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to <sup>o</sup> Philippi, which is <sup>p</sup> the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the <sup>q</sup> sabbath we went out of the city by a river side, where <sup>r</sup> prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart <sup>s</sup> the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought <sup>t</sup> us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a

A. M. cir.

4957.

A. D. cir.

53.

g c.15.28,29

h c.15.41.

i Ga.1.2.

1 Pe.1.1.

j Am.8.11,

12.

1 Co.12.11

k Re.1.4,11.

l 2 Co.2.12.

2 Ti.4.13.

m c.10.20.

n 2 Co.2.13.

o Phi.1.1.

p or, the  
f. v.q sabbath  
day

r c.21.5.

s Lu.21.45.

t Hb.13.2.

Ver. 6. *Phrygia*—[A country of Asia Minor, had Bithynia and Galatia on the north, Cappadocia on the east, Lycaonia, Pisidia, Pamphylia, and Lycia on the south, and Lydia and Mysia on the west.—*Galatia*—Was situated between Phrygia on the south, Bithynia and Paphlagonia on the north, and Pontus on the east.—*Asia*—That is, *Proconsular Asia*, which included Ionia, Æolia, and Lydia.]—*Bagster*.

Ver. 7. *Mysia*—[Lay between Lydia on the south, Troas on the west, the Propontis on the north, and Phrygia and *Bithynia* on the east; which had the Euxine on the north, Paphlagonia on the east, and Galatia and Phrygia on the south.]—*Bagster*.—*But the Spirit* [of Jesus] *suffered them not*.—*Doddridge* says, "So many ancient versions, readings, and citations, add the words [of Jesus,] that I thought myself not only authorized, but obliged, at least to insert them thus, and perhaps might well have omitted the crotchets." Even "The improved (Unitarian) version" inserts them; and adds, "these words are introduced into the text on the most approved authorities." See *Griesbach*.

Ver. 11. *Samothracia*—[Now *Samanträchi*, was an island of the Ægean sea, about 20 miles in circumference, near Thrace, where the Hebrus falls into the sea.—*Neapolis*—Now *Napoli*, was a sea port of Macedonia, a few miles from Philippi, near Thrace, to which it was formerly reckoned.]—*Bagster*.

Ver. 12. *The chief city*.—*Doddridge*, "a city of the first part of Macedonia," which was divided into four parts—"and a Roman colony."

Ver. 13. *Where prayer was wont to be made*.—*Doddridge*, "Where, according to custom, was an oratory." *Lardner* quotes *Josephus* for such a custom among the Jews, tolerated by the Roman laws.

- A. M. cir. 4057.  
A. D. cir. 53.
- u 1 Sa. 26 7. certain damsel possessed <sup>u</sup> with a spirit of <sup>v</sup> divination met us, which brought her masters much gain <sup>w</sup> by soothsaying :
- v or, Python.  
w c. 19. 24. 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high <sup>x</sup> God, which show unto us the way of <sup>y</sup> salvation.
- x Ge. 14. 13, 22. 18 And this did she many days. But Paul, being grieved, turned and said <sup>z</sup> to the spirit, I command thee in the name of Jesus Christ to come out of her. And <sup>a</sup> he came out the same hour.
- y c. 18. 26. He. 10. 20. 19 ¶ And when her masters saw that the hope of their gains <sup>b</sup> was gone, they caught Paul and Silas, and drew *them* into the <sup>c</sup> market-place unto <sup>d</sup> the rulers,
- z Ma. 1. 25, 34. 20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble <sup>e</sup> our city,
- a Ma. 16. 17. b c. 19. 24.. 27. 21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.
- c or, court. d Mat. 10. 18. 22 And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat *them*.
- e 1 Ki. 18. 17. c. 17. 6. 23 And when they had laid <sup>f</sup> many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely :
- f 2 Co. 6. 5. 11 23, 25. 1 Th. 2. 2. 24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
- g Ja. 5. 13. 25 ¶ And at midnight Paul and Silas <sup>g</sup> prayed, and sang <sup>h</sup> praises unto God : and the prisoners heard them.
- h Ps. 34. 1. i c. 4. 31. 26 And suddenly there was a great earthquake, so <sup>i</sup> that the foundations of the prison were shaken : and immediately <sup>j</sup> all the doors were opened, and every one's bands were loosed.
- j Is. 42. 7. c. 5. 19. 12 7, 10. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
- k Pr. 24. 11, 12. 1 Th. 5. 15. 28 But <sup>k</sup> Paul cried with a loud voice, saying, Do thyself <sup>l</sup> no harm : for we are all here.
- l Ec. 7. 15. 17.

Ver. 16. *A spirit of divination.*—Marg. "of Python," or Apollo. Dr. Doddridge remarks, "The manner in which Luke relates the story, plainly implies, that he thought it a real possession, and that Paul took it himself in that view. Nor can I apprehend that her behaviour, or his, or that of her masters afterwards, can be accounted for, without allowing it to have been the case." Virgil thus describes a Pythoness :—

"The virgin cries—The god ! behold the god !  
And straight her visage and her colour change,  
Her hair's dishevell'd, and her heaving breast,  
And labouring heart, are swollen with sacred rage ;  
Larger she seems, her voice no mortal sound,  
As the inspiring god, near and more near,  
Seizes her soul."—*Eneid*, vi. 46.

Archbishop Potter says, "There were but few that pretended to inspiration but raged after this manner, foaming and yelling, and making a strange, terrible noise ; sometimes gnashing their teeth, shivering, and trembling, with a thousand antic motions." The Hebrews called such a one "Mistress of the Ob" (or Aub.) See 1 Sam. xxviii., with which the reader may compare Job xxvii. 18—20.—*By soothsaying.*—Doddridge, "prophesying."

Ver. 19. *Market-place.*—Marg. "Court." See note on chap. xvii. 17.

Ver. 22. *Commanded to beat them.*—Doddridge, "Commanded them to be beaten with rods."

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 And brought them out, and said, Sirs, what must I do to be saved?

A. M. cir. 4057.  
A. D. cir. 53.

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

m Jc.5.22

32 And they spake unto him the word of the Lord, and to all that were in his house.

n c.2.37.  
9.6.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

o Hab.2.4.  
Jn.3.16,36  
6.47.  
c.13.29.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

p c.2.39.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

q Ro.1.14,  
16.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

r Lu.5.29.

37 But Paul said unto them, They have beaten us openly: uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

s Ro.5.11.

t c.22.25.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

u Da.6.18,  
19.  
Mat.10.15

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

v Ex.11.3.  
Re.3.9

w MaL.3.34.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

x ver.14.

CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God, to them unknown, 34 whereby many are converted unto Christ.

CHAP. 17.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

a ch.14.1.  
15.21.  
15.13.

Ver. 30. *What must I do to be saved?*—Saved from what? Not the punishment of the law, for the escape of the prisoners—He had been told, “we are all here.”—The answer of Paul, (ver. 31.) were absurd, if this was what he feared. For their belief in Christ they were now in prison. Saved from the wrath of God, is the meaning. It was conviction of sin that made the jailer ask what he must do.

Ver. 35. *The magistrates*—i. e. the *Pretors*.—*Sent the serjeants*.—Bea dles, or *lictors*.—*Doddridge*.

Ver. 37. *They have beaten us, &c.*—*Cicero* says, “It is a transgression of the law to bind a Roman citizen: it is wickedness to scourge him.” The illegality of the proceeding of the magistrates was farther evident in their condemning and punishing Paul unheard.—*Being Romans*.—As to the plea of Paul and Silas, that they were *Romans*, there is no doubt but it was true; and, being so, it could not be their duty, silently and tamely to give up privileges, by the surrender of which others might be injured, and the laws of their country violated with impunity. Bring the case home—suppose an American put upon his trial simply for preaching; and another Judge *Jefferies* wish to try him without empannelling a jury, would it be consistent with his duty to submit, and resign his own and the liberties of his country, without a struggle or a plea? Undoubtedly not: nor would it have been right in Paul and Silas to have given up silently their Roman privileges.

CHAP. XVII. Ver. 1. *Amphipolis*—[Was the capital of the first division of

- A** M. ci. 4057.  
**A. D.** cir. 53.
- a** Lu. 4. 16. c. 9. 20. 13. 5, 14.
- j** Lu. 24. 26, 46. c. 13. 23. Ga. 3. 1.
- c** or, *whom*, said he, *I preach.*
- d** e. 23. 21.
- e** 2 Co. 8. 5. 1 Th. 1. 5, 9.
- f** Ro. 16. 21.
- g** Lu. 23. 5. c. 16. 20.
- h** Lu. 23. 2. Ju. 19. 12.
- i** Mat. 2. 3. Ju. 11. 43.
- j** c. 9. 25. ver. 11.
- k** Ps. 119. 99, 100.
- l** Ja. 1. 21. 1 Pe. 2. 2.
- m** Is. 34. 16. Lu. 16. 29. 21. 41. Ju. 5. 39.
- n** Lu. 12. 51.
- 2 And Paul, as his manner was, <sup>a</sup> went in unto them, and three sabbath days reasoned with them out of the scriptures,
- 3 Opening and alleging, that Christ must <sup>b</sup> needs have suffered, and risen again from the dead; and that this Jesus, <sup>c</sup> whom I preach unto you, is Christ.
- 4 And some <sup>d</sup> of them believed, and <sup>e</sup> consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- 5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of <sup>f</sup> Jason, and sought to bring them out to the people.
- 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, <sup>g</sup> These that have turned the world upside down are come hither also;
- 7 Whom Jason hath received: and these all do contrary <sup>h</sup> to the decrees of Cesar, saying that there is another king, *one* Jesus.
- 8 And they troubled <sup>i</sup> the people and the rulers of the city, when they heard these things.
- 9 And when they had taken security of Jason, and of the other, they let them go.
- 10 ¶ And the brethren immediately sent away <sup>j</sup> Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.
- 11 These were more <sup>k</sup> noble than those in Thessalonica, in that they received the word with all readiness <sup>l</sup> of mind, and searched the scriptures <sup>m</sup> daily, whether those things were so.
- 12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.
- 13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up <sup>n</sup> the people.
- 14 And then immediately the brethren sent away

Macedonia, situated on the Strymon, which nearly surrounded it, from whence it took its name, about 70 miles east of Thessalonica. It is now a place of little consequence, called *Emboli*.—*Thessalonica*—Now *Salonichi*, was a celebrated city and capital of the second part of Macedonia, situated at the head of the Thermaic gulf, now the gulf of Salonichi. It was a noble mart, and the most populous of all Macedonia; and it still retains somewhat of its ancient splendour, being five miles in circumference, and containing a population of upwards of 60,000 persons. See the travels of Dr. Clarke, &c.]—*B.*

Ver. 4. *Consorted*—i. e. associated.—*Devout Greeks*—Or Grecians, proselyted to the Jewish religion.

Ver. 5. *Jason*.—A resident at Thessalonica, and a kinsman of St. Paul. See Ro. xvi. 21.

Ver. 6. *These that have turned the world upside down*.—The word properly implies sedition—an attempt to overturn the government. See ch. xxi. 38.

Ver. 10. *Berea*.—[Was a city of Macedonia, not far from the Thermaic gulf, west of Thessalonica, and near Pelia, the birth place of Alexander the Great.]—*Bagster*.

Ver. 11. *More noble*.—Not in rank, but in disposition—"more ingenuous," or liberal minded.

Ver. 13. *Stirred up the people*.—"Raising [a storm among] the people." *Blackwall* in *Doddridge*.

o Paul to go as it were to the sea : but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus p for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, q his spirit was stirred in him, when he saw the city r wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout s persons, and in the market daily with them that met with him.

18 Then certain philosophers t of the Epicureans, and of the Stoics, encountered him. And some said, What will this u babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto v Areopagus, saying, May we know what this new w doctrine, whereof thou speakest, is?

A. M. cir. 4057.  
A. D. cir. 53.  
o Mat. 10. 23  
p c. 13. 5.  
A. M. cir. 4053.  
A. D. cir. 54.  
q Ps. 119. 136  
2 Pe. 2. 8.  
r or, full of idols.  
s c. 8. 2.  
t Col. 2. 8.  
u or, base fellow.  
v or, Mars' hill. It was the highest court in Athens.  
w Jn. 13. 34.  
1 Jn. 2. 7. 3.

Ver. 14. *To go as it were to the sea.*—*Doddridge*, "As if he were to go by sea." *Newcome*, "Towards the sea." So *Schleusner*. *Bost* and *Rephelius* have fully proved, that "towards," and not "as it were to," is the true rendering.—*Boothroyd*.

Ver. 15. *Athens*—[Was the most celebrated city of Greece, not merely for political greatness and military power, but for the learning, eloquence, and politeness of its inhabitants, and for the cultivation of the arts and sciences. It was situated in a delightful plain of Attica, on the Saronic gulf, opposite the eastern coast of Peloponnesus, in a sort of peninsula formed by the two rivers, the Ilissus and Cephissus, about 35 miles east of Corinth, and four miles from the sea. The ruins of many of the splendid structures for which it was celebrated yet remain.]—*Bagster*.

Ver. 16. *His spirit was stirred.*—According to *Doddridge*, the Greek word signifies *sharpened*, set on edge. In 1 Co. xiii. 5, a kindred term is rendered "provoked," which word some use here.—*Wholly given to idolatry.*—*Marg.* "full of idols," which is more literal.

Ver. 17. *Devout persons*—i. e. Jewish proselytes.—*And in the market.*—(Gr. *Agora*) the market-place, or *forum*; a large open place, where the people assembled, and on the sides of which there were generally porticoes, or cloisters, where the philosophers used to dispute or lecture; where courts were sometimes held; and where temples and theatres were usually built.

Ver. 19. *Epicureans*.—[The *Epicureans* were the followers of *Epicurus*; who acknowledged no gods except in name, and denied that they exercised any government over the world; and held that the chief good consisted in the gratification of the appetites. The *Stoics* were the followers of *Zeno*, and held that all human affairs were governed by fate. Both denied the resurrection of the body, and the immortality of the soul.]—*Bagster*.—*This babbler.*—Gr. "a word-scatterer," which *Beza* explains in allusion to a little bird, called "the seed-picker," remarkable for picking up scattered seeds; so they mean to insinuate that Paul had picked up scraps of philosophy in the market-place.—*A setter forth of strange li. e. foreign gods*—Or "demons." (Gr. *daimonia*.) The Greeks used this term for all the invisible powers—celestial, terrestrial, or infernal; gods, heroes, or devils.—*Jesus, and the resurrection.*—In Gr. *Anastasis*; which latter, it is generally thought, these Athenians took for a new goddess. The Athenians worshipped Shame, Fame, Desire, &c. as goddesses.

Ver. 19. *Areopagus*.—The court of the Areopagites, before which St. Paul was now brought, was so named from the place in which it was held, being on a hill not far from the city, called Areopagus. This court was of high antiquity; it was instituted before the time of Solon, but when is uncertain. It is also equally unknown of what number this assembly was composed. It is however certain, that it was the most sacred and venerable tribunal in Greece. They were very particular in examining the characters of such persons as were admitted members of it. Any evidence of intemperance excluded from the office; and though the dignity was usually held for life, yet if any of the sena-

A. M. cir.

4953.

A. D. cir

54.

x Ho. 8. 12

y or, the  
court of  
the Areo-  
pagites.

z Je. 50. 33.

a or, gods  
that ye  
worship.  
Ga. 4. 3.

b c. 14. 15.

c Mat. 11. 25

d c. 7. 43.

e Ps. 50. 3.

f Job. 12. 10.  
Zec. 12. 1.

g Ro. 11. 36.

h Mat. 2. 10

i Ps. 31. 15.

j Is. 45. 21.

20 For thou bringest certain <sup>x</sup> strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of <sup>y</sup> Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too <sup>z</sup> superstitious.

23 For as I passed by, and beheld your <sup>a</sup> devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 <sup>b</sup> God that made the world and all things therein, seeing that he is <sup>c</sup> Lord of heaven and earth, dwelleth

<sup>d</sup> not in temples made with hands;  
25 Neither is worshipped with men's hands, as though <sup>e</sup> he needed any thing, seeing he <sup>f</sup> giveth to all life, and breath, and <sup>g</sup> all things;

26 And hath made of one <sup>h</sup> blood all nations of men for to dwell on all the face of the earth, and hath determined the times <sup>i</sup> before appointed, and the bounds <sup>j</sup> of their habitation;

tors were convicted of immorality, they were expelled. The utmost gravity was preserved in this assembly, and to laugh in their presence was an unpardonable act of levity. Demosthenes tells us, that so impartial were they in their proceedings, that to his time there never had been so much as one of their determinations of which there had been any just reason to complain. Foreign states frequently referred to their decision. They had three meetings every month; and always sat in the open air, a custom practised in all the courts of justice that had cognizance of murder. They heard and determined all causes in the night, and in the dark, that they might not be biased by the sight of either plaintiff or defendant. *Orient. Cust.* No. 1319.

Ver. 21. *Some new thing.*—Literally, "newer thing." The Athenians were as anxious to hear the last new opinion stated, as some of our ladies to receive the last new fashions from Paris. They are upbraided more than once by Demosthenes for this excessive love of novelty, and it should seem that they are remarkable for the same weakness to the present day. See *Orient. Lit.* No. 1420.

Ver. 22. *Mars' hill.*—Gr. *Areopagus*; the same word as in ver. 19, but here literally translated in the text—there only in the margin.—*Too superstitious.*—This translation is too harsh. The learned *Jos. Mede* renders it, "Too full of demons." *Doddridge*, "Exceedingly addicted to the worship of invisible powers." St. Paul employs the most inoffensive terms in reproving the Athenians; but it is remarkable, that their own writers mention the same fact of their attachment to a multitude of idols. It is said there were more gods worshipped at Athens than in any other part of Greece, and that they kept a double number of festivals. *Orient. Lit.* No. 1421.

Ver. 23. *Unknown God.*—*Diogenes Laertius* (in his *Life of Epimenides*) relates, that in his time (about 600 years before Christ) there was a terrible pestilence in Athens, to avert which they sacrificed to all the gods whom they supposed able to assist them, but without success. Epimenides therefore advised them to bring some sheep into the Areopagus, and then letting them loose, to follow them, and, when they laid down, to sacrifice to the god whose altar was nearest. Some of these sheep, it is supposed, might lie down, at a time when Athens was far from being so full of idols as in Paul's time, at a distance from any statue or temple, (or perhaps at an equal distance between two,) when, not knowing to what god to direct their worship, they dedicated an altar "to the unknown god" who presided over the spot where the sheep rested.

Ver. 25. *Neither is worshipped*—(*Doddridge*, served)—*with men's hands*—i. e. all our services are of no use to him: he needeth nothing from us.

Ver. 26. *And hath made of one blood all nations*—By this the apostle assures the Greeks, that, though a Jew, his benevolent affections were by no means confined to his own nation: and at the same time insinuates, that

27 That they should seek the Lord, if haply they might feel after him, and find him, though k he be not far from every one of us :

A. M. cir. 4058.  
A. D. cir. 51.

28 For in <sup>l</sup> him we live, and move, and have our being; as <sup>m</sup> certain also of your own poets have said, For we are also his offspring.

k c.14.17.  
l Col.1.17.

29 Forasmuch then as we are the offspring of God, we ought not <sup>n</sup> to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

m Tit.1.12  
n 1z.40 13, &c.

30 And the times of this ignorance God winked <sup>o</sup> at; but now <sup>p</sup> commandeth all men every where to repent :

31 Because he hath appointed <sup>q</sup> a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath <sup>r</sup> given assurance unto all men, in that he hath raised him from the dead.

o c. Ro.3.25.  
p 1.u.21.47  
Tit.2.11, 12.

32 ¶ And when they heard of the resurrection of the <sup>s</sup> dead, some mocked: and others said, We will hear thee again <sup>t</sup> of this matter.

q Ro.2.16  
r or, offered faith.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

s c.26.8.  
t 1.u.14.19.  
c.21.25.

CHAPTER XVIII.

<sup>u</sup> Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. <sup>v</sup> The Lord encourageth him in a vision. <sup>w</sup> He is accused before Gallio the deputy, but is dismissed. <sup>x</sup> 18 Afterwards passing from city to city he strengtheneth the disciples. <sup>y</sup> 21 Apollos, being more perfectly instructed by Aquila and Priscilla <sup>z</sup> 23 preacheth Christ with great efficacy.

CHAP. 18.

**A**FTER these things Paul <sup>a</sup> departed from Athens, and came to Corinth;

a ch.17.32, 33.

theirs ought not to be restrained from him on that account. The whole family of man have one Father, and men of all nations are therefore brethren.—*And hath determined the times before appointed.*—Here he addresses both the above classes of philosophers, equally opposing the Epicureans, who refer all events to chance and accident, and the Stoics, who attribute all to fate; he refers all things to the determination of an infinitely wise and good God, who, as he is the only infinite, is also the only perfectly independent Being.

Ver. 27. *If haply*—(Doddridge, "possibly")—*they might feel after him.*—The allusion is to people groping in the dark, and is intended to represent the difficulty of finding out God by the mere light of Nature.

Ver. 28. *In him we live, and move, and have our being.*—Doddridge, "In him we live, and are moved, and do exist."—*For we are also his offspring.*—The passage usually supposed to be here referred to, is thus translated:—

"Jove's presence fills all space, upholds this ball;  
All need his aid, his power supports us all;  
For we his offspring are, and he in love,  
Points out to man his labour from above."

See the *Phænomena of Aratus*. The same words, with the variation of a letter only, are to be found in the Hymn of Cleanthes. See Doddridge.

Ver. 30. *God winked at.*—Doddridge, "Overlooked." This text does not, cannot mean that God is in any case indifferent to the conduct of his creatures; for it is added, that he commands all men every where to repent, and has appointed a day to judge them. So it was with the nations of Canaan—he winked, he appeared to close his eyes against their iniquities, until they were full, and then fulfilled at once his threatenings against them, and his promises to Abraham. See Gen. xv. 16.

Ver. 31. *Given assurance*—i. e. evidence to support our faith; namely, the evidence of Christ's resurrection.

Ver. 31. *Dionysius the Areopagite.*—A member of the tribunal Areopagus, the supreme tribunal of justice at Athens. There are two volumes, folio, of writings preserved under his name, supposed to be written by him after his conversion; but Dr. A. Clarke pronounces them to be "a mere and foolish forgery of the 5th or 6th century."

CHAP. XVIII. Ver. 1. *Corinth*—[The capital of Achaia, and the ornament

- A. M. cir. 4056.  
A. D. cir. 54.
- a Ro. 16.3. 2 And found a certain Jew named <sup>a</sup> Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them.
- b c. 20.31. 3 And because he was of the same craft, he abode with them, and <sup>b</sup> wrought: for by their occupation they were tent-makers.
- c e. 17.2. 4 And he reasoned in the <sup>c</sup> synagogue every sabbath, and persuaded the Jews and the Greeks.
- d e. 17.11,15. 5 And when <sup>d</sup> Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus <sup>e</sup> was Christ.
- e or, is the Christ. 6 And when they opposed <sup>f</sup> themselves, and blasphemed, he shook <sup>g</sup> his raiment, and said unto them, Your <sup>h</sup> blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.
- f 2 Ti. 2.25. 7 And he departed thence, and entered into a certain man's house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.
- g Ne. 5.13. 8 And <sup>i</sup> Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
- h Eze. 33.4. 9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
- i 1 Co. 1.14. 10 For I <sup>j</sup> am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
- j Mat. 23.20. 11 And he <sup>k</sup> continued *there* a year and six months, teaching the word of God among them.
- k sat there. 12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the <sup>l</sup> judgment seat,
- A. M. cir. 4059.  
A. D. cir. 55.
- l Ja. 2.6.

of Greece, was situated on the middle of the isthmus which connects Peloponnesus with Attica, at the distance of 60 stadia from the Ægean and Ionian seas, on each side. It was celebrated for its extensive commerce, wealth, and luxury; for its magnitude and grandeur, its elegant and magnificent temples, palaces, theatres, and other public buildings; and for the learning and ingenuity of its inhabitants, and the number of its seminaries, where philosophy was publicly taught. — *Bagster.*

Ver. 2. *Claudius had commanded, &c.*—This is mentioned by Suetonius in the life of Claudius, and Christians were at this time considered only as a Jewish sect. See *Lardner's Cred.*

Ver. 3. *Tent-makers.*—A very important trade at that time, when tents were much in use; and ranking probably with our trunk-making. The early Rabbies made no secret of their trades. One was surnamed the shoemaker, another the baker, &c. (See *Doddridge.*) Paul's motive was evidently that he might not be burdensome to the churches for support. See 1 Co. iv. 12. 2 Co. xii. 14. Every Jew, whether rich or poor, was obliged to learn some trade.

Ver. 5. *Pressed in the spirit.*—*Doddridge*, "borne away by (his) spirit." *Heinsius* and others, "by the spirit," meaning the Holy Ghost. But some ancient copies read, "was earnestly employed in the word;" i. e. in preaching. See *Griesbach*.

Ver. 6. *Shook his raiment.*—As signifying, as he said, that he was *clean*, "pure," or "clear" of their blood. Compare chap. xx. 26. A like ceremony is still used in Turkey. See *Orient. Lit.* No. 1425.

Ver. 7. *Justus, one that worshipped God*—i. e. a Jewish proselyte.

Ver. 10. *Set on thee.*—*Doddridge*, "fall on thee."

Ver. 12. *Gallio*—[Was the eldest brother of the celebrated philosopher *L. A. Seneca*, who describes him as a most mild and amiable man.]—*Bagster.*—*Deputy*—i. e. *Proconsul* of Achaia, or Greece.—*Achaia*.—[*Achaia proper*, was a province of Peloponnesus, bounded on the north by the gulf of Corinth, on the south by Elis and Arcadia, on the east by Sicyon, and on the west by the Ionian sea; but in its largest sense, it comprehended all Greece.]—*h.*

13 Saying, This <i>fellow</i> persuadeth men to worship God contrary to the law.	A. M. cir. 4098. A. D. cir. 54.
14 And when Paul was now about to open <i>his</i> mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, <sup>10</sup> reason would that I should bear with you :	m Ro. 13.3.
15 But if it be a question of words and names, and of your <sup>11</sup> law, look ye to it ; for I will be no judge of such <i>matters</i> .	n Jn. 18.31. c. 24.29. 25. 11, 19.
16 And he drave them from the judgment seat.	o 1 Co. 1.1.
17 Then all the Greeks took <sup>o</sup> Sosthenes, the chief ruler of the synagogue, and beat <i>him</i> before the judgment seat. And Gallio cared for none of those things.	p Nu. 6.15. c. 21.24.
18 ¶ And Paul <i>after this</i> tarried <i>there</i> yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila ; having shorn <sup>p</sup> <i>his</i> head in <sup>q</sup> Cenchrea : for he had a vow.	q Ro. 16.1.
19 And he came to Ephesus, and left them there : but he himself entered into the synagogue, and reasoned <sup>r</sup> with the Jews.	r s. 28. A. M. cir. 4060. A. D. cir. 56.
20 When they desired <i>him</i> to tarry longer time with them, he consented not ;	s c. 19.21. 29. 16.
21 But bade them farewell, saying, I must by all means keep this feast that cometh in <sup>s</sup> Jerusalem : but I will return again unto you, if <sup>t</sup> God will. And he sailed from Ephesus.	t 1 Co. 4.19. Ja. 4. 15.
22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.	u Ga. 1.2.
23 And after he had spent some time <i>there</i> , he departed, and went over <i>all</i> the country of <sup>v</sup> Galatia and Phrygia in order, strengthening <sup>v</sup> all the disciples.	v c. 14.22. 15. 32, 41.
24 ¶ And a certain Jew named <sup>w</sup> Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.	w 1 Co. 1.12. 3. 5, 6. Tit. 3. 13.
25 This man was instructed in the way of the Lord ; and being fervent <sup>x</sup> in the spirit, he spake and taught diligently the things of the Lord, knowing <sup>y</sup> only the baptism of John.	x Ro. 12. 11. Ja. 5. 16. y c. 19.3.

Ver. 14. *Wrong*—i. e. injustice.

Ver. 17. *Sosthenes, the chief ruler*.—Probably the successor of Crispus, who had been converted, (ver. 8.) and of course of an opposite spirit, and in this case the prosecutor.

Ver. 18. *Cenchrea*—[Now *Kenkri*, was the port of Corinth, on the east side of the isthmus, and about nine miles from the city.]—*Bagster*.—*For he had a vow*.—This appears to have been the vow of the Nazarite, for it is said, he had "shaved his head at Cenchrea." By the original law, it appears that Nazarites were to shave their heads "at the door of the tabernacle," Num. vi. 18 ; but this must have been dispensed with, in the instance of persons residing in foreign countries, as well as that of going up to the three great feasts ; the Rabbies, however, considered such persons as bound to come to Jerusalem to complete their vows ; and this is supposed to be the reason that Paul was so anxious to go up and keep the approaching feast, ver. 21. It should not be concealed, however, that *Grotius*, *Hammond*, *Witsius*, and others, consider *Aquila* (and not Paul) as the person who had made the vow ; and the naming *Aquila* after Priscilla, (contrary to every other instance,) favours this interpretation. If this be adopted, the word *there*, in ver 19, must refer, not to Ephesus, but to Cenchrea.

Ver. 24. *Mighty in the scriptures*—Namely, of the Old Testament, the New not being yet written.

A M. cir. 4060.  
A. D. cir. 56.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more <sup>z</sup> perfectly.

z He. 6. 1.  
2 Pe. 3. 13.

a 1 Co. 3. 6.

b Ep. 2. 8.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, <sup>a</sup> helped them *many* which had believed <sup>b</sup> through grace:

c Jn. 5. 39.

28 For he mightily convinced the Jews, *and that* publicly, showing by <sup>c</sup> the scriptures that Jesus <sup>d</sup> was Christ.

d or, is the Christ.  
ver. 5.

## CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews: Lspoheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 21 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the town clerk.

CHAP. 19.

a 1 Co. 3. 5, 6.

**A**ND it came to pass, that, while Apollos <sup>a</sup> was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, <sup>2</sup> He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not <sup>b</sup> so much as heard whether there be any Holy Ghost.

b c. 8. 16.  
1 Sa. 3. 7.

c c. 13. 25.

d Mat. 3. 11.

<sup>3</sup> And he said unto them, Unto what then were ye baptized? And they said, Unto <sup>c</sup> John's baptism.

e Jn. 1. 15,  
27, 30.f c. 8. 16.  
1 Co. 1. 13.

<sup>4</sup> Then said Paul, John <sup>d</sup> verily baptized with the baptism of repentance, <sup>e</sup> saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

g c. 2. 17.

<sup>5</sup> When they heard *this*, they were baptized in the name <sup>f</sup> of the Lord Jesus.

h c. 2. 4.  
10. 46.i 1 Co. 14. 1,  
&c.

<sup>6</sup> And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and <sup>h</sup> they spake with tongues, and <sup>i</sup> prophesied.

CHAP. XIX. Ver. 1. *The upper coasts*—i. e. The upper parts of Asia Minor, which were more remote from the Mediterranean sea.—*Ephesus*—[A much celebrated city of Ionia in Asia Minor, and the metropolis of Proconsular Asia, was situated on the river Cayster, and on the side of a hill, about 35 miles north of Miletus, 40 south of Smyrna, 100 west of Laodicea, and 5 miles from the Aegean sea. It was particularly famous for a magnificent temple of Diana, 425 feet long, and 220 broad; which was supported by 127 columns 70 feet high. It had become a ruinous place when the emperor Justinian filled Constantinople with its statues, and raised the church of St. Sophia on its columns, A. D. 528—566; and all that remains of this once splendid city, about half a mile from the village of Aiasaluck, when visited by Dr. *Chandler*, was inhabited by "a few Greek peasants, living in extreme wretchedness, dependance, and insensibility." An American clergyman who visited it in 1821, says, "not a human being lives in Ephesus; and at Aiasaluck there are merely a few Turkish huts." The candlestick has now been removed out of its place. Re. ii. 5.] —*Bagster*.

Ver. 2. *Whether there be any Holy Ghost*—That is, whether it be yet given. A parallel ellipsis occurs John vii. 39: "The Holy Ghost was not yet;" i. e. "not yet given," as our translators supply the word. So here, they "had not heard whether the Holy Ghost were yet given." This is the sense we believe generally given to the passage; and it is difficult to believe that any of John's disciples should not have heard of the Holy Ghost, for he said, "I indeed baptize you with water unto repentance: but he that cometh after me . . . he shall baptize you with the Holy Ghost." Mat. iii. 11. John i. 33.

Ver. 5. *Baptized in the name of the Lord Jesus*.—This seems clearly to indicate, that John's was not Christian baptism, or it would not have been repeated.

Ver. 6. *The Holy Ghost came on them*.—Namely, his miraculous powers; for, it is added, "They spake with tongues, and prophesied."

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men:

A. M. cir.  
4060.  
A. D. cir.  
56.

j c. 15. 19.

k c. 23. 23.

A. M. cir.  
4061.  
A. D. cir.  
57.

l Ro 11. 7.  
H. 3. 13.

m 2 Ti. 1. 15.  
2 Pe. 2. 2.  
Jude 10.

n ver. 23.

o 1 Ti. 6. 5.

p c. 20. 31.

q c. 20. 18.

r Ma. 10. 20.

s c. 5. 15.

t Ma. 9. 33.  
Lu. 9. 49.

u Jos. 6. 25.

v Lu. 3. 29.

w Lu. 1. 65.  
c. 2. 43.  
5. 5, 11.

x Mat. 3. 6.  
Ro. 10. 10.

Ver. 10. *All they which dwell in Asia.*—This term (Asia) was used to very different extents in different periods. *Paley* says, "Asia, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor, or Anatolia, nor even the whole of the Proconsular Asia; but a district in the anterior part of that country, called Lydian Asia, divided from the rest, much as Portugal is from Spain, and of which district Ephesus was the capital."

Ver. 12. *Handkerchiefs or aprons.*—The former the Asiatics usually carry in their hands to wipe off perspiration, as, we are informed by *Æcumenius* and *Harmer*, was the case both formerly and is to this day; the latter resembled napkins tied before them, (or "half round," as the original imports, see John xii. 4,) to preserve their garments, when doing any thing that might soil them—as, perhaps, tent-making. Even these were made the instruments of curing diseases and ejecting demons.

Ver. 13. *Exorcists.*—The original term literally means those who cast out demons, by *adjuring* them in God's name. That some of the Jews made this profession, even in our Lord's time, is certain from Mat. xii. 26—23. Mark ix. 38. Luke ix. 49, &c. The Jewish exorcists certainly used the name of the God of Abraham, but finding the name of *Jesus*, as they supposed, a more potent charm, were willing, as Dr. *Hammond* remarks, (on Mat. xii. 27,) to exchange it for that of *Jesus*.

Ver. 19. *Curious arts.*—The principal of these were, 1. *Astrology*, or the prediction of events by the configuration of the planets. 2. *Necromancy*, or conferring (whether really or in pretence) with the souls of dead men, or with infernal spirits. The witch of Endor was a pretender to this art. 1 Sam. xxviii. 3. *Magic*, the power of producing wonderful effects by secret arts, or spiritual agency: but it is often used in a sense so extensive, as to include both the

- A. M. cir. 496.1  
A. D. cir. 57  
y c. 12.24.  
A. M. cir. 4063.  
A. D. cir. 59.  
t Ga. 2.1.  
u Ro. 15.27.  
..28.  
; Ro. 15.23.  
2 Ti. 4.20.  
c 2 Co. 1.3.  
6.9.  
d c. 16.16,19  
e Re. 18.11.  
f Ps. 115.4.  
Is. 41.10..  
20.  
g Zep. 2.11.  
h I Jn. 5.19.  
Re. 13.8.  
i Je. 50.33.  
j Ro. 16.23.  
1 Co. 1.14.  
k Col. 4.10.
- and they counted the price of them, and found *it* fifty thousand *pieces* of silver.  
20 So mightily grew <sup>y</sup> the word of God and prevailed.  
21 ¶ After <sup>z</sup> these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see <sup>a</sup> Rome.  
22 So he sent into Macedonia two of them that ministered unto him, Timotheus and <sup>b</sup> Erastus; but he himself stayed in Asia for a season.  
23 And the same time there arose no small stir about that way.  
24 For a certain *man* named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small <sup>d</sup> gain unto the craftsmen;  
25 Whom he called <sup>e</sup> together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.  
26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying <sup>f</sup> that they be no gods, which are made with hands:  
27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be <sup>g</sup> despised, and her magnificence should be destroyed, whom all Asia and the world <sup>h</sup> worshippeth.  
28 And when they heard *these sayings*, they were full of <sup>i</sup> wrath, and cried out, saying, Great *is* Diana of the Ephesians.  
29 And the whole city was filled with confusion; and having caught <sup>j</sup> Gaius and <sup>k</sup> Aristarchus, men of Ma-

preceding. 4. A science peculiar to this people, was that of the *Ephesian Letters*, or mystic characters, of which some account may be found both in *Hammond* and *Doddridge*, but which, as we do not pretend to understand, we shall not attempt to explain. They were, however, used as magical spells, or charms, by these people.—*Fifty thousand pieces of silver*.—Probably about \$ 8000. The Earl of Rochester, of whom it has been said, that he was "a great wit, a great scholar, a great poet, a great sinner, and a great penitent;" left a strict charge to the person in whose custody his papers were, to burn all his profane and lewd writings, as being only fit to promote vice and immorality, by which he had so highly offended God, and shamed and blasphemed that holy religion into which he had been baptized.

Ver. 22. *Erastus*—Chamberlain of Corinth.—See Rom. xvi. 23.

Ver. 23. *No small stir about that way*.—Namely, the Christian worship, in opposition to idolatry.

Ver. 24. *Which made silver shrines*.—These shrines are understood to mean small models of the temple, with the goddess within; and *Pliny* mentions such of the Venus of Cnidus. The late Mr. *Taylor*, in his *Fragments*, No. cxxvii., has given various figures of this goddess, most of them ending in what artists call a *term*; as also the copy of a medal exhibiting the famous temple of Diana, with the idol in the centre.—*Craftsmen*—i. e. artisans, including casters, chasers, engravers, &c.

Ver. 26. *Saying that they be no gods, which are made with hands*.—Implying, as *Doddridge* remarks, that Demetrius would have them believe they were.

Ver. 28. *Diana*.—[The *Ephesian Diana* is represented in some statues all covered with breasts, from the shoulders down to the feet; and in others from the breast to the bottom of the abdomen; from which we find that she was widely different from Diana the huntress, and that she represented *Nature*, as is stated on two inscriptions in *Montfaucon*.]—*Bagster*.

cedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some <sup>m</sup> therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander <sup>a</sup> beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town clerk had appeased the people, he said, Ye men <sup>o</sup> of Ephesus, what man is there that knoweth not how that the city of the Ephesians is <sup>p</sup> a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do <sup>q</sup> nothing rashly.

37 For ye have brought hither these men, which are neither <sup>r</sup> robbers of churches, nor yet blasphemers of your goddess.

A. M. cir.  
463.  
A. D. cir.  
59.

l c.21.12.

m c.21.34.

n 1 Ti.1.3.  
2 Ti.4.14.

o Ep.2.12

p *the temple-keeper*

q Fr.14.29.

r c.25.8.

Ver. 29. *Into the theatre.*—Theatres, it is known, were sometimes used for public meetings; but from the great tumult raised on this occasion, and other circumstances, it has been supposed that the Ephesians were at this time celebrating games to the honour of Diana.—*Macedonia*—[An extensive province of Greece, was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Ægean sea and Thrace, and on the west by the Adriatic sea; celebrated in all histories as being the third kingdom which, under Alexander the Great, obtained the empire of the world, and had under it 150 nations.]—*Bagster*.

Ver. 31. *Certain of the chief of Asia.*—The *Asiarchs*, here mentioned, were the priests who presided in the Greek games, whence a principal reason of the conjecture in the last note: some of these, it appears, were so far friendly to Paul, (as a man of talents, perhaps,) that they wished to save his life.

Ver. 33. *Alexander.*—Who this was is uncertain; some have supposed it to have been "Alexander the coppersmith," but it is plain, from the opposition made to him, that he was a friend of Paul.

Ver. 35. *The town clerk.*—*Doddridge*, "The Chancellor." *Taylor*, "The Recorder," which is more literal. This appears to have been an officer of high rank and great influence.—*Is a worshipper.*—*Doddridge*, "Is devoted to." He means to represent the city of Ephesus as the guardian (*Neokoros*) of her temple, her image, and her rites. Mr. *Taylor* seems to think it impossible that the Ephesians could believe that a carved statue came down from heaven: but if the people of Rome can believe that the house of "our Lady of Loretto" was removed thither from Nazareth in a night, what is there more incredible in believing that a statue should be lowered from the skies? This original statue of Diana, according to different accounts, was of ivory, of cedar, or the vine.—*Orient. Lit.* No. 1431, 1435. The image of Diana was a female figure, crowned with a kind of turret, (sometimes triple) her neck ornamented with signs of the Zodiac and other emblematical figures, her body covered with from two to four rows of small breasts with nipples, and all her drapery adorned with carved figures of lions, oxen, deer, or other animals, down to her feet. There can be no doubt but this image was intended to represent the bounty of Nature to man and all the animal creation, for, on some of the statues have been found this inscription, "All-diversified Nature, the universal mother."

Ver. 37. *Robbers of churches.*—The word "churches," is here very impro-

A. M. cir.  
4051.  
A. D. cir.  
59.

<sup>a</sup> or, *the court days are kept.*

<sup>t</sup> or, *ordinary.*

<sup>u</sup> 2 Co. 1. 8.  
10.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, <sup>a</sup> the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. 20

CHAPTER XX.

<sup>a</sup> c. 19. 40.

<sup>b</sup> 1 Co. 16. 5.  
1 Ti. 1. 3.

<sup>c</sup> 1 Th. 2. 3.  
11.

A. M. cir.  
4051.

A. D. cir.  
60.

<sup>d</sup> c. 23. 12.  
5. 3.

<sup>e</sup> 2 Co. 11. 26.

<sup>f</sup> c. 12. 29.

<sup>g</sup> c. 16. 1.

<sup>h</sup> Ep. 6. 21.  
Col. 1. 7.

<sup>i</sup> 2 Ti. 1. 19.  
Tit. 3. 12.

<sup>j</sup> c. 21. 29.  
2 Ti. 4. 20.

<sup>k</sup> Ex. 23. 15.

<sup>l</sup> 2 Ti. 4. 13.

<sup>m</sup> 1 Co. 16. 2.  
Re. 1. 16.

<sup>n</sup> c. 2. 12. 16.  
16. 10. 16.  
11. 20. 34.

Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Mileturn he calleth the elders together, telleth them what shall befall to himself, 23 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uproar <sup>a</sup> was ceased, Paul called unto him the disciples, and embraced them, and departed for to go <sup>b</sup> into Macedonia.

2 And when he had gone over those parts, and had given them much <sup>c</sup> exhortation, he came into Greece,

3 And there abode three months. And when the Jews laid wait <sup>d</sup> for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, <sup>e</sup> Aristarchus and Secundus; and Gaius of Derbe, and <sup>f</sup> Timotheus; and of Asia, <sup>g</sup> Tychicus and <sup>h</sup> Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to <sup>i</sup> Troas in five days; where we abode seven days.

7 ¶ And upon the first <sup>k</sup> day of the week, when the disciples came together to break <sup>l</sup> bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

parly introduced; the original (*hierosulons*) means sacrilegious persons—robbers of temples," as *Doddridge* renders it.

Ver. 38. *The law is open.*—"Court days are kept." *Doddridge*, "Courts are held."—*And there are deputies*—i. e. the Roman Proconsuls, or Procurators.

Ver. 39. *Lawful assembly*—i. e. lawfully called together.

CHAP. XX. Ver. 2. *Greece*—[Thru is. *Greece* properly so called, bounded on the west by Epirus, on the east by the Ægean sea, on the north by Macedonia, and on the south by the Peloponnesus. In its largest acceptation, it also comprehended all Macedonia, Thessaly, Epirus, Peloponnesus, and the circumjacent islands.]—*Bagster*

Ver. 5. *Tarried for us.*—Another indirect hint that Luke the Evangelist was now travelling with Paul.—*Troas*—[Was a maritime city and country of Phrygia, in Asia Minor, anciently called *Dardania*, lying on the Hellespont, west of Mysia.]—*Bagster*.

Ver. 6. *Philippi*—[So called after Philip, king of Macedonia, who fortified it against the incursions of the Thracians, was one of the chief cities of Macedonia, situated at the east of the river Strymon, on a rising ground which abounded with springs, and on the borders of Thrace.]—*Bagster*.

Ver. 7. *First day of the week.*—From the time of our Lord's resurrection, there is no recognition of a seventh day sabbath in the Christian Church, especially among the Gentiles, though there are many proofs of the first day of the week being occupied in religious worship. In this our Lord himself set the example by repeatedly appearing on that day to his disciples. (John xx. 1, 19, 26.) On that day, it is believed, fell the day of Pentecost; and, in the chapter now

8 And there were many lights in the upper <sup>m</sup> chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell <sup>n</sup> on him, and embracing *him* said, <sup>o</sup> Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, to be <sup>p</sup> at Jerusalem the day of <sup>q</sup> Pentecost.

A. M. cir.  
4064.  
A. D. cir.  
60.

m c. 1. 13.

n 1 Kl. 17. 21  
2 Kl. 4. 34

o Mat. 9. 21.

p c. 19. 21.  
21. 17.

q c. 2. 1.  
1 Co. 16. 5.

before us, we find the Christians, at Troas, were accustomed to meet on the same day for religious worship, and for "breaking bread," or the administration of the Lord's Supper. On this day the churches were required to make collections for their poor and afflicted brethren. (1 Co. xvi. 2.) This day also appears to be marked by the Apostle John as the *Lord's day*, (Rev. i. 10.) which we naturally understand to mean, the day on which he arose from the dead. The first day of the week was, therefore, peculiarly honoured in apostolic times, and we know that it has been observed as the Christian sabbath ever since.—*Came together to break bread.*—In Acts ii. 42, 46, we have followed *Doddridge*, in referring this phrase to the friendly meals of the disciples; but, upon farther consideration, we are inclined to make a distinction between "the breaking of bread, and prayers," in verse 42, which, as closely connected with public worship, we should refer to the Eucharist; and the "breaking of bread from house to house," as connected with "eating their meat with gladness;" this we would apply to their friendly and domestic meals.

Ver. 9. *In a window.*—*Doddridge*, "an open window," with a wooden casement, which he supposes was set open to admit the air, on account of the many lamps burning, (ver. 8.) As we know not the construction of the building, we cannot exactly tell how he fell. Perhaps it was a large house, with three lofts or stories, fitted up in a temporary manner for the occasion. This instance of sleeping in public worship, affords neither encouragement nor apology for such conduct; for where would Eutychus have been if Paul had not been there? and who would willingly die sleeping under a sermon?

Ver. 13. *Assos.*—[*Assos, Trogyllium, and Miletus*, (now called *Melaz* and *Palatsha*.) were maritime cities of Asia Minor; the former in the province of Troas, the second in Lydia, a little below Ephesus, and about five miles from Samos, and the latter in Caria, about ten stadia south of the mouth of the river Meander. *Mitylene* was a city on the east side of the island of Lesbos, now Mytilini, reckoned about seven miles from the main land; next to which is the island of *Chios*, now *Scio*, opposite Smyrna, and about four leagues from the continent; and south-east of which is the island of *Samos*, now *Samo*, about five miles from the coast of Asia.]—*Bagster.*—*To go afoot*—Or "by land."

Ver. 16. *To sail by Ephesus*—i. e. to sail past it, that he might not be detained there.

A. M. cir.

405.

A. D. cir.

69.

r c.19.1,10.

s 1 Co.15.9,  
10.

t Ph.3.18.

u 2Co.S.11.

v ver.3.

w ver.27.

x 2 Ti.4.2

y Ma.1.15.

z c.19.21.

a Ja.4.14.

b c.9.16.

21.11.

c or, wait

for me.

d c.21.13.

Ro.9.35,

37.

2 Co.4.15.

e 2 Ti.1.7.

f 2 Co.4.1.

g Ga.1.1.

h 2 Co.7.2.

i Ep.1.11.

j Col.4.17.

k 1 Ti.4.16.

l He.13.17.

m 1 Pe.21.

Je.3.15.

Ju.21.15.,

17.

1 Pe.5.2,3.

n Ep.1.14.

o Col.1.11.

p He.9.12,

14.

q 1 Pe.1.13,

19.

r Re.5.9.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church

18 And when they were come to him, he said unto them, Ye know, from the first day <sup>r</sup> that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all <sup>s</sup> humility of mind, and with many <sup>t</sup> tears, and <sup>u</sup> temptations, which befell me by <sup>v</sup> the lying in wait of the Jews:

20 And how <sup>w</sup> I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, <sup>x</sup> and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance <sup>y</sup> toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go <sup>z</sup> bound in the spirit unto Jerusalem, not <sup>a</sup> knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying <sup>b</sup> that bonds and afflictions <sup>c</sup> abide me.

24 But none <sup>d</sup> of these things move me, neither count I my life dear unto myself, so that I might <sup>e</sup> finish my course with joy, and the ministry, <sup>f</sup> which I have received <sup>g</sup> of the Lord Jesus, to testify the gospel of the grace of God. -

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am <sup>h</sup> pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel <sup>i</sup> of God.

28 Take heed <sup>j</sup> therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you <sup>k</sup> overseers, to feed <sup>l</sup> the church of God, which he hath purchased <sup>m</sup> with his own blood.

29 For I know this, that after my departing shall

Ver. 17. *The elders of the church.*—In Greek, *Presbyters*.

Ver. 19. *Temptations.*—Doddridge, "trials."

Ver. 22. *Bound in the spirit.*—Our translators, by referring in the margin to chap. xiv. 21, understood this in the sense of being firmly resolved: but Doddridge, and the commentators generally, explain this, of his going under "a strong impulse" of the Spirit of God.

Ver. 26. *Pure from the blood of all men.*—See note on chap. xviii. 6.

Ver. 27. *For I have not shunned.*—Doddridge says, "the proper import of the word in such a connexion, (as used by Demosthenes and Lucian,) is to disguise any important truth; at least to decline the publication of it."—

*All the counsel of God.*—There is no doubt but the original term (*boule*) means both *decree* and *advice*. The former in Luke xxiii. 51. Acts ii. 23, and elsewhere. But this cannot be the sense here, for who shall declare *all* the divine decrees? The latter must be understood, Luke vii. 30. In Acts xvii. 42, 43, we read, "The soldiers' counsel (i. e. advice) was to kill the prisoners; but the centurion, willing (i. e. determined) to save Paul, kept them from their purpose" (or will) to kill them. Here we have both senses of the word.

Ver. 28. *Overseers.*—Gr. *Episkopous*, or Bishops. The German Lutherans call their Bishops "Superintendents."—*To feed the church of God.*—Griesbach gives no less than six readings. That of our common version is found in about seventeen Greek MSS., of which one, the Vatican, (in the Pope's library,) is reckoned of the 5th or 6th century. This reading is also supported by the Syriac of the 6th, and two Fathers of the close of the 4th century. Another reading, "The church of the Lord," has the following authorities:—"Of MSS., all the most ancient, the most valuable, and those derived from dif-

grievous wolves <sup>n</sup> enter in among you, not sparing <sup>o</sup> the flock.

30 Also of <sup>p</sup> your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore <sup>q</sup> watch, and remember, that by the space of three years I ceased not to warn <sup>r</sup> every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which <sup>s</sup> is able to build you up, and to give you an inheritance <sup>t</sup> among all them which are sanctified.

33 I <sup>u</sup> have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves <sup>v</sup> know, that these hands have ministered unto my necessities, and <sup>w</sup> to them that were with me.

35 I have showed you all things, how that so labouring ye ought to <sup>x</sup> support the weak, and to remember the words of the Lord Jesus, how he said, It <sup>y</sup> is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled <sup>z</sup> down, and prayed with them all.

37 And they all wept sore, and <sup>a</sup> fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the <sup>b</sup> words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, <sup>a</sup> and had launched, we came with a

A. M cir. 4661.  
A. D. cir. 60.  
n Mat. 7. 15.  
2 Pe. 2. 1.  
o Jo. 13. 20.  
23. 1.  
Eze. 31. 2, 3  
Zec. 11. 17.  
p 1 Ju. 2. 19.  
Jude 1. & c.  
q 2 Ki. 4. 5.  
r Col. 1. 23.  
s Ju. 17. 17.  
t c. 25. 8.  
Col. 1. 12.  
He. 9. 15.  
1 Pe. 1. 4.  
u 1 Sa. 12. 3.  
1 Co. 9. 12.  
2 Co. 7. 2.  
v c. 19. 3.  
1 Co. 4. 12.  
1 Th. 2. 9.  
2 Th. 3. 8.  
w Ro. 15. 1.  
Ep. 4. 23.  
1 Th. 5. 14.  
x Lu. 14. 12  
.. 14.  
y c. 21. 5.  
z Ge. 46. 29.  
a ver. 25.  
CHAP. 21.  
a ch. 27, 24.

ferent and independent sources, viz. the Alexandrian, the Ephrem, the Cambridge, Abp. *Laud's*, and many others of various dates, from the 4th to the 8th centuries. Of the Versions, the two Coptic, the Armenians, the Old Italic; of Fathers, *Ireneus*, *Eusebius*, *Athanasius*, *Chrysostom*, and many others. The preponderance of evidence is thus in favour of LORD, (*Kurios*;) which is therefore decidedly adopted by *Griesbach*. and approved by *Dr. Pye Smith*. *Boothroyd*, however, adopts another reading, which embraces both "Lord and God." On this he judiciously remarks, "I have preferred the last, (the one just named,) as supported by the greatest number of MSS. collated, [viz. one ancient and 46 others.] and as accounting best for the other variations. For it is more easy to omit a word in transcribing than to insert one; and one transcriber might omit God and insert Lord, as judging the latter more accordant with what follows. The reading he admits to be singular, but finds the sentiment in John xx. 28: and the phrase "church of the Lord," occurs not in the New Testament.

Ver. 29. *Grievous wolves*.—Our Lord describes false prophets as "wolves in sheep's clothing;" so false teachers in the Christian church are described as not only erroneous, but rapacious—"not sparing the flock."

Ver. 31. *Three years*.—See chap. xix. 8, 10. After preaching three months in the synagogue, he taught two years in the school of Tyrannus; but the three years may probably include his preaching in the neighbouring towns and villages: So *Doddridge*.

Ver. 35. *Showed you all things*.—Of Paul, indeed, it might well be said,—  
"His preaching much, but *more* his practice wrought,  
(A living sermon on the truths he taught!)  
For this by rules severe his life he spar'd,  
That all might see the doctrines which they heard!"—*Dryden*.

—*More blessed*, &c.—This is a saying of Christ, traditionally preserved by the apostles, and happily here recorded.

CHAP. XXI. Ver. 1. *Gotten from them*.—*Hammond*, "plucked or snatch-ed." *Wesley*, "torn away from them." It implies a reluctancy on both

- A. M. cir. 4061.  
A. D. cir. 60.  
a ver. 12.  
b c. 20. 36.  
c c. 5. 26. 40.  
d Ep. 4. 11. 2. 14. 4. 5.  
e c. 6. 5.  
f Joel 2. 23. c. 2. 17.  
g c. 11. 23.  
h ver. 33. c. 20. 23.  
i Mat. 16. 22. 3.
- straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:  
2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.  
3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.  
4 And finding disciples, we tarried there seven days: who said <sup>a</sup> to Paul through the Spirit, that he should not go up to Jerusalem.  
5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled <sup>b</sup> down on the shore, and prayed.  
6 And when we had taken our leave one of another, we took ship; and they returned home again.  
7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.  
8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip <sup>c</sup> the evangelist, <sup>d</sup> which was *one* of the <sup>e</sup> seven; and abode with him.  
9 And the same man had four daughters, virgins, which <sup>f</sup> did prophesy.  
10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named <sup>g</sup> Agabus.  
11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So <sup>h</sup> shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.  
12 And when we heard these things, both we, and they of that place, <sup>i</sup> besought him not to go up to Jerusalem.  
13 Then Paul answered, What mean ye to weep and

sides to part.—*Coos*.—[*Coos*, *Cos*, or *Co*, now *Zia*, is an island in the Ægean sea, one of those called *Cyclades*, near the south-west point of Asia Minor, and about 15 miles from Halicarnassus.—*Rhodes*—Is a celebrated island in the same sea, southward of Caria, from which it is distant about 20 miles, next to Cyprus and Lesbos in extent, being 120 miles in circumference. It was remarkable for the clearness of the air, and its pleasant and healthy climate, and chiefly for its Colossus of brass 70 cubits high, with each finger as large as an ordinary man, standing astride over the mouth of the harbour, so that ships in full sail passed between its legs.—*Patara*—Was a maritime town of Lycia in Asia Minor, situated on the eastern side of the river Xanthus, with a capacious harbour, and a temple and oracle of Apollo.]—*Bageter*.

Ver. 2. *And finding a ship, &c.*—This was the second vessel, the first carried them only to Patara.—*Set forth*—i. e. set sail.

Ver. 4. *And finding disciples, &c.*—Doddridge, "We continued there seven days, finding disciples, who told Paul, by the Spirit, not to go." &c.

Ver. 6. *We took ship.*—This was the third vessel; the second stopped at Tyre; the third carried them on to Ptolemais. Here they left this vessel, and travelled by land to Cesarea, and so on to Jerusalem.

Ver. 7. *Ptolemais.*—An ancient city called Accho, (Judg. i. 31,) but rebuilt by Ptolemy, who gave it his name, and now known as Acra.

Ver. 8. *Philip the evangelist.*—See chap. vi. 5; viii. 26, &c.

Ver. 13. *What mean ye?*—Compare chap. xx. 24. When Luther was summoned to attend the diet at Worms, his friends, notwithstanding the safe conduct granted to him by the emperor, Charles V., apprehending danger to his

to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.	A. M. cir. 461. A. D. cir. 60.
14 And when he would not be persuaded, we ceased, saying, The <sup>k</sup> will of the Lord be done.	j 2 Ti. 4.6.
15 And after those days we took up our carriages, and went up to Jerusalem.	k Mat. 6.10. 26.12.
16 There went with us also <i>certain</i> of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old <sup>l</sup> disciple, with whom we should lodge.	l Pr. 16.31.
17 <sup>m</sup> And when we were come to Jerusalem, the brethren received <sup>n</sup> us gladly.	m c. 15.4.
18 And the <i>day</i> following Paul went in with us unto <sup>o</sup> James; and all the elders were present.	n c. 15.13, &c. Ga. 1.19.
19 And when he had saluted them, he declared particularly <sup>p</sup> what things God had wrought among the Gentiles by <sup>q</sup> his ministry.	o Ro. 15.13, 19.
20 And when they heard <i>it</i> , they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous <sup>r</sup> of the law:	p c. 20.24. 2Co. 12.12.
21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise <sup>s</sup> <i>their</i> children, neither to walk after the customs.	q c. 22.3. Ro. 10.2.
22 What is it therefore? the multitude must needs come <sup>t</sup> together: for they will hear that thou art come.	r Ga. 5.3.
23 Do therefore this that we say to thee: We have four men which have a vow on them;	s c. 19.32.
24 Them take, and purify thyself with them, and be at charges with them, that they may shave <sup>u</sup> <i>their</i> heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but <i>that</i> thou thyself also walkest orderly, and keepest the law.	t Nu. 6.2, 13.13. c. 13.13.

person, would have dissuaded him from going thither. Luther replied, "I am determined to enter the city in the name of the Lord Jesus Christ, though as many devils should oppose me as there are tiles upon all the houses at Worms." He was accompanied from Wittenburg by some <sup>u</sup>divines, and one hundred horse: but he took only eight horsemen into Worms. When he stepped out of the carriage, he said, in presence of a great number of persons, "God shall be on my side."

Ver. 15. *Carriages*.—[The word *carriages* here denotes any thing that is carried, *luggage* or *baggage*. The original, *apokeuasmēnoi*, from *apo*, from, and *skēnos*, furniture, baggage, signifies, having packed up one's baggage.]—*Bagster*.

Ver. 16. *Brought with them one Mnason*.—(Pronounced Nason.) [Or, "conducting us to one Mnason . . . with whom we might lodge." Mnason, a native of Cyprus, probably then lived at Jerusalem; though he might have been down at Cesarea, met the apostles, and invited them to lodge with him.]—*Bagster*.

Ver. 20. *How many thousands*.—*Doddridge*, "Myriads," (so the Greek;) but he thinks the word may here rather be taken for a *large*, than a precise number; perhaps, he says, twenty or thirty thousand were present at Jerusalem to keep the feast: but we believe there were often many more.

Ver. 21. *That they ought not to circumcise*. &c.—St. Paul's conduct, with regard to Timothy, might have been a sufficient answer to this part of the charge. See ch. xvi. 3.

Ver. 24. *Be at charges with them*.—[That is, in furnishing sacrifices; which was a common and very popular act among the Jews. Thus *Josephus* observes, that Agrippa among other acts of thankfulness for being advanced

- A. M. cir. 4061.  
A. D. cir. 60.
- u c.15.20 29
- v 1 Co.9.20.
- w c.24.19.
- x Nu.6.13.
- y c.24.13.
- z c.26.21.
- a c.6.13,14.  
24.5,6.
- b c.20.4.
- c 1 Co.11.  
23,&c.
- d c.23.27.  
24.7.
- e ver.11.  
c.20.23.  
Ep.6.20.
- 25 As touching the Gentiles which believe, we <sup>u</sup> have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.
- 26 Then Paul took <sup>v</sup> the men, and the next day purifying himself with them entered <sup>w</sup> into the temple, to signify the accomplishment <sup>x</sup> of the days of purification, until that an offering should be offered for every one of them.
- 27 ¶ And when the seven days were almost ended, the Jews <sup>y</sup> which were of Asia, when they saw him in the temple, stirred up all the people, and laid <sup>z</sup> hands on him,
- 28 Crying out, Men of Israel, help : This is the man, that <sup>a</sup> teacheth all *men* every where against the people, and the law, and this place : and farther brought Greeks also into the temple, and hath polluted this holy place.
- 29 (For they had seen before with him in the city Trophimus <sup>b</sup> an Ephesian, whom they supposed that Paul had brought into the temple.)
- 30 And all the city was moved, and the people ran together : and they took Paul, and drew him out of the temple : and forthwith the doors were shut.
- 31 And as they went about <sup>c</sup> to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.
- 32 Who <sup>d</sup> immediately took soldiers and centurions, and ran down unto them : and when they saw the chief captain and the soldiers, they left beating of Paul.
- 33 Then the chief captain came near, and took him, and commanded *him* to be bound <sup>e</sup> with two chains ; and demanded who he was, and what he had done.

from a prison to a throne, ordered very many Nazarites to be shaven, furnishing them with money for their expenses.]—*Bagster*.

Ver. 25. *As touching the Gentiles which believe.*—[James and the elders here avow, that they intend nothing contrary to their former determination respecting the Gentile converts. It is doubtful whether on this occasion Paul and his advisers acted in strict consistency with Christian simplicity ; and it seems very difficult wholly to defend them from the charge of temporizing, accommodating, and refining too much in this matter. Though the apostles were infallibly preserved from mistaking, corrupting, or mutilating the doctrine which they communicated to the church, yet it is evident, they were not rendered infallible in their personal conduct.]—*Bagster*.

Ver. 26. *Then Paul took the men.*—This has been censured by *Voltaire* and others, as a weak act of temporizing to please the people : but see *Findley's Answer to Voltaire*.

Ver. 27. *When the seven days*—Namely, of purification ; see verse 21.—*Were almost ended.*—*Doddridge*, " Were about to be accomplished."—*The Jews which were of Asia.*—From whom he had before met with much opposition. Ch. xix. 9 ; xx. 3, &c.

Ver. 31. *The chief captain.*—*Lysias*, tribune of the cohort and chiliarch, or commander of 1000 men.

Ver. 33. *Two chains.*—Prisoners amongst the Romans were fettered and confined in a singular manner. One end of a chain, which was of a commodious length was fixed about the right arm of the prisoner, and the other about the left arm of a soldier. Thus a soldier was coupled to the prisoner, and every where attended him. In this manner was Paul confined when he made his memorable apology before Festus. Sometimes the prisoner was fastened to two soldiers, one on each side. See Acts xii. 6.—*Oriental Customs*, No. 1822.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

A. M. cr. 4561.  
A. D. cr. 60.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

f c.23.10.16.

36 For the multitude of the people followed after, crying, Away with him.

g Ps.55.9.  
Hab.1.3

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

h Luc.23.18  
Ju.19.15.  
c.22.32  
1 Co 4.13.

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

i This Egyptian rose  
A. D. 55.  
c.5.36.

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

j c.9.11.  
22.3.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

k c.22.25.

l c.12.17.

CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and calleth to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

**MEN**, brethren, and fathers, hear ye my defence which I make now unto you.

CHAP. 22

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

a c.7.2

b 1 Pe.3.15.

Ver. 34. *The castle.*—[This was the castle built by John Hyrcanus, the high priest, at the angle formed by the northern and western porticoes of the inner court of the temple. It was anciently called *Baris*; but Herod having repaired and beautified it, called it *Antonia*, in honour of his friend Mark Antony. *Josephus* describes it as having four towers, from one of which the whole temple was overlooked; and that one of the towers was joined to the porticoes of the temple, and had a double pair of stairs from it, by which the soldiers in the garrison were used to come down with their arms to the porticoes, on the festival days, to keep the people quiet.]—*Bagster.*

Ver. 38. *That Egyptian, &c.*—[This *Egyptian* is mentioned by *Josephus*, who says, that he pretended to be a prophet, and persuaded a multitude of people to follow him to the top of mount Olivet, telling them that they should see the walls of the city fall down before them; but Felix attacked them with horse and foot, killed 400 on the spot, took 200 prisoners, and put the Egyptian himself to flight.]—*Bagster.*

Ver. 39. *Tarsus.*—[*Tarsus*, now called *Tarsous* and *Tarasso*, was an ancient and celebrated city of Cilicia, situated in a plain on the banks of the Cydnus. It was made the metropolis of Cilicia; and from its adherence to the Romans, it was made a free city, and probably endowed with the citizenship of Rome, by Julius Cesar. It was a rich and populous city; and was once the rival of Alexandria and Athens in literature and the polite arts. *Josephus.*]—*Bagster.*—*A citizen of no mean city.*—The people of Tarsus boasted their high antiquity from Tarshish, the son of Javan, Gen. x. 4. They also aspired to literary fame, (compare note on ch. ix. 11.) and were rendered eminent by wealth and commerce. See note on chap. xxii. 28.

CHAP. XXII Ver. 1. *My defence.*—Greek, *apologia*. *Scott* says, "The sacred writers never use this word, or the corresponding verb, except when the person spoken of defended himself from some charge brought against him. . . . They never call the preaching of the gospel an *apology*."

Ver. 2. *In the Hebrew tongue.*—That is, as then spoken, which the learned were pretty well agreed was the Syro-Chaldaic, a mixed dialect.

- A. M. cir 4054.  
A. D. cir. 60.
- c. 21. 39.  
2Co. 11. 22.  
Phi. 3. 5.
- d. e. 5. 34.
- e. e. 26. 5.
- f. Ga. 1. 14.
- g. c. 21. 20.  
Ro. 10. 2.
- h. c. 8. 3.  
26. 9. 13.  
Phi. 3. 6.  
1 Th. 1. 13.
- i. c. 9. 2, &c.
- j. Da. 10. 7.
- k. c. 9. 17.
- l. c. 10. 22.  
1 Th. 3. 7.  
He. 11. 2.
- m. c. 3. 13.  
5. 30.
- n. c. 9. 15.  
Ga. 1. 15.
- 3 I am <sup>e</sup> verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of <sup>d</sup> Gamaliel, and taught <sup>e</sup> according to the perfect manner of the law of the fathers, and <sup>f</sup> was zealous toward God, as ye <sup>g</sup> all are this day.
- 4 And I persecuted <sup>h</sup> this way unto the death, binding and delivering into prisons both men and women.
- 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to <sup>i</sup> Damascus, to bring them which were there bound unto Jerusalem, for to be punished.
- 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.
- 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?
- 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
- 9 And they that were with me <sup>j</sup> saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.
- 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.
- 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
- 12 And one <sup>k</sup> Ananias, a devout man according to the law, having a good <sup>l</sup> report of all the Jews which dwelt *there*,
- 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.
- 14 And he said, The <sup>m</sup> God of our fathers hath chosen <sup>n</sup> thee, that thou shouldest know his will, and see

Ver. 3. *Born in Tarsus.*—See note on chap. xxi. 39.—*Brought up . . . at the feet of Gamaliel.*—The Jewish students used to sit on the ground before the feet of their Rabbins.

Ver. 4. *Unto the death.*—Unto death.—Bishop Louth.

Ver. 5. *The high priest*—Of that time, namely, Caiaphas, (as Doddridge supposes.)—*With the elders doth bear me witness*—By the official letters which they gave him.

Ver. 6. *And it came to pass.*—[It is evident that the apostle considered his extraordinary conversion as a most complete demonstration of the truth of Christianity; and when all the particulars of his education, his previous religious principles, his zeal, his enmity against Christians, and his prospects of secular honours and preferments by persecuting them, are compared with the subsequent part of his life, and the sudden transition from a furious persecutor to a zealous preacher of the gospel, in which he laboured and suffered to the end of his life, and for which he died a martyr, it must convince every candid and impartial person, that no rational account can be given of this change, except what he himself assigns; and consequently, if that be true, that Christianity is divine.]—Bagster.

Ver. 9. *Heard not the voice of him that spake.*—Compare note on chap. ix. 7.

Ver. 12. *And one Ananias.*—Compare chap. ix. 10, et seq.

o that p Just One, and shouldest hear the voice q of his mouth.	A. M. cir. 4061.
15 For thou r shalt be his witness unto all men of what thou hast seen and heard.	A. D. cir. 60.
16 And now why tarriest thou? arise, and be baptized, and wash s away thy sins, calling t on the name of the Lord.	o ver. 18. 1 Co. 9.1. 15.8.
17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a u trance;	p c. 3.14. 7.52
18 And saw v him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.	q 1Co. 11.23. Ga. 1.12.
19 And I said, Lord, they w know that I imprisoned and beat in every synagogue them that believed on thee:	r s. 23.11. 26.16, &c.
20 And when the blood of thy martyr Stephen was shed, I x also was standing by, and consenting y unto his death, and kept the raiment of them that slew him.	s He. 10. 22. 1 Pe. 3. 21.
21 And he said unto me, Depart: for z I will send thee far hence unto the Gentiles.	t Ro. 10.13. 1 Co. 1.2.
22 ¶ And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for a it is not fit that he should live.	u 2 Co. 12.2
23 And as they cried out, and cast off their clothes, and threw dust into the air,	v ver. 14.
24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.	w ver. 4.
25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a b Roman, and uncondemned?	x c. 7.53. y c. 8.1.
	z c. 13. 2, 47. Ro. 1. 5. 11. 13. 15. 16. Ga. 2. 7, 8. Ep. 5. 7, 9. 1 Ti. 2. 7.
	a c. 25. 24.
	b c. 13. 37. 25. 16.

Ver. 14. *That Just One*—Namely, Jesus Christ. See chap. iii. 14; vii. 52.

Ver. 16. *And wash away thy sins.*—See chap. ii. 38, and compare 1 Peter ii. 21.

Ver. 17. *When I was come again to Jerusalem.*—After he had been to Damascus and Arabia—then while he was in the temple—perhaps in a portico, and at a time when no one was with him.

Ver. 19. *Lord, they know.*—Paul is understood here to plead for the probability of his success among the Jews, on the ground of his having been formerly a persecutor.

Ver. 20. *Consenting unto his death.*—So ch. viii. 1. Scott thinks this version much too weak. The word rendered "consenting," implies a complacency in the deed; and the word rendered "death," implies "murder."

Ver. 23. *Cast off their clothes.*—Sir J. Chardin mentions, that the Persians, when they complain to their sovereign, go in numbers, with strange cries, tearing their garments, and casting dust into the air.—Harmer's Obs.

Ver. 24. *The chief captain.*—[As the chief captain did not understand Hebrew, he was ignorant of the charge against Paul, and also of the defence which the apostle had made; but as he saw that they grew more and more outrageous, he supposed that Paul must have given them the highest provocation, and therefore, according to the barbarous and irrational practice which has existed in all countries, he determined to put him to the torture, in order to make him confess his crime.]—Bagster.—*Examined by scourging.*—This is the cruel method by which evidence was formerly extorted; but it was not applicable to a Roman citizen. See note on ch. xvi. 37.

Ver. 25. *Is it lawful for you?*—[By the Roman law, no magistrate was allowed to punish a Roman citizen capitally, or by inflicting stripes, or even binding him; and the single expression, *I am a Roman citizen*, arrested their severest decrees, and obtained, if not an escape, at least a delay of his punishment.]—Bagster.

A. M. cir. 4064.  
A. D. cir. 60.

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

c or *tortured him*.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

d e 23. 23.

29 Then straightway they departed from him which should have <sup>c</sup> examined him: and the chief captain also was afraid, after he knew that he was a Roman. and because he had bound him.

30 ¶ On the morrow, because <sup>d</sup> he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

a e. 21. 16.  
2 Co. 1. 12.  
He. 13. 13.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

CHAP. 23.

**A**ND Paul, earnestly beholding the council, said, Men *and* brethren, <sup>a</sup> I have lived in all good conscience before God until this day.

b Jn. 19. 22.

2 And the high priest Ananias commanded them that stood by him to smite him <sup>b</sup> on the mouth.

c Lc. 19. 35.  
De. 25. 1, 2.  
Jn. 7. 51.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten <sup>c</sup> contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

d Ex. 22. 28.  
Ec. 10. 20.  
2 Pe. 2. 10.  
Jude 8.

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is <sup>d</sup> written, Thou shalt not speak evil of the ruler of thy people.

Ver. 28. *I was free born.*—[It is extremely probable, that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a grant or charter from Julius Cesar, from whom it was called Juliopolis. But, if this were not the case, St. Paul's father, or some of his ancestors, might have been rewarded with the freedom of the city of Rome, for his fidelity and bravery in some military service, as *Josephus* says several of the Jews were; or he might have obtained it by purchase, as in the instance of the chief captain.]—*Bagster*.

CHAP. XXIII. Ver. 2. *To smite him on the mouth.*—*Hanway* mentions, that when a rebel Persian chief was brought before one of Nadir Shah's generals, his answers not pleasing him, he ordered him to be struck across the mouth, to silence him, which was done with such violence, that the blood issued forth. Compare 1 Kings xxii. 24.

Ver. 3. *God shall smite thee.*—[God did smite him in a remarkable manner; for about five years after this, after his house had been reduced to ashes, in a tumult raised by his own son, he was besieged and taken in the royal palace; where, having attempted in vain to hide himself, he was dragged out and slain. See *Josephus*.]—*Bagster*.

Ver. 5. *I wist (knew) not, &c.*—Ananias had certainly been high priest some years before, but was sent to Rome prisoner, under some charges of misconduct; and though he had been acquitted, he had not been reinstated, but one Jonathan appointed in his room. Jonathan, however, had been murdered, and one Ismael appointed in his stead, but had not yet taken possession of his office, and in this interval of vacancy, Ananias pushed himself forward to preside in the council, but probably without either the robes or insignia of his former office. This is the explanation of the learned *Michaelis* and is adopted by *Prob. Townsend*. So also *Boothroyd*.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I e am a Pharisee, the son of a Pharisee: of f the hope and resurrection of the dead I am called in question.

A. M. cir. 4061.  
A. D. cir. 60.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

e c.26.5.  
Phi.3.5.  
f c.24.15,21  
26.6.  
23.20.

8 For the Sadducees g say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

g Mat.22.23  
Ma.12.18.  
Lu.20.27.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find h no evil in this man: but if a i spirit or an angel hath spoken to him, let us not j fight against God.

h c.25.25.  
26.31.  
i c.22.17,18

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

j c.5.39.  
k Pa.46.1,7.  
c.13.9.  
27.23,24

11 And the night following the Lord stood k by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at l Rome.

l c.29.30,31  
Ro.1.15.

12 ¶ And when it was day, m certain of the Jews banded together, and bound themselves n under a curse, saying that they would neither eat nor drink o till they had killed Paul.

m ver.21,30.  
c.25.3.

13 And they were more than forty which had made this conspiracy.

n or, with an oath of execration.

14 And they came to the chief p priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

o Ps.31.13.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready q to kill him.

p Ho.4.9.  
q Ps.21.11.  
37.32,33.

Ver. 6. *Of the hope and resurrection, &c.*—For a vindication at large of Paul's conduct in this place, see Dr. *Findlay's* Answer to Voltaire.

Ver. 9. *Fight against God.*—Compare Acts v. 39; ix. 5.

Ver. 12. *That they would neither eat.*—[Such execrable vows as these were not unusual among the Jews, who, from their perverted traditions, challenged to themselves a right of punishing, without any legal process, those whom they considered transgressors of the law; and in some cases, as in the case of one who had forsaken the law of Moses, they thought they were justified in killing them. They therefore made no scruple of acquainting the chief priests and elders with their conspiracy against the life of Paul, and applying for their connivance and support: who, being chiefly of the sect of the Sadducees, and the apostle's bitterest enemies, were so far from blaming them for it, that they gladly aided and abetted them in this mode of despatching him, and on its failure they soon afterwards determined upon making a similar attempt. If these were, in their bad way, *conscientious* men, they were under no necessity of perishing for hunger, when the providence of God had hindered them from accomplishing their vow: for their vows of abstinence from eating and drinking were as easy to loose as to bind, any of their wise men, or Rabbies having power to absolve them, as *Lighfoot* has shown from the Talmud.]—B.

Ver. 14. *A great curse.*—*Doddridge*, "a solemn anathema." See note on Num. xxii. 6.

A. M. cir. 1064. A. D. cir. 60.	16 And when Paul's sister's son heard of their lying in wait, he <sup>r</sup> went and entered into the castle, and told Paul.
r 2Sa.17.17.	17 Then <sup>s</sup> Paul called one of the centurions unto <i>him</i> , and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.
s Pr.22.3. Mat.10.16	18 So he took him, and brought <i>him</i> to the chief captain, and said, Paul the prisoner <sup>t</sup> called me unto <i>him</i> , and prayed me to bring this young man unto thee, who hath something to say unto thee.
	19 Then the chief captain took him by the hand, and went <i>with him</i> aside privately, and asked <i>him</i> , What is that thou hast to tell me?
t c.23.17. Ep.3.1. 4.1. Phil.9.	20 And he said, The Jews <sup>u</sup> have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.
u ver.12.	21 But do not thou yield <sup>v</sup> unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.
v Ex.23.2.	22 So the chief captain <i>then</i> let the young man depart, and charged <i>him</i> , See thou tell no man that thou hast showed these things to me.
w c.21.33. 24.7.	23 ¶ And he called unto <i>him</i> two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; 24 And provide <i>them</i> beasts, that they may set Paul on, and bring <i>him</i> safe unto Felix the governor.
x c.22.30.	25 And he wrote a letter after this manner: 26 Claudius Lysias unto the most excellent governor Felix <i>sendeth</i> greeting. 27 This <sup>w</sup> man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.
y c 18.15. 25.19.	28 And <sup>x</sup> when I would have known the cause wherefore they accused him, I brought him forth into their council: 29 Whom I perceived to be accused of questions <sup>y</sup> of

Ver. 21. *Which have bound themselves.*—This is the principle on which Saul the Pharisee "breathed out threatenings and slaughter" against the saints; and the measure which he meted out to them, was afterwards measured to him again by his former friends, the priests and scribes.

Ver. 21. *Felix.*—(This was *Claudius Felix*, the successor of Cumanus in the government of Judea. He was a freedman of the emperor Claudius, and brother of Pallas, also a freedman, the chief favourite of the emperor. *Tacitus* calls him *Antonius Felix*; and gives us to understand, that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. According to *Suetonius* he had three queens to his wives; that is, he was married three, and each time to the daughter or niece of a king. He was a base, mercenary, and cruel governor; and when he was recalled to Rome, A. D. 60, the Jews brought forward so many proofs of his extortions and violence before Nero, to whom they accused him, that he would certainly have been executed or ruined, if it had not been prevented by the influence of his brother Pallas. *Josephus.*)—*Bagster.*

Ver. 27. *Should* (rather, would) *have been killed.*

their law, but to have nothing <sup>z</sup> laid to his charge worthy of death or of bonds.

A. M. cur. 4064.  
A. 1). cir. 60.

30 And when <sup>a</sup> it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave <sup>b</sup> commandment to his accusers also to say before thee what *they had* against him. Farewell.

z c. 26. 31.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

a ver. 20, 21.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

b c. 21. 8.  
25. 6.

33 Who, when they came to Cesarea, and delivered the epistle <sup>c</sup> to the governor, presented Paul also before him.

c ver. 23. 30.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of <sup>d</sup> Cilicia;

d c. 21. 39.

35 I will hear thee, said he, when thine accusers <sup>e</sup> are also come. And he commanded him to be kept in <sup>f</sup> Herod's judgment hall.

e c. 24. 1, & c. 25. 16.

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

f Mat. 27. 27

AND after five days Ananias <sup>a</sup> the high priest descended with the elders, and *with* a certain orator named Tertullus, who informed <sup>b</sup> the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds <sup>c</sup> are done unto this nation by thy providence,

CHAP. 24.

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

a c. 23. 2.  
25. 2.

4 Notwithstanding, that I be not farther tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

b Ps. 11. 2.

5 For we have found this man *a pestilent fellow*, and

c Ps. 12. 2

Ver 31. *Antipatris*—[The ancient *Caphar Saba*, was so called by Herod the Great, in honour of his father Antipater. It was situated in a very fruitful plain, watered with many springs and rivulets, and pretty near the mountains, in the way from Jerusalem to Cesarea, (*Josephus*,) 150 stadia, or 17 miles, from Joppa, and according to the Old Jerusalem Itinerary, 10 miles from Lydda, and 25 from Cesarea.]—*Bagster*.

Ver. 35. *Herod's judgment hall*—Or Pretorium, one of Herod's palaces, with a state prison, probably, in the tower of it.

CHAP. XXIV. Ver. 1. *Ananias . . . descended with the elders*—i. e. came down from Jerusalem to Cesarea; and they brought with them a professed orator and advocate, to plead their cause.

Ver 2. *Seeing that by thee*.—[Felix, bad as he was, had certainly rendered some services to Judea. He had entirely subdued a very formidable banditti which had infested the country, and sent their captain, Eliezer, to Rome, (*Josephus*;) had suppressed the sedition raised by the Egyptian impostor, (chap. xxi. 38.) and had quelled a very afflictive disturbance which took place between the Syrians and Jews of Cesarea. But, though Tertullus might truly say, "by thee we enjoy great quietness," yet it is evident that he was guilty of the grossest flattery, as we have seen, both from his own historians and *Josephus*, that he was both a bad man and a bad governor.]—*Bagster*. — *By thy providence*.—*Wesley*, "prudence." *Doddridge*, "prudent administration."

Ver. 5. *A pestilent fellow*.—More emphatically, "a pestilence;" or, as we should say, a *pest* to society.

- A. M. cir. 4061.  
A. D. cir. 60.
- d a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :
- 6 Who also hath gone about to profane <sup>e</sup> the temple: whom we took, and would have judged <sup>f</sup> according to our law.
- 7 But the chief <sup>g</sup> captain Lysias came upon us, and with great violence took *him* away out of our hands,
- 8 Commanding his accusers <sup>h</sup> to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.
- 9 And the Jews also assented, saying that these things were so.
- 10 ¶ Then Paul, after that the <sup>i</sup> governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully <sup>j</sup> answer for myself :
- 11 Because that thou mayest understand, that there are yet but twelve days since I went up to <sup>k</sup> Jerusalem for to worship.
- 12 And they neither <sup>l</sup> found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :
- 13 Neither can they prove <sup>m</sup> the things whereof they now accuse me.
- 14 But this I confess unto thee, that after the way which they call heresy, so <sup>n</sup> worship I the God of <sup>o</sup> my fathers, believing all things which are <sup>p</sup> written in the law and <sup>q</sup> in the prophets :
- 15 And have hope <sup>r</sup> toward God, which they themselves also allow, that there shall be a resurrection <sup>s</sup> of the dead, both of the just and unjust.
- 16 And herein do I exercise myself, to have <sup>t</sup> always a conscience void of offence toward God, and toward men.
- 17 Now after many years I came <sup>u</sup> to bring alms to my nation, and offerings.
- 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.
- 19 Who ought to have been here <sup>v</sup> before thee, and object, if they had aught against me.
- 20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,
- 21 Except it be for this one voice, that I cried stand-

Ver. 10. *Many years*.—According to Bishop Pearson, five and a half; but according to Mr. Biscoe, seven.

Ver. 14. *Heresy*.—This is the same word that, in ver. 5, is translated *sect*, which is admitted to be its primary meaning; though it afterwards acquired a theological or ecclesiastical use, as implying the maintenance of important or fundamental error. So Dr. Waterland defines *heresy* to be, "Not merely a mistake of judgment, (though in fundamentals,) but espousing such erroneous judgment, either teaching or disseminating it, or openly supporting and assisting those that do." This I conceive (said he) to be the true scripture notion of heresy." Waterland's Importance of the Trinity.

Ver. 15. *Just and unjust*.—The Pharisees, according to Josephus, admitted only the resurrection of the *just*—not the unjust.

ing among them, Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that way*, he deferred them, and said, When Lysias <sup>w</sup> the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have <sup>x</sup> liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of <sup>y</sup> righteousness, temperance, <sup>z</sup> and judgment <sup>a</sup> to come, Felix <sup>b</sup> trembled, and answered, Go <sup>c</sup> thy way for this time; when I have a convenient season, I will call for thee.

26 ¶ He hoped also that money <sup>d</sup> should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix's room: and Felix, willing to show <sup>e</sup> the Jews a pleasure, left Paul bound.

CHAPTER XXV.

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him of having done any thing worthy of death.

**N**OW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying <sup>a</sup> wait in the way to kill him.

A. M. cir. 4064.  
A. D. cir. 60.  
w ver. 7.  
x c.27.3. 22.16  
y Pr.16.12 Je.22.15. 17. Da.1.27 Ju.16.8.  
z Pr.31.4.5. Da.5.1.4 11o.7.5. 1 Pe.4.4.  
a Ps.50.3.4. 1Ja.12.2. Mat.25.31 ..46. 2 Co.5.10. Re.20.12.  
b Ps.99.1. Is.32.11. Ha.3.16. He.4.1,12.

c Pr.1.24,32 Mat.22.5. 25.1..10.  
d Ex.23.8.  
A. M. 4066.  
A. D. 62.  
e Ma.15.15. c.25.9.

CHAP. 25.  
a c.23.14,15

Ver. 22. *Having more perfect knowledge.*—*Doddridge*, "After I have been more accurately informed." Dr. D. remarks, that the words themselves are ambiguous, and may refer to his *having obtained* by this examination a better knowledge of the subject; or, more properly, (as *Beza* and *Grotius* explain them,) to a *desire* of obtaining farther information, when Lysias came, which seems far more natural.

Ver. 24. *Drusilla.*—*Josephus* says, this woman was the daughter of Herod Agrippa, before named, and sister to the Agrippa mentioned in the next chapter. She had been married to Azizus, king of the Emesenes, but Felix seduced her by means of one Simon, a magician; so that they, in fact, lived in adultery, under the mask of marriage.

Ver. 25. *Felix trembled.*—No topic could be better calculated to alarm a rapacious tyrant, a seducer, and an adulterer; no eloquence more adapted to make him *tremble*, than the masterly and energetic reasoning of St. Paul. He did tremble, and could bear no more; but hastily dismissed the preacher—"Go thy way for this time; when I have a *convenient* season I will send for thee." Alas! how many have thus put away from them the words of eternal life, and found no other opportunity for ever!

Ver. 27. *Porcius Festus.*—[Porcius Festus was put into the government of Judea in the sixth or seventh year of Nero; and died about two years afterwards, and was succeeded by Albinus.]—*Bagster*.

CHAP. XXV. Ver. 1. *The province.*—[By the *province* Judea is meant; for after the death of Herod Agrippa, Claudius thought it imprudent to trust the government in the hands of his son Agrippa, who was then but 17 years of age; and, therefore, Cnepius Fadus was sent to be procurator. And when afterwards Claudius had given to Agrippa the tetrarchy of Philip, he nevertheless kept the province of Judea in his own hands, and governed it by procurators sent from Rome. *Josephus.*]—*Bagster*.

A. M. 4066.  
A. D. 62

b cr, as  
some  
copies  
read, no  
more than  
8 or 10  
days.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them <sup>b</sup> more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which <sup>c</sup> they could not prove.

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal <sup>d</sup> unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when <sup>e</sup> I was at Jerusalem, the chief

c Ps. 35. 11.  
Mat. 5. 11,  
12.  
c. 21. 5. 13.

d c. 26. 32.

e ver. 2. 3.

Ver. 8. *Answered*.—Gr. "apologized."

Ver. 10. *I stand at Cesar's judgment seat*.—Doddridge, "Tribunal." The tribunals of the Roman procurators were held in Cesar's name, and by commission from him. So our courts are held in the name of the people, the state, or the commonwealth.

Ver. 11. *I appeal unto Cesar*.—[An appeal to the emperor was the right of a Roman citizen, and was highly respected; the Julian law condemned those magistrates, and others, as violaters of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cesar. This law was so sacred and imperative, that, in the persecution under Trajan, *Pliny* would not attempt to put to death Roman citizens, who were proved to have turned Christians, but determined to send them to Rome, probably because they had appealed.]—*Bagster*.

Ver. 13. *King Agrippa*.—This Agrippa was the son of Herod Agrippa, (chap. xiii.) who, on his father's death was thought too young to succeed him, (being only seventeen,) but had now the tetrarchies of Philip and Lysanias, with part of Galilee.—*Bernice*.—[Or *Berenice*, was the daughter of Herod Agrippa, and sister of king Agrippa. She was first married to her uncle Herod, king of Chalcis; upon whose death, she went to her brother Agrippa, with whom she was said to live in incest, which is alluded to by *Juvenal*. She was afterwards married to Polemon, king of Cilicia, but soon left him to live with her brother. (*Josephus*.) Titus Vespasian fell in love with her, and would have made her empress, had he not been prevented by the clamour of the Romans.]—*Bagster*.

priests and the elders of the Jews informed *me*, desiring to have judgment against him.

A. M. 4066.  
A. D. 62.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

f ver. 6.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

g c. 18. 15.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

h or, I was doubtful how to inquire hereof.

19 But they had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

i or, judgment.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

j Ex. 7. 24.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

k c. 9. 15.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

l ver. 3, 7.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

m c. 22. 22.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

n c. 23. 9, 29. 26. 31.

o ver. 11, 12.

Ver. 15. *Desiring to have judgment*—i. e. on the ground of his trial before Felix. Chap. xxiv. 1, &c.

Ver. 16. *Face to face*.—Paul complains of the want of this, chap. xxiv. 19. The Jews of Asia did not attend his trial.

Ver. 19. *Of their own superstition*.—Doddridge, "their own religion;" Hammond, "way of worship." See note on chapter xvii. 22.

Ver. 21. *Of Augustus*—Meaning Nero.

Ver. 24. *King Agrippa*—[Was the son of Herod Agrippa: who upon the death of his uncle Herod king of Chalcis, A. D. 48, succeeded to his dominions, by the favour of the emperor Claudius. (Josephus.) Four years afterwards, Claudius removed him from that kingdom to a larger one: giving him the tetrarchy of Philip, that of Lysanias, and the province which Vnus governed. Nero afterwards added Julius in Peræa, Tarichæa and Tiberias. Claudius gave him the power of appointing the high priest among the Jews,—and instances of his exercising this power may be seen in Josephus. He was strongly attached to the Romans, and did every thing in his power to prevent the Jews from rebelling: and when he could not prevail, he united his troops to those of Titus, and assisted at the siege of Jerusalem. After the ruin of his country, he retired with his sister Berenice to Rome, where he died, aged 70, about A. D. 90. Tacitus.]—Bagster.—Dealt.—Doddridge, "pleaded."

Ver. 25. *Augustus*.—[The honourable title of Augustus, that is, venerable, or august which was first conferred by the senate on Octavianus Cesar, was afterwards assumed by succeeding Roman emperors. Nero, the blood-thirsty tyrant, was the emperor at this time.]—Bagster.

A. M. 4066.  
A. D. 62.

p Pr. 13. 13.  
Ja. 7. 31.

CHAP. 26.

a De 17. 18.

b c. 21. 4.

c 2 T. 3. 10.

d c. 22. 3.  
Phi. 3. 5.

e c. 23. 6.

f Ge. 3. 15.

22. 13.

49. 10.

De. 13. 15.

2 Sa. 7. 12.

Ps. 132. 11.

Is. 4. 2.

7. 14.

9. 6. 7.

Je. 23. 5.

33. 14. 16.

Eze. 34. 23.

Du. 9. 24.

Mi. 7. 20.

Zec. 13. 1..

7.

Mal. 3. 1.

c. 13. 32.

Ga. 4. 4.

g Lu. 2. 37.

1 Th. 3. 10.

h night and  
day.

i 1 Co. 15.

1. 30.

j 1 Ti. 1. 13.

k c. 8. 3.

Ga. 1. 13.

l c. 9. 14.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For <sup>p</sup> it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 21 Festus chargeeth him to be mad, whereunto he answereth modestly. 23 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

**T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know thee to be* <sup>a</sup> expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear <sup>b</sup> me patiently.

4 My manner <sup>c</sup> of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a <sup>d</sup> Pharisee.

6 And now <sup>e</sup> I stand and am judged for the hope of the promise <sup>f</sup> made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving <sup>g</sup> God <sup>h</sup> day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why <sup>i</sup> should it be thought a thing incredible with you, that God should raise the dead?

9 I <sup>j</sup> verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in <sup>k</sup> Jerusalem: and many of the saints did I shut up in prison, having received authority <sup>l</sup> from the chief priests; and when they were put to death, I gave my voice against *them*.

Ver. 26. *Unto my lord*—i. e. the emperor.—[The title *Lord*, was refused both by Augustus and Tiberius, who forbade even by public edicts, its application to themselves. Tiberius used to say, he was *lord* only of his *stares*, *emperor* of his *troops*, and *prince* of the *senate*. Nero, however, would have it.]—*Bagster*.

CHAP. XXVI. Ver. 5. *Most straitest sect*.—*Doddridge*, "the strictest sect." *Josephus* says, "The Pharisees were reckoned the most religious of any of the Jews, and to be the most exact and skilful in explaining the laws." Jewish War, book i. chap. v. § 2.

Ver. 6. *Stand and am judged*.—"Stand judged." Dr. *John Edwards*.

Ver. 7. *Unto which promise*.—Paul contends that the promise to the fathers included, not only the doctrine of a future life, but of a resurrection from the dead. So our Lord, Mat. xxii. 31, 32. Compare chap. xxiii. 6.—*Day and night*.—Gr. "Night and day."

Ver. 8. *Why should it be thought, &c.*—What! is it thought a thing incredible? &c. Such is the punctuation of *Beza*, Dr. *J. Edwards*, &c.; and *Doddridge* remarks, that "this is suited to the animated manner of Paul's speaking."

Ver. 10. *I gave my voice*.—*Doddridge*, "Vote:" but as Paul (or rather

11 And I punished them oft in <sup>m</sup> every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

A. M. 4066.  
A. D. 62.

12 Whereupon as I went <sup>n</sup> to Damascus with authority and commission from the chief priests,

m c. 22. 19.

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

n c. 9. 3.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks.

o Ep. 3. 7.  
Col. 1. 23,  
25.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

p c. 22. 15.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a <sup>o</sup> minister and a <sup>p</sup> witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

q c. 22. 21.  
Ro. 11. 13.

17 Delivering thee from the people, and *from* the Gentiles, unto <sup>q</sup> whom now I send thee,

r Is. 55. 5.  
42. 7.

18 To open <sup>r</sup> their eyes, and to <sup>s</sup> turn *them* from darkness to light, and *from* the power <sup>t</sup> of Satan unto God, that they may receive forgiveness <sup>u</sup> of sins, and inheritance <sup>v</sup> among them which are <sup>w</sup> sanctified by faith <sup>x</sup> that is in me.

s Lu. 1. 79.  
Jn. 8. 12.  
2 Co. 4. 6.  
Ep. 1. 18.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

t Col. 1. 13.  
1 Pe. 2. 9.

20 But showed <sup>y</sup> first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works <sup>z</sup> meet for repentance.

u Lu. 1. 77.  
Ep. 1. 7.  
Col. 1. 14.

21 For these causes the Jews <sup>a</sup> caught me in the temple, and went about to kill *me*.

v Ep. 1. 11.  
Col. 1. 12.  
1 Pe. 1. 4.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which <sup>b</sup> the prophets, and Moses did say should come:

w Jn. 17. 17.  
c. 20. 32.  
1 Co. 1. 30.  
Re. 21. 27.

23 That Christ should suffer, and that he should be the first <sup>c</sup> that should rise from the dead, and should show light unto the people, and to the Gentiles.

x Ep. 2. 8.  
He. 11. 6.

24 ¶ And as he thus spake for himself, Festus said

y c. 9. 10, & c.

z Mat. 3. 8.

a c. 21. 30.

b Lu. 24. 27,  
46.

c 1 Co. 15. 23.

Saul) never had any vote in the Sanhedrim, *Lardner* explains this of his joining the popular cry, or clamour, against them. The Syriac renders it, "I joined with those that condemned them."

Ver. 11. *Compelled them to blaspheme.*—*Pliny* says, that the heathen persecutors obliged professors of Christianity, not only to renounce Christ, but to curse him; and the Jews were not less virulent. See *Doddridge*.

Ver. 12–15. *Whereupon, &c.*—Compare chap. ix. 3–5.

Ver. 16. *To make thee a minister and a witness.*—Part of this commission seems to have been delivered by the medium of Ananias; at least it corresponds therewith. See chap. ix. 15–17.

Ver. 20. *Showed first unto them of Damascus.*—Compare chap. ix. 19–22.

Ver. 21. *For these causes*—That is, because he preached Jesus first to the Jews, and then also to the Gentiles.—*The Jews caught me, &c.*—See chap.

xxi. 28.

Ver. 22. *Both to small and great*—i. e. to all ranks of society.

Ver. 23. *The first that should rise.*—Compare 1 Co. xv. 20.

A. M. 4066. with a loud voice, Paul, thou art beside thyself; much  
A. D. 62. learning doth make thee mad.

d 2 Ki 9.11. 25 But he said, I am not mad, most noble Festus;  
but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before  
whom also I speak freely: for I am persuaded that  
none of these things are hidden from him; for this  
thing was not done in a corner.

e Ja. 1.23,24 27 King Agrippa, believest thou the prophets? I  
know that thou believest.

28 Then Agrippa said unto Paul, Almost thou e per-  
suadest me to be a Christian.

f 1 Co. 7.7. 29 And Paul said, I would f to God, that not only  
thou, but also all that hear me this day, were both  
almost, and altogether such as I am, except these  
bonds.

30 ¶ And when he had thus spoken, the king rose  
up, and the governor, and Bernice, and they that sat  
with them:

31 And when they were gone aside, they talked be-  
tween themselves, saying, This man doeth nothing  
worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might  
have been set at liberty, if he had not appealed unto  
Cesar.

#### CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage,  
11 but is not believed. 14 They are tossed to and fro with tempest, 41  
and suffer shipwreck, 22, 34, 44 yet all come safe to land.

CHAP. 27.

**A**ND when it was determined that we should sail  
into Italy, they delivered a Paul and certain other  
prisoners unto one named Julius, a centurion of Au-  
gustus' band.

a c. 25.12,25

Ver. 21. *Much learning doth make thee mad.*—Doddrige, "Much study drives thee to madness." This, adds the Doctor, is the exact import of the original.—Modern infidels have generally considered Paul as a fanatic, an enthusiast, or insane. That his zeal was fervid, in whatever he considered to be true and just, is certain; but the strength and coolness with which he reasoned, the kindness and benevolence with which he acted, and, above all, the purity and consistency of his life and conduct, abundantly demonstrate that he was neither an enthusiast nor insane. Where is the enthusiast whose writings have borne the test of seventeen or eighteen centuries; and particularly that minute and critical comparison to be found in Paley's *Horæ Paulinæ*? Here all his Epistles are shown to exhibit an exact harmony with each other, and with St. Luke's History of the Acts of the Apostles, even in the most minute particulars.

Ver. 28. *Almost.*—Gr. "In a little;" that is, in some things—partially. Ep Hopkins. Alas! it was "almost" only. The consciousness of a heinous life, together with the dread of the opposition he was sure to meet with, prevented him from going farther; and this has been the unhappy case of thousands, whose judgments have been convinced of the truth of Christianity, but either the offence of the cross, or the lusts of their own hearts, have effectually prevented them from cordially receiving it.

Ver. 29. *Both almost, and altogether.*—Gr. "In little and in much;" i. e. altogether.—*These bonds.*—It has been thought that Festus would hardly have set Paul to plead in chains; but perhaps he preferred this: we know that some martyrs esteemed chains for Christ, more than chains of gold; and Lardner cites an instance of a Roman citizen of quality pleading before the senate in his chains.

CHAP. XXVII. Ver. 1. *We should sail.*—Some ancient copies and versions read, "He should sail," referring to Paul only; yet Luke and Aristarchus appear, by ver. 2, to have gone with him. Of Aristarchus, see chap. xix. 29.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

A. M. 4066.  
A. D. 62.  
b c. 19. 29.

3 And the next *day* we touched at Sidon. And Julius courteously *entreated* Paul, and gave *him* liberty to go unto his friends to refresh himself.

c c. 24. 23.  
23. 16.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

d or, Candy

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under *Crete*, over against Salmone;

e The Fast was on the 10th day of the 7th month. I. e. 23. 27, 29.

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the *fast* was now already past, Paul admonished *them*,

f 2 Ki. 6. 9  
10.  
Da. 2. 20.  
Am. 3. 7.

10 And said unto them, Sirs, I perceive *that* this voyage will be with *hurt* and much damage, not only of the *lading* and ship, but also of our lives.

11 Nevertheless the centurion *believed* the master and the owner of the ship, more than those things which were spoken by Paul.

g or injury

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice,

h Pr. 27. 12.

xx. 4. Col. iv. 10. Philemon 24.—*Italy*—[Is a well-known country of Europe, bounded by the Adriatic or Venetian Gulf on the east, the Tyrrhene or Tuscan sea on the west, and by the Alps on the north.]—*Bagster*.—*Certain other prisoners*.—*Lardner* proves that prisoners of importance used to be sent from Judea to Rome.—*Of Augustus' band*.—*Doddridge*, "Of the Augustan cohort."

Ver. 2. *Adramyttium*.—[Now Adramyti, was a maritime city of Mysia in Asia Minor, seated at the foot of Mount Ida, on a gulf of the same name, opposite the island of Lesbos.]—*Bagster*.

Ver. 4. *Cyprus*.—One of the largest islands in the Mediterranean. See chap. xiii. 4—12.

Ver. 5. *Myra*.—[Was a city of Mysia, situated on a hill, 20 stadia from the sea.]—*Bagster*.

Ver. 6. *Alexandria*.—[Now Scanderoon, was a celebrated city and port of Egypt, built by Alexander the Great, situated on the Mediterranean and the lake Mæris, opposite the island of Pharos; and about 12 miles from the western branch of the Nile.]—*Bagster*.

Ver. 7. *Cnidus*.—[Was a town and promontory of Caria in Asia Minor, opposite *Crete*, now Cape Krio.—*Crete*.—Now called Candia, or Candy.—*Salmone*.—Now *Salamina*, was a city and cape on the east of the island of Crete.]—*Bagster*.

Ver. 8. *Fair Havens*.—[The *Fair Havens*, still known by the same name, was a port on the south-eastern part of Crete, near *Lasea*, of which nothing now remains.]—*Bagster*.

Ver. 9. *The fast was now already past*.—i. e. The great day of atonement, which occurred in the last week of our September—a dangerous time for sailing in the Mediterranean.

Ver. 11. *The master . . . of the ship*.—i. e. the pilot who steered the vessel.

Ver. 12. *Phenice*.—[Was a sea-port on the western side of Crete; probably defended from the fury of the winds by a high and winding shore, forming a

- A. M. 4066  
A. D. 62.
- i ver. 7
- j ver 21.
- k or, *beat*.
- l Ps.107.25.
- m ver.41.
- n Ps.107.27.
- o Job 2.4.  
Jo.1.5.
- p Ps.105.23.
- q Eze.37.11.
- r ver.10.
- s ver.13.
- t Job 22.29.  
Ps 112.7.  
2Co.4.8,9.
- u c.23.11.
- v He.1.14.
- w De.32.9.  
Ps.135.4.  
Is.44.5.  
Mal.3.17.  
Jn.17.9,10  
1 Co.6.20.  
1Pe.2.9,10
- x Ps.116.16  
Is.44.21.  
Da.3.17.  
6.16.  
Jn.12.26.  
Ro.1.9.  
2 Ti.1.3.
- y Ge.19.21,  
29.
- z Lu.1.45.  
Ro.4.20,  
21.  
2 Ti.1.12.
- a c.23.1.
- and there to winter; which is a haven of Crete, and lieth toward the south-west and north-west.
- 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.
- 14 But not long after there arose against it a tempestuous wind, called Euroclydon.
- 15 And when the ship was caught, and could not bear up into the wind, we let her drive.
- 16 And running under a certain island which is called Clauda, we had much work to come by the boat:
- 17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.
- 18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;
- 19 And the third day we cast out with our own hands the tackling of the ship.
- 20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.
- 21 ¶ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.
- 22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.
- 23 For there stood by me this night the angel of God, whose I am, and whom I serve,
- 24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.
- 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.
- 26 Howbeit we must be cast upon a certain island.
- 27 But when the fourteenth night was come, as we

semicircle, and perhaps by some small island in front; leaving two openings, one towards the south-west, and the other towards the north-west.]—*Bagster*.

Ver. 14. *Arose against it*.—Query, what? 1. Against the ship? So *Doddridge*, *Wolfius*, *Schleusner*, &c. Or, 2. Against the island Crete, mentioned in the preceding verse? *Kinnoel*, *Townsend*, &c.—*Euroclydon*.—*Dr. Shaw* explains this of the wind called a Levanter, which blows in all directions. The learned *Bentley* (who is followed by *Hammond* and others) contends here for the reading of the Alexandrian MS. and Vulgate, *Euraquilo*, the N. E. wind; but this is opposed by *Bryant* and *Brenell*.

Ver. 15. *Could not bear up into the wind*.—The original properly signifies to bear up; or, in the sea phrase, "to luff up against the wind;" or to look the storm in the face. On the prow of the ancient ships was placed a round piece of wood, called the eye of the ship, from being fixed in its foredeck.

Ver. 16. *Clauda*—[Called *Cauda*, and *Gardos* by *Mela* and *Pliny*, and *Clandos* by *Ptolemy*, and now *Gozo*, according to *Doctor Shaw*, is a small island, situated at the south-western extremity of the island of Crete.]—*B*.

Ver. 17. *Undergirding the ship*—i. e. twisting the cable several times round the vessel, to prevent its bulging. *Orient. Lit.* No. 1457.

Ver. 20. *Neither sun nor stars*.—Before the mariner's compass was discovered, it was by these they sailed.—*Was then taken*.—*Campbell*, "was thenceforth taken," &c.

were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country ;

A. M. 4066.  
A. D. 62.

28 And sounded, and found *it* twenty fathoms : and when they had gone a little farther, they sounded again, and found *it* fifteen fathoms.

b Ps. 130. 6.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished <sup>b</sup> for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

c Mat. 15. 27  
1 Ti. 5. 27.

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

d 1 Ki. 1. 52.  
Mat. 10. 30  
Lu. 12. 7.  
21. 18.

34 Wherefore I pray you to take *some* meat : for this <sup>e</sup> is for your health : for there <sup>d</sup> shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and <sup>e</sup> gave thanks to God in presence of them all : and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

e 1 Sa. 9. 13.  
Mat. 15. 36  
Ma. 8. 6.  
Ju. 6. 11,  
23.  
1 Ti. 4. 3, 4.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

Ver. 27. *Driven up and down in Adria.*—Doddridge, "In the Adriatic sea."—[*Adria*, strictly speaking, was the name of the *Adriatic gulf*, now the *Gulf of Venice*, an arm of the Mediterranean, about 200 miles long, and 50 broad, stretching along the eastern shores of Italy on one side, and Dalmatia, Sclavonia, and Macedonia, on the other. But the term *Adria* was extended far beyond the limits of this gulf, and appears to have been given to an indeterminate extent of sea, as we say, generally, the *Levant*. It is observable, that the sacred historian does not say in the Adriatic gulf, but in Adria, which, says *Hesychius*, was the same as the Ionian sea ; and *Strabo* says, that the Ionian gulf "is a part of that now called the Adriatic." But not only the Ionian, but even the Sicilian sea, and part of that which washes Crete, were called the Adriatic.]—*Bagster*.

Ver. 29. *Four anchors.*—Rather, a "four-fluked anchor," or an anchor with four points, to hold the ground. Such are described both by *Bruce* and *Buckingham*.—*Out of the stern.*—It is evident the ancients sometimes did this : and Sir *John Chardin* says, the modern Egyptian vessels always carry their anchors at their stern. *Orient. Lit.* No. 1458.

Ver. 31. *Except these abide.*—It may seem strange, that, after assuring them that none should perish in this shipwreck, the apostle should afterwards insist on retaining in the ship the mariners, as absolutely *necessary* to that end. But, as *Scott* remarks, "If the end was absolutely decreed, the means of attaining it were so decreed likewise ; and the case is the same in things of still higher importance." Nothing can be more inconsistent with Scripture, or with Christian philosophy, than to suppose that the end is to be attained without means : this is the rock on which enthusiasts have often split.

Ver. 32. *Let her fall off.*—i. e. let her drift away, that the sailors might not use it for escape.

Ver. 33. *This is the fourteenth day.*—Some render it, "all this fourth day," (*Markland* in *Bowyer*.) confining the fasting to one day ; but this is a hardship scarcely worth naming.

Ver. 38. *The wheat into the sea.*—[The Romans imported corn from Egypt,

A. M. 4066.  
A. D. 62.

f or, cut the  
anchors,  
they left  
them in  
the sea,  
&c.

39 And when it was day, they knew not the land, but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

g Ps. 74. 29.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

h 2Co. 11. 25

43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

i Ps. 107. 23  
..30.  
ver. 22.

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

by way of Alexandria, to which this ship belonged; for a curious account of which, see *Bryant's Treatise on the Euroclydon*.]—*Bagster*.

Ver. 39. *A certain creek with a shore*.—*Doddridge*, "with a (level) shore," convenient for landing. "A bay with a beach," says the late Mr. *Newton*, who was more conversant with nautical affairs than most commentators. See note on ch. xxviii. 1.

Ver. 40. *Taken up*—Margin, "cut"—*the anchors, they committed themselves*.—Margin, "they left them [the anchors] in the sea."—*Loosed the rudder bands*—Or, "the bands of the rudders;" for large vessels in ancient times had two or more rudders, which were fastened to the ship, by means of *bands*, or chains, by which they were hoisted out of the water when incapable of being used. These bands being loosed, the rudders would fall into their proper places, and serve to steer the vessel into the creek, which they had in view.—*Hoised*—Obsolete, for "hoisted."—*The mainsail*.—So our translators render the Greek word: but *Grotius* (who contends that the original in ver. 17. signifies the *mainmast*, and consequently that the *mainmast* was now gone, ver. 19.) supposes that it was a sail near the fore part of the ship, answering either to what we call the foresail or the jib; which is more in accordance with the account that *Stephens* has collected from the best authorities.

Ver. 41. *Where two seas met*.—*Bochart*, "washed on each side by the sea;" meaning an isthmus, or narrow neck of land; but *Bryant* understands the phrase to refer to a cape, or headland, the natural barrier of a harbour. See *Parishurst* in *Dithalassos*. See note on chap. xxviii. 1.

Ver. 43. *Willing to save Paul*.—Because Paul was a Roman citizen, and could not be put to death without a trial and condemnation. Some suppose, that the Centurion had become either a Christian or decidedly favourable to Christianity, and was confident of the innocence of Paul. *Doddridge* makes the following remark: "Thus God, for Paul's sake, not only saved all the rest of the ship's company from being lost in the sea, but kept the prisoners from being murdered according to the unjust and barbarous proposal of the soldiers, who could have thought of no worse scheme had they been all condemned malefactors, and had those guards, instead of conveying them to their trial, been carrying them to the place of execution."—*They which could swim*—Were commanded first to cast themselves into the sea and get to land; in order either to assist the others who were unable to swim, or, if they were soldiers, to keep a guard over the prisoners.

Ver. 44. *Some on boards, &c.*—Notwithstanding the revelation made to Paul, "that there should be no loss of any man's life, but of the ship," ver. 32, and "there shall not a hair fall from the head of any," ver. 34, still it was incumbent on them to use diligently all the means of safety within their reach. The purposes of God always includes the means requisite for the accomplishment of those purposes. It was necessary for the shipmen to remain on board and do their duty in managing the ship, ver. 29 and 31. It was necessary that the

## CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preached there two years.

A. D. 466.

A. D. 62.

CHAP. 28.

a c. 27. 25.

AND when they were escaped, then they knew that the island <sup>a</sup> was called Melita.

276 persons in the ship should either *swim* or use the *boards* and *broken pieces*. or they would have failed of safety. Dependence upon God does not supercede activity. But when properly viewed, it is a strong motive to the vigorous performance of *all* that lies in our power.

CHAP. XXVIII. Ver. 1. *Melita*.—*Melita*, now *Malta*, is an island in the Mediterranean sea, about fifty miles from the coast of Sicily, towards Africa: and is one immense rock of white soft free stone, twenty miles long, twelve in its greatest breadth, and sixty in circumference. It has alternately been possessed by the Punicans, Phenicians, Greeks, Carthaginians, Romans, Goths, Saracens, Sicilians, Knights of St. John, French, and now by the English. The present population, including troops, is 102,000, which, considering that the whole island is little else than a rock, is very large; being 670 to the square mile. "The space that in England supports 152 people and in Holland 224, contains in Malta 1103. The rock is soft and friable: and much of it has been broken up, walled into terraces, and covered with soil, some of which has been imported from Sicily. It is an island of platforms or terraces; ascend a hill, and you look down upon a surface of the richest green; but look up, from the shore, and you see only the gray walls that support the terraces, and Malta seems to be one entire rock. There are many level and fertile spots, but the enclosures are small and the walls high. The fields seem at a distance little larger than pounds, in that pleasant country where there are pounds and field-drivers. The roads are mere lanes, generally too narrow for two carriages to pass abreast and when one enters, a horn is sounded to keep others out: but most of the roads are too rough for wheels."—*Modern Traveller*. Some, however, with the learned *Jacob Bryant*, are of opinion, that this island was *Melita* in the Adriatic gulf, near Illyricum; but it may be sufficient to observe, that the course of the Alexandrian ship, first to Syracuse, and then to Rhegium, proves that it was the present *Malta*, as the proper course from the Illyrian *Melita* would have been first to Rhegium, before it reached Syracuse, which indeed it need not have gone to at all. On the identity of this with Malta, we subjoin the following letter, extracted from the *New York Observer* of August 21, 1824.

"My dear Christian Brother—You will perhaps think it strange, that I should reside more than two entire years in this island, without once visiting, during that period, the spot where it is supposed the apostle to the Gentiles was shipwrecked. A few days ago, for the first time, I visited what is here called 'St. Paul's Bay,' distant from Valetta, the principal city in the island, about six miles. In reading the account of the apostle's shipwreck as it is recorded in the Acts of the Apostles, I have always encountered difficulties which I could not overcome. The difficulty of understanding this account, is much greater in our English translation than in the original. In the English, we hear of their 'falling into a place where two seas met;' the original is (*eis topon dithalasson*) a place washed on both sides by the sea. On the N. W. side of St. Paul's Bay, there is a tongue of land extremely rocky, that extends half a mile, perhaps, or more, into the sea, in a direction from S. W. to N. E. This, of course, is washed on both sides, as often as the wind blows from the east, or N. E., which was anciently called Euroclydon, but at present Grecale. The sea, brought in by this wind, dashes upon the point of this tongue of land, is divided, and then sweeps along on both its sides. Upon this point the natives say the vessel struck, and its present appearance renders this opinion highly probable to my own mind, though others might think differently. The vessel struck upon the rocks, probably, for I saw no sand near the place, and I believe there is none.

"Our translation informs us, that they discovered 'a certain creek with a shore.' This language, to me, conveys no idea. A creek without a shore would be a paradox. Who ever saw a creek without two shores? The original is not attended by this difficulty. They discovered a certain gulf, or bay, having a shore or a convenient landing place. Such in reality is the bay of St. Paul. It can be distinctly and easily seen from the ocean, that this bay has a good and convenient shore for landing, while many other parts of the island present to the ocean a bold and appalling shore, where it would be totally impracticable, if not impossible, to land, especially during a storm.

"The depth of water in this bay is not great, for you can distinctly see the

- A. M. 4066.  
A. D. 62.
- b Ro. 1.14  
Col. 3.11.
- c Mat. 10.42  
He. 13.2
- d Jn. 7.24.
- e Ma. 16.18.  
Lu. 10.19.
- 2 And the barbarous <sup>b</sup> people showed us no little kindness: for they kindled a fire, and received us <sup>c</sup> every one, because of the present rain, and because of the cold.
- 3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.
- 4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt <sup>d</sup> this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.
- 5 And he shook off the beast into the fire, and felt <sup>e</sup> no harm.
- 6 Howbeit they looked when he ~~should~~ have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him,

bottom when half a mile, or more, from the land; and as you approach the land the depth is gradually diminished, until you would imagine that it were possible to wade, while you are several rods distant from the shore. The bottom is solid rock, and not sand. The bay extends inland, I should think, (for we did not measure it,) at least a mile, and probably considerably farther, and is, perhaps, half a mile in width.

There is a small church standing on the spot where it is said the apostle gathered the bundle of sticks and put them on the fire, whence the viper came forth and fastened on his hand. A bundle of sticks might easily be gathered now near the same spot, from the branches of fig trees, carob trees, and other small trees, growing within the neighbouring enclosures.

Our visit to this bay was by water, and from nearly the same direction in which the apostle probably was driven by the furious Euroclydon. This bay so well answers to the description given in the Acts, of the place where Paul was wrecked, that I can entertain no doubt that it is the same. It has certainly all the prominent features of the place, where the pen of inspiration informs us, the ship which bore the apostle was broken in pieces by the violence of the waves. I am not aware, that any other place is pointed out in the island, where that remarkable event is supposed to have happened.

If we reflect on the miraculous preservation of the whole company on board, amounting to 276 persons, wrecked in a tremendous storm upon an unknown coast, the preservation of the apostle from the mortal bite of the viper, and the succeeding miracles which he afterwards wrought in the island, thus exciting universal attention, it seems to me highly probable, and almost certain, that the spot where he was wrecked would be ever afterwards well known.

The holy apostle and his shipwrecked companions have gone, ages ago, to their long home; the vipers, which then infested the island, have long since disappeared; but every winter hears still the loud roar of the fierce Euroclydon, and the shores feel the terrible shock of the mountain waves which it sets in motion;—but, alas! though the same winds still blow, and the same ocean still roars, the same gospel which Paul preached, is preached here no longer; the same Saviour whom he adored, I fear, is known and adored only by a very few.

After reading this short description of St. Paul's Bay, and then glancing at the present state of the island, you will unite, I trust, with me, in praying, that God would send hither another apostle, holy and zealous as Paul, to preach again the unsearchable riches of Christ, as the natives believe Paul did, when he was sent by Divine Providence to visit this island eighteen hundred years ago.

I remain your very affectionate brother,

"D. TEMPLE."

Ver. 2. *The barbarous people.*—*Bar*, a Chaldee word, which signifies *without*. Whence *Bar*, a *stranger*, or one of another country. In the Samaritan version it is *Bari*, a *foreigner*: so that the word being doubled, as *Barbari*, denotes a *great foreigner*. The inhabitants of this island, according to *Bochart*, were originally a colony of Phenicians, or Carthaginians, and had still their ancient language in use, which, though mixed with some Greek and Latin words, was unintelligible to the Greeks, who called all barbarians whose language was unintelligible.—*Orient. Lit.* No. 1459.

Ver. 3. *A viper.*—The most venomous and fatal of all serpents, and thought by the ancients to be sent by heaven to punish the most enormous crimes.

Ver. 4. *Beast.*—Rather, animal, or creature.

they changed their minds, and said f that he was a god.  
7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

A. M. 4066.  
A. D. 62.  
f c. 14. 11.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom g Paul entered in, and prayed, and laid h his hands on him, and healed him.

g Ja. 5. 14, 15

9 So when this was done, others also, which had diseases in the island, came, and were healed:

h Mt. 9. 12.  
Ma 6. 5.  
7. 32.  
16. 18.

10 Who also honoured i us with many honours; and when we departed, they laded us with such things j as were necessary.

Lu. 4. 10.  
e. 19. 11.  
1 Co. 12. 9, 25.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

i 1 Th 2. 6.  
1 Ti. 5. 17.

12 And landing at Syracuse, we tarried there three days.

j Mat. 6. 31

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

...4.  
10. 2. 10.  
2 Co. 9. 5  
11.  
Ph. 4. 11,  
12.

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came k to meet us as far as Appii-forum, and

k e. 21. 5.  
3 Jn. 6. 8.

Ver. 6. *Said that he was a god.*—But it seems an unlucky conjecture of *Grotius* and *Whitby*, that they took him for *Hercules*, since he was a man of small stature, and weak bodily frame. We should rather have guessed *Apollo*, or *Mercury*, as in ch. xiv. 12.

Ver. 10. *Who honoured us with many honours*—That is, bestowed many gifts upon us: “Manoah said to the angel of the Lord, What is thy name, that when thy words shall come to pass, we may do thee honour?” that is, may give thee a gift or do thee honour with some gift. See also Num. xxii. 16. and 1 Tim. v. 3.—*Lightfoot*.

Ver. 11. *Whose sign*—i. e. the name of the vessel, which was generally dedicated to some deity.—*Castor and Pollux*.—The sign Gemini in the Zodiac.

Ver. 12. *Syracuse*.—[*Syracuse* was the capital of Sicily, situated on the eastern side of the island, 72 miles S. by E. of Messina and about 112 of Palermo. In its ancient state of splendour, it was twenty-two and a half miles in extent, according to *Strabo*, and such was its opulence that when the Romans took it, they found more riches in it, than they did at Carthage.—*B.* “Syracuse is built on the extremity of a point of land, (the ancient island of Ortygia,) the neck of which is so fortified that to go out we passed seven gates. Without the gates is the place of the old cities, which had 150,000 people, but of which there is now hardly one stone upon another. The plough has not passed over them, for the Sicilians have too little to do with that venerable implement; but the goats browse among them. Two or three columns have been raised, (I think,) and now stand upon their bases. Wherever the earth is turned up, coins, medals, or statues, are found, and old coins may be had for about their value as copper.”—*Modern Traveller*.

Ver. 13. *Rhegium*.—[*Rhegium*, now *Reggio*, was a maritime city and promontory in Italy, opposite Messina.—*Puteoli*—Now *Pozzuoli*, is an ancient sea-port of Campania, in the kingdom of Naples, about eight miles S. W. of that city, standing on a hill in a creek opposite to *Baia*.]—*Bayster*.

Ver. 14. *Tarry with them seven days*.—St. Paul and the rest abide at Puteoli (a city, a very great mart-town, where there are havens for ships made by art and labour) seven days, at the entreaty of the Christians of that place: which redounded to the credit of the Centurion, whose name have not yet been obtained in that case: so that his yielding so far may somewhat argue, that he favoured Christianity.—*Lightfoot*.

Ver. 15. *Appii Forum, and The Three Taverns*.—The former was a market in the Apennine Way, both which received their names from the Apennine family; and probably a fish-market, like Billingsgate, from its being chiefly inhabited

A. M. 4066. A. D. 62.	The Three Taverns : whom when Paul saw, he thanked God, and took <sup>l</sup> courage.
l Jos. i. 6, 7, 9 1 Su. 30. 6. Ps. 27. 14.	16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to dwell by himself <sup>m</sup> with a soldier that kept him.
m c. 24. 23. 27. 3.	17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together : and when they were come together, he said unto them, Men and brethren, though <sup>n</sup> I have committed nothing against the people, or customs of our fathers, yet was I delivered <sup>o</sup> prisoner from Jerusalem into the hands of the Romans.
n c. 24. 12, 13 25. 8.	18 Who, when <sup>p</sup> they had examined me, would have let me go, because there was no cause of death in me.
o c. 21. 33, &c.	19 But when the Jews spake against it, I was constrained to appeal <sup>q</sup> unto Cesar ; not that I had ought to accuse my nation of.
p c. 24. 10. 26. 31.	20 For this cause therefore have I called for you, to see you, and to speak with you : because that for the hope <sup>r</sup> of Israel I am bound with this <sup>s</sup> chain.
q c. 25. 11.	21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.
r c. 26. 6, 7.	22 But we desire to hear of thee what thou thinkest : for as concerning this sect, we know that every where <sup>t</sup> it is spoken against.
s c. 26. 29. Ep. 3. 1. 4. 1. 6. 20. 2 Ti. 1. 16. 2. 9. Phil. 10, 13	23 ¶ And when they had appointed him a day, there came many to him into his <sup>u</sup> lodging ; to whom he <sup>v</sup> expounded and testified the kingdom of God, persuading them concerning Jesus, both <sup>w</sup> out of the law of Moses, and <i>out of</i> the prophets, from morning till evening.
t Lu. 2. 34. c. 24. 5, 14. 1 Pe. 2. 12. 4. 14.	24 And some <sup>x</sup> believed the things which were spoken, and some believed not.
u Phil. 2.	
v Ln. 24. 27. c. 17. 3. 19. 8.	
w c. 26. 6, 22.	
x c. 14. 1. 17. 4. 19. 9. Ro. 3. 3.	

by watermen ; as "The Three Taverns," by publicans or innkeepers. Neither place was far from Rome, but The Three Taverns nearest. *Via Appia* and *Appii Forum* are much spoken of in authors ; but the mention of the *three taverns* is not so frequent. There is mention, in Zosimus, of the *three victualling houses* ; where Severus the emperor was strangled by the treason of Maximianus Hercules, and Maxentius his son.—*Lightfoot*.

Ver. 16. *Rome*.—[*Rome*, the capital of Italy, and once of the whole world, is situated on the banks of the Tiber, about 16 miles from the sea ; 410 miles S. S. E. of Vienna, 600 S. E. of Paris, 730 E. by N. of Madrid, 760 W. of Constantinople, and 780 S. E. of London.]—*Bagster*.—*The captain of the guard*.—*Doddridge*, "the prefect (or captain) of the pretorian band." It was customary for prisoners who were brought to Rome to be delivered to the prefect or commander of the pretorian cohorts, who had the charge of the state prisoners ; as appears from the instance of Agrippa, who was taken into custody by Macro, the pretorian prefect who succeeded Sejanus.—*Orient. Cust.* No. 1331.—*To dwell by himself*.—*Doddridge*, "to dwell apart from the other prisoners, in a house of his own."—*With a soldier*—i. e. chained to one. See note on ch. xxvi. 29.

Ver. 20. *This chain*.—[That is, the *chain* with which he was bound to the "soldier that kept him," (ver. 16 ;) a mode of custody which *Lardner* has shown was in use among the Romans. It is in exact conformity, therefore, with the truth of St. Paul's situation at this time, that he declares himself to be "an ambassador in a *chain*," (Eph. vi. 20 ;) and the exactness is the more remarkable, as a *chain* is no where used in the singular number to express any other kind of custody.]—*Bagster*.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias y the prophet unto our fathers,

A. M. 4066.  
A. D. 62.

y Ps. 81. 11, 12.  
Is. 6. 9.  
Je. 5. 21.  
Eze. 3. 6, 7  
12. 2.  
Mat. 13.  
14. 15.  
Ro. 11. 8.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

z Mat. 21. 41  
c. 13. 46, 47  
18. 6.  
22. 21.  
26. 17, 18.  
Ro. 11. 11.

28 Be it known therefore unto you, that the salvation of God is sent unto the z Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

A. M. cir.  
4069.  
A. D. cir.  
65.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching a the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

a c. 4. 31.  
Ep. 6. 19.

Ver. 25. *Well spake the Holy Ghost, &c.*—This passage from Isa. vi. 9, 16, is quoted in the New Testament oftener than any other—six times; namely, in each of the gospels, here, and in ch. xi. 8; yet in such variety of expression, as plainly proves the apostles did not confine themselves exactly either to the words of the original, (Hebrew,) or the Greek version.

Ver. 30. *In his own hired house.*—*Lardner* proves from *Ulpian*, that the proconsul was to judge whether a person under accusation was to be thrown into prison, or delivered to a soldier to keep, or committed to sureties, or trusted on his parole of honour. It appears from hence, that the persecution of Christians at Rome was not then begun; and perhaps Paul's friends in Nero's family, (Phil. iv. 22.) used their interest with the Emperor to procure him this liberty.—*Doddridge*.

Much of Paul's time was also occupied in corresponding; and at the end of two years, it is highly probable he was set at liberty. Whether he went again into the East, is doubtful; but *Clement* of Rome (in his first epistle) expressly says, that he preached in the West to its utmost bounds, which must include Spain: and *Theodoret* adds, that he went to the islands of the sea, of which Britain is understood to be one: and there is the best authority to believe that, after this, he returned to Rome, where, according to primitive tradition, he was beheaded by order of Nero, A. D. 66, at *Aquæ Salvæ*, three miles from Rome, and interred in the *Via Ostensis*, two miles from the city, where Constantine erected a church.

CONCLUDING REMARKS ON THE BOOK OF ACTS.

[THE Acts of the Apostles is a most valuable portion of Divine Revelation; and, independently of its universal reception in the Christian Church as an authentic and inspired production, it bears the most satisfactory internal evidence of its authenticity and truth. It is not a made up history: the language and manner of every speaker are different; and the same speaker is different in his manner according to the audience he addresses. St. Luke's long attendance upon St. Paul, and his having been an eye-witness of many of the facts which he has recorded, independently of his divine inspiration, render him a most respectable and credible historian; and his medical knowledge, for he is allowed to have been a physician, enabled him both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an authentic and circumstantial detail of them. The plainness and simplicity of the narrative are also strong circumstances in its favour. The writer evidently appears to have been very honest and impartial; and to have set down, very fairly, the objections which were made to Christianity, both by Jews and Heathens, and the reflections which were cast upon it, and upon its first preachers. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the Apostles and their converts. There is also a great and remarkable harmony between the occasional hints dispersed throughout

St. Paul's epistles, and this history; so that the Acts is the best clue to guide us in studying the Epistles of that Apostle. The other parts of the New Testament are likewise in perfect unison with this history, and tend greatly to confirm it; and the doctrines and principles are every where the same. The Gospels close with a reference to those things recorded in the Acts, particularly the promise of the Holy Spirit, which we know from this history, was poured out by Christ upon his disciples after his ascension; and the Epistles of the other Apostles, as well as those of St. Paul, plainly suppose, that these facts had actually occurred which are related in the Acts of the Apostles. So that the history of the Acts is one of the most important parts of the Sacred History; for, without it, neither the Gospels nor Epistles could have been so clearly understood; but, by the aid of it, the whole scheme of the Christian Revelation is set before us in a clear and easy view. Lastly, even the incidental circumstances mentioned by St. Luke, correspond so exactly, and without any previous view of such correspondence, with the accounts of the best ancient historians, both Jews and Heathens, that no person who had forged such a history in later ages, could have had the same external confirmation; but he must have betrayed himself by alluding to some customs or opinions which have since sprung up, or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and, if St. Luke had published his history at so early a period, when some of the Apostles, and many of other persons concerned in the transactions, were alive, and his account had not been true, he would have exposed himself to an easy confutation, and certain infamy. Since, therefore, the Acts of the Apostles are in themselves consistent and uniform; the incidental relations agreeable to the best historians that have come down to us; and the main facts, supported and confirmed by the other books of the New Testament, as well as by the unanimous testimony of the ancient fathers, we may justly conclude, that if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false.]—*Bagster.*

### TABLE OF ST. PAUL'S APOSTOLIC JOURNEYS.

Various opinions are entertained as to the precise number of journeys performed by the Apostle to the Gentiles. The accompanying table however, taken from Wilbur's Reference Bible, will greatly help the student, to trace out the extended missions accomplished by this indefatigable Missionary in the short space of about 24 years, at a period when few facilities were found for passing from place to place.

<i>First Journey,</i> A. D. 44 to A. D. 48.	<i>Second Journey,</i> A. D. 50 to A. D. 54.	<i>Third Journey,</i> A. D. 54 to A. D. 58.	<i>Fourth Journey,</i> A. D. 60 to A. D. 64.	<i>Fifth Journey,</i> A. D. 64 to A. D. 68.
Antioch in Syria	Rest of Syria	Galatia	Antipatris	Colosse
Solyma	Cilicia	Phrygia	Cesarea	Philippi
Sabaria	Derbe	Ephesus	Sidon	Nicomolis
Paphos	Lystra	Troas	Myra	Epirus
Perga in Pamphylia	Iconium	Macedonia	Near Salmone	Corinth
Antioch in Pisidia	Phrygia	Greece	Fair Havens	Troas
Iconium	Galatia	Corinth	Molite Island	Miletum in Crete
Lystra	Troas	Macedonia	Syeneum	Rome
Derbe	Samothracia	Philippi	Rhodium	
Lystra	Neapolis	Troas	Puteoli	
Iconium	Philippi	Assos	Appi Forum	
Pisidia	Amphipolis	Mitylene Island	Three Taverns	
Perga	Assolonia	and	Rome	
Attalia	Thessalonica	Chios Island	Italy	
Antioch in Syria	Berea	Samos Island	Spain, only intended	
Pheleia	Athens	Trogyllum	Crete	
Sabaria	Corinth	Miletus in Asia	Jerusalem	
Jerusalem	Cenchrea	Coos Island	Antioch in Syria	
Antioch in Syria	Ephesus	Rhodes Island		
	Cesarea	Patara in Lycia		
	Jerusalem	Tyre		
	Antioch in Syria	Ptolemais		
		Cesarea		
		Jerusalem		

# INTRODUCTION TO THE EPISTLES OF ST. PAUL.

HAVING gone through the historical books of the New Testament, what remain (except the last) are *Epistolary*; and by far the larger part of these were written by the Apostle to the Gentiles. The Epistles, especially Paul's, being addressed to persons or societies already initiated into the principles of Christianity, enter more deeply into the distinguishing doctrines of the Gospel, and the controversies which in that early age were raised thereon, and particularly by Jewish converts, who were extremely loth to relax their prejudices in favour of the Jewish institutions.

Much has been said for and against Paul's style. Dr. Macknight, who objects to some of the strong language or the learned *Beza*, still admits that it contains beauties of the highest character, and passages to which it would be difficult to find any of superior merit among the most admired classical writers of Greece and Rome.

"Paul," says Mr. Locke, "is full of the matter he treats; and writes with warmth, which usually neglects method, and those partitions and pauses which men, educated in the schools of rhetoricians, usually observe." It must be remembered that Paul's object was not to advance his own fame as a writer, but the glory of his Saviour: that classical writers did not always furnish words or phrases sufficient to explain the mysteries of the Gospel: that the connexion between the New and Old Testaments often led him necessarily to adopt Hebrew allusions, terms, and phrases, which, though they may be considered as blemishes in Greek composition, form some of his chief beauties as a Christian teacher; and we be to them who hang the perishing garlands of human eloquence on the cross of Christ, thereby in any degree to hide him from our view.

The Epistle to the *Hebrews*, though it does not bear the author's name, is now universally ascribed to St. Paul, and was written from Italy, and probably from Rome, in the years 62 or 63. This, with the Epistles to the Romans and Galatians, are perhaps the most difficult to explain, as referring frequently to the prophetic writings and to Jewish literature.

We shall only here add, that in addition to *Doddridge* and other Expositors of the New Testament, we shall, throughout the Apostolical Epistles, carefully compare them with the popular versions ("New Translations and Commentaries") of *Macknight* and *Boothroyd*, and pay a particular attention to those writers who have devoted their attention to single Epistles only.

## TABLE OF ST. PAUL'S EPISTLES.

Order of the Books		To whom written.	Where written.		When written.	
In the English Bible.	According to class.		According to our Bible margins.	According to Mr. Horne.	In our Bible.	In Mr. Horne.
1	5	To the Romans.	Corinth.	Corinth.	A. D. 60	A. D. 57 or 5
2	4	1st to the Corinthians.	Philippi.	Epheus.	59	57
3	6	2d to the Corinthians.	Philippi.	Macedonia, perhaps Philippi.	60	58
4	3	To the Galatians.	Rome.	Corinth.	58	52 or 3
5	7	To the Ephesians.	Rome.	Rome.	64	61
6	8	To the Philippians.	Rome.	Rome.	64	62 or 3
7	9	To the Colossians.	Rome.	Rome.	64	62
8	1	1st to the Thessalonians.	Athens.	Corinth.	54	52
9	2	2d to the Thessalonians.	Athens.	Corinth.	54	52
10	12	1st to Timothy.	Laodicea.	Macedonia.	65	64
11	14	2d to Timothy.	Rome.	Rome.	66	65
12	13	To Titus.	Nicopolis.	Macedonia.	65	64
13	10	To Philemon.	Rome.	Rome.	61	62 or 4
14	11	To the Hebrews.	Italy.	perhaps Rome.	64	62 or 3

Considerable additional interest will be felt in the Epistles of Paul, by simply reading them in the chronological order in which they were written. The above table gives that order, according to the best information which at so late a period can be collected. A knowledge of the *place* from whence the letter was written, also the *occasion* which called it forth, throw much light upon its contents. The place is named in the table, and the occasion, when known, will be found either in the introductory remarks or the notes.

## THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

[That St. Paul was the author of the Epistle to the Romans is proven, not only by the whole current of Christian antiquity, but by the most satisfactory internal evidence. We find that it was dictated by the Apostle in the Greek language to his amanuensis Tertius, (ch. xvi. 22.) and was forwarded to the Church at Rome by Phœbe, a deaconess of Cenchrea, a port of Corinth. (ch. xvi. 1.) It is farther evident that it was written from that city, from his mentioning Gaius with whom he lodged at Corinth, (ch. xvi. 23. 1 Co. i. 14,) as well as Erastus the chamberlain of that city, (2 Tim. iv. 20.) It also appears that it was written there, at the time that the Apostle was preparing to take the contributions of the churches to Jerusalem, (ch. xv. 25—27;) and consequently, the most probable date assigned to this Epistle is A. D. 53, which is supported by Bishop Tomline, Lardner, Lord Barrington, Benson, and others. It is not certain at what time, or by whom, the gospel was first preached at Rome; but it has been conjectured, with much probability, that it was carried thither by some of the Jews who were converted on the day of Pentecost. (Ac. ii. 10.) St. Paul himself had not yet visited that city: but being made fully acquainted with the circumstances of the church there by Aquila and Priscilla, (ch. xvi. 3,) he deemed it proper to adopt this method of establishing believers in the faith, and of giving them such a comprehensive view of the Christian religion, as might guard them against the insinuations of false teachers of various descriptions.]—*Bagster.*

### CHAPTER I.

A. M. cir.

402.

A. D. cir.

53.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it showeth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.

a Ac. 27. 25.

b Ac. 9. 15.

1 Co. 1. 1.

c Ac. 13. 2.

Ga. 1. 15.

d Ps. 135.

e *diver.**mind.*

f Ac. 13. 33,

31.

Re. 1. 12.

g 1 Co. 9. 14.

**PAUL**, a servant of <sup>a</sup> Jesus Christ, called <sup>b</sup> to be an <sup>1</sup> apostle, separated <sup>c</sup> unto the gospel of God, <sup>2</sup> (Which he had promised afore by his prophets in the holy scriptures,)

<sup>3</sup> Concerning his Son Jesus Christ our Lord, which was made <sup>d</sup> of the seed of David according to the flesh;

<sup>4</sup> And <sup>e</sup> declared <sup>f</sup> to be the Son of God with power, according to the <sup>g</sup> spirit of holiness, by the resurrection from the dead:

CHAP. I. Ver. 1. *Paul, &c.*—It was anciently the practice to prefix the name, instead of subscribing it at the end of letters, as is now customary. —*Called to be an apostle.*—Paul not being converted till after the death of Jesus, the judaizing teachers were ready to dispute his title to be an apostle, which seems to be the reason of his so constantly insisting on the heavenly vision wherein he was called by Christ himself to the apostleship. See Acts xxvi. 16—18.

Ver. 3. 4. *Concerning his Son, &c.*—Prof. Stuart renders these verses—“Concerning his Son, who was of the seed of David as to the flesh, and was constituted the Son of God with power as to his holy spiritual nature, after the resurrection from the dead, Jesus Christ our Lord, by whom,” &c.

Ver. 4. *And declared.*—*Doddridge*, “determinately marked out.” *Boothroyd*, “proved to be the Son of God with power.” (*Car.*, “powerfully demonstrated.”) &c.—*The spirit of holiness*—(or Holy Spirit.) *Doddridge* says, “It seems to me so little agreeable to the style of Scripture in general, to call the divine nature of Christ *the spirit of holiness*, (or the Holy Spirit,) that, highly as I esteem the many learned and accurate commentators who have given it this turn, I rather refer it to the operation of the Spirit of God in the production of Christ’s body, by which means the opposition between “according to the flesh,” and “according to the spirit,” will be preserved; the one referring to the materials acted upon, the other to the divine and miraculous agent. See Luke i. 35.—*By the resurrection.*—*Macknight*, “By (his) resurrection.”



A Map  
PALESTINE



Scale of Miles  
1 2 3 4 5 6 7 8 9 10

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name :

A. M. cir. 4082.  
A. D. cir. 53

6 Among whom are ye also the called of Jesus Christ :

h or, to the obedience of faith.

7 To all that be in Rome, beloved of God, called to be saints : Grace to you and peace from God our Father, and the Lord Jesus Christ.

i Ac. 6.7. c. 16.16.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

j 1 Co. 1.2 1 Th. 4.7.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers ;

k 1 Co. 1.3. &c. 2 1 e. 1.2.

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

l c. 16.19.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

m Ac. 27.23.

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

n or, in.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

o 1 Th. 3.10.

14 I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise.

p Ja. 4.15.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

q c. 15.22,23.

16 For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.

r c. 15.1.9.

s or, in.

t 2 Pe. 1.1.

u 1 Co. 9.16.

v Ma. 8.38. 2 Ti. 1.8.

w Je. 23.29. 1 Co. 1.18.

x Ma. 16.15.

y Ac. 2.24.

z c. 5.21,25.

a 1 Th. 4.4.

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

Ver. 5. *Grace and apostleship.*—Doddridge, " Grace and an apostleship mission."—*For obedience to the faith.*—" In order to promote the obedience of faith."—Prof. Stuart.

Ver. 7. *Called to be saints.*—As in ver. 1. Paul is not said to be " called an apostle," but " called to be" one : so here, these Romans are not usually called saints, but " called" by the grace of God " to be such."—" the called of Christ Jesus." See chap. viii. 20.

Ver. 8. *Throughout the whole world*—i. e. throughout the whole Roman Empire. See note, Luke ii. 1.

Ver. 11. *Some spiritual gift.*—This refers probably to a miraculous gift. See 1 Co. xii. 1-9 ; xiv. 1, 12.

Ver. 12. *By the mutual faith both of you and me.*—A pious soul, says Calvin, refuses not to seek confirmation even from those beginners in knowledge. " There is none so poor in the church of Christ, that he cannot add to our stores. We are hindered by pride from availing ourselves of this advantage.

Ver. 13. *But was let*—i. e. hindered.

Ver. 16. *For it is.*—Cox, Boothroyd, &c. " Because it is," &c.

Ver. 17. *For therein is the righteousness, &c.*—Macknight, " For the righteousness of God by faith is revealed in it, in order to (produce) faith," &c. The righteousness of God is the justification or pardoning mercy bestowed on sinners who are under the curse of the divine law.—*The just shall live by faith.*—This appears to be quoted from Hab. ii. 4, and very nearly corresponds with the reading of the LXX. To " live by" (or " from," Gr. *ek*) faith, implies, that the righteous (or justified) man derives his safety here, and his salvation hereafter, from his faith in God.

A. M. cir.

4002.

A. D. cir.

53.

b Ep. 5.6.

c or to  
them.

α Jn. 1.2.

e Ps. 19.1,  
&c.f or, that  
they may  
be.g Je. 2.5.  
Ep. 4.17,  
13.

h Je. 8.8,9.

i Is. 40.18,  
26.

Ez. 8.10.

j Ps. 81.12.  
2 Th. 2.11.

k Am. 2.4.

l or, rather.

m Ep. 5.12.  
Jude 10.

18 For the wrath <sup>b</sup> of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest <sup>2</sup> in them; for <sup>d</sup> God hath showed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things <sup>e</sup> that are made, *even* his eternal power and Godhead; <sup>f</sup> so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became <sup>2</sup> vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they <sup>h</sup> became fools,

23 And changed the glory of the uncorruptible God into an image <sup>i</sup> made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave <sup>j</sup> them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God <sup>k</sup> into a lie, and worshipped and served the creature <sup>l</sup> more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile <sup>m</sup> affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Ver. 18. *Wrath of God.*—The wrath of God is that feeling or affection in him, which moves him to look on sin with disapprobation, and to punish it when connected with impenitence.—*Who hold the truth.*—The original verb means either to gain hold, or to keep hold; and the latter, sometimes in the sense of keeping back, or withholding. 2 Thes. ii. 6, 7. See *Parkhurst in Katecho.* The heathen did *retain*, in the works of nature, a sufficient proof of the Divine Providence to render their infidelity inexcusable, and still more so their vices; and those vices also did *withhold*, or restrain the progress of the truth. *Doddridge*, "restrain." *Macknight*, "confine." "Who hinder the truth by unrighteousness."—*Prof. Stuart.* The Apostle here particularly designates the heathen as hindering the truth by unrighteousness.

Ver. 19. *In them.*—*Macknight*, "among them." So *Doddridge*.

Ver. 20. *The invisible, &c.*—*Macknight*, "His invisible things, even his eternal power," &c. "God," says *Aristotle*, "who is invisible to every mortal, is seen by his works."

Ver. 26—32. *For this cause God gave them up, &c.*—Such being the character of the heathen world, it is evident they lie under the condemning sentence of the divine law—that they need a Saviour—that they need gratuitous pardon, and must perish unless such a provision is made for them.

Ver. 26. *Gave them up unto vile affections.*—"Those unnatural crimes, which are now considered most scandalous, and most severely punished when discovered, so far from being prohibited by the religion and laws of the heathen, were authorized in both, and avowedly practised by persons of the greatest celebrity among them."—*Cox.* See also *Macknight.* Many of the heathen philosophers represent virtue and vice as the mere creatures of statute and custom; or to use the words of *Justin*, they maintain "that there is nothing either virtuous or vicious, but that things are made good or evil merely by the force of opinion."

28 And even as they did not like <sup>n</sup> to retain God in their knowledge, God gave them over to <sup>o</sup> a reprobate mind, to do those things which are not convenient ;

A. M. cir. 1062.  
A. D. cir. 58.

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

n or, to acknowledge.

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

o or, a mind void of judgment.

31 Without understanding, covenant-breakers, <sup>p</sup> without natural affection, implacable, unmerciful :

p or, unso- ciable.

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but <sup>q</sup> have pleasure in them that do them.

q or, con- sent with them.

CHAPTER II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

**T**HEREFORE thou art inexcusable, O man, who-soever thou art that judgest: for <sup>a</sup> wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

CHAP. 2.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

a 2 Sa. 12. 7.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

b e. 9. 23.

4 Or despisest thou the riches <sup>b</sup> of his goodness and <sup>c</sup> forbearance and <sup>d</sup> long-suffering; not knowing that the goodness of God leadeth <sup>e</sup> thee to repentance ?

c Is. 63. 7, &c.

d Jo. 4. 2.

5 But after thy hardness and impenitent heart trea-

e Is. 30. 18.

Ver. 28. *Things not convenient.*—"A figure of speech, intimating the most detestable crimes."—*Cox.*

Ver. 30. *Inventors of evil things*—That is, probably, of false and scandalous reports, agreeing with the preceding articles—"Backbiters," &c.

Ver. 31. *Without natural affection.*—This is supposed to refer particularly to the Stoics.

Ver. 32. *Have pleasure in them that do them.*—"To behold vice with complacency, is the last stage of a degenerate mind."—*Cox.* Paul considers this as the very climax of all the charges that he had to bring against the heathen, that they not only plunged into acts of wickedness, but had given their more deliberate approbation to such doings.—*Prof. Stuart.*

CHAP. II. Ver. 1. *Therefore.*—This word here has been the subject of much discussion, from the difficulty of showing how it stands connected as an *illative* particle, with the preceding discourse. "The connexion," says *Prof. Stuart*, "appears to be this: Since it will be conceded, that those who know the ordinances of God, against such vices as have been named, and still practise them, and applaud others for doing so, are worthy of punishment; it follows, *therefore*, that all who are so enlightened as to disapprove of such crimes, and who still commit them, are even yet more worthy of punishment."

Ver. 2. *The judgment.*—*Macknight*, "The sentence;" i. e. the judgment pronounced. Compare chap. v. 16. *Chrysostom* thus paraphrases this verse: "Thou hast not escaped thine own condemnation, and shalt thou escape that of God?"

Ver. 4. *Or despisest thou.*—*Macknight*, "Dost thou misconstrue?" But *Doddridge*, *Cox*, and *Boothroyd*, prefer the common rendering.

Ver. 5. *Hardness and impenitent.*—*Macknight*, "Obdurate and impenitent."—*Revelation of the righteous*, &c.—When God's righteous judgment shall be revealed—i. e. in the great day of judgment.—*Stuart.*

A. M. cir. 4062	surest f up unto thyself wrath against the day of g wrath and revelation of the righteous judgment of God;
A. D. cir. 58.	
f De. 32. 34.	6 Who h will render to every man according to his deeds :
g Ec. 12. 14	7 To them who by patient continuance in well do- ing seek for glory and honour and immortality, eter- nal life :
h Pr. 24. 12 Mat. 16. 27 Re. 20. 12.	8 But unto them that are i contentious, and j do not obey the truth, but obey unrighteousness, indignation and wrath,
1 Th. 5. 3, 4	9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the k Gentile;
j 2 Th. 1. 8	10 But l glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the m Gen- tile :
k or, Greek.	
l 1 Pe. 1. 7.	11 For n there is no respect of persons with God.
in or, Greek.	12 For as many as have sinned without law shall also perish without law : and as many as have sinned in the law shall be judged by the law ;
n De. 10. 17. 2 Ch. 19. 7. Ga. 6. 7, 8. 1 Pe. 1. 17.	13 (For o not the hearers of the law are just before God, but the doers of the law shall be justified.
o Ja. 1. 22. 23.	14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law p unto themselves :
p 1 Co. 11. 14	15 Which show the work of the law written in their hearts, q their conscience also bearing witness, and their thoughts r the mean while accusing or else ex- cusing one another ;)
q or, the conscience witness- ing with them.	
r or, be- tween them- selves.	
s Lu. 8. 17.	16 In the day when God shall judge the secrets s of men by Jesus Christ according to my t gospel.
t c. 16. 25.	

Ver. 6. *His deeds.*—*Doddridge*, "His works." This word, "works," should be preserved throughout, on account of the argument founded on it.

Ver. 8. *Them that are contentious.*—Gr. "Are of contentions." *Doddridge*, "Children of Contention," which preserves the Hebrew idiom.

Ver. 12. *Without law.*—*Doddridge* and *Boothroyd* understand this of "the law of Moses;" *Macknight* and *Cox*, of divine revelation generally; but we must remember, that at this time (A. D. 60.) scarcely any of the New Testament was published.—*Sinned in.*—*Doddridge*, &c., "violated the law."

Ver. 13. *For not the hearers, &c.*—Not those who merely enjoy the external privilege of a revelation have any just claim to divine approbation; it is only those who obey the precepts of such a revelation who have any ground to expect this.—*Stuart*.—*The doers of the law shall be justified.*—This is the first time the important term "justified," occurs in this epistle: and it is evidently used in a forensic sense, referring to a judicial sentence, as in Mat. xi. 37.—"If a Jew sinned in respect of any of the precepts of the Mosaic law and did not offer the prescribed sacrifice, he could not be acquitted or justified." *Boothroyd*.

Ver. 14. *For when the Gentiles.*—Thus the voice of conscience, when it proceeds from a moral feeling of dislike or approbation, and the judgment of the mind when it examines the nature of actions, unite in testifying what the moral law of God requires, is impressed in some good measure on the hearts even of the heathen.—*Prof. Stuart*.

Ver. 15. *Their thoughts the mean while, &c.*—*Doddridge*, "Their mutual reasonings among themselves, accusing or defending," &c.

Ver. 16. *In the day, &c.*—This verse connects with verse 12, the three intervening verses (13, 14, and 15) being a parenthesis; and the sense is that "in the day of judgment, the heathen who sinned against the light of nature, and their own consciences, will be thereby judged; but the Jews, who had been favoured with a written revelation by Moses and the prophets, will be subjected to a severe scrutiny, according to their obedience or disobedience to it."—*According to my gospel.*—"Not any written gospel or history of Jesus Christ, but the doctrine of the gospel, which had been preached by Paul."

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,	A. M. cir. 4662. A. D. cir. 58.
18 And knowest his will, and w approvest the things that are more excellent, being instructed out of the law;	v ver. 28.
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,	v Ps 147.19, 20.
20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.	w or, tries the things that differ
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?	z Ph. 1. 10.
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?	y 2 Ti. 1. 13. 3.5.
23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?	z Mat. 23. 3, &c.
24 For the name of God is blasphemed among the Gentiles through you, as it is written.	a Ezr. 3. 20, 23.
25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.	b Ga. 5. 3.
26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?	c Ac. 10. 34, 35.
27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?	d Mat. 12. 41, 42.
28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:	e Mat. 3. 9. Ju. 8. 39. c. 9. 6, 7. Ga. 6. 15. Re. 2. 9.
29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.	f De. 10. 16. 30. 6. Je. 4. 4. Phi. 3. 3. Col. 2. 11.
	g 2 Co. 10. 15

Ver. 17. *Called a Jew.*—"Bearest the name of a Jew." *Doddridge, Cox, &c.* But *Boothroyd*, following *Griesbach*, reads, on the authority of some MSS. and ancient versions, "But if thou be called a Jew, and rest in the law, and glory in God," &c.

Ver. 19. *A guide of the blind, &c.*—These are titles in which the Rabbies were used to glory, in reference to the Gentiles.

Ver. 22. *Thou that sayest.*—*Doddridge*, "that preachest." So *Cox*.—*Dost thou commit sacrilege?*—*Macknight*, "rob temples." See *Mal. iii. 8*.

Ver. 24. *As it is written.*—See *2 Sam. xii. 14. Isa. lii. 5*.

Ver. 25. *Is made* (or becomes) *uncircumcision*—i. e. is rendered nugatory and useless.

Ver. 26. *Shall not his uncircumcision, &c.*—That is, a Gentile who fears God shall be preferred far before a Jew who apostatizes from him.

Ver. 27. *The uncircumcision which is by nature*—i. e. which is natural to man.—*By the letter and circumcision.*—*Macknight*, "By the literal circumcision."—*Dost transgress the law.*—*Josephus*, their own historian, declares that there was not a more wicked nation under heaven than the Jews. And he afterwards adds, "I verily believe, that if the Romans had delayed to destroy these wicked wretches, their city would either have been swallowed up by the earth, or overwhelmed by the waters, or struck with fire from heaven, as another Sodom; for it produced a far more impious generation than those who suffered such punishment."

Ver. 29. *But he is a Jew.*—[*Rabbi Lipman* states, that "faith does not consist in circumcision, but in the heart. He who has not genuine faith is not a partaker of the Jewish circumcision; but he who has genuine faith is a Jew, although not circumcised;" agreeably to which is the maxim of the Tal-

## CHAPTER III.

A. M. cir.  
4062.A. D. cir.  
53.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

CHAP. 3.

**W**HAT advantage then hath the Jew? or what profit *is there* of circumcision?

De. 4.7.8.

2 Much every way: chiefly, because that unto them <sup>a</sup> were committed the oracles of God.

c. 1. 16.  
He. 4.2.

3 For what if <sup>b</sup> some did not believe? shall their unbelief make the faith of God without effect?

c. 1's 51.4.

4 God forbid: yea, let God be true, but every man a liar; as it is <sup>c</sup> written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

d Job 8.3.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

e c. 6. 1, 15.

6 God forbid: for then how <sup>d</sup> shall God judge the world?

f charged.

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

g Ps. 14.  
Ps. 53.

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let <sup>e</sup> us do evil, that good may come? whose damnation is just.

h Ps. 5.9.

9 What then? are we better *than they*? No, in no wise: for we have before <sup>f</sup> proved both Jews and Gentiles, that they are all under sin;

i Ps. 140.3.

10 As it is <sup>g</sup> written, There is none righteous, no, not one:

j Ps. 10.7.

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their <sup>h</sup> throat *is* an open sepulchre; with their tongues they have used deceit; the poison <sup>i</sup> of asps *is* under their lips:

14 Whose mouth <sup>j</sup> *is* full of cursing and bitterness:

mudists, "That the Jews sit in the inmost recesses of the heart."—*Bagster*.—*Whose praise, &c.*—The praise of the Jew, who is truly a Jew after the hidden or internal man, is not of men but of God. Man looketh on the outward appearance, but God looketh on the heart.—*Prof. Stuart*.

CHAP. III. Ver. 3. *Make the faith of God without effect.*—*Doddridge*, "Disannul the faith of God;" which may mean either our faith in him, or his fidelity to us. *Macknight* and *Cox* prefer the latter.

Ver. 4. *Let God be true.*—Let God be regarded as faithful, although all men should thereby be deemed guilty of unfaithfulness. *Stuart*.—*But every man*—Or, "Though every man be." &c. *Doddridge* and *Macknight*.

Ver. 5. *Is God unrighteous who taketh vengeance?*—*Doddridge*, *Macknight*, &c. taking this to be the objection of a Jew, (as ver. 1,) render the words, "Is NOT God unrighteous?" which version the latter has shown the Greek will bear: but taking them as the words of the apostle, the negative must be omitted.

Ver. 6. *God forbid.*—Gr. "Let it not be."—So ver. 4, and frequently. *Macknight*, "By no means;" and others, "Far be it." We confess the common rendering is more animated and pointed; but we fear the introduction of God's name here and elsewhere, (when not in the original,) has occasioned too often a light and trifling use of the divine name.

Ver. 8. *Whose damnation.*—*Doddridge* and *Macknight*, "Condemnation."

Ver. 9. *Proved.*—Gr. "charged."

15 Their feet <sup>k</sup> are swift to shed blood :	A. M. cir. 4082
16 Destruction and misery are in their ways :	A. D. cir. 53.
17 And the way of peace have they not known :	
18 There <sup>l</sup> is no fear of God before their eyes.	k Is.59.7,8.
19 Now we know that what things soever the law saith, it saith to them who are under the law : that every <sup>m</sup> mouth may be stopped, and all the world may become <sup>n</sup> guilty before God.	l Ps.36.1
20 Therefore <sup>o</sup> by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin.	m Ps.107.42
21 But now the righteousness of God without the law is manifested, being witnessed by the <sup>p</sup> law and the prophets ;	n or, sub- <sup>o</sup> ject to the judgment of God.
22 Even the righteousness of God which is by faith <sup>q</sup> of Jesus Christ unto all and upon all them that believe : for there is no difference :	o Ps.143.2
23 For all <sup>r</sup> have sinned, and come short of the glory of God ;	p Ac.22.26.
24 Being justified freely by his grace through the redemption that is in Christ Jesus :	q c.5.1, &c.
25 Whom God hath <sup>s</sup> set forth to be a propitiation through faith in his blood, to declare his righteousness for the <sup>t</sup> remission of sins that are past, through the forbearance of God ;	r Ec.7.20.
26 To declare, I say, at this time his righteousness : that <sup>u</sup> he might be just, and the justifier of him which believeth in Jesus.	s or, fore-ordained
27 Where is boasting then ? It is excluded. By what law ? of works ? Nay : but by the law of faith.	t or, passing over.
28 Therefore we conclude that <sup>v</sup> a man is justified by faith without the deeds of the law.	u Ac.13.38, 39.
29 Is he the God of the Jews only ? is he not also of the Gentiles ? Yes, of the Gentiles also :	v ver.20..22 c.8.3 Ga.2.16.
30 Seeing it is one God, which <sup>w</sup> shall justify the circumcision by faith, and uncircumcision through faith.	w Ga.3.8,28
31 Do we then make void the law through <sup>x</sup> faith ? God forbid : yea, we establish the law.	x He.10.15, 16.

Ver. 15—17. *Their feet, &c.*—i. e. they are ready and swift to engage in crimes of the highest degree : *destruction and misery attend their steps*, i. e. wherever they go, they spread destruction and misery around them. The way of happiness they take no knowledge of, or they give no heed to what concerns their own true welfare, or that of others.—*Stuart*

Ver. 19. *What the law saith.*—*Doddridge*. This proves that the term "law" extends to the whole Scriptures of the Old Testament, as none of the passages here referred to are in the Pentateuch.—*Become guilty before God.*—*Doddridge*, "Stand convicted before God."

Ver. 20. *By the deeds.*—*Doddridge*, "works."

Ver. 23. *Come short of the glory of God*—i. e. have failed in rendering him that glory which is his due.—*Doddridge*. *Beza* says, it is an allusion to those who, in the Greek games, fell short of the goal.

Ver. 25. *Set forth.*—*Doddridge*, "proposed."—*A propitiation.*—*Macknight*, a "propitiatory," in allusion to the Jewish mercy seat, or propitiatory, which was the cover of the ark, whereon the Jewish high priest annually sprinkled blood. Heb. ix. 25.

Ver. 26. *That he might be just, &c.*—That is, that his justice might not be impeached in his justifying sinners through Christ.

Ver. 27. *The law of faith*—i. e. the gospel.

Ver. 31. *Make void.*—*Doddridge*, "set aside." *Macknight*, "Make useless."

## CHAPTER IV.

A. M. 4062.  
A. D. 58.

1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 15 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.

CHAP. 4.

**WHAT** shall we then say that Abraham, our father <sup>a</sup> as pertaining to the flesh, hath found?

a Mat. 3.9

2 For if Abraham were justified by works, he hath *whereof* to glory; but not <sup>b</sup> before God.

b c. 3. 27.

1 Co. 1. 29.

3 For what saith the <sup>c</sup> scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh <sup>d</sup> is the reward not reckoned of grace, but of debt.

c Ge. 15. 6.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith <sup>e</sup> is counted for righteousness.

d c. 11. 6.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, <sup>f</sup> Blessed are they whose iniquities are forgiven, and whose sins are covered.

e Hab. 2. 4.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

f Ps. 32. 1, 2.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

g Ge. 17. 10,  
11.

11 And <sup>g</sup> he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be the father <sup>h</sup> of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

h Lu. 19. 9.  
Jn. 8. 33,  
&c.  
Ga. 3. 7. 29.

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

i Ge. 17. 4,  
&c.

13 For the promise, that <sup>i</sup> he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

CHAP. IV. Ver. 1. *As pertaining to the flesh, hath found?*—Macknight, "obtained by the flesh." See Gal. iii. 3. Phil. iii. 3, 4.

Ver. 3. *It was counted.*—"As the same verb frequently occurs in this chapter, (says Mr. Cox,) it seemed desirable always to translate it by the same word [reckoned.] instead of arbitrarily varying it, as in the authorized version, where it is indifferently rendered, *counted*, *reckoned*, and *imputed*."

Ver. 5. *The ungodly.*—"It is not here implied," says Mr. Cox, "that they who are justified may continue in a state of ungodliness, (which would be completely in opposition to what the apostle states in a subsequent part of this Epistle;) but merely that they had been ungodly, and consequently that their justification originated from the free mercy of God."

Ver. 10. *In uncircumcision.*—"Faith was reckoned to Abraham for righteousness," at least 14 years before he was circumcised; the former having taken place some time before Ishmael's birth, at which time he was 86 years old, and the other when Ishmael was 13 years of age, and Abraham 99. See Ge. xv. 5, 6, 16; xvi. 1-3; xvii. 1, 23-27.]—*Bagster*.

Ver. 11. *Seal*—i. e. a full confirmation. "This seems an incontestable proof that circumcision was a seal of the covenant of grace, and not merely of temporal promises."—*Doddridge*.

Ver. 13. *Heir of the world.*—Not personally, but in his seed, in whom all the nations of the earth should be blessed.

14 For if <sup>j</sup> they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law <sup>k</sup> worketh wrath: for where no <sup>l</sup> law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, <sup>m</sup> I have made thee a father of many nations,) <sup>n</sup> before him whom he believed, *even* God, who quickeneth <sup>o</sup> the dead, and calleth those <sup>p</sup> things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, <sup>q</sup> So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness <sup>r</sup> of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was <sup>s</sup> able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now <sup>t</sup> it was not written for his sake alone, that it was imputed to him;

24 But for us <sup>u</sup> also, to whom it shall be imputed, if we believe <sup>v</sup> on him that raised up Jesus our Lord from the dead;

25 Who was delivered <sup>w</sup> for our offences, and was raised <sup>x</sup> again for our justification.

## CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

## CHAP. 5.

**T**HEREFORE <sup>a</sup> being justified by faith, we have peace with God through our Lord Jesus Christ:

a Is. 32. 17.  
Ep. 2. 14.  
Ccl. 1. 20.

Ver. 14. *They which are of the law*—i. e. they who seek salvation by the law, and not by faith, are not the children of Abraham's faith, nor heirs with him of the same promises. See Heb. xi. 9.

Ver. 15. *Where no law is.*—[When no *law*, or *rule* of duty, is enacted and acknowledged, there is no transgression, and consequently no punishment. "*Nomos*," says Bishop Middleton, "is used by St. Paul, of every rule of life, of every revelation, especially of the Mosaic law. Our English version, by having almost constantly said *the law*, whatever be the meaning of *nomos* in the original, has made this most difficult epistle still more obscure." When without the article, it is commonly used for *law* in general, when with the article, of the Mosaic law.]—*Eccl. 1. 20.*

Ver. 16. *The father of us* 25.—That is, of believing Gentiles, as well as Jews.

Ver. 17. *Before.*—Boothroyd, "In the sight of." So Macknight.—*Calleth those things which be not*—i. e. do not yet exist—as though they were.—To him who "seeth the end from the beginning," (Isa. xli. 10,) all things, past or future, are alike present.

Ver. 19. *His own body.*—See Gen. xviii. 11

Ver. 22. *And therefore it*—i. e. his faith.

Ver. 25. *Delivered.*—See Acts ii. 23. 24. "In the death of Christ," says Mr Cox, "we see an atonement made for sin, and in his resurrection a proof that

- A. M. 4062.  
A. D. 58.
- b Jn. 14. 6.
- c He. 3. 6.
- d Mat. 5. 11  
12  
Ja. 1. 2, 12
- e Phi. 1. 29
- f Ep. 1. 13,  
14.
- g *according to the time.*
- h Ga. 4. 4.
- i Jn. 15. 13.  
1 Pe. 3. 18,  
1 Jn. 3. 16.
- j He. 9. 14,  
22.
- k 1 Th. 1. 10.
- l e. 8. 32.
- 11 Jn. 14. 19.
- n Hab. 3. 13
- o *or, reconciliation.*
- p Ge. 3. 6, 19.
- q *or, in whom.*
- r c. 4. 15.  
1 Jn. 3. 4.
- 2 By whom <sup>b</sup> also we have access by faith into this grace wherein we stand, and rejoice <sup>c</sup> in hope of the glory of God.
- 3 And not only *so*, but we glory <sup>d</sup> in tribulations also : knowing that tribulation worketh patience ;
- 4 And patience, experience ; and experience, hope :
- 5 And hope <sup>e</sup> maketh not ashamed ; because the love of God is shed abroad in our hearts by the <sup>f</sup> Holy Ghost which is given unto us.
- 6 For when we were yet without strength, <sup>g</sup> in due <sup>h</sup> time Christ died for the ungodly.
- 7 For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.
- 8 But God commendeth his love toward us, in that, while <sup>i</sup> we were yet sinners, Christ died for us.
- 9 Much more then, being now justified by his <sup>j</sup> blood, we shall be saved <sup>k</sup> from wrath through him.
- 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much <sup>l</sup> more, being reconciled, we shall be saved by <sup>m</sup> his life.
- 11 And not only *so*, but we also <sup>n</sup> joy in God through our Lord Jesus Christ, by whom we have now received the <sup>o</sup> atonement.
- 12 Wherefore, as by <sup>p</sup> one man sin entered into the world, and death by sin ; and so death passed upon all men, <sup>q</sup> for that all have sinned :
- 13 (For until the law sin was in the world : but sin is not <sup>r</sup> imputed when there is no law.

his atonement was accepted. He may also be said to be raised for our justification, because we are justified through his intercession ; and he could not have interceded had he not been raised."

CHAP. V. Ver. 2. *By whom we have access.*—Some critics suppose this alludes to the formal introduction of a heathen worshipper into the immediate presence of his idol : but why may it not rather allude to the introduction of a subject into the royal presence by the king's son?—*This grace wherein we stand*—Namely, the grace of adoption : Christ introduces his adopted brethren into the Father's presence.

Ver. 6. *Yet without strength.*—"The original," (*Asthenon*,) says Mr. Cox, "signifies weak through sickness : and here refers to the pernicious influence of sin, which affects, as it were, the whole man with an incurable malady." See Isa. i. 5.—*In due time*—viz. the time predicted.

Ver. 7. *A righteous man*—i. e. one remarkable for honour, equity, and strict justice.—*A good man*.—A man of kindness and benevolence. *Godwyn* thinks that this and the preceding verse allude to a rabbinical distinction of the Jews into three classes—good, just, and ungodly.

Ver. 10. *Saved by his life*—i. e. by his being raised from the dead. Compare ch. iv. 25.

Ver. 11. *Received the atonement.*—*Doddridge* and *Macknight*, "the reconciliation." The Greek noun is nearly related to the verb twice rendered *reconciled* in the preceding verse. Reconciliation, however, certainly implies atonement.

Ver. 12—19. *Wherefore, as by one man sin entered, &c.*—"The main design of this passage," says Professor *Stuart*, "is indeed plain. It lies, one may say, upon the very face of it. It is this ; viz. 'to exalt our views respecting the blessings which Christ has procured for us, by a comparison of them with the evil consequences which ensued upon the fall of our first ancestor, and by showing that the blessings in question not only extend to the removal of these evils, but even far beyond this ; so that the grace of the gospel has not only abounded, but *superabounded*.'"

"A full *synopsis* of what is taught in ver. 12—19, comprises the following particulars ; viz. *Sin* entered the world [commenced] by the offence of Adam ; and death, i. e. punishment or misery, came in as the necessary result of it.

14 Nevertheless death reigned <sup>a</sup> from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the <sup>t</sup> figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace <sup>u</sup> of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto <sup>v</sup> many.

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many <sup>w</sup> offences unto justification.

17 For if <sup>x</sup> by one man's offence death reigned by one; much more they which receive abundance <sup>y</sup> of grace and of the gift <sup>z</sup> of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as <sup>a</sup> by the offence of one judgment came upon all men to condemnation; even so <sup>b</sup> by the righteousness of one the free gift came upon all <sup>c</sup> men unto justification of life.

A. M. 4062.  
A. D. 58.  
s He. 9. 27.  
i 1 Co. 15.  
22, 45.  
u Ep. 2. 8.  
v Is. 53. 11.  
Mat. 20. 28  
26. 28.  
1 Jn. 2. 2.  
w Is. 1. 18.  
x or, by one offence.  
y Jn. 10. 10.  
z c. 6. 23.  
a or, by one offence.  
b or, by one righteousness.  
c Jn. 12. 32.

In like manner, death came upon all men, because that all became sinners, ver. 12.

"It is indeed true, that all men have been the subjects of sin and death; for that even those have been so, who have not lived under the light of revelation, or been made acquainted with any *express* commands of God. is proved from the fact, that all those who lived between Adam and Moses, were sinners, and lay under sentence of death, ver. 13, 14.

"Adam, who was the occasion of introducing sin into the world, and of bringing sin and death upon all men, may be considered as a *Tupos* of Christ, in respect to the influence which he has had on others; (but not as to the *kind* of influence, or the *degree* of it, for here is a wide diversity;) ver. 14, last clause.

"That the *kind* and *degree* of influence which Adam had on all men, is not like that which Christ has on them; or that Adam, when regarded as a *Tupos* of Christ, is not to be so regarded in these respects, is plain: 1. From the fact, that Adam occasioned the *condemnation* of all men; but Christ delivers mankind from condemnation, and bestows eternal happiness on them, ver. 15. 2. The condemnation of which Adam was the occasion, has respect only to *one* offence; the pardon which Christ procured, extends to *many* offences, ver. 16. Hence, 3. If death reigned over men because of *one* offence; much more shall they reign in life, who through Christ receive pardon for *many* offences, and a title to future blessedness, ver. 17.

"Having thus guarded his readers against extending the idea of *Tupos* to points of which *Tupos* cannot be predicated; and having shown that the influence of Christ on the human race is exactly the *reverse* of that of Adam, in respect to its *kind* or *nature*; and also that it far surpasses it in *degree*; the apostle now returns to the consideration of the real point of resemblance or *Tupos* between Adam and Christ, viz. the *universality* or *extent* of influence. This he states as follows:

"As the consequences of Adam's sin were extended to all men, so the consequences of Christ's obedience [viz. unto death] are extended to *all*; i. e. Jews and Gentiles all come on an equal footing into the kingdom of Christ, or the blessings which the gospel proffers are made equally accessible to all men without exception; and to all on the same terms or conditions, ver. 18, 19. Compare, as an illustration of this last idea, Rom. iii. 23—30."

Ver. 14 *Figure of him*.—[Or, "type, pattern or resemblance, of him who was to come," i. e. the Messiah; in this, says *Beza*, that each of them shares what he has with *his*; but they are clearly unlike in this, that Adam by nature communicates sin unto death to his posterity, but Christ by grace communicates his righteousness unto his people, unto life.]—*Bagster*.

Ver. 18. *By the offence of one*.—"The whole context," says Dr. *Hawes*, "clearly shows that the Apostle is reasoning against a common error of his day, viz. that the benefits of Christ's mediation were to be restricted to the Jews, and not extended at all to the Gentiles. To disprove this, he runs a sort of parallel between Adam and Christ; and argues, that, as in consequence of the first transgression all have fallen into a state of sin and condemnation,

A. M. 4066.  
A. D. 53.

d Jn. 15. 22.  
c. 7. 8. 13.  
Ga. 3. 19.

e Jn. 10. 10.  
1 Ti. 1. 14.

f Jn. 1. 17.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

#### CHAPTER VI.

CHAP. 6.

a c. 3. 8.

b ver. 6. 11.  
Col. 3. 3.  
1 Pe. 2. 24.

c or, are.

d 1 Co. 15. 29

e Col. 2. 12.  
1 Pe. 3. 21.

f c. 8. 11.  
2 Co. 13. 4.

g Mat. 23. 2,  
3.

h Ga. 6. 15.  
Ep. 4. 22.  
21.  
1 Jn. 2. 6.

i Phi. 3. 10.

j Col. 2. 11.

k 1 Pe. 4. 1.

l or, justified.

m Re. 1. 18.

n He. 9. 23.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

**WHAT** shall we say then? Shall <sup>a</sup> we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead <sup>b</sup> to sin, live any longer therein?

3 Know ye not, that so many of us as <sup>c</sup> were baptized into Jesus Christ were baptized into <sup>d</sup> his death?

4 Therefore we are buried <sup>e</sup> with him by baptism into death: that like <sup>f</sup> as Christ was raised up from the dead by <sup>g</sup> the glory of the Father, even so we also should walk in newness <sup>h</sup> of life.

5 For if <sup>i</sup> we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection*:

6 Knowing this, that our old man is crucified with *him*, that the body <sup>j</sup> of sin might be destroyed, that henceforth we should not serve sin.

7 For <sup>k</sup> he that is dead is <sup>l</sup> freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that <sup>m</sup> Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died <sup>n</sup> unto sin once: but in that he liveth, he liveth unto God.

so the provisions of mercy, through Christ, extend to all—to all classes of men, whether Gentiles or Jews."

Ver. 21. *As sin hath reigned, &c.*—"Sin and grace are here most happily personified under the character of two mighty monarchs exercising their power over their respective subjects."—*Cox.*

CHAP. VI. Ver. 1. *What shall we say then?*—Margin and *Doddridge*, "What shall we say then?"—(Shall we say) Let us continue," &c. Compare chap. iii. 8.

Ver. 2. *God forbid.*—*Macknight*, "By no means."—*How shall we, &c.*—i. e. How shall we who are dead to lust live in adultery? How shall we who are dead to the world, live in the pursuit of its wealth and pleasures?

Ver. 3. *Were* (twice over)—*Doddridge*, "Have been."

Ver. 4. *Into death.*—*Doddridge* and *Macknight*, "Into (his) death."

Ver. 5. *Planted together.*—*Wells* and *Doddridge*, "Made to grow together." *Boothroyd*, "United together." See Ephes. ii. 21; iv. 15.

Ver. 6. *Old man crucified.*—"Five persons," says *Brooks*, "were studying what were the best means to mortify sin; one said, to meditate on death; the second, to meditate on judgment; the third, to meditate on the joys of heaven; the fourth, to meditate on the torments of hell; the fifth, to meditate on the blood and sufferings of Jesus Christ; and certainly the last is the choicest and strongest motive of all. If ever we would cast off our despairing thoughts, we must dwell and muse much upon, and apply this precious blood to our own souls; so shall sorrow and mourning flee away."—*Might be destroyed.*—*Doddridge*, "enervated," that it might not destroy us.

Ver. 7. *Is freed.*—*Doddridge* says, "the word here seems to import, being delivered from future claims of subjection." So *Macknight*.

Ver. 10. *Died unto sin once.*—*Doddridge*, "Died for sin once."

11 Likewise reckon ye also yourselves to be <sup>o</sup> dead indeed unto sin, but <sup>p</sup> alive unto God through Jesus Christ our Lord.	A. M. 4062. A. D. 53.
12 Let <sup>q</sup> not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.	o ver. 2.
13 Neither yield ye your members <sup>r</sup> as <sup>s</sup> instruments of unrighteousness unto sin: but yield <sup>t</sup> yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.	p Ga. 2.19 q Ps. 19.13 119.133.
14 For sin shall not have <sup>u</sup> dominion over you: for ye are not under the law, but under grace.	r Col. 3.5.
15 What then? shall we sin, because we are not under the law, but under grace? God forbid.	s arms, or, weapons
16 Know ye not, that to whom <sup>v</sup> ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?	t c. 12.1.
17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form <sup>w</sup> of doctrine <sup>x</sup> which was delivered you.	u Mi. 7.19.
18 Being then made free <sup>y</sup> from sin, ye became the servants of righteousness.	v Jn. 8.34. 2 Pe. 2.19.
19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.	w 2 Ti. 1.13.
20 For when ye were the servants <sup>z</sup> of sin, ye were free <sup>a</sup> from righteousness.	x whereto ye were delivered.
21 What fruit <sup>b</sup> had ye then in those things whereof ye are now ashamed? for the end <sup>c</sup> of those things is death.	y Jn. 8.32.
22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.	z ver. 16.
23 For <sup>d</sup> the wages of sin is death; but the gift <sup>e</sup> of God is eternal <sup>f</sup> life through Jesus Christ our Lord.	a or, to.
	b c. 7.5.
	c c. 1.32. Ja. 1.15.
	d Ge. 2.17.
	e c. 5.17, 21.
	f 1 Pe. 1.4.

Ver. 13. As *instruments*—i. e. military instruments.—*Unto sin*—i. e. as soldiers armed in the cause of sin.

Ver. 14. *Not under the law, but under grace*.—The two dispensations are here contrasted, as in John i. 17.

Ver. 17. *But God be thanked, that ye were the servants of sin*.—This is one of the most unhappy translations in the New Testament. Bishop *Lowth* renders it, "But thanks be to God, that [though] ye were the slaves of sin; yet have ye obeyed from the heart the doctrine, on the model of which ye were formed." *Doddridge* translates it to the same effect thus—"Thanks be to God, that whereas ye were the servants of sin, ye have obeyed from the heart the model of doctrine into which ye were delivered." The allusion undoubtedly is to the casting of figures in a mould.—*Form of doctrine which was delivered you*.—The margin reads, "whereto ye were delivered." So *Macknight*.

Ver. 19. *After the manner of men*.—See chap. iii. 5.

Ver. 20. *Free from righteousness*—i. e. not under the control of its precepts.

Ver. 21. *What fruit had ye, &c.*—i. e. what advantage did ye derive from a life of sinful pleasures?

Ver. 23. *The wages of sin is death*.—The term "wages," according to *Macknight*, is an allusion particularly to the pay of soldiers. Sin is here described as a tyrant, whose service is sure to end in misery and death; *Jesus*,

A. M. 4062.

A. D. 53.

CHAP. 7.

## CHAPTER VII.

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.

a 1 Co. 7. 38

**K**NOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

b Mat. 5. 32.

2 For <sup>a</sup> the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

c Ga. 5. 18.

3 So then if, while <sup>b</sup> *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

d Ga. 5. 22.

e Ro. 8. 8, 9.

4 Wherefore, my brethren, ye also are become dead to the law <sup>c</sup> by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth <sup>d</sup> fruit unto God.

f passions.

g c. 6. 21.

5 For when we were <sup>e</sup> in the flesh, the <sup>f</sup> motions of sins, which were by the law, did work in our members to bring forth fruit <sup>g</sup> unto death.

h or, being dead to that.

6 But now we are delivered from the law, <sup>h</sup> that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

i c. 3. 20.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not <sup>i</sup> known sin, but by the law: for I had not known <sup>j</sup> lust, except the law had <sup>k</sup> said, Thou shalt not covet.

j or, concupiscence.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

k Ex. 20. 17.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

as a conqueror, bestowing the rich reward of eternal life and happiness. The death here mentioned must certainly be more than temporal.

CHAP. VII. Ver. 1. *Over a man*—[Or person, either man or woman; *anthropos* and *homo* having this extent of signification.]—*Bagster*.—*As long as he liveth*.—*Doddridge*, "as it liveth," meaning *the law*: but by the gospel the relation is dissolved on both sides. The Christian is dead to the Mosaic law, and the law to him, as to all hopes of salvation from it.

Ver. 2. *The woman*—[Rather, *a woman*. The apostle here illustrates the position laid down in the preceding verse by a familiar instance.]—*Bagster*.

Ver. 5. *When we were in the flesh*.—We understand by this expression, an unconverted state.—*Which were by the law*.—"By the law was the knowledge of sin," chap. iii. 20. So here, ver. 7.—*Fruit unto death*—i. e. deadly fruits, or wicked works, in opposition to good works, or fruit towards God.

Ver. 6. *In newness of spirit*—i. e. in a new and spiritual manner.—*Cox*.

Ver. 7. *Is the law sin?*—i. e. sinful, or inclining us to sin?—*I had not known lust*—Or what lust was, namely, that it was an inordinate or unlawful desire.—*Thou shalt not covet*.—Paul here refers to his own experience, were it not for his knowledge of God's law, he would not have known the criminality of lust.

Ver. 8. *Concupiscence*.—*Macknight*, "strong desire," which here means *lust*, and is so rendered in the preceding verse.—*For without the law*—[Rather, "For without a law sin is dead." Where there is no law, there is no transgression; for sin is the transgression of the law: the very essence of sin consists in the violation of some positive law.]—*Bagster*.

Ver. 9. *I was alive*, &c.—We do not think this proves the speaker to be either Jew or Gentile, but a converted man. Before he understood the law in its spirituality, as explained by our Lord in Mat. v. 28, he was "alive" and well; or, as our Lord expresses it, he was, like other Pharisees, "whole, need-

10 And the commandment, which <i>was ordained to</i> <i>life, I found to be unto death.</i>	A. M. 4062. A. D. 53.
11 For sin, taking occasion by the commandment, deceived me, and by it slew <i>me</i> .	l Eze. 20 11, &c.
12 Wherefore the law <sup>m</sup> <i>is</i> holy, and the command- ment holy, and just, and good.	m Ps. 19. 7, 9.
13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.	n 2 Ki. 17. 17 o <i>h. no.</i>
14 For we know that the law is spiritual: but I am carnal, sold <sup>n</sup> under sin.	p Ge. 6. 5
15 For that which I do I <sup>o</sup> allow not: for what I would, that do I not; but what I hate, that do I.	q Ga. 5. 17
16 If then I do that which I would not, I consent unto the law that <i>it is</i> good.	r Ps. 65. 3.
17 Now then it is no more I that do it, but sin that dwelleth in me.	s Ps. 1. 2.
18 For I know that in me (that is, in my flesh,) dwelleth no <sup>p</sup> good thing: for to will is present with me; but <i>how</i> to perform that which is good I find not.	t 2 Co. 4. 16. 1 Pe. 3. 4.
19 For <sup>q</sup> the good that I would I do not: but the evil which I would not, that I do.	u c. 6. 13, 19.
20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.	v Ps. 142. 7.
21 I find then a law, that, when I would do good, evil is present <sup>r</sup> with me.	w Ps. 38 2, 10 77. 3. 9.
22 For I delight <sup>s</sup> in the law of God after the inward <sup>t</sup> man:	
23 But I see another law in <sup>u</sup> my members, warring against the law of my mind, and bringing me into captivity <sup>v</sup> to the law of sin which is in my members.	x <i>or, this body of death.</i>
24 O <sup>w</sup> wretched man that I am! who shall deliver me from <sup>x</sup> the body of this <sup>y</sup> death?	y Ps. 88. 5.

ing no physician," Mat. ix. 12: but "when the law came," i. e. appeared to him as it really is, he was "sick;" he felt the danger he was in, and "died," as to all hope of life or salvation thereby.

Ver. 10. *Which was ordained to life.*—See chap. x. 5.

Ver. 13. *Might become*—i. e. might evidently appear—*exceeding sinful*—i. e. in its true colours—altogether criminal and inexcusable.

Ver. 14. *The law is spiritual.*—See on verse 9.

Ver. 15. *I allow not.*—Gataker, Doddridge, Macknight, and Cox, "approve not."

Ver. 20. *Sin that dwelleth in me.*—To illustrate this passage, Doddridge alludes to the story of Araspes, in Xenophon's *Cyropædia*, who, on being reproved by Cyrus for some improper conduct toward Panthæa, replied—"Alas! now I know myself, and perceive plainly that I have *two souls*; one that inclines me to good, and the other to evil: in your presence the former prevails; but when I am alone, I am conquered by the latter."

Ver. 24. *The body of this death.*—Margin, "this body of death," alluding to a cruel custom of fastening the living to the dead. Doddridge says—"It is well known that some ancient writers mention this as a cruelty practised by some tyrants on miserable captives who fell into their hands; and a more forcible and expressive image of the case represented, cannot surely enter into the mind of man." That such a cruelty was once practised is certain from *Virgil*:—

"What words can paint those execrable times;  
The subjects' sufferings, and the tyrant's crimes!  
The living and the dead, at his command,  
Were coupled, face to face and hand to hand:  
Till chok'd with stench, in loath'd embraces tied,  
The ling'ring wretches pined away and died."—*Dryden*.

A. M. 4062.

A. D. 53.

2 1 Co. 15. 57

25 I <sup>z</sup> thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

## CHAPTER VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit: 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 33 What can sever us from his love?

CHAP. 8.

a Jn. 3. 13.

b Ga. 5. 16.

c 2 Co. 3. 6.

d Ga. 2. 18  
5. 1.e Ac. 13. :9.  
He. 7. 18.  
19.

f Ga. 3. 13.

g or, by a  
sacrifice  
for sin.

h ver. 1.

i Jn. 3. 6.  
1 Co. 15. 43.

j 1 Co. 2. 14.

k the mind-  
ing of the  
flesh.

l Ga. 6. 8.

m the mind-  
ing of the  
spirit.n 1 Co. 6. 19.  
Ga. 4. 6.

o 2 Co. 4. 14.

**T**HERE is therefore now no <sup>a</sup> condemnation to them which are in Christ Jesus, who walk <sup>b</sup> not after the flesh, but after the Spirit.

2 For the law of the Spirit of life <sup>c</sup> in Christ Jesus hath made me free <sup>d</sup> from the law of sin and death.

3 For what the law could not <sup>e</sup> do, in that it was weak through the flesh, God sending his own Son <sup>f</sup> in the likeness of sinful flesh, and <sup>g</sup> for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk <sup>h</sup> not after the flesh, but after the Spirit.

5 For they that are after the <sup>i</sup> flesh do mind the things of the flesh; but they that are after the Spirit the things <sup>j</sup> of the Spirit.

6 For <sup>k</sup> to be carnally minded is <sup>l</sup> death; but <sup>m</sup> to be spiritually minded is life and peace.

7 Because <sup>k</sup> the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell <sup>n</sup> in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ <sup>be</sup> in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, <sup>o</sup> he that raised up Christ from

Ver. 25. *But.*—Doddridge, "though;" (Gr. *de*)—with the flesh, &c.—Mac knight and others read these words in the interrogative, but, we think, in direct contradiction to the apostle's train of argument. See the opening of chap. viii. A more full, and, we think, a complete justification of the application of this chapter to Paul's own case, may be found in *Gill's Cause of God and Truth* Prof. Stuart, in his Commentary, interprets ver. 5—25 as having respect to a person *under the law, and not under grace.*

CHAP. VIII. Ver. 1. *No condemnation.*—The Greek is emphatic, "Not one condemnation."—Who walk not after—(Greek, *kata*) "according to;" sc throughout the chapter.

Ver. 3. *What the law could not do.*—Literally, "the impossible of the law." This expression is evidently elliptical, and Boothroyd thus supplies the ellipsis—"What the law could not do . . . God (hath done,) sending, &c.—And for sin.—The word *sin* is, in both Testaments, sometimes used in the sense of a sacrifice for sin. See 2 Co. v. 21.—*Condemned sin*—i. e. punished it in our surety under a legal sentence, on our account.

Ver. 4. *In us.*—This is the most usual sense, but it often means *for us*, and both senses may be here included. The law was fulfilled for us by Christ, and is fulfilled in us by the work of his Holy Spirit.

Ver. 6. *For.*—Doddridge, "Now."

Ver. 7. *Because the carnal mind is enmity, &c.*—The carnal mind is the object of aversion to God.

Ver. 8. *They that are in the flesh*—i. e. that "walk after the flesh;" as in verse 1.

Ver. 10. *The body is dead*—i. e. mortal, or condemned to die.

the dead shall also quicken your mortal bodies <sup>p</sup> by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not <sup>q</sup> to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify <sup>r</sup> the deeds of the body, ye shall live.

14 For as many as are led <sup>s</sup> by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage <sup>t</sup> again to fear; but <sup>u</sup> ye have received the Spirit of <sup>v</sup> adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth <sup>w</sup> witness with our spirit, that we are the children of God:

17 And if children, then heirs; <sup>x</sup> heirs of God, and joint heirs with Christ; <sup>y</sup> if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon <sup>z</sup> that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.

A. M. 4002.  
A. D. 53.

p or, be-  
cause of.

q Ps. 116. 16.

r Col. 3. 5.

s Ga. 5. 18.

t 2 Ti. 1. 7.

u 1 Co. 2. 12

v Je. 3. 19.

Ga. 4. 5. 6.

w 2 Co. 1. 22

1 Jn. 4. 13.

x Ac. 26. 18.

1 Pe. 1. 4.

y 2 Ti. 2. 11,

12.

z 2 Co. 4. 17.

Ver. 15. *Spirit of bondage*—Or "of slaves." See Gal. iv. 3.—*We cry, Abba, Father.*—*Abba* is Syriac for Father. M. Claude says, "St. Paul alludes to a law among the Jews, which forbade slaves to call a freeman *Abba*."

Ver. 16. *The Spirit beareth witness.*—"The substance of this testimony of the Spirit to our Adoption, may," says Watts, "be represented after this manner:—The Spirit of God, in his word, has described the marks and characters of his children; and, by his gracious influence, he works these holy dispositions, these characters in our hearts: God has given us a conscience, which is a faculty of comparing ourselves with the rule of his word, and judging accordingly. The Spirit of God, by his power and by his providence, awakens these holy dispositions into lively exercise: he assists our inquiring and our judging faculties; helps us to compare our own souls with his word; and thus confirms our own spirits in the belief of this proposition, that *we are the children of God*. This is the more common and ordinary way and method, whereby God is pleased to give the comforts of adoption to his people." We ought to be very cautious not to slight the ordinary means of grace, or to act under the influence of extraordinary impressions, instead of following the written word.

Ver. 18—25. *For I reckon, &c.*—"These verses," says Prof. Stuart, "constitute one of those passages, which the critics call *loci vexatissimi*, (a most difficult passage.) The general object of the passage, however, cannot fail to be evident to every considerate reader. In ver. 18 the apostle asserts, that the *sufferings of the present life are not worthy of any comparison with the glory which is to be revealed*; i. e. future glory is great beyond all comparison or expression. Such is the proposition to be illustrated or confirmed. But how is this effected? I answer, that the theme being thus introduced by the apostle, he proceeds in the following manner: "Now that such a glory is yet to be revealed, (in other words, that there is a world of surpassing glory beyond the grave,) the whole condition of things or rather of mankind, in the present world, abundantly proves. Here a frail and perishable nature serves to show, that no stable source of happiness can be found on earth. From the commencement of the world down to the present time, it has always been thus. In the midst of the sufferings and sorrows, to which their earthly existence exposes them, mankind naturally look forward to another and better world, where happiness without alloy and without end may be enjoyed. Even Christians themselves, joyful as their hopes should make them, find themselves still compelled by sufferings and sorrows to sigh and groan, and to expect a state of real and permanent enjoyment only in heaven; so that they can only say, for the present, that they are *saved*, because they hope or expect salvation in another and better world. The very fact that here they, like all others around them, are in a state of trial, and that they only hope for glory, shows that the present fruition of it is not to be expected."

"The practical conclusion from all this the apostle now proceeds to draw, viz. 'that Christians, in the midst of sufferings and trials, ought not to faint or to be discouraged, inasmuch as a glory to be revealed is in prospect, which should make them regard their present temporary sufferings as altogether unworthy to be accounted of.'"

A. M. 4062.

A. D. 53.

a 2Pe.3.13.

b or, every  
creature.

c Ep.1.14.

d 2Co.5.2,4.

e Lu.21.28.

f 2Co.5.7

g Zec.12.10

h Jc.17.10.

Re.2.23.

i or, that.

j 1Jn.5.14.

k Ps.46.1,2.

He.12.6..

12.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because <sup>a</sup> the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that <sup>b</sup> the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits <sup>c</sup> of the Spirit, even we ourselves groan <sup>d</sup> within ourselves, waiting for the adoption, *to wit*, the redemption <sup>e</sup> of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope <sup>f</sup> for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but <sup>g</sup> the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he <sup>h</sup> that searcheth the hearts knoweth what *is* the mind of the Spirit, <sup>i</sup> because he maketh intercession for the saints according <sup>j</sup> to *the will of God*.

28 And we know <sup>k</sup> that all things work together for good to them that love God, to them who are the called according to *his purpose*.

Ver. 19. *The earnest expectation*.—Literally, "the stretching forth of <sup>l</sup> the neck," or "head," in looking with great anxiety. See *Macknight*.

Ver. 20. *But by reason of*.—(Gr. *dia*.) *Doddridge*, "By."—*In hope*.—The connecting this verse with the following (ver. 21) seems the best, and perhaps the only way of clearing up this obscure passage; and is therefore adopted by *Locke*, *Doddridge*, *Guyse*, *Macknight*, *Cox*, *Boothroyd*, &c.

Ver. 21. *In hope*.—*Because*.—Rather, *In hope that*, &c.—(Gr. *oti*.) *Hammond*, *Doddridge*, &c.

Ver. 22. *Travaileth in pain*.—The world at this time was big with revolutions, and with convulsions.

Ver. 23. *The adoption*, &c.—The Romans had a two-fold form of adoption: the first, was a private transaction between the parties, receiving the person adopted into the family; the second, was a public recognition in the *forum*. *Howe* thinks the latter here alluded to. Compare 1 John iii. 2.

Ver. 24. *Hope that is seen*—i. e. the object of which is present. Hope necessarily regards the future, as in next verse.

Ver. 25. *Helpeth our infirmities*.—*Cox*, "Assisteth us under our infirmities." The original alludes to assisting a person to bear a burden.—*Doddridge*.—*The Spirit maketh intercession*.—*Macknight* renders this clause "he complaineth"—and the second time (verse 27) "strongly complaineth" for them; which suggests this beautiful idea, that when believers "groan within themselves," and know not "what to pray for as they ought," the Spirit gives energy to their complaints, and aids their pleas "with groans inarticulate," or "unutterable."

Ver. 27. *He (the Holy Spirit) maketh intercession*.—The word *intercession* seems to be used not only in the sense of pleading, or interceding, but *Doddridge* thinks it is here used in the sense of managing a person's affairs as their agent. So *Schleusner*, in allusion to this passage, says, "The phrase signifies either in a legal sense, to be the agent, attorney, or advocate in a cause; or, in common life, to interpose on another's behalf . . . to assist, to aid."—*Macknight's* translation, "complaineth," relates to the same idea of agency: the attorney lodges *complaints* on the behalf of his clients.

Ver. 28. *Work together for good*.—When the Rev. Bernard Gilpin was on his way to London, to be tried before the Popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose

29 For whom he did <sup>l</sup> foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.	A. M. 406? A. D. 53.
30 Moreover whom he did predestinate, them he also <sup>m</sup> called : and whom he called, them he also <sup>n</sup> justified : and whom he justified, them he also <sup>o</sup> glorified.	l 1 Pe. 1. 2
31 What shall we then say to these things ? If <sup>p</sup> God be for us, who can be against us ?	m He. 9. 15.
32 He <sup>q</sup> that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?	n 1 Co. 6. 11.
33 Who <sup>r</sup> shall lay any thing to the charge of God's elect ? It <sup>s</sup> is God that justifieth.	o In. 17. 22.
34 Who is he that condemneth ? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.	p Ps. 118. 6.
35 Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?	q s. 5. 6. 10.
36 As it is <sup>t</sup> written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.	r s. 50. 8, 9.
37 Nay, in <sup>u</sup> all these things we are more than conquerors through him <sup>v</sup> that loved us.	s Re. 12. 10, 11.
38 For I am persuaded, that <sup>w</sup> neither death, nor life,	t Ps. 44. 22. 1 Co. 15. 30, 31.

custody he was, took occasion from this circumstance to retort upon him an observation he used frequently to make, "that nothing happens to us but what is intended for our good:" asking him, "Whether he thought his broken leg was so?" He answered mockly, "He made no question but it was." And, indeed, so it proved; for before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people, expressing the utmost joy, and blessing God for his deliverance.

Ver. 29. *Foreknow*—To constitute or appoint beforehand—to fore-ordain. *Rcb. Wahl.*—*The first-born among many brethren.*—See Ps. lxxxix. 27. Heb. vii. 23.

Ver. 30. *Them he also glorified.*—The term *sanctification* being here omitted, though the doctrine is necessarily implied, some have supposed (as *Barclay*, for instance) that it must be included under *justification*; but we should rather include it under the last article. *glorification*, which is its completion, since sanctification and glorification differ not in nature but in degree.

Ver. 32. *His own Son.*—*Macknight*, "his proper son;" the original being emphatic, corresponding with John v. 18.—*For us all*—i. e. as an atonement for the sins of men.

Ver. 33. *Who shall lay any thing, &c.*—*Doddridge*, "Who shall lodge any accusation against," &c.—It is *God*.—*Dr. S. Harris* (who is followed by *Doddridge*, *Newcome*, *Boothroyd*, &c.) renders the whole of this and the following verse interrogatively, as follows—"Who shall lodge any accusation against the elect of God? Shall God who justifieth? Who is he that condemneth? Shall Christ who died?" &c.

Ver. 37. *More than conquerors*—i. e. we enjoy a *triumph*, with which not only conquerors of the first class were honoured. The following passage has been quoted from *Demosthenes*, (*De Corona*, § 92.) as somewhat parallel with this of St. Paul, ver. 38. "As for me," says Demosthenes, "neither tempting opportunity, nor insinuating speech, nor great promises, nor hope, nor fear, nor favour, nor any other thing, has ever induced me to betray my country, or to forbear doing what I thought would contribute to its advancement and honour."—There was one more than a conqueror when "pressed above measure." He that embraced the stake, and said, "Welcome, the cross of Christ; welcome, everlasting life:" he that dated his letter from "the delectable orchard of the Leontine prison:" he that said, "In these flames, I feel no more pain than if I was on a bed of down:" she that, a little before her martyrdom, being asked how she did, said, "Well and merry, and going to heaven:" those who have gone smiling to the stake, and stood singing in the flames—these were *more than conquerors*.

A. M. 4/62.  
A. D. 53.

CHAP. 9.

a Ex. 32. 32.

b or, *separated.*

c De. 7. 6.

d Ps. 90. 16.  
Is. 60. 19.

e or, *testaments.*

f Ge. 17. 2.  
De. 29. 14.  
Je. 31. 33.

g Ps. 147. 19.  
c. 3. 2.

h Ex. 12. 25.

i Ep. 2. 12.

j c. 11. 28.

k Lu. 3. 23,  
&c.

l Jn. 1. 1.

m Is. 55. 11.

n c. 2. 28, 29.

nor angels, nor principalities. nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 13 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why few Jews embraced the righteousness of faith.

**I** SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For <sup>a</sup> I could wish that myself were <sup>b</sup> accursed from Christ for my brethren, my kinsmen according to the flesh :

4 Who are Israelites ; to whom *pertaineth* the <sup>c</sup> adoption, and the <sup>d</sup> glory, and the <sup>e</sup> *covenants*, and the giving of the <sup>f</sup> law, and the <sup>h</sup> service of God, and the <sup>i</sup> promises ;

5 Whose *are* the <sup>j</sup> fathers, and of <sup>k</sup> whom as concerning the flesh Christ *came*, who is <sup>l</sup> over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken <sup>m</sup> none effect. For <sup>n</sup> they *are* not all Israel, which are of Israel :

CHAP. IX. Ver. 1. *I say the truth in Christ*—i. e. I speak as a Christian, and as an apostle of Christ. But *Smith* explains this as an appeal to Christ in the nature of an oath.

Ver. 3. *I could wish*—i. e. "If it were lawful and consistent," says *Edwards*, "supposing the indicative to be here used for the optative, of which there are some examples. *Waterland*, who is followed by *Doddridge*, approves this ; but instead of rendering the Greek preposition (*apo*) "from," renders it, "after the example of Christ ;" for which, however, we think 1 Tim. i. 3 (the only text cited) very insufficient authority. Taking the words in the indicative, we may remark, that the verb (*eucomai*) is used for to wish, desire, pray, vow, and even glory ; (see *Jones's* Lex. :) all which apply to St. Paul's state of enmity to Christ prior to his conversion, when he gloried in his opposition to our Saviour. See an elaborate article in defence of this interpretation in the Edinburgh Christian Instructor for April, 1815.

Ver. 4. *To whom pertaineth*.—*Doddridge*, "Whose (is) the adoption ;" that is, the privilege of being reckoned the children of Abraham and of God.—*The glory*—i. e. the *shechinah*, or pillar of light and fire, which resided first on the tabernacle, and afterwards in the temple.—*The service of God*.—*Doddridge*, "the (temple) service."

Ver. 5. *As concerning the flesh*.—Greek, "According to the flesh." See chap. i. 3. For a full and able defence of this passage against the Unitarians, see *Smith's* Messiah, vol. ii.—"Whose are the fathers ; and from whom, in respect to the flesh, (his human nature,) Christ (descended,) who is the supreme God, blessed for ever. Amen. In regard to this text, it may be remarked, *first*, that although *Griesbach* has filled his margin with conjectural and other readings, he attributes no considerable weight to any of them ; for *all the manuscripts* of the Epistle to the Romans, which have been collated, *contain the text as it stands ; as do all the ancient versions, and nearly all the Fathers*. In rendering to *kata sarka, in respect to his human nature, I feel supported by corresponding passages, in Rom. i. 3. Acts ii. 30. Epi panton Theos* is literally, 'over-all-God,' i. e. supreme God. Compare with the phraseology here, the word (*all*) as used in a connexion which respects Christ, in Col. i. 17. Eph. i. 19, 23. John iii. 31. and 1 Co. xv. 27. It is used in such passages, as a term of qualification, which serves to describe him as the *head, or ruler, of the universe*. What then can *Epi panton Theos* mean, but *supreme God*?"—*Stuart*.

Ver. 6. *Not as though, &c.*—That is, "I speak not as though," &c. *Mac-*

7 Neither, because they are the seed of Abraham, <i>are they</i> all children: but, In <sup>o</sup> Isaac shall thy seed be called.	A. M. 4062. A. D. 58.
8 That is, they which are the children of the flesh, these <i>are</i> not the children of God: but the children <sup>P</sup> of the promise are counted for the seed.	o Ge.21.12.
9 For this <i>is</i> the word of promise, <sup>q</sup> At this time will I come, and Sarah shall have a son.	p Ga.4.28.
10 And not only <i>this</i> ; but when Rebecca <sup>r</sup> also had conceived by one, <i>even</i> by our father Isaac;	q Ge.13.10, 14.
11 (For <i>the children</i> being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)	r Ge.25.21, 23.
12 It was said unto her, The <sup>s</sup> elder shall serve the <sup>t</sup> younger.	s or, <i>greater</i>
13 As it is <sup>u</sup> written, Jacob have I loved, but Esau have I hated.	t or, <i>lesser</i> .
14 What shall we say then? <i>Is</i> <sup>v</sup> there unrighteousness with God? God forbid.	u Mal.1.2,3
15 For he saith to Moses, I <sup>w</sup> will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.	v De.32.4.
16 So then <i>it is</i> not of him that willeth, nor of him that runneth. but of God that showeth mercy.	w Ex.33.19.
17 For the scripture saith <sup>x</sup> unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.	x Ex.9.16.
18 Therefore hath he mercy on whom he will <i>have mercy</i> , and whom he will he hardeneth.	y 2 Ch.20.6. Da.4.35.
19 Thou wilt say then unto me, Why doth he yet find fault? for who <sup>y</sup> hath resisted his will?	z or, <i>answerest again, or, disputest with God.</i>
20 Nay but, O man, who art thou that <sup>z</sup> repliest	

*knight*, "Now it is not possible that the promise of God hath fallen." It is a metaphor taken from ships missing their port, &c.

Ver. 7. *Neither because they are the seed of Abraham*, &c. Compare chap. iv. 12, 16.

Ver. 13. *Esau have I hated*—i. e. esteemed less.—The term *hate* is not always to be taken *absolutely*, for no man is bound "to hate his own flesh;" but the text before us is quoted from Mal. i. 3, where it evidently means that God loved Jacob in a sense in which he did not love Esau.

Ver. 15. *I will have mercy*, &c.—God bestows or withholds his favours as he thinks proper; and salvation is "not of him that willeth, nor of him that runneth;" that is, the blessings of providence, and, by analogy, those of grace also, depend not on man, but on God only. To apply this doctrine to the argument before us, the dispensation of the Gospel was given neither to Jews nor Gentiles under any consideration of their merits or deservings; but merely because such was the good pleasure of God, who claims the right to confer his blessings as he pleases.

Ver. 18. *He hardeneth*.—"God is said to do, (says Mr. Fuller,) that which is done upon the minds of men by the ordinary influence of second causes, which causes would not have been productive of such effects but for their depravity.—The hardness of clay, no less than the softness of wax, is ascribed to the sun; yet the sun's producing either of these effects is entirely owing to the qualities of the object on which it shines. God hardened the heart of Pharaoh, by so ordering things in his providence, that certain considerations should present themselves to his mind when under certain circumstances, and which (he being righteously given up of God) would be certain to provoke his pride and resentment, and to determine him to run all risks, for the sake of having his will. In other words, God led him into temptation, and there, in just judgment, left him to its influence."

Ver. 20. *Who art thou that repliest*.—May not a sovereign, without injustice, delay the execution of a criminal, if such delay appear to him likely to

- A. M. cir. 4062.  
A. D. cir. 58.
- ▲ Is. 29. 16. against God? Shall <sup>a</sup> the thing formed say to him that formed *it*, Why hast thou made me thus?
- ▲ Is. 64. 8. 21 Hath not the potter <sup>b</sup> power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?
- ▲ Pr. 16. 4. 22 *What* <sup>c</sup> if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels <sup>d</sup> of wrath <sup>e</sup> fitted to destruction:
- ▲ 2 Ti. 1. 20. 23 And that he might make known the riches <sup>f</sup> of his glory on the vessels of mercy, which <sup>g</sup> he had afore prepared unto glory,
- e or, made up. 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?
- f Ep. 1. 18. 25 As he saith also in *Osce*, <sup>h</sup> I will call them my people, which were not my people; and her beloved, which was not beloved.
- g 1 Th. 5. 9. 26 And <sup>i</sup> it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people*; there shall they be called the children of the living God.
- h Ho. 2. 23. 27 *Esaias* also <sup>j</sup> crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
- i Ho. 1. 10. 28 For he will finish <sup>k</sup> the work, and cut *it* short in righteousness: because <sup>l</sup> a short work will the Lord make upon the earth.
- j Is. 10. 22, 23. 29 And as *Esaias* said before, <sup>m</sup> Except the Lord of Sabaoth had left us a seed, we <sup>n</sup> had been as Sodom, and been made like unto Gomorrah.
- k or, the account. 30 What shall we say then? That <sup>o</sup> the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness <sup>p</sup> which is of faith.
- l Is. 23. 22. 31 But Israel, which <sup>q</sup> followed after the law of righteousness, hath not attained to the law of righteousness.
- m Is. 1. 9. La. 3. 22. 32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;
- n Ge. 19. 24, 25. Is. 13. 19.
- o c. 10. 20.
- p c. 1. 17. Phi. 3. 9.
- q c. 10. 2. 11. 7.

be beneficial to his obedient subjects, and calculated to subserve some important purpose for the welfare of his kingdom in general? God had thus acted in the case of Pharaoh, and He was about to do the same in the case of the Jews.

Ver. 21. *Hath not the potter.*—*Doddridge* remarks, that *Plutarch* has used the same similitude. But see *Jer.* xviii. 6.

Ver. 22. *What if God, &c.*—“This (says *Pres. Edwards*) is spoken of as the end of the day of judgment, which is the time appointed for the highest exercises of God’s authority as moral governor of the world, and is the day of the consummation of God’s moral government, with respect to all his subjects in heaven, earth, or hell.”—*Fittal*.—The original, being in the middle voice, implies, that they fitted themselves.—*Mic’night*. [The Apostle, by employing the appellation of the vessels of wrath, carries on the similitude of the potter, by which he had illustrated the sovereignty of God.]—*Bagster*.

Ver. 23. *Finish the work.*—*Doddridge*. “cutting short his account,” &c.—*Upon the earth*—Or “land;” namely of Israel.

Ver. 29. *Lord of Sabaoth*—i. e. “of hosts.”—*Sodoma*, or Sodom.

Ver. 30. *Which followed not after.*—The terms here used are agonistical. To “follow after,” or pursue, was to engage in the race—to attain, was to gain the prize, which was righteousness, or justification; which the unbelieving Jews lost by stumbling, verse 32.

33 As it is written, <sup>r</sup> Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be <sup>s</sup> ashamed.

A M. cir. 1362.  
A. D. cir. 58.

CHAPTER X.

5 The scripture showeth the difference between the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.

r Pa. 118. 22.  
Is. 8. 14.

**B**RETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

s or, confounded.

2 For I bear them record that they have a zeal <sup>a</sup> of God, but not according to knowledge.

3 For they being ignorant <sup>b</sup> of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

CHAP. 10

4 For Christ <sup>a</sup> is the end <sup>c</sup> of the law for righteousness to every one that believeth.

a Ac. 21. 20.  
c. 9. 31.

5 For Moses describeth <sup>d</sup> the righteousness which is of the law, That the man which doeth those things shall live by them.

b c. 9. 31.

6 But the righteousness which is of faith speaketh on this wise, Say <sup>e</sup> not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

c He. 10. 14.

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

d Le. 18. 5.

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

e De. 30. 12..  
14.

9 That if <sup>f</sup> thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart <sup>g</sup> that God hath raised him from the dead, thou shalt be saved.

f 1 Jn. 4. 2

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

g Ac. 8. 37.

11 For the scripture saith, <sup>h</sup> Whosoever believeth on him shall not be ashamed.

h Is. 28. 16.  
49. 23.

12 For <sup>i</sup> there is no difference between the Jew and

i Ac. 15. 9.  
Ga. 3. 28.

CHAP. X. Ver. 2. *For I bear, &c.*—By this fine apology for the Jews, the Apostle prepares them for the harsher truths which he was about to deliver.

Ver. 3. *God's righteousness.*—["God's method of justification," says Abp. Newcome: God's method of saving sinners.]—*Bagster.*

Ver. 4. *End of the law.*—[The object, scope, or final cause; the end proposed and intended. In this sense *Elsner* observes that *Telos* is used by *Arrian.*]—*Bagster.* *Doddridge,* "Scope and design." *Beza* thinks Christ is so called, because by his death he hath procured that justification for sinners through faith, which the law proposed to bestow through works. *Macknight,* "The end or purpose for which the law was given, namely (by its types, &c.) to lead the Jews to believe in Christ."

Ver. 6. *Say not in thy heart.*—[The Apostle here takes the general sentiment, and expresses it in his own language; beautifully accommodating what Moses says of the Law to his present purpose.]—*Bagster.*

Ver. 7. *Into the deep.*—(Greek, *abyss.*) *Campbell* refers it to *hades*, the world of spirits. *Bishop Lioth* thinks that Moses here alludes to a custom of the Egyptians, who buried their dead on the other side of a lake, in what they called "the isles of the blessed."

Ver. 8. *The word is nigh thee.*—"Things obscure, or difficult to be obtained (says Mr. *Cox*) were represented by the Jews as being far off; whereas such as were plain, or easily attainable, were said to be *nigh.*"

Ver. 9. *The Lord Jesus.*—*Doddridge,* "Jesus the Lord."

Ver. 11. *Shall not be ashamed.*—See chap. ix. 33.

- A. M. cir. 4062.  
A. D. cir. 55.
- J 1 **1** 75.2.5. the Greek : for **1** the same Lord over all is rich unto all that call upon him.
- k** Joel 2.32. 13 For **k** whosoever shall call **1** upon the name of the Lord shall be saved.
- l** 1 **1** Co. 1.2. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- m** Is. 52.7. Na. i. 15. 15 And how shall they preach, except they be sent? as it is written, **m** How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
- n** Ac. 23.21. He. 4.2. 16 But **n** they have not all obeyed the gospel. For Esaias saith, **o** Lord, who hath believed **p** our **q** report?
- v** Is. 53.1. Ju. 12.33. 17 So then faith *cometh* by hearing, and hearing by the word of God.
- r** the hearing of us. 18 But I say, Have they not heard? Yes verily, their **r** sound went into all the earth, and their words unto the ends of the world.
- s** or, preaching. 19 But I say, did not Israel know? First Moses saith, **s** I will provoke you to jealousy by *them that are* no people, and by a foolish **t** nation I will anger you.
- t** Ps. 19.4. Mat. 23.19. Col. 1.6,23. 20 But Esaias is very bold, and saith, I was found of them that sought me not; **u** I was made manifest unto them that asked not after me.
- u** De. 32.21. 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.
- t** Tit. 3.3.

## CHAPTER XI.

- u** Ia. 65.1,2. **1** God hath not cast off all Israel. **7** Some were elected, though the rest were hardened. **16** There is hope of their conversion. **18** The Gentiles may not insult upon them: **26** for there is a promise of their salvation. **53** God's judgments are unsearchable.
- I** SAY then, Hath **a** God cast away his people? God **I** forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
- 2** God hath not cast away his people which he **b** foreknew. Wot ye not what the scripture saith **c** of Elias? how he maketh intercession to God against Israel, **d** saying,
- 3** Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
- c** in. **4** But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.
- d** 1 **Ki.** 19.10. ..18. **5** Even **e** so then at this present time also there is a remnant according to the election of grace.
- e** c. 9.27.

Ver. 12. *Lord over all.*—Doddridge, "Lord of all." So the Greek. Compare ch. x. 36.

Ver. 15. *Our report.*—Our preaching.

Ver. 19. *Their sound.*—[Similar to this elegant accommodation of these words, is the application of them in a passage of *Zohar, Genes.* "These words are the servants of the Messiah, and measure out both the things above and the things beneath."]—*Bagster.*

Ver. 20. *Esaias is very bold*—i. e. open and plain in his predictions. Compare 2 Co. iii. 12.

CHAP. XI. Ver. 2. *Which he foreknew*—i. e. which he previously approved, or loved. *Rob. Wahl.*—*Wot ye not*—i. e. Know ye not—*what the scripture saith of Elias?*—i. e. of Elijah?—*How he maketh intercession*—i. e. pleadeth, or complaineth. See note on chap. viii. 27.—*Against Israel.*—Respecting Israel.

6 And if by <i>f</i> grace, then <i>is it</i> no more of works: otherwise grace is no more grace. But if <i>it be</i> of works, then is it no more grace: otherwise work is no more work.	A. M. cir. 4662. A. D. cir. 58.
7 What then? Israel <i>g</i> hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were <i>h</i> blinded.	<i>f</i> c. 4. 4, 5. (ia. 5. 4.) Ep. 2. 8.
8 (According as it is written, God hath given them the spirit of <i>i</i> ) slumber, <i>k</i> eyes that they should not see, and ears that they should not hear;) unto this day.	<i>g</i> c. 9. 31. <i>h</i> has <i>denert</i> .
9 And David saith, Let <i>l</i> their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:	<i>i</i> or, <i>re-</i> <i>morse</i> .
10 Let their eyes be darkened, that they may not see, and bow down their back alway.	<i>j</i> Is. 29. 10.
11 I say then, Have they stumbled that they should fall? God forbid: but <i>rather</i> through their fall salvation <i>is come</i> unto the <i>m</i> Gentiles, for to provoke them to jealousy.	<i>k</i> De. 29. 4. Is. 6. 9.
12 Now if the fall of them <i>be</i> the riches of the world, and the <i>n</i> diminishing of them the riches of the Gentiles; how much more their fulness?	<i>l</i> Ps. 69. 22, 23.
13 For I speak to you Gentiles, inasmuch as I <i>o</i> am the apostle of the Gentiles, I magnify mine office:	<i>m</i> Ac. 13. 46. 28. 21. 23. c. 10. 19.
14 If by any means I may provoke to emulation <i>them which are</i> my flesh, and might save <i>p</i> some of them.	<i>n</i> or, <i>decay</i> , or, <i>loss</i> .
15 For if the casting away of them <i>be</i> the reconciling of the world, what <i>shall</i> the receiving of them <i>be</i> , but life from the dead?	<i>o</i> Ac. 9. 15. Ga. 1. 16. Ep. 3. 8.
16 For if <i>q</i> the first-fruit <i>be</i> holy, the lump <i>is</i> also <i>holy</i> : and if the root <i>be</i> holy, so <i>are</i> the branches.	<i>p</i> 1 Co. 7. 16.
17 And if some of the branches <i>r</i> be broken off, and thou, <i>s</i> being a wild olive tree, wert grafted in <i>t</i> among them, and with them partakest of the root and fatness of the olive tree;	<i>q</i> Le. 23. 10. Nu. 15. 18 ..21.
18 Boast <i>u</i> not against the branches. But if thou boast, thou bearest not the root, but the root thee.	<i>r</i> Je. 11. 16.
19 Thou wilt say then, The branches were broken off, that I might be grafted in.	<i>s</i> Ep. 2. 12, 13.
20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but <i>v</i> fear:	<i>t</i> or, <i>for</i> .
21 For if God spared not the natural branches, <i>take heed</i> lest he also spare not thee.	<i>u</i> 1 Co. 10. 12
22 Behold therefore the goodness and severity of <i>v</i>	<i>v</i> Phi. 2. 12

Ver. 7. *Israel hath not obtained*—i. e. the nation at large hath not obtained salvation. See chap. ix. 31, 32.

Ver. 11. *That they should*.—The terms “utterly,” or “irrecoverably,” or “for ever,” are by commentators in general here understood, or supplied; and the sense evidently requires this; for verse 15 speaks of their being raised up again, and, of course, their fall could not be final.

Ver. 12. *The riches of the world*—i. e. the defection of the Jews enriched other nations, by making the Gentile Church the depository of divine truth, and of Christian privileges.

Ver. 13. *The apostle of the Gentiles*—i. e. expressly deputed to preach the gospel to them.

Ver. 16. *If the first-fruit be holy*.—This may refer to the early Patriarchs and believing Hebrews. For the allusion, see Num. xv. 20, 21. Abraham was the root of the Jewish nation.

Ver. 22. *Severity*.—[The term *severity*, properly denotes *excision*, *cutting*

A. M. cir. 4062.	God: on them which fell, severity; but toward thee, goodness, <sup>w</sup> if thou continue in <i>his</i> goodness: otherwise thou <sup>x</sup> also shalt be cut off.
A. D. cir. 53.	
w He. 3.6, 14 10.23, 38.	23 And they also, if <sup>y</sup> they abide not in unbelief, shall be grafted in: for God is able to graff them in again.
x Jn. 15.2.	24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural <i>branches</i> , be grafted into their own olive tree?
y 2Co. 3.16.	
z or, hard- ness.	
a <sup>w</sup> = 7. 7 So. 3.14.	25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that <sup>z</sup> blindness in part <sup>a</sup> is happened to Israel, until the fulness <sup>b</sup> of the Gentiles be come in.
c Lu. 21.24.	
c Is. 59.20.	
d Je. 31.31, &c. He. 10.16.	26 And so all Israel shall be saved: as it is written, <sup>c</sup> There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
e De. 10.15.	27 For <sup>d</sup> this <i>is</i> my covenant unto them, when I shall take away their sins.
f Nu. 23.19.	28 As concerning the gospel, <i>they are</i> enemies for your sakes: but as touching the election, <i>they are</i> beloved <sup>e</sup> for the fathers' sakes.
g Ep. 2.2	
h or, obeyed	29 For the gifts and calling of God <i>are</i> without <sup>f</sup> repentance.
i c. 3.9. Ga. 3.22	30 For as ye in times <sup>g</sup> past have not believed God, yet have now obtained mercy through their unbelief:
j or, shut them all up together.	31 Even so have these also now not <sup>h</sup> believed, that through your mercy they also may obtain mercy.
k Ps. 107.8, &c.	32 For God <sup>i</sup> hath <sup>j</sup> concluded them all in unbelief, that he might have mercy upon all.
l Job 11.7. Ps. 92.5.	33 O <sup>k</sup> the depth of the riches both of the wisdom and knowledge of God! how unsearchable <sup>l</sup> are his judgments, and his ways past finding out!
m Is. 40.13. Je. 23.13.	34 For <sup>m</sup> who hath known the mind of the Lord? or who hath been his counsellor?
n Job 41.11.	35 Or <sup>n</sup> who hath first given to him, and it shall be recompensed unto him again?
o 1 Co. 8.6. Col. 1.16.	36 For <sup>o</sup> of him, and through him, and to him, <i>are</i> all things: to <sup>p</sup> whom <i>be</i> glory for ever. Amen.
p Him.	

off, as the gardener cuts off, with a pruning knife, dead boughs, or luxuriant stems.]—*Bugster*.

Ver. 21. *Be grafted*.—The apostle compares the calling of the Gentiles, as founded on the rejection of the Jews, to the grafting of the branches of the wild olive into a good and fruitful olive tree: a practice contrary to nature, and what is never done by man, though the opposite is not uncommon. But "God's ways are not our ways."

Ver. 25. *The fulness of the Gentiles*—i. e. the general conversion of the heathen.

Ver. 29. *Without repentance*—i. e. God never repents of the grace and favour which he bestows. See John xiii. 1.

Ver. 32. *Hath concluded all in unbelief*—That is, hath considered Jews and Gentiles as alike guilty, that he might on both display the same mercy. See chap. iii. 9.

Ver. 33—35. *O the riches*.—"In this sublime manner hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world."—*Macknight*.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself. 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

**I** BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies <sup>a</sup> a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

2 And <sup>b</sup> be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove <sup>c</sup> what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly <sup>d</sup> than he ought to think; but to think <sup>e</sup> soberly, according as God hath dealt to every man the measure <sup>f</sup> of faith.

4 For as we have many <sup>g</sup> members in one body, and all members have not the same office:

5 So we, *being* many, are one body <sup>h</sup> in Christ, and every one members one of another.

6 Having then gifts differing <sup>i</sup> according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our ministering*: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that <sup>j</sup> giveth, *let him do it* <sup>k</sup> with simplicity; <sup>l</sup> he that ruleth, with diligence; he that showeth mercy, with <sup>m</sup> cheerfulness.

9 *Let* love be without <sup>n</sup> dissimulation. Abhor <sup>o</sup> that which is evil; cleave to that which is good.

10 *Be* kindly <sup>p</sup> affectioned one to another <sup>q</sup> with brotherly love; in honour preferring one <sup>r</sup> another;

A. M. cir. 4062.  
A. D. cir. 53.

CHAP. 12.  
a 1 Co. 6.15  
..26.  
b 1 Jn. 2.15.  
c Ep. 5.10,  
17.  
d c. 11. 30.  
e to sobri-  
ety.  
f Ep. 4. 7,  
& c.  
g 1 Co. 12. 4,  
12.  
h Ep. 1. 23.  
i 1 Pe 4 10  
11.  
j or, i. n-  
parish.  
k or, liber-  
ally  
l Ps. 141. 2,  
& c.  
m 2 Co. 3. 7.  
n 1 Pe. 1. 22.  
o Ps 34. 14.  
p 1 Pe. 2. 17.  
q or, in the  
love of the  
brethren.  
r 1 Pe. 5. 5.

CHAP. XII. Ver. 1. *A living sacrifice.*—This implies that the body was not to be presented without the soul. The terms here used are sacrificial, and forcibly intimate that, as under the Old Testament dispensation, the burnt-offerings were wholly the Lord's property, so Christians are required to give up themselves entirely to the service of God.

Ver. 2. *Be not conformed.*—The first instance required of devotedness to God, is nonconformity to the world—its pleasures, its hopes, and its pursuits: and it is only by a "transformation"—not conforming to the world, but unto the temper and spirit of Christ Jesus, that we can possibly prove by our own experience what really is the good, acceptable, and perfect will of God.—*That ye may prove.*—Doddridge, "Experimentally know."

Ver. 3. *The measure of faith.*—This refers, perhaps, to the faith by which they were enabled to work miracles.

Ver. 6. *Prophecy.*—Preaching by inspiration, whether in the way of prediction, or otherwise.—*According to the proportion of faith.*—"If we suppose the prophetic gift to be given in proportion to the exercise of faith, i. e. dependence on God . . . we have, I think, the clearest explication the phrase will admit."—Doddridge.

Ver. 7. *Ministry.*—Literally, "deaconship." The sense appears to us to be, that all the servants of Christ were to exert themselves to the utmost, in their different lines of duty, whether in public or in private—whether as inspired or uninspired teachers, catechisers, or Scripture readers—all were to do their best. So Mr. Cox.

Ver. 8. *He that ruleth.*—Or "presideth," as Doddridge renders it after Lord Barrington; but as the same word is in the last chapter (verse 2) applied to *Phebe*, it probably means a person taking the lead in any department, either of ministerial duty or Christian charity. But see ch. xvi. 1.

Ver. 10. *Be kindly affectioned.*—The original term, *philostorgos*, Mr. Cox observes, "is exceedingly expressive; *philos*, signifying delight in a thing, and *storge*, that tender affection which mothers naturally bear to their own offspring."

A. M. cir.

4062

A. D. cir.

55.

a Ac. 20. 34,

35.

t Col. 4. 12.

u He. 12. 28

v c. 5. 2, 3.

w Ju. 1. 4.

x Lu. 18. 1

y Ps. 41. 1.

He. 13. 16.

z He. 13. 2.

1 Pe. 4. 9.

a Mat. 5. 44.

b 1 Co. 12. 26

c 1 Pe. 3. 8.

d Je. 45. 5.

e or, be contented

with mean things.

f Is. 5. 21.

g Mat. 5. 39.

1 Pe. 3. 9.

h 2 Co. 8. 21.

i Ps. 34. 14.

He. 12. 14.

j Le. 19. 18.

k De. 32. 35.

l Pr. 25. 21,

22.

Mat. 5. 44.

m Pr. 16. 32.

CHAP. 13.

a 1 Pe. 2. 13.

b Da. 2. 21.

c or, ordered.

11 Not slothful in <sup>a</sup> business; <sup>t</sup> fervent in spirit; serving <sup>u</sup> the Lord;

12 Rejoicing <sup>v</sup> in hope; patient <sup>w</sup> in tribulation; continuing <sup>x</sup> instant in prayer;

13 <sup>y</sup> Distributing to the necessity of saints; given to <sup>z</sup> hospitality.

14 Bless <sup>a</sup> them which persecute you: bless, and curse not.

15 Rejoice <sup>b</sup> with them that do rejoice, and weep with them that weep.

16 *Be* <sup>c</sup> of the same mind one toward another. Mind <sup>d</sup> not high things, but <sup>e</sup> condescend to men of low estate. <sup>f</sup> Be not wise in your own conceits.

17 Recompense <sup>g</sup> to no man evil for evil. Provide <sup>h</sup> things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably <sup>i</sup> with all men.

19 Dearly beloved, avenge <sup>j</sup> not yourselves, but *rather* give place unto wrath: for it is written, <sup>k</sup> Vengeance is mine; I will repay, saith the Lord.

20 Therefore if <sup>l</sup> thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be <sup>m</sup> not overcome of evil, but overcome evil with good.

## CHAPTER XIII.

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

**L**ET every soul be subject <sup>a</sup> unto the higher powers. For there <sup>b</sup> is no power but of God: the powers that be are <sup>c</sup> ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to

Ver. 13. *Given to hospitality.*—This was a virtue of primary importance in the East, where there are few public inns; and at this time, as *Doddridge* observes, it was peculiarly important, as Christians were persecuted both by Jews and heathens.

Ver. 16. *Be of the same mind.*—*Cox*, "be united in affection to each other."

Ver. 17. *Provide things honest.*—*Gr. Kala*, good, useful, profitable.—*Parkhurst*.

Ver. 19. *Give place unto wrath*—i. e. submit, and do not return it. Leave that to him who hath said—*Vengeance is mine.*—Vengeance here means retributive justice, as chap. iii. 5.

Ver. 20. *Therefore if thine enemy hunger, feed him.*—*Prov. xxv. 21, 22.*—*Thou shalt heap coals of fire, &c.*—The expression here quoted from Solomon, refers to the method adopted in melting and purifying certain metals: and is generally explained to imply, that the enemy shall by such means be melted down; but *Dr. Whitby* explains it to import rather, that by such means the Almighty will be engaged to take the sufferer's part. See Ps. xl. 9, 10.

CHAP. XIII. Ver. 1. *The higher powers*—i. e. "the supreme authority," whether it be vested in the people, or the nobles, or the sovereign, or be shared among these three orders, or whatever form of government may be established.—*Macknight*.—*No power but of God*—i. e. derived from him, and *ordained by him*.

Ver. 2. *They that resist*—Namely, the lawful exercise of authority, of whatever nature the government may be.—*Shall receive . . . damnation.*—(*Gr. krima.*) *Doddridge* and *Cox*, "Condemnation." *Macknight*, "Punishment." *Boothroyd*, "Judgment."

Ver. 3. *Rulers are not a terror*—i. e. such is not the design for which they are appointed.

the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CHAPTER XIV.

3 Men may not condemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, but not to doubtful disputations.

A. M. cir. 4082.  
A. D. cir. 58.

d 1 Pe. 2. 14.

e Ec. 8. 4.

f Mat. 22. 21

g Ja. 2. 8.

h Ex. 20. 13, &c.

i Le. 19. 18.  
Mat. 22. 39, 40.

j 1 Th. 5. 5. 8.

k Ep. 5. 11.

l Ep. 6. 13, &c.

m or, decently.

n Phi. 4. 8.  
1 Pe. 2. 12.

o 1 Pe. 4. 3.

p 1 Co. 6. 9, 10.

q Ga. 3. 27.

r Ga. 5. 16.

CHAP. 14.

a or, not to judge his doubtful thoughts.

Ver. 4. *A revenger.*—Doddridge, "An avenger."

Ver. 6. *Upon this very thing.*—Doddridge, "To this one affair."

Ver. 7. *Fear to whom fear.*—Doddridge, "Reverence to whom reverence."

Ver. 11. *It is high time.*—Macknight, "It is already the hour."—*Our salvation is nearer*—i. e. the completion of it—*than when we believed*—i. e. than when we [first] believed. So Doddridge, Cox, &c.

Ver. 12—14. *The night is far spent.*—These verses were mainly instrumental to the conversion of St. Augustin, in the fourth century, by inducing him to put away the works of darkness, and "put on the Lord Jesus."

Ver. 13. *Let us walk honestly.*—Doddridge, "Honorably."—*Not in rioting.*—Macknight, "revelling." The Greek (*komoi.*) denotes feasting, with lascivious songs and dances in honour of Bacchus.

Ver. 14. *But put ye on.*—[This is a Greek phrase, signifying to assume the interests of a person, to enter into his views, to imitate him.]—Bagster.—Chrysostom (the most eloquent of the Greek Fathers) shows, that, to put on another person, was to imitate his character. The allusion appears to us theatrical. To put on Cesar or Calo, is to act his part, the hero or the patriot; and to put on Christ is to copy his tempers and his example.

- A. M. cir. 4062.  
A. D. cir 53.
- b Ja. 4.12.
- c Is. 40.29.
- d Col. 2.16.
- e or, as-  
sured.
- f or, oo-  
serveth.
- g I Pe. 4.2.
- h Phi. 2.9.  
11.
- i Is. 45.23.
- 2 For one believeth that he may eat all things. another, who is weak, eateth herbs.
- 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
- 4 Who <sup>b</sup>art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God <sup>c</sup> is able to make him stand.
- 5 One <sup>d</sup> man esteemeth one day above another: another esteemeth every day *alike*. Let every man be <sup>e</sup> fully persuaded in his own mind.
- 6 He that <sup>f</sup> regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
- 7 For <sup>g</sup> none of us liveth to himself, and no man dieth to himself.
- 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
- 9 For <sup>h</sup> to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
- 11 For it is written, As <sup>i</sup> I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- 12 So then every one of us shall give account of himself to God.

CHAP. XIV. Ver. 2. *Eateth herbs.*—Cox, "vegetables." Whitby refers this to the Essenes, a Jewish sect, who in Gentile countries (as was Italy) ate no meat at all, as they often could not have it killed according to their law.

Ver. 5. *Another esteemeth.*—[The Apostle is here speaking of the Jewish fasts and festivals; and of course his observations do not regard the *sabbath*, which was instituted at the creation; and which being a type of "the rest which remaineth for the people of God," must continue in force, as all types do, till the antitype, or thing signified, takes place, that is, till the consummation of all things.]—Bagster.—*Let every man be fully persuaded.*—Doddridge, "Let every man freely enjoy his own sentiment." So Cox. The allusion is to a vessel in full sail, with wind and tide: "Let every man go on in his own way without impediment."

Ver. 6. *To the Lord he doth not regard it.*—Perhaps the English idiom, and the true sense of the words, would be better preserved by rendering, "He that disregardeth the day, to the Lord he disregardeth it." This, we apprehend, refers only to the Judaic holidays, and especially the seventh-day sabbath, to which the Gentiles, having adopted the first day of the week instead, might reasonably refuse conformity.

Ver. 7. *None liveth to himself, &c.*—Macknight, in both members of the sentence, "BY himself." Cox, "according to the will of."

"Live whilst you live," the epicure would say,  
And seize the pleasures of the present day.

"Live whilst you live," the sacred preacher cries  
And give to God each moment as it flies.

Lord, in my views, let both united be;  
I live in pleasure whilst I live to thee.

Ver. 9. *Lord both of the dead and living*—i. e. our Lord both in life and death.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not <sup>k</sup>charitably. Destroy <sup>l</sup>not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For <sup>m</sup>the kingdom of God is not meat and drink; but <sup>n</sup>righteousness, and <sup>o</sup>peace, and joy <sup>p</sup>in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let <sup>q</sup>us therefore follow after the things which make for peace, and <sup>r</sup>things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* <sup>s</sup>pure; but *it is* <sup>t</sup>evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy <sup>u</sup>is he that condemneth not himself in that thing which he alloweth.

23 And he that <sup>v</sup>doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever <sup>w</sup>is not of faith is sin.

## CHAPTER XV.

1 <sup>x</sup>The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one to the other, as Christ did us all, 8 both Jews, 9 and Gentiles. 15 Paul excuseth his writing, 23 and promiseth to see them, 30 and requesteth their prayers.

**WE** then that are strong ought to <sup>a</sup>bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour <sup>b</sup>for *his* good to edification.

Ver. 11. *Unclean*.—Gr. "common," twice. See Acts x. 15.

Ver. 15. *Not charitably*.—<sup>l</sup>"According to love;" which *charity*, from the Latin *charitas*, properly signified, though now restric'ed to alms-giving —<sup>B</sup>.

—*Destroy not*.—The words used both here and in ver. 20 imply, literally, destruction by loosening the materials of which a building, &c. may be composed; and seem to imply the loosening or disturbing of a person's faith and principles, and peace of mind; for it does not appear how our uncharitable conduct can destroy the soul of a fellow Christian: the greater danger is to ourselves. Compare ver. 21; also 1 Co. viii. 11.

Ver. 21. *It is good neither*.—So far from wantonly or carelessly offending weak believers. Christians should rather deny themselves even in lawful things; refraining from any action that might grieve or offend their brethren, and so unbinge their minds and unsettle their principles, than do which, the apostle says, "it were good neither to eat flesh or to drink wine" at all; and Paul declares that, sooner than do so, he would himself "eat no flesh while the world standeth," 1 Co. viii. 13.) A noble declaration, and highly worthy of imitation.

Ver. 23. *Is damned*.—*Doddridge* and *Macknight*, "condemned;" i. e. both in his own conscience and before God. —*Whatsoever is not of faith*.—*Macknight*, "from (Gr. *ek*) faith;" that is, whatsoever a person does, while his own conscience and judgment condemn him, *is sin* before God.

A. M. cir.

4062.

A. D. cir.

58.

J comm.in.

k according to charity.

l 1 Co. 8. 11.

m Mat. 6. 33.

n Phi. 3. 9.

o Jn. 16. 33.

c. 5. 1.

Phi. 4. 7.

p c. 15. 13.

q Ps. 34. 14.

11e. 12. 14.

r 1 Co. 14. 12.

s Tit. 1. 15.

t 1 Co. 8. 10

.. 13.

u 1 Jn. 3. 21.

v or, discerneth and putteth a difference between meats.

w He. 11. 6.

CHAP. 15.

a c. 14. 1.

Ga. 6. 2.

b 1 Co. 9. 19.

1 Th. 2. 4, 5.

- A. M. cir. 4062.  
A. D. cir. 53.
- c Ju.6.33,  
d Ps.69.9.
- e 1Co.10.11,  
2 Ti.3.16,  
17.
- f 1 Co.1.10.
- g cr, after  
the exam-  
ple of.
- h Ac.4.24,  
32.
- i Ep.1.6.
- j Ac.3.25,  
26.
- k Ps.18.49.
- l De.32.43.
- m Ps.117.1.
- n Is.11.1,10
- o Re.5.5.  
22.16.
- p e.14.17.
- q He.6.9.  
2 Pe.1.12.
- r 1 Co.8.1,  
7,10.
- s Ep.3.7,8.
- t or, sacri-  
ficing.
- u Is.66.20.
- v Ac.20.32.
- w 2 Co.12.1,  
&c.
- x He.5.1.
- y Ga.2.8.
- 3 For even Christ, <sup>e</sup> pleased not himself; but, as it is written, <sup>d</sup> The reproaches of them that reproached thee fell on me.
- 4 For whatsoever <sup>e</sup> things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
- 5 Now the God of patience and consolation grant you to be like-minded <sup>f</sup> one toward another <sup>g</sup> according to Christ Jesus:
- 6 That ye may with one <sup>h</sup> mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
- 7 Wherefore receive ye one another, as Christ also <sup>i</sup> received us to the glory of God.
- 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm <sup>j</sup> the promises *made* unto the fathers:
- 9 And that the Gentiles might glorify God for *his* mercy; as it is written, <sup>k</sup> For this cause I will confess to thee among the Gentiles, and sing unto thy name.
- 10 And again he saith, <sup>l</sup> rejoice, ye Gentiles, with his people.
- 11 And again, <sup>m</sup> Praise the Lord, all ye Gentiles; and laud him, all ye people.
- 12 And again, Esaias saith, <sup>n</sup> There shall be a root <sup>o</sup> of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.
- 13 Now the God of hope fill you with all <sup>p</sup> joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
- 14 And I myself also am persuaded <sup>q</sup> of you, my brethren, that ye also are full of goodness, filled with all <sup>r</sup> knowledge, able also to admonish one another.
- 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because <sup>s</sup> of the grace that is given to me of God,
- 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the <sup>t</sup> offering <sup>u</sup> up of the Gentiles might be acceptable, being sanctified <sup>v</sup> by the Holy Ghost.
- 17 I have therefore whereof I may glory <sup>w</sup> through Jesus Christ in those things <sup>x</sup> which pertain to God.
- 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make <sup>y</sup> the Gentiles obedient, by word and deed,

CHAP. XV. Ver. 3. *The reproaches of them that reproached thee.*—On this quotation Bishop *Horne* remarks, "The usage our Lord met with from his brethren [the Jews,] for his zeal for the house of God, should comfort those who meet with the same usage, on the same account."

Ver. 9. *For this cause I will confess to thee.*—Bishop *Horne* says, "This verse is by the apostle produced as a proof that the Gentiles were one day to glorify God, for the mercy vouchsafed them by Jesus Christ."

Ver. 15. *In some sort, as putting you in mind, &c.*—*Doddridge*, "In this part, (of my epistle,) as stirring up," &c. *Macknight*, "Partly at calling things to remembrance." *Cox*, "In some degree."

Ver. 18. *I will not dare to speak of any of those things which Christ hath not wrought*—i. e. Not exaggerate the facts, &c. Dr. *Pye Smith* renders it, "I would not dare to speak of any things, except of those which Christ hath wrought through me," &c. He adds, "the two negatives appear to be put for strengthening the affirmation." Q. d. "I may venture to speak freely of what Christ has done, for that is to his glory, not my own."

19 Through mighty <sup>z</sup> signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I <sup>a</sup> have fully preached the gospel of Christ.

A. M. cir  
4062.  
A. D. cir.  
58.

20 Yea, so have I strived to preach the gospel, not where Christ was named, <sup>b</sup> lest I should build upon another man's foundation:

z Ac. 19. 11.

21 But as it is written, <sup>c</sup> To whom he was not spoken of, they shall see: and they that have not heard shall understand.

a c. 1. 14. 16

22 For which cause also I have been <sup>d</sup> much hindered <sup>e</sup> from coming to you.

o 2 Co. 19.  
13. 16.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

c Is. 52. 15.

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be <sup>f</sup> brought on my way thitherward by you, if first I be somewhat filled <sup>g</sup> with your company.

d or, many  
ways, or,  
often  
times.

e 1 Th. 2. 18.

25 But now I go <sup>h</sup> unto Jerusalem to minister unto the saints.

f Ac. 17. 3.  
3 Jn. 6.

26 For it hath pleased them of <sup>i</sup> Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

g with you.

h Ac 19. 21.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is <sup>j</sup> also to minister unto them in carnal things.

i 2 Co. 8. 1.  
9. 2, 12.

j 1 Co. 9. 11.

28 When therefore I have performed this, and have sealed to them this <sup>k</sup> fruit, I will come by you into Spain.

k Phi. 4. 17.

29 And I am sure that, when <sup>l</sup> I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

l c. 1. 11, 12.

m Phi. 2. 1.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the <sup>m</sup> love of the Spirit, that ye strive <sup>n</sup> together with me in your prayers to God for me;

n Col. 4. 12.

o 2 Th. 3. 2.

31 That <sup>o</sup> I may be delivered from them that <sup>p</sup> do not

p or, are  
disobedi-  
ent.

Ver. 19. *Round about unto Illyricum*—i. e. as far as its western shores. [*Illyricum*, or *Illyria*, was a country of Europe, lying N. and N. W. of Macedonia, on the eastern coast of the Adriatic gulf, opposite Italy. It was distinguished into two parts; Liburnia north, now Croatia; and Dalmatia south, still retaining the same name. The account of St. Paul's second visit to the peninsula of Greece, Ac. xx. 1, 2, says Dr. *Paley*, leads us to suppose, that in going over Macedonia, he had passed so far to the west, as to come into those parts of the country which were contiguous to Illyricum, if he did not enter Illyricum itself. The history and the Epistle therefore so far agree; and the agreement is much strengthened by a coincidence of *time*; for much before the time when this epistle was written, he could not have sailed so, as his route, in his former journey, confined him to the eastern side of the peninsula, a considerable distance from Illyricum.]—*Bagster*.

Ver. 24. *Whensoever I take my journey into Spain*.—*Doddridge* infers hence, compared with verse 20, that no Christian church had hitherto been founded in that country, though an ancient legend makes James to have resided there fifteen years. [*Spain* is a large country in the west of Europe, which anciently comprehended both Spain and Portugal, separated from Gaul or France by the Pyrenees, and bounded on every other side by the sea.]—*B.*

Ver. 25. *I go unto Jerusalem*.—See Acts xx. 1, &c. See *Paley's Horæ Paul.* chap. ii. No. 1.

Ver. 27. *Their spiritual things*—i. e. The blessings of the gospel, which was first preached to the Jews.—*Carnal*—i. e. temporal things.

Ver. 28. *Sealed to them*—i. e. confirmed to them.

A. M. cir.

4062.

A. D. cir.

35.

\* 1 Co. 14 33  
He. 13. 20.

believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;  
32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace <sup>9</sup>be with you all. Amen.

## CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and after sundry salutations endeth with praise and thanks to God.

**I** COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenclirea:

2 That ye receive <sup>a</sup> her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet <sup>b</sup> Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their <sup>c</sup> house. Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in <sup>d</sup> Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' <sup>e</sup> household.

11 Salute Herodion my kinsman. Greet them that be of the <sup>e</sup> household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

CHAP. 16.

a Phi. 2. 29.

b Ac. 13. 2,  
&c.

c 1 Co. 16. 15

d Ga. 1. 22.

e or, friends

CHAP. XVI. Ver. 1. *A servant.*—(Gr. *deaconess.*) Some suppose that deaconesses were usually widows, and well advanced in years. See 1 Tim. iii. 11; v. 9.

Ver. 2. *Assist her.*—Probably she had come to Rome on private business of her own, and might need assistance and advice.

Ver. 3. *Greet Priscilla.*—[Had the notes of time in this epistle fixed the writing of it to any date prior to St. Paul's first residence at Corinth, the salutation of Aquila and Priscilla would have contradicted the history, because it would have been prior to his acquaintance with these persons. If they had fixed it during that residence at Corinth, during his journey to Jerusalem, or during his progress through Asia Minor, an equal contradiction would have been incurred, because during all that time, they were either with St. Paul, or abiding at Ephesus. Lastly, had they fixed this epistle to be either contemporary with the first epistle to the Corinthians, or prior to it, a similar contradiction would have ensued, for they were then with St. Paul. As it is, all things are consistent. See *Pa'ey*.]—*Bagster*.

Ver. 4. *Laid down their own necks.*—An allusion to persons presenting themselves to decapitation to save others. The expression is proverbial.

Ver. 5. *Salute, &c.*—The charge to salute one another with a holy kiss, alludes, as we well know, to an Oriental custom, which it is thought the Christians borrowed from the Jewish synagogue; and was not promiscuous between the two sexes, but each saluted their own sex only. From no mention being made, however, of Peter among the persons saluted, it is sufficiently evident he was not then at Rome, much less could he have been Bishop of the church there, as the Roman Catholics pretend.—*The first-fruits of Achaia*—i. e. one of the first converts.

13 Salute Rufus chosen *r* in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss. *g* The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause *h* divisions and offences contrary to the doctrine which ye have learned; and avoid *i* them.

18 For they that are such serve not our Lord Jesus Christ, but their own *j* belly; and by good *k* words and fair speeches deceive the hearts of the simple.

19 For your obedience is come *l* abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you *m* wise unto that which is good, and *n* simple concerning evil.

20 And *o* the God of peace shall *p* bruise *q* Satan under your feet *r* shortly. *s* The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius *t* my host, and of the whole church, saluteth you. *u* Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The *v* grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now *w* to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation *x* of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all *y* nations for the obedience of faith:

27 To God *z* only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

A. M. cir.

4062.

A. D. cir.

53.

f Ep. 1.4.

c. n. 1.

g 1 Co. 16. 20

1 Pe 5. 14.

h 1 Ti. 6. 3.

5.

i Mat. 13. 17

1 Co. 5. 11.

2 Th. 3. 6,

14.

j Phi. 3. 19.

k Col. 2. 4.

2 Pe. 2. 3.

l c. 1. 3.

m Mat. 10. 16

n or, harm-

less.

o c. 15. 33.

p or, tread.

q Ge. 3. 15.

r Re. 12. 10.

s 1 Co. 16. 23,

&amp;c.

Re. 22. 21.

t 1 Co. 1. 14.

3 Jn. 1.

u Ac. 19. 22.

v ver. 20.

w Ep. 3. 20.

Jude 24.

x Ep. 1. 9.

Cbl. 1. 26,

27.

y Mat. 23.

19.

z 1 Ti 1. 17.

Jude 25.

Ver. 14. *Hermas*.—Supposed to be the author of an ancient allegory called *The Pastor*, (or shepherd,) which is still preserved.

Ver. 20. *Bruise Satan*.—This seems to allude to the first promise, Gen. iii. 15.

Ver. 21. *Timotheus*—i. e. Timothy.—*Lucius*.—"Probably Luke the Evangelist," says Dr. Lardner.—*And Jason*.—See Acts xvii. 7.—*Sosipater*.—Acts xx. 4.

Ver. 22. *I Tertius*.—Perhaps Silas, the names being of the same import; Paul being, as it is thought, not very ready in forming the Greek characters, is supposed to have employed this man as an amanuensis. See 2 Co. xvi. 21.

Ver. 23. *Gaius*.—See 1 Co. i. 14.—*Erastus*.—Acts xix. 22. The chamberlain or treasurer of the city; he to whom the receipt and expenditure of the public money were intrusted.

Ver. 25. *My gospel*—i. e. the gospel which Paul preached.—*Of the mystery*.—Either salvation generally, or, in particular, the calling of the Gentiles.

Ver. 25, 26. *Noto to him*, &c.—In many ancient MSS., Versions, Greek Fathers, &c. these verses are placed at the end of chap. xiv.; so *Griesbach*. The Alexandrian Manuscript has them in both places. All Paul's other Epistles end with a doxology.

## CONCLUDING REMARKS ON ROMANS.

[THE Epistle to the Romans is "a writing," says Dr. *Macknight*, "which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars."—St. Paul, as Dr. *Taylor* justly observes, "was a great genius and a fine writer; and he seems to have exercised all his talents, as well as the most perfect Christian temper, in drawing up this Epistle. The plan of it is very extensive; and it is surprising to see what a spacious field of knowledge he has comprised; and how many various designs, arguments, explications, instructions, and exhortations, he has executed in so small a compass. . . . The whole Epistle is to be taken in connexion, or considered as one continued discourse; and the sense of every part must be taken from the drift of the whole. Every sentence, or verse, is not to be regarded as a distinct mathematical proposition, or theorem, or as a sentence in the book of Proverbs, whose sense is absolute, and independent of what goes before, or comes after: but we must remember, that every sentence, especially in the argumentative part, bears relation to, and is dependent upon, the whole discourse; and cannot be understood unless we understand the scope and drift of the *whole*. And therefore, the whole Epistle, or at least the eleven first chapters of it, ought to be read over at *once*, without stopping. As to the use and excellency of this Epistle, I shall leave it to speak for itself, when the reader has studied and well digested its contents. . . . The Apostle's manner of writing is with great spirit and force, I may add, perspicuity too; for it will not be difficult to understand him, if our minds are unprejudiced, and at liberty to attend to the subject he is upon, and to the current scriptural sense of the words he uses. For he keeps very strictly to the standard of Scripture phraseology. He takes great care to guard and explain every part of his subject. And I may venture to say he has left no part of it unexplained or unguarded. Never was an author more exact and cautious in this than he. Sometimes he writes notes upon a sentence, liable to exception and wanting explanation, as ch. ii. 12—16. Here the 13th and 15th verses are a comment upon the former part of it. Sometimes he comments upon a single word; as ch. x. 11—13. The 12th and 13th verses are a comment upon *pas, every one*, in the 11th. He was studious of a perspicuous brevity, as ch. v. 13, 14. *For until the law sin was in the world, &c.*—Surely never was there a greater variety of useful sentiments crowded into a smaller compass; and yet so skillfully, that one part very clearly explains another. . . . It is by this unparalleled art, that the Apostle has brought such a variety of arguments, instructions, and sentiments, all stated, proved, and sufficiently guarded, explained, and defended, within the limits of a letter; which has made it a magazine of the most real, extensive, useful, and profitable knowledge. He treats his countrymen, the Jews, with great caution and tenderness. . . . His transitions and advances to an ungrateful subject are very dexterous and apposite; as ch. ii. 1—17. viii. 17. He often carries on a complicated design, and while he is teaching one thing, gives us an opportunity of learning one or two more. So ch. xiii. 1—8, he teaches the duty of *subjects*, and at the same time instructs *magistrates* in their duty, and shows the grounds of their authority. He is a nervous reasoner, and a close writer, who never loses sight of his subject, and who throws in every colour that may enliven it. He writes under a deep and lively sense of the truth and importance of the Gospel, as a man who clearly understood it, and in whose heart and affections it reigned far superior to all temporal considerations."—*Bugster*.

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 THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.
 

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[THAT the first Epistle to the Corinthians is the genuine production of St. Paul, has been universally admitted by the Christian Church in all ages; nor indeed can it be doubted, as it is supported by the strongest internal evidence. It purports to have been written by him after he had already been at Corinth, (ch. ii. 1.) when upon the eve of another visit to that church, (ch. iv. 19; xvi. 5;) and, while he abode at Ephesus, (ch. xvi. 8, 19. Ac. xviii. 18, 26.) Now, as St. Paul departed from Ephesus, where he had resided three years, in order

to proceed to Corinth, about A. D. 57 (Ac. xx. 1,) it follows, that this Epistle was written about that time. The subscription to this Epistle, which states that it was written at Philippi, cannot be correct, as it is contradicted by the declaration of St. Paul himself. It appears that it was written by the Apostle in answer to certain inquiries of the Corinthians by letter, (ch. vii. 1; xvi. 12, 17;) and also to correct certain schisms and disorders which prevailed among them, and of which he had been informed by "them which were of the house of Chloe."—*Bagster.*

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 15 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 25 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

**PAUL**, called <sup>a</sup> to be an apostle of Jesus Christ through the will of God, and Sosthenes <sup>b</sup> our brother,

2 Unto the church of God which is at <sup>c</sup> Corinth, to them <sup>d</sup> that are sanctified <sup>e</sup> in Christ Jesus, called <sup>f</sup> to be saints, with all that in every place call <sup>g</sup> upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace <sup>h</sup> be unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 I thank <sup>i</sup> my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting <sup>k</sup> for the <sup>l</sup> coming of our Lord Jesus Christ:

8 Who shall also confirm <sup>m</sup> you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship <sup>n</sup> of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, <sup>o</sup> that ye all speak the same thing, and *that* there be no <sup>p</sup> divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

A. M. 4061.  
A. D. 57.

CHAP. I.

- a Ro. 1. 1.
- b Ac. 13. 7.
- c Ac. 18. 1, &c.
- d Jude 1.
- e Jn. 17. 19.
- f 2 Ti. 1. 9.  
1 Pe. 1. 15.
- g 2 Ti. 2. 22.
- h 1 Pe. 1. 2.
- i Ro. 1. 8.
- j 2 Co. 8. 7.
- k Tit. 2. 13.  
2 Pe. 3. 12.
- l revelation.
- m 1 Th. 3. 13  
5. 23, 24.
- n 1 Jn. 1. 3.
- o 2 Co. 13. 11  
1 Pe. 3. 3.
- p schisms.

CHAP. I. Ver. 1. *Sosthenes our brother.*—This was a Corinthian teacher, who attended on Paul in his travels, and by many, thought to be the same mentioned in Acts xviii. 17, supposing him to have been afterwards converted; but of this we have no evidence.

Ver. 2. *Call upon the name, &c.*—Invoke the name, &c. See Acts ix. 14; Rom. x. 12--14. "Christians (says Mr. Stuart) were so habituated to address their supplications to Christ, that 'They who invoke Christ,' became, it would seem, a kind of proper name, by which they were in primitive times designated as Christians. Thus Paul (1 Co. i. 2.) addresses himself to all, *who invoke the name of our Lord Jesus Christ, IN EVERY PLACE.* That the verb *epikaleo* is an appropriate one to designate the act of prayer, will not be questioned. The literal translation of it is, *to invoke.* The simple meaning of the passage is, 'I address myself to all Christians.' But instead of using the name Christians directly, the apostle uses a periphrasis, and says, *to all the invocers of Christ,* i. e. to those who pray to him, meaning the same as *agiois, kletois, &c.* in the context. He has signified, too, that the practice of *invoking Christ,* was not confined to Corinth. He addresses those who pray to Christ, *in every place.*"

Ver. 5. *In all utterance.*—Referring probably to the gift of tongues

Ver. 6. *Even as*—[Macknight, "when"]—*the testimony of Christ*—i. e. Paul's testimony concerning him—*was confirmed, &c.*

Ver. 10. *No divisions.*—Of the nature of these divisions see verse 12; also chap. xi. 18.

- A. M. 4061.  
A. D. 57.
- c Ac. 19. 1.
- r Jn. 1. 42.
- s Ao. 13. 3.
- t Ro. 16. 23.  
5 Jn. 1, & c.
- u a. 16. 15, 17
- v c. 2. 1, 4, 13
- w or, *specch*
- x 2 Co. 2. 15.
- y Ro. 1. 16.
- z Is. 29. 14.  
Je. 8. 9.
- a Is. 33. 18.
- b Is. 44. 25.
- c Lu. 10. 21.  
Ro. 1. 20,  
22, 23.
- d Mat. 12.  
33, & c.
- e Is. 8. 14.  
1 Pe. 2. 8.
- f ver. 18.
- 11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.
- 12 Now this I say, that every one of you saith, I am of Paul; and I of <sup>q</sup> Apollos; and I of <sup>r</sup> Cephias; and I of Christ.
- 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
- 14 I thank God that I baptized none of you, but <sup>s</sup> Crispus and <sup>t</sup> Gaius;
- 15 Lest any should say that I had baptized in mine own name.
- 16 And I baptized also the household of <sup>u</sup> Stephanas: besides, I know not whether I baptized any other.
- 17 For Christ sent me not to baptize, but to preach the Gospel: not with wisdom <sup>v</sup> of <sup>w</sup> words, lest the cross of Christ should be made of none effect.
- 18 For the preaching of the cross is to them <sup>x</sup> that perish foolishness; but unto us which are saved it is the power <sup>y</sup> of God.
- 19 For it is written, <sup>z</sup> I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
- 20 Where <sup>a</sup> is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish <sup>b</sup> the wisdom of this world?
- 21 For <sup>c</sup> after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
- 22 For the Jews require a <sup>d</sup> sign, and the Greeks seek after wisdom:
- 23 But we preach Christ crucified, unto the Jews a <sup>e</sup> stumbling-block, and unto the Greeks foolishness;
- 24 But unto them which are called, both Jews and Greeks, Christ the <sup>f</sup> power of God, and the wisdom of God.
- 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Ver. 11. *By them . . . of the house of Chloe.*—*Grotius* supposes the three persons mentioned, chap. xvi. 7, to have been the sons of Chloe.

Ver. 12. *I am of Paul, &c.*—They were beginning to divide into factions, according as they adhered to their favourite preachers; like the disciples of Jewish leaders and Pagan philosophers.

Ver. 15. *Lest any should say.*—This seems to insinuate that some sectarian preachers had baptized in their own name.

Ver. 17. *Christ sent me not to baptize*—i. e. baptizing was generally performed by preachers of a rank inferior to apostles. See *Macknight*.

Ver. 19, 20. *For it is written, I will destroy, &c.*—These words are quoted by way of allusion, rather than of argument.

Ver. 21. *Wisdom of God.*—[*Dr. Lightfoot* well observes, "that the wisdom of God, is not to be understood of that wisdom which had God for its author, but of that wisdom which had God for its object. There was, among the heathen, wisdom about natural things, that is, philosophy; and wisdom about God, that is, divinity. But the world, in its divinity, could not, by wisdom, know God." The wisest of the heathen had no just and correct views of the Divine nature; of which the works of *Cicero* and *Lucretius* are incontestible proofs.]—*Bagster*.—*By the foolishness of preaching*—i. e. by that preaching which men call foolishness.

Ver. 22. *A sign*—i. e. a miracle.—*Wisdom*—i. e. philosophy.

26 For ye see your calling, brethren, how that not A. M. 4961.  
A. D. 57.  
 not many wise men after the flesh, not many mighty,  
 not many noble, *are called* :

27 But God <sup>h</sup> hath chosen the foolish things of the  
g Z-p.3.12.  
Ja.7.4<sup>4</sup>  
 world to confound the wise; and God hath chosen  
 the weak things of the world to confound the things  
 which are mighty ;  
h Ps.8.2.  
Mat 11 25

28 And base things of the world, and things which  
 are despised, hath God chosen, *yea*, and things which  
 are not, to bring to nought things that are :  
i Ro.3.27.

29 That <sup>i</sup> no flesh should glory in his presence.  
j 2 Co.5.17.  
Ep.1.3,10

30 But of him are ye in <sup>J</sup> Christ Jesus, who of God is  
 made unto us <sup>k</sup> wisdom, and <sup>l</sup> righteousness, and  
<sup>m</sup> sanctification, and <sup>n</sup> redemption :  
k Ep.1.17.  
Col.2.3.

31 That, according 'as it is written, <sup>o</sup> He that glo-  
l Is.45.24.  
Je.23.5,6.  
Ro.4.25.  
 rieth, let him glory in the Lord.

## CHAPTER II.

He declareth that his preaching, <sup>1</sup> though it bring not excellency of speech, or  
m Ju.17 19.  
 of <sup>4</sup> human wisdom : yet consisteth in the <sup>4</sup>, <sup>5</sup> power of God; and so far ex-  
 celleth <sup>6</sup> the wisdom of this world, and <sup>9</sup> human sense, as that <sup>14</sup> the natural  
 man cannot understand it.  
n Ep.1.7.

AND I, brethren, when I came to you, came not  
o Je.9.23,21  
 with excellency of speech or of wisdom, de-  
 claring unto you the testimony of God.

2 For I determined not to know any thing among  
 you, save <sup>b</sup> Jesus Christ, and him crucified.  
 CHAP. 2.

3 And I was with you in weakness, and in fear, and  
 in much trembling.  
a ver.4,13

4 And my speech and my preaching *was* not with  
b Ga.6.14.  
<sup>c</sup> enticing words of <sup>d</sup> man's wisdom, but in demon-  
 stration <sup>e</sup> of the Spirit and of power :  
c or, per-  
 suasible

5 That your faith should not <sup>f</sup> stand in the wisdom of  
 men, but in the power of God.  
d 2 Pe.1.16.

6 Howbeit we speak wisdom among them <sup>g</sup> that are  
 perfect : yet not the wisdom of this world, nor of the  
 princes of this world, that come to <sup>h</sup> nought :  
e 1 Th.1.5.  
f or, be.

7 But we speak the wisdom of God in a mystery,  
 even the hidden <sup>i</sup> wisdom, which God ordained before  
 the world unto our glory :  
g Phi.3.15.  
h Ps.33.10.  
i Ep.3.5,9.

Ver. 26. *Ye see your calling*—i. e. those among you called by grace. and even those called to preach the gospel. Dr. Hammond prefers the former interpretation, and Dr. Whitby the latter.

Ver. 28. *And base things*.—Doddridge refers to the Moravian Mission to Malabar in illustration of this : their converts were from the lowest of the people, and even their preachers far more remarkable for piety, humility. and patience, than for learning or science. Other missions might be referred to with equal propriety ; and it is thus the gospel triumphs.

Ver. 30. *Who of God is made unto us, &c.* See chap. vi. 11.

CHAP. II. Ver. 1. *Excellency of speech*.—"The apostle means, that nice choice and arrangement of words, that artificial sounding and disposition of periods, those rhetorical connexions, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted."—Macknight.—*The testimony of God*—i. e. The witness which had been given to the gospel by the divine power, in the gifts of prophecy and miracles.

Ver. 2. *Know any thing save Christ crucified*.—The doctrine of "Christ crucified" is the sum and substance of the gospel. Christ himself is the source of wisdom and righteousness, of sanctification and redemption.

Ver. 6. *Them that are perfect*—i. e. who are well instructed in this divine system—alluding to those who were adepts in the pagan mysteries.

Ver. 7. *Which God ordained before the world*.—See Rom. iii 25 ; viii. 29.

A. M. 4061.  
A. D. 57.

l Lu. 23. 34.

k Ia. 64. 4.

l .n. 16. 13.

m Ro. 11. 33.

n Pr. 14. 10.

o Ro. 11. 33,  
34.

p Ro. 8. 15.

q 1 Jn. 5. 20.

r c. 1. 17.

s Mat. 13.  
11, &c.  
Ro. 8. 5, 7.

t Pr. 23. 5.

u or, dis-  
cerneth.

v or, dis-  
cerned.

w Is. 40. 13.  
Je. 23. 13.

x shall.

y Jn. 17. 8.

### CHAP. 3.

a c. 2. 14, 15.

b He. 5. 12,  
13.

1 Pe. 2. 2.

c Jn. 16. 12.

d Ja. 3. 16.

e or, fac-  
tions.

f *ἀνομιὰς*  
to *νόμος*

8 Which none of the princes of this world knew: for I had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, \* Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But † God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what <sup>n</sup> man knoweth the things of a man, save the spirit of man which is in him? even <sup>o</sup> so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not <sup>p</sup> the spirit of the world, but the spirit which is of God; that <sup>q</sup> we might know the things that are freely given to us of God.

13 Which things also we speak, <sup>r</sup> not <sup>s</sup> in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he <sup>t</sup> that is spiritual <sup>u</sup> judgeth all things, yet he himself is <sup>v</sup> judged of no man.

16 For <sup>w</sup> who hath known the mind of the Lord, that he <sup>x</sup> may instruct him? But we have <sup>y</sup> the mind of Christ.

### CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellow workmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as <sup>a</sup> unto spiritual, but as unto carnal, *even* as unto babes <sup>b</sup> in Christ.

2 I have fed you with milk, and not with meat: for hitherto <sup>c</sup> ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for <sup>d</sup> whereas *there is* among you envying, and strife, and <sup>e</sup> divisions, are ye not carnal, and walk <sup>f</sup> as men?

Ver. 8. *The princes of this world*—May include both the Jewish rulers and the Roman governor. Some of the former seem to have acted from wilful malice, (Mat. xii. 24—32; John xv. 22—24;) but the greater part, probably, acted through ignorance. (Acts iii. 17; xiii. 27.)

Ver. 9. *Eye hath not seen.*—[This passage is not taken from the LXX. nor is an exact translation of the Hebrew; but it gives the general sense.]—B.

Ver. 11. *The natural man*—Doddridge and Macknight, "The animal man:" but the same term is rendered *sensual*, James iii. 10; Jude ver. 19. The exact idea of the apostle appears to us to be, that of a man governed merely by animal passions and instincts.

Ver. 15. *He that is spiritual judgeth.*—The spiritual man understands the two-fold state of human nature, before and after conversion; but the natural or carnal man can understand neither.

CHAP. III. Ver. 1. *As unto carnal.*—Not absolutely so, but in a great measure: weak in the faith, and "babes in Christ." See Rom. vii. 14.

Ver. 2. *With milk*—That is, with the simplest truths of Christianity, not its deeper mysteries.

Ver. 3. *And divisions.*—Doddridge, "factions." A different word from chap. i. 10.

4 For while one saith, I <sup>g</sup> am of Paul; and another, I am of Apollos; are ye not carnal?	A. M. 4061. A. D. 57.
5 Who then is Paul, and who <i>is</i> Apollos, but ministers by whom ye believed, even <sup>h</sup> as the Lord gave to every man?	g c.1.12. h Ro.12.3,6. 1 Pe.4.11.
6 I have planted, Apollos watered; but God <sup>i</sup> gave the increase.	i c.15.10.
7 So then neither <sup>j</sup> is he that planteth any thing, neither he that watereth; but God that giveth the increase.	j Jn.15.5. 2 Co.12.9 .....
8 Now he that planteth and he that watereth are one: and every man <sup>k</sup> shall receive his own reward according to his own labour.	k Ps.62.12. Re.22.12
9 For we are labourers together <sup>l</sup> with God: ye are God's <sup>m</sup> husbandry, <i>ye are</i> God's <sup>n</sup> building.	l 2 Co.6.1.
10 According <sup>o</sup> to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.	in or, <i>tilloge</i>
11 For other foundation can no man lay than that is <sup>p</sup> laid, which is Jesus Christ.	n He.3.6. 1 Pe.2.5.
12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;	o Ro.12.3.
13 Every man's work shall be made manifest: for the day shall declare it, because it <sup>q</sup> shall be revealed by fire; and the <sup>r</sup> fire shall try every man's work of what sort it is.	p 1s.23.16. Mat.16.18 Ep.2.20. 2 Ti.2.19.
14 If any man's work abide which he hath built thereupon, he shall receive a reward.	q <i>is.</i>
15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so <sup>s</sup> as by fire.	r Zec.13.9. 1 Pe.1.7. 4.12. s Zec.3.2. Jude.23.

Ver. 8. *Are one*—i. e. equal; of the same rank; or, as he explains it in the next verse, fellow-labourers.

Ver. 9. *Labourers together with God.*—Doddridge, "Fellow-labourers of God"—that is, "belonging to him."—Macknight.

Ver. 10. *As a wise master-builder*—i. e. as a judicious architect.

Ver. 11. *Foundation . . . which is Jesus Christ.*—The Christian church is compared to a temple, of which Christ is the great foundation stone, or rock, on which believers are individually laid, as living stones, till the whole forms one living temple.

Ver. 12. *Wood, hay, stubble*—That is, materials of a far inferior kind. These represent professors of an unworthy character, who may be drawn into the church of Christ, by relaxing its discipline, or debasing its doctrines, so as to render them more palatable to corrupt nature: by these means a man's congregation may be enlarged, and he may flatter himself with great success, and a rich reward; but there is a fire which will try his works; and if the materials of which it is formed will not stand that fire, he may himself be saved by escaping (as it were) through the flames, but can expect no reward for collecting such unworthy materials to build up the church of God.

Ver. 15. *So as by fire.*—Doddridge and Macknight, "So as through the (or a) fire." Compare Ps. lxxvi. 12. Amos iv. 4. Zech. iii. 2. Jude ver. 23. What may be intended by this fire? The Church of Rome explains it of the fire of *purgatory*, which they suppose to be kept burning from the time of the fall to the day of judgment; but of that fire we know nothing from the Scriptures; nor is it (according to their doctrine) to try our work, but our persons. Protestant commentators apply this generally to the day of judgment, and to the conflagration of the world: and that great day will certainly discover and destroy every species of hypocrisy, when many, it is to be feared, will escape with difficulty, as through the flames of a burning habitation. There is another fire, however, even that of *persecution*, which we think comports better with the context, and with the apostle's argument. Converts hastily collected, and

A. M. 4061.

A. D. 57.

t 2 Co. 6. 16.

u or, de-  
stroy.

v P. 26. 12.

x Jcb 5. 13.

x Ps. 91. 11.

y Je 9. 23. 24.

z Ro. 14. 8.

16 Know ye not that ye <sup>t</sup> are the temple of God and *that* the Spirit of God dwelleth in you?

17 If any man <sup>u</sup> defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. <sup>v</sup> If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, <sup>w</sup> He taketh the wise in their own craftiness.

20 And again, <sup>x</sup> The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let <sup>y</sup> no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye <sup>z</sup> are Christ's; and Christ *is* God's.

## CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offshouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.

CHAP. 4.

a 2 Co. 6. 4.

b Ln. 12. 42.

Tit. 1. 7.

1 Pe. 4. 10.

c day.

d Ps. 143. 2.

e Mat. 7. 1.

**L**ET a man so account of us, as of the ministers <sup>a</sup> of Christ, and stewards of the mysteries of God.

2 Moreover it is required in <sup>b</sup> stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's <sup>c</sup> judgment: yea, I judge not mine own self.

4 For I know nothing by myself; <sup>d</sup> yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge <sup>e</sup> nothing before the time, until the

without a proper discrimination of character, will seldom stand this "fiery trial," as St. Peter calls it. (1 Epis. iv. 12, 13.)

Ver. 17. *Defile . . . destroy.*—The same words in the original.

Ver. 21. *Let no man glory in men.*—Compare chap. i. 31.—*For all things are yours.*—"The terms are very universal: and both works of creation and providence are mentioned; and it is manifestly the design of the apostle to be understood of every work of God whatever: that is, all things are for the benefit of real Christians; and that God made and uses all for their good."—Pres. Edwards.

CHAP. IV. Ver. 1. *Stewards.*—See Mat. xxiv. 45, &c.; and compare chap. iii. 5, 22.

Ver. 3. *I judge not mine own self, &c.*—This seems to oppose what the apostle says, ch. xi. 31, and therefore requires explanation. The term *judge*, in Scripture, has various acceptations; and so has the Greek particle (*alia*;) here rendered *yea*. After attentively examining *Doddridge*, *Macknight*, and others, the Editor begs leave to suggest the following, which differs little from our authorized version: "It is a small thing for me to be judged of you, or, &c. *because, or since, (alia,) I judge not myself; i. e. I cannot convict myself of any fault.*"

Ver. 4. *I know nothing by myself.*—*Parkhurst*, (in *Suncideo*;) "I am not conscious to myself of any thing [evil,] i. e. in his conduct towards them. The celebrated Mr. *Shepherd*, when on his death-bed, said to some young ministers who had come to see him, "Your work is great, and calls for great seriousness." With respect to himself, he told these three things: First, That the studying of his sermons very frequently cost him tears. Secondly, Before he preached any sermon to others, he got good by it himself. And, thirdly, That he always went to the pulpit, as if he were immediately after to render an account to his Master.

Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

A. M. 4061  
A. D. 57.  
f Ro.2.16.  
Re.20.12

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

g *distin-  
guisheth  
hee.*

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

h Ja 1.17.

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

i Re.3.17.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

j *or, the  
last apos-  
tles.*

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

k He.10.33.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;

l *theatre.*

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

m Ro.8.35.

13 Being defamed, we entreat: we are made as the

n Ac.20.34.  
o Mat.5.44.  
Ac.7.60.

Ver. 5. *Then shall every man*—Doddrige, "every one"—*have praise of God*—i. e. every wise and faithful steward. Compare verse 2 with Mat. xxiv. 45, 46.

Ver. 6. *These things . . . I have in a figure transferred to myself,* &c.—Locke and others "have inferred from hence, that not St. Paul and Apollos, but some other persons were set up among the Corinthians for heads of parties, for whose names the apostle substituted his own, and that of his most intimate friend; but the learned and judicious *Witsius* well observes, that it is probable their names were used among some others omitted; and the figure was only this, that the names of St. Paul and Apollos were used to signify themselves, and any others so extolled: and when the apostle would say how little ministers were in themselves, he chose, out of humility and prudence, rather to take such freedom with himself, and his most particular and intimate friend, than with others."—Doddrige.—*Above that which is written*.—Namely, as servants and stewards, ver. 1. Compare chap. iii. 7.

Ver. 8. *I would*—Or "wish;" the word "God" is not in the Greek. Doddrige's paraphrase of this verse gives, we think, its true sense—"Ye are full; ye are rich;" you enjoy so great a degree of prosperity and plenty, that ye "have even reigned as kings without us:" so happy in a variety of secular enjoyments, that you have hardly missed my company. And, indeed, "I wish you did reign," in the truest and noblest sense, and were altogether as happy as you think yourselves. See Rev. i. 6.

Ver. 9. *A spectacle,* &c.—To comprehend this allusion, we must understand that it refers to a custom among the Romans, "of bringing forth these persons into the theatre, on the after part of the day, either to fight with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping, which those brought forth in the morning had. Such kind of spectacles were so common in all the provinces, that it is no wonder we should find such an allusion here." The terms "set forth," or exhibited, and "a spectacle," (Gr. *theatron*.) meaning a theatrical spectacle, have in this case a beautiful propriety; and men and angels are represented as the surrounding spectators.

Ver. 10. *Fools for Christ's sake*—i. e. exhibited to the world as such: but "ye are wise in your Christian profession, and strong, and honourable," that is, so esteemed by men.

Ver. 13. *Fith and offscouring.*—Alluding to those wretches who were of-

a. M. 4061. A. D. 57. filth of the earth, and are the offscouring <sup>p</sup> of all things unto this day.

p 1st 3.15. 14 I write not these things to shame you, but as my beloved sons <sup>q</sup> I warn you.

q 1 Th. 2.11. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ

r Ja 1.15. Jesus I have begotten you through the gospel.

s Gz. 2.3. 16 Wherefore I beseech you, be ye followers of me.

t Re. 11.17. 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

u 2 Co. 13.10. 18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, <sup>r</sup> if the Lord will, and will know, not the speech of them which are puffed up, but <sup>s</sup> the power.

20 For the kingdom <sup>t</sup> of God is not in word, but in power.

21 What will ye? shall <sup>u</sup> I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAP. 5.

CHAPTER V.

1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing.

a De. 27.20. 7 The old heaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

b 2 Co. 7.7. **I**T is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that <sup>a</sup> one should have his father's wife.

c Col. 2.5.

d or, determined.

2 And ye are puffed up, and have not rather <sup>b</sup> mourned, that he that hath done this deed might be taken away from among you.

e 2 Co. 2.9, 10.

3 For I verily, as absent <sup>c</sup> in body, but present in spirit, have <sup>d</sup> judged already, as though I were present, *concerning* him that hath so done this deed,

f Mat. 16.19  
Ju. 20.23.

4 In the name <sup>e</sup> of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power <sup>f</sup> of our Lord Jesus Christ,

g 1 Ti. 1.20.

5 To deliver <sup>g</sup> such a one unto Satan for the destruction of the flesh, that <sup>h</sup> the spirit may be saved in the day of the Lord Jesus.

h e. 11.32.

ferred by the heathen as expiatory sacrifices to their gods, on which every reproach was heaped, even as the sins of Israel were laid upon the head of their expiatory sacrifices.

CHAP. V. Ver. 1. *Fornication*.—The term here used for fornication is of extensive import, and sometimes includes adultery, and every species of uncleanness.—*Not so much as named among the Gentiles*.—Cicero, indeed calls it an incredible and unheard of wickedness.—*Doddridge*.—*His father's wife*—i. e. his step-mother, or mother-in-law, his father being living; or otherwise she would have been his father's widow.

Ver. 3. *Present in spirit*.—Some suppose this to refer to the exercise of some miraculous power; but Dr. P. Smith says, "I perceive no evidence of any thing, more than that exercise of the imagination in cases strongly interesting to us; which is no uncommon form of speech in all languages, to denote an ideal presence." See Col. ii. 5.

Ver. 4. *Power of our Lord*—i. e. miraculous power.

Ver. 5. *To deliver such a one unto Satan*.—This means excommunication. 1 Tim. i. 20. "But why thus express it? Some suppose, because God was so pleased to ratify the just censures of his church, delivering such persons, as were cast out of it, into the hands of Satan, to be vexed and tormented by him. This surely was not an ordinary dispensation of providence as to all ex-

6 Your glorying is not good. Know ye not that a little leaven j leaveneth the whole lump? A. M. 4051.  
A. D. 57.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ i Ja. 4. 16.  
our k passover is l sacrificed for us: J Lu. 13. 21.

8 Therefore let us keep m the n feast, not with old leaven. neither with the o leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. k Is. 53. 7.  
l Ps. 1. 19.  
Re. 5. 6, 12.

9 I wrote unto you in an epistle P not to company with fornicators: l cr, stain.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. m cr, holy day.

11 But now I have written unto you not to keep company, if q any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. n Ex. 13. 6.

12 For what have I to do to judge them also that are r without? do not ye judge them that are within? o Mat. 16. 6, 12.

13 But them that are without God judgeth. Therefore put away s from among yourselves that wicked person. p Ep. 5. 11.  
2 Th. 3. 14.

12 For what have I to do to judge them also that are r without? do not ye judge them that are within?  
13 But them that are without God judgeth. Therefore put away s from among yourselves that wicked person. q Ro. 16. 17.  
2 Jn. 10.

13 But them that are without God judgeth. Therefore put away s from among yourselves that wicked person. r Ma. 4. 11.

## CHAPTER VI.

1 The Corinthians must not vex their brethren. in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled. s Mat. 13. 17.

**DARE** any of you, a having a matter against another, go to law before the unjust, and not before the saints? CHAP. 6.  
a Mat. 13. 15. 17.

communicated persons. A more probable account, is, that Satan is called the god of the world and the prince of the world: as world is taken in opposition to the church of God; so *delivering to Satan* is no more than our Saviour's command: 'If he neglect to hear the church, let him be to thee as a heathen man and a publican.'—*Pool*.

Ver. 7. *Purge out . . . the old leaven*—i. e. the leaven of hypocrisy. See Luke xii. 1.

Ver. 9. *I wrote unto you in an epistle*.—From this, some have inferred that St. Paul had written an Epistle to the Corinthians before this; and we are by no means sure that we have all the writings of the apostles, more than of the prophets. Others, however, so render this verse, and verse 11, as to apply them to the present letter. "I write (or have written) to you [in this epistle] not to [keep] company," &c. So *Hammond, Whitby, Dr. Edwards, Claude, Lardner, Mocknight, Boothroyd, &c.*

Ver. 10. *Not altogether*—i. e. not in the civil concerns of life.

Ver. 12. *For what have I to do to judge them also that are without?*—That is, "I confine these remarks to those who are within the church, because I have no right to judge them that are without"—God judgeth them.—*Do not ye judge?* &c.—The connexion is here obscure, unless we allow ourselves to supply the adversative particle, *but*, before it, as thus: "I have no right to judge those that are without; *but* do not ye yourselves judge them that are within? If so, surely I (Paul) may."

CHAP. VI. Ver. 1. *Dare any of you, &c.*—"Josephus observes, that the Romans (who were now masters of Corinth) permitted the Jews who resided in foreign countries to decide private affairs, where nothing capital was in question, among themselves; and from hence Dr. *Lardner* argues the justice of this rebuke of St. Paul, as there is no doubt but the Christians might have had the same privilege, as they were looked upon as a Jewish sect. But, separate from that, they might certainly, by mutual compact, have chosen their brethren as *referees*" (by way of arbitration).—*Doddridge*. It is observable, that the Greek Church have such a dread of the Turkish magistracy, that they take the advice of St. Paul, and generally refer their disputes among

- A. M. 4961.  
A. D. 57.
- a Da. 7.22.  
Mat. 19.28  
Jude 14,15  
Re. 20.4.
- b Pr. 20.22  
Mat. 5.39,  
49.  
Ro. 12.17,  
19  
1 Th. 5.15.
- c 1 Th. 4.6.
- d Ga. 5.19.,  
21.  
Ep. 5.4,5  
He. 12.14,  
18.  
13.4.  
R. 22.15.
- e Ep. 2.1,2  
5.8.  
Col. 3.7.  
Tit. 3.3.,6.
- f He. 10.22.
- g He. 2.11.
- h Ro. 8.30.
- 2 Do ye not know that the saints <sup>a</sup> shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
- 3 Know ye not that we shall judge angels? how much more things that pertain to this life?
- 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
- 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
- 6 But brother goeth to law with brother, and that before the unbelievers.
- 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather <sup>b</sup> take wrong? why do ye not rather *suffer yourselves to be* <sup>c</sup> defrauded?
- 8 Nay, ye do wrong, and defraud, and that *your* brethren.
- 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither <sup>d</sup> fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
- 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
- 11 And such <sup>e</sup> were some of you: but ye are <sup>f</sup> washed, but ye are <sup>g</sup> sanctified, but ye are <sup>h</sup> justified in the name of the Lord Jesus, and by the Spirit of our God.

themselves to the decision of their own prelates.—*Hughes's Travels in Sicily.*

Ver. 3. *We shall judge angels*—i. e. fallen angels, as the text is generally understood: but if it must be taken literally, the term judge must be used with great latitude, though not with greater, perhaps, than when applied to the judgment of mankind. It may refer only to the plaudit of the redeemed.

Ver. 4. *If then ye have judgments.*—*Doddridge*, "controversies"—matters which call for judgment.—*Set them.*—*Doddridge*, "Do ye set them?" Rather, perhaps, Why do ye set them? &c.—*Who are least esteemed.*—*Doddridge*, "of no esteem," or not esteemed; i. e. the heathen. The sense is, If you have disputes among yourselves concerning worldly matters, why do you refer them to the judgment of the heathen? [Or the apostle perhaps meant that the meanest persons in the church were competent to decide the causes which they brought before the heathen magistrates.]—*Bagster.*

Ver. 7. *Why do ye not rather take*—(*Doddridge*, "endure")—*wrong?*—The advice, rather to suffer wrong, in many cases, than to go to law, is the same that our Lord gave to his disciples, in Mat. v. 39—42; and is, indeed, no less applicable to us in the present age, when immense sums are annually thrown away in unnecessary litigations, where the best that can be expected often is, that both parties will be losers; and when this happens, as it sometimes does, among professing Christians, it shows an equal deficiency of religion and of good sense.

Ver. 9. *Nor adulterers.*—If there are any persons in the community who are unfaithful in the conjugal relation, and who are accustomed to "drink stolen waters as sweeter than their own;" these are usually much pleased to hear that there is no hell, and that "*adulterers*" shall "inherit the kingdom of God."—*Nor effeminate.*—The original term is much stronger than the translation, and refers to certain men dressed in women's apparel, for the use of the next class, "abusers of themselves with mankind," both which were allowed in the heathen temples, and Corinth was so infamous for its voluptuousness, that *Aelian* says, it was thereby totally ruined. *Orient. Lit.* No. 1473.

Ver. 11. *Ye are sanctified.*—[We have here an instance, as Dr. *Whitby* remarks, of the figure called *hyperbaton*, by which the words are transposed from their plain grammatical order; for we "are justified in the name of the Lord Jesus," and "sanctified by the spirit of our God," as in Phil. 5.]—*Bagster.*

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats<sup>k</sup> for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the<sup>m</sup> Lord; and the Lord for the body.

14 And<sup>o</sup> God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid.

16 What? know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one<sup>r</sup> spirit.

18 Flee<sup>s</sup> fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your<sup>t</sup> body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not<sup>u</sup> your own?

20 For ye are bought<sup>v</sup> with a price: therefore glorify<sup>w</sup> God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 He treateth of marriage, 4 showing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 13, 20 Every man must be content with his vocation. 25 Virginity wherefore to be enquired. 35 And for what respects we may either marry, or abstain from marrying.

**N**OW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the<sup>a</sup> husband render unto the wife due benevolence: and likewise also the wife unto the husband.

Ver. 12. *All things are lawful for me*—That is, all things that are lawful to others are so to me; and he then instances, in two particulars, namely: meats and matrimony. See notes, chap. ix. 4, 5.

Ver. 13. *Every sin*.—Doddridge, "every [other] sin." All and every are often used for many and most. Xenophon represents Socrates as saying, that "intemperate men hurt themselves far more than others; whereas other sinners secure some profit to themselves, though they are injurious to others." See Doddridge.

Ver. 20. *For ye are bought with a price*.—Namely, that of the precious blood of Christ; your body and spirit are therefore both God's, and ought to be consecrated to his service.

CHAP. VII. Ver. 1. *Not to touch*—Parkhurst, "To have nothing to do with,"—a woman.

Ver. 2. *Nevertheless, to avoid fornication*.—Macknight, "whoredoms." The Greek is plural, including different species of uncleanness.—*Her own husband*.—[In strictness, as Campbell observes, I have no right to call that *own*, which I enjoy in common with others; and no woman can call any man "her own husband," whom she has in common with other women. In the New Testament we have always "her own husband," never "his own wife;" which is the more remarkable, as no such an expression occurs in the Septuagint. For, during that dispensation, things were on a different footing. The words rendered "his own wife," are, *teen eautou gune*, for there was not the same reason for the explicitly strong restriction, on that side, which is contained in the word *idios*. This is absolutely decisive against polygamy; and places the husband and the wife entirely on the same ground; and as much forbids him to take another woman, as it does her to cohabit with another man.]—B.

A. M. 4061.  
A. D. 57.  
i or. profitable.  
j c.9.27.  
k Mat.15.17,20. Ro.14.1.  
l 1Th.4.3,7  
m Ro.12.1.  
n Ep.5.23.  
o Ro.6.5,9.  
p Ep.5.30.  
q Ge.2.24. Maj.19.5.  
r Jn.17.21..32. Ep.4.4.  
s Pr.6.25..32. 7.21..27.  
t 2 Co.6.16.  
u Ro.14.7,8  
v Ac.20.28. 11c.1.13, 19. Re.5.9.  
w 1 Pe.2.9  
CHAP. 7.  
a Ex.21.10. 1 Pe.3.7.

- A. M. 1061.  
A. D. 57.
- o Joel 2.16. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.
- c 1 Th. 3.5. 5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that *Satan* tempt you not for your incontinency.
- d Mat. 19. 11, 12. 6 But I speak this by *permission*, and not of commandment.
- e 1 Ti. 5.14. 7 For I would that all men were even as I myself. But *every* man hath his proper gift of God, one after this manner, and another after that.
- Mal. 2.14  
..16.  
Mat. 19.6, 9. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.
- g Exr. 10.11 &c. 9 But if they cannot contain, let *them* marry: for it is better to marry than to burn.
- h Mal. 2.15, 16. 10 And unto the married I command, *yet* not I, but the Lord, Let *not* the wife depart from *her* husband:
- i Ro. 12.18.  
14.19.  
He. 12.14. 11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.
- j in. 12 But to the rest speak I, not *the* Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
- 13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
- 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but *now* are they holy.
- 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called *us* to peace.
- 16 For what knowest thou, O wife, whether thou

Ver. 5. *Fasting and.*—These words are omitted in many ancient copies, and by *Griesbach*; but the internal evidence seems in their favour.—*Incontinency.*—Want of ability to restrain the passions.

Ver. 6. *By permission, &c.*—i. e. by way of permission, and not of commandment.—*Edwards, Hammond, and Macknight.*

Ver. 7. *For I would, &c.*—[St. Paul evidently gave this advice in reference to the necessities of the church, or what he calls, (ver. 26,) the *present distress*; for it would be perfectly absurd to imagine, that an inspired apostle would, in the general, discountenance marriage, since it was of the greatest importance to the existence and happiness of future generations, and expressly agreeable to a divine institution.]—*Bagster.*

Ver. 10. *Not I, but the Lord*—i. e. the Lord Jesus in the days of his flesh, Mat. v. 32; xix. 9.

Ver. 12. *To the rest speak I, not the Lord*—i. e. the Lord Jesus, as in verse 10.

Ver. 14. *The unbelieving husband is sanctified by the wife*—That is, the *believing* wife; and so likewise in the next clause. Many instances have certainly occurred, in which the conversion of one party has been the means of converting the other also; and where this has not absolutely been the case, yet, in many other cases, the converted party has had a powerful effect in restraining the other from vices, and especially in procuring the religious education of the children. Thus far the husband has "sanctified" the wife, and the wife the husband; and the children, though born perhaps in heathenism, have been brought up under Christian instruction, and introduced to the privileges of the Christian church, accounted *holy*, and, in many instances, by divine grace made truly so. Compare the note following.

Ver. 16. *For what knowest thou, O wife, &c.*—This passage may be under-

shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as <sup>m</sup> the Lord hath called every one, so let him walk. And <sup>n</sup> so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? <sup>o</sup> let him not be circumcised.

19 Circumcision <sup>p</sup> is nothing, and uncircumcision is nothing, but the keeping <sup>q</sup> of the commandments of God.

20 Let every man abide <sup>r</sup> in the same calling wherein he was called.

21 Art thou called *being* a servant? care <sup>s</sup> not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is <sup>t</sup> the Lord's <sup>u</sup> freeman: likewise also he that is called, *being* free, is <sup>v</sup> Christ's servant.

23 Ye are bought <sup>w</sup> with a price; be not ye the servants of men.

24 Brethren, let <sup>x</sup> every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment <sup>y</sup> of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be <sup>z</sup> faithful.

26 I suppose therefore that this is good for the present <sup>a</sup> distress, *I say*, that <sup>b</sup> *it* is good for a man so to be,

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou <sup>c</sup> hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

A. M. 4061.

A. D. 57.

k 1 Pe. 3. 1, 2

l *what*.

in ver. 20. 24

n c. 4. 17.

2 Co. 11. 28.

o Ac. 15. 1,

&amp;c.

Ga. 5. 2,

&amp;c.

p Ga. 5. 6.

6. 15

q Jn. 15. 14

1 Jn. 2. 3.

r Pr. 27. 3.

s He. 13. 5.

t Jn. 8. 36.

Ro. 6. 18,

22.

u *made free*

v Ps. 116. 16.

1 Pe. 2. 16.

w c. 6. 20.

1 Pe. 1. 13,

19.

x ver. 17. 20.

y ver. 6. 10,

40.

z 1 Ti. 1. 12.

a *or, neces-**sity.*

b ver. 1. 8.

c He. 13. 4.

stood two ways, as connected with the context; either as a reason why the deserted party should not be too anxious for the return of his or her heathen partner; "for what," or "how knowest thou, O wife, whether thou shalt save thy husband?" And if not, the union of a Christian and a Pagan promises but little comfort. So *Macknight*. Or, if we read with *Doddridge*, "How knowest thou, O wife, but thou mayest save thy husband?" then it may operate as an argument to induce her to abide with the husband in case of his return; so on the other hand with the husband.

Ver. 17. *As God hath distributed to every man*—Namely, his proper lot; or allotted to each his proper talent and situation to improve it—so let him walk, whether he be single or married, circumcised or uncircumcised, &c.—*So ordain I*—i. e. by my apostolical authority.

Ver. 18. *Become uncircumcised*.—[Let him not endeavour to appear uncircumcised; which was sometimes affected, as appears from *Celsus*.]—*B*.

Ver. 21. *Servant*.—[Rather, a *slave*, the property of another, and bought with his money. In these verses, the Apostle shows, that Christianity makes no change in our *civil connexions*.]—*Bagster*.

Ver. 23. *Be not ye the servants of men*—That is if you can avoid it, as in the verse preceding.

Ver. 25. *Now concerning virgins*—The original term applies to both sexes; (see Rev. xiv. 4;) and is by *Boothroyd* rendered "single persons"—*I have no commandment of the Lord*—i. e. of the Lord Jesus, as in the case above stated, ver. 10.—*Yet I give my judgment*—To give judgment is a judicial phrase.—*As one that hath obtained mercy of the Lord to be faithful*—i. e. faithful to my conscience, and to my duty as an apostle.

Ver. 26. *I suppose*.—*Doddridge*, "I apprehend." *Macknight*, "I declare." The original term (*nomizo*) implies a legal opinion.—*For the present distress*.—*Doddridge*, "exigency."—*So to be*—i. e. to be a virgin; namely, single or unmarried.

Ver. 28. *Trouble in the flesh*—i. e. domestic affliction, and persecution. Compare verse 26.

A. M. 1061  
A. D. 57.

d 1 Pe. 4.7.  
2 Pe. 2.3,9

e Ps. 39.6.  
Ja. 4.14.  
1 Pe. 4.7.  
1 Jn. 2.17.

f 1 Ti. 5.5.

g of the  
Lord, as  
ver. 34.

h Lu. 10.40  
..42.

i ver. 23.

j Ro. 7.2.

k 2 Co. 6.14.

l ver. 25.

m 2 Pe. 3.15,  
16.

29 But this I say, brethren, the time <sup>d</sup> is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion <sup>e</sup> of this world passeth away.

32 But I would have you without carefulness. He that is unmarried <sup>f</sup> careth for the things <sup>g</sup> that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married <sup>h</sup> careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So <sup>i</sup> then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife <sup>j</sup> is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only <sup>k</sup> in the Lord.

40 But she is happier if she so abide, after <sup>l</sup> my judgment: and I think <sup>m</sup> also that I have the Spirit of God.

Ver. 29. *As though they had none*—That is, this is not a time for the enjoyment of carnal pleasures, or to seek after worldly gain. Our joys and sorrows should both be moderated.

Ver. 31. *The fashion*.—(Greek, *Schema*.) "The form," pageantry, &c.—[*Grotius* remarks, that the Apostle's expression is borrowed from the theatre; where the phrase means that the *scene changes*, and presents an *appearance* entirely new.]—*Bagster*.

Ver. 32. *Without carefulness*.—*Doddridge*, "without anxious care."

Ver. 35. *Not that I may cast a snare upon you*.—The Greek word (*brochon*) signifies a *cord*, which the hunters used to cast over wild cattle, to ensnare them—a thing practised to this day in South America.—*Which is comely*—i. e. becoming, consistent. Paul did not wish to fetter the minds of the Corinthians, but only to *lead* them to act consistently with their profession.

Ver. 36. *Toward his virgin, if she pass the flower* (i. e. the prime) of her age.—[Some interpret this of a man's continuing in a state of celibacy; but such a construction of the original appears without example. It appears most obvious to explain it of a parent, or guardian, who had the charge of a virgin. *Ten parthenon autou*, in Greek, signifies *his virgin daughter*.]—*Bagster*. A single life was a reproach among the Jews after the age of twenty: if, therefore, his daughter approach that age, and is impatient of reproach, &c.

Ver. 37. *Having no necessity*—i. e. either from her impotency, or from his own circumstances—as for instance, his inability to maintain her.

Ver. 40. *I think*.—*Doddridge*. "I appear to have the spirit," &c. *Mac*

## CHAPTER VIII.

<sup>1</sup> To abstain from meats offered to idols. <sup>3, 9</sup> We must not abuse our Christian liberty, to the offence of our brethren: <sup>11</sup> but must bridle our knowledge with charity.

**N**OW as touching things offered <sup>a</sup> unto idols, we know that we all have <sup>b</sup> knowledge. <sup>c</sup> Knowledge puffeth up, but <sup>d</sup> charity edifieth.

<sup>2</sup> And <sup>e</sup> if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

<sup>3</sup> But if any man love God, the same is known <sup>f</sup> of him.

<sup>4</sup> As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol <sup>g</sup> is nothing in the world, and that *there* is none other <sup>h</sup> God but one.

<sup>5</sup> For though there be that are <sup>i</sup> called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

<sup>6</sup> But to us *there is but one* God, the Father, of whom *are* all things, and we <sup>k</sup> in him; and one Lord Jesus Christ, by whom <sup>l</sup> *are* all things, and we by him.

<sup>7</sup> Howbeit *there is not* in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

<sup>8</sup> But meat <sup>m</sup> commendeth us not to God: for neither, if we eat, <sup>n</sup> are we the better; neither, if we eat not, <sup>o</sup> are we the worse.

<sup>9</sup> But take heed lest by any means this <sup>p</sup> liberty <sup>q</sup> of yours become a stumbling-block to them that are weak.

<sup>10</sup> For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience

*knight*, "I am certain that I have." Dr. M. is confident that the Greek (*doko*) does not imply doubt, and refers for proof to chap. iv. 9; viii. 2; xi. 16; xiv. 32, &c. See also chap. x. 12.

CHAP. VIII. Ver. 1. *We know*, &c.—It is generally understood, that great part of the first paragraph in this chapter should be included in a parenthesis, but critics are divided where to place the marks; most place them in the middle of the first and fourth verses. If we might be permitted, however, to offer a suggestion, we should confine the parenthesis to the first verse, thus:—*We know* (for [oti] we all have [this] knowledge;) namely, that the heathen gods are no gods at all: yet let us not be vain of our knowledge, for *knowledge puffeth up*, &c. Such we suppose to be the sense of this intricate and involved passage.—*Charity edifieth*—i. e. buildeth up—as a family is built up by love. See Ps. xxviii. 5. Prov. xiv. 1.

Ver. 2. *If any man think*.—*Macknight*, "is confident." See note on chap. vii. 40.

Ver. 4. *An idol is nothing*.—The Hebrews gave them a name that implied this, which is thought to be here alluded to; and *Whitby* shows, that the position here asserted was a common apriorism among the Jewish doctors.

Ver. 6. *In him*.—Margin, "for him;" i. e. for his glory.

Ver. 7. *Not in every man*.—*Doddridge*, "Not in all men"—even not in some professing Christians.—*For some, with conscience of the idol*, &c.—i. e. supposing that, though the idol itself may be an insensible statue, it may be inhabited by some immortal demon; and, thus supposing, they become guilty of idolatry.

Ver. 8. *Meat commendeth us not*—i. e. the eating or refraining from any particular kind of food, in itself considered.

Ver. 9. *This liberty*.—*Macknight*, "right." So they claimed it; but the apostle does not concede it. See chap. x. 19—23.

Ver. 10. *If any man see thee*—That is, seeing you do so, he may be encouraged to do the same, without the knowledge and enlightened views which you possess; and this may lead him into idolatry, and thereby wound

A. M. 4061.

A. D. 57.

CHAP. 8.

a Ac. 15. 10, 19.

b Ro. 14. 14 22

c Is. 47. 9.

d 1 Co. 3.

e Ro. 11. 25. Ga. 6. 3. 1 Ti. 6. 3, 4

f Na. 1. 7. 2 Ti. 2. 19.

g Is. 41. 24.

h De. 4. 39. Is. 41. 3, 21.

i Jn. 10. 34, 35.

j Mal. 2. 10. Ep. 4. 6.

k or, for.

l Jn. 1. 3. 11e. 1. 2.

m Ro. 14. 17.

n or, have we the more.

o or, have we the less

p or, power.

q Ro. 14. 13, 20. Ga. 5. 13.

A. M. 4061.  
A. D. 57.

r edified.

s Mat. 25.  
40, 45.

t c. 9. 22.

of him which is weak be <sup>r</sup> emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But <sup>s</sup> when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest <sup>t</sup> I make my brother to offend.

#### CHAPTER IX.

1 He showeth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto <sup>u</sup> men, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

CHAP. 9.

**A**M I not an apostle? am I not free? have I not seen <sup>a</sup> Jesus Christ our Lord? are not ye my work <sup>b</sup> in the Lord?

a Ac. 9. 3, 17

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

b c. 4. 15.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

c or, woman.

5 Have we not power to lead about a sister, a <sup>c</sup> wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

d 2 Th. 3. 8, 9

6 Or I only and Barnabas, have not we <sup>d</sup> power to forbear working?

e 1 Ti. 1. 13.

7 Who goeth a warfare <sup>e</sup> any time at his own charges? who planteth <sup>f</sup> a vineyard, and eateth not of the fruit thereof? or who feedeth <sup>g</sup> a flock, and eateth not of the milk of the flock?

f De. 20. 6.  
Pr. 27. 18.

8 Say I these things as a man? or saith not the law the same also?

g 1 Pe. 5. 2.

9 For it is written <sup>h</sup> in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

h De. 25. 4.  
1 Ti. 5. 18.

10 Or saith he *it altogether* for our sakes? For our sakes, no doubt, *this* is written: that he <sup>i</sup> that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

i 2 Ti. 2. 6.

his conscience.—*Be emboldened.*—Margin, “edified,” or “built up;” i. e. in error and in vice. Compare note chap. viii. 1.

Ver. 11. *Shall the weak brother perish?*—See note on Rom. xiv. 15.

CHAP. IX. Ver. 1 *Am I not free?*—Meaning, that his time and talents were at his own disposal. He was not in bondage to any man—a circumstance necessary to capacitate him for his itinerant labours.—*Have I not seen Jesus Christ?*—This was necessary, in order to his being a competent witness of Christ's resurrection.

Ver. 4. *Power to eat and to drink?*—[Rather, *authority* or *right*. Power is only the ability to do a thing; whereas the apostle means a *right* to do what he is speaking of.]—*Barster*. That is, labouring for the public good, have we not a right to live at the public charge?

Ver. 5. *To lead about a sister, a wife?*—i. e. a Christian wife, or a wife who was a sister in Christ.—*MacKnight*. Roman Catholics render it, “a sister, a woman;” but *Doddridge* remarks, “the word (*gunaika*) has no force at all here, if it be rendered a woman, since a sister must needs be such; and it is very unlikely that an apostle should carry about with him a woman to whom he was not married: yet this is what they pretend of Cephas, (or Peter,) and of our Lord's brothers.

Ver. 7. *Who goeth a warfare, &c.*—i. e. who labours without expecting to reap some of the fruits of his labour?

Ver. 9. *Doth God take care for oxen?*—i. e. for oxen only.

Ver. 10. *Or saith he it altogether*—*MacKnight*, “chiefly”—*for our sakes?*

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? A. M. 4061.  
A. D. 57.

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless <sup>k</sup> we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. J Ro. 15. 27.  
k 2 Co. 12. 7  
. 9.  
12. 14.

13 Do ye not know that they which minister about holy things <sup>l</sup> live of *the things* of the temple? and they <sup>m</sup> which wait at the altar are partakers with the altar? l or, *sec.*

14 Even so hath the Lord <sup>n</sup> ordained that they <sup>o</sup> which preach the gospel should live of the gospel. m Nu. 18. 8,  
&c.  
De. 18. 1.

15 But I <sup>p</sup> have used none of these things: neither have I written these things, that it should be so done unto me: for <sup>q</sup> *it were* better for me to die, than that any man should make my glorying void. n Lu. 10. 7.

16 For though I <sup>r</sup> preach the gospel, I have nothing to glory of: for <sup>s</sup> necessity is laid upon me; yea, wo is unto me, if I preach not the gospel! o Ga. 6. 6.  
p Ac. 20. 34.  
2 Th. 3. 8.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation <sup>t</sup> of *the gospel* is committed unto me. q 2Co. 11. 10.  
r Je. 1. 17.  
20. 9.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. s Col. 1. 25.

19 For though I be free from all *men*, yet have I made myself servant <sup>u</sup> unto all, that I might gain the more. t Ro. 1. 14.  
Ga. 5. 13.

20 And unto the Jews I <sup>v</sup> became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; u Ac. 16. 3.  
21. 23. 26.

21 To them that are without law, as without law, (being not <sup>w</sup> without law to God, but under the law to Christ,) that I might gain them that are without law. v c. 7. 29  
w Ro. 15. 1  
2 Co. 11. 25

22 To the weak <sup>x</sup> became I as weak, that I might gain the weak: I <sup>y</sup> am made all things to all *men*, that <sup>z</sup> I might by all means save some. x c. 10. 33.  
y Ro. 11. 14.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*. z Phi 2. 16  
3. 14  
1 Ti. 6. 12  
2 Ti. 2. 5.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So <sup>z</sup> run, that ye may obtain.

25 And every man that striveth <sup>z</sup> for the mastery is

Ver. 12. *If others be partakers, &c. . . are not we rather?*—Macknight, "Ought not we rather?"

Ver. 13. *Do ye not know?* &c.—This was true, both with respect to the Jews and the heathen.

Ver. 16. *Nothing to glory of* [in that.]—So Doddridge. His glory was in preaching the gospel *gratis*.

Ver. 20. *Became as a Jew*.—See Acts xvi. 3; xxi. 26.

Ver. 21. *To them that are without law*—i. e. the Mosaic law; namely, the Gentiles.

Ver. 23. *That I might be partaker*.—Namely, of the blessings of the gospel; but Pearce renders it, "a joint communicator," which is the sense given by Doddridge.

Ver. 24. *So run, that ye may obtain*.—Macknight, "That ye may lay hold on the prize." [The *z* ostle here refers to the *Isthmian* games, so called from being celebrated on the isthmus of Corinth.]—Bagster.

Ver. 25. *Is temperance in all things*.—"Would you," says Epictetus, "be a victor in the Olympic games? So in good truth would I, for it is a glorious

- A. M. 4061. temperate in all things. Now they *d* it to obtain a corruptible crown; but we an <sup>a</sup> incorruptible.  
 A. D. 57.
- 2 Ti. 4. 8. 26 I therefore so run, not as uncertainly; so fight I,  
 Ja. 1. 12. not as one that beateth the air:  
 1 Pt. 5. 4. 27 But <sup>b</sup> I keep under my body, and bring *it* into sub-  
 Re. 2. 10. jection: lest that by any means, when I have preached  
 3 II. to others, I myself should be a cast-away.  
 o Ro. 3. 13.

## CHAPTER X.

- CHAP. 10. 1 The sacraments of the Jews 6 are types of ours, 7 and their punishments,  
 Ex 13. 21, 11 examples for us. 14 We must flee from idolatry. 21 We must not make  
 22. the Lord's table the table of devils: 24 and in things indifferent we must have  
 Nu 9. 13. regard of our brethren.
22. **MOREOVER**, brethren, I would not that ye should  
 b Ex 11. 19. be ignorant, how that all our fathers were under  
 22. 29. <sup>a</sup> the cloud, and <sup>b</sup> all passed through the sea;  
 c Ex. 16. 15, 2 And were all baptized unto Moses in the cloud and  
 35. in the sea;  
 Ne. 9. 15, 20. 3 And did all eat the same spiritual <sup>c</sup> meat;  
 Ps. 78. 24, 25. 4 And did all drink the same spiritual <sup>d</sup> drink: for  
 d Ex. 17. 6. they drank of that spiritual Rock that <sup>e</sup> followed them:  
 Nu. 20. 11. and that Rock was Christ.  
 e or, went with. 5 But with many of them God was not well pleased:  
 f Nu 14. 29. for they were overthrown <sup>f</sup> in the wilderness.  
 35. 6 Now these things were <sup>g</sup> our examples, to the in-  
 g the figures.

thing; but pray consider what must go before and what may follow, and so proceed to the attempt. You must then live by rule; you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician."—*Enchir.* chap. 35.—*A corruptible crown.*—It is well known that the crown in the Olympic games, sacred to Jupiter, was of wild olive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian or Corinthian, of the pine, &c. Most of these were evergreens, but they would soon grow dry, and break to pieces.

Ver. 26. *Not as uncertainly.*—"Not as unnoticed," namely, by the Judge; or, "not as neglecting the boundary marks of the course." See *Doddridge*.—*So fight I.*—*Macknight*, "So I box."

Ver. 27. *I keep under my body.*—*Doddridge*, "I mortify my body." The original term properly signifies to strike on the face, as boxers did.—*Doddridge*.—*Bring it into subjection.*—"I drag off as a slave," as the victors did their conquered antagonists.—*Lest when I have preached.*—*Doddridge*. "Served as a herald;" *Macknight*, "proclaimed" to others—*I myself should be a cast-away.*—*Doddridge*, "I myself should be disapproved," namely, by the judge. *Macknight*, "Lest I myself should be not approved." *One disapproved* by the judge of the games, as not having fairly deserved the prize.—*Bagster*.

CHAP. X. Ver. 1. *All our fathers, &c.*—Paul speaks of himself and Jewish brethren.—*Under the cloud, &c.*—If water baptism is here alluded to, as many think, it does not seem to imply immersion, for it was the Egyptian army that was immersed; but it is not unlikely, that in the cloud passing over them to guard their rear, (which it did effectually, by involving their enemies in rain and darkness,) it might distil upon the Israelites a mist, or gentle rain, while at the same time their garments were sprinkled with the ocean's spray.

Ver. 2. *Baptized unto Moses, &c.*—By means of the cloud and the passage of the Red sea, an obligation similar to that arising from baptism was imposed on them to obey Moses; i. e. all those who passed with Moses through the Red sea, and followed with him the cloud which preceded their march, bound themselves by this act to honour, obey, and follow him.—*Rob. Wahl*.

Ver. 3. *Spiritual*—i. e. typical, or figurative meat.

Ver. 4. *That followed them.*—Dr. *Wahl* calculated that this water, which was a stream, or river, from the rock of Horeb, running in a descent, might attend upon Israel in their peregrinations for 37 years, till they came to Ezion Gaber, a sea-port, where it might run into the ocean. See Num. xxxiii. 36.

Ver. 5. *God was not well pleased.*—Because they murmured and repined through unbelief. Compare Heb. iii. 16, 17.

Ver. 6. *Our examples.*—Margin and *Doddridge*, "figures;" or, more literally, "types."

tent we should not lust after evil things, as they <sup>h</sup> also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is <sup>i</sup> written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some <sup>l</sup> of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt <sup>k</sup> Christ, as some of them also tempted, and were destroyed of <sup>l</sup> serpents

10 Neither murmur ye, as some of them also <sup>m</sup> murmured, and were destroyed of the <sup>n</sup> destroyer.

11 Now <sup>all</sup> these things happened unto them for <sup>o</sup> ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore <sup>p</sup> let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but <sup>q</sup> such as is common to man: but God is faithful, who <sup>r</sup> will not suffer you to be tempted above that ye are able; <sup>s</sup> but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore. my dearly beloved, <sup>t</sup> flee from idolatry.

15 I speak as to wise men; <sup>u</sup> judge ye what I say.

15 The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after <sup>v</sup> the flesh: <sup>w</sup> are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol <sup>x</sup> is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sa-

A. M. 4661.

A. D. 57.

h Nu. 11. 4.  
33. 34.

i Ex 32 6

j Nu 25. 1  
9.

k Ex 17. 2, 7

l Nu. 21. 6.

m Nu. 14. 2,  
29.

n 2Sa. 24. 16

o or, types.

p Pr. 23. 11.  
Ro. 11. 20.

q or, moderate.

r Da. 3. 17.  
2 Pe. 2. 9

s Ja. 5. 11.

t 1 Jn. 5. 21.

u Ro. 4. 1, 12

v c. 9. 13.

w c. 8. 4.

Ver. 9. *Neither let us tempt Christ.*—This is said on the conviction that the Lord, who inhabited the Shechinah, or cloud of glory, was none other than the Messiah, John i. 14.—*Destroyed of (or by) serpents.*

Ver. 10. *Destroyed of the destroyer*—i. e. death.

Ver. 11. *Ensamples.*—Old English for "examples." Margin and *Doddridge*, "figures," or more literally, *types.*—*Ends of the world.*—Gr. "of the ages;" elsewhere called the last times, the last days, &c. See Heb. c. 1, 2.

Ver. 12. *Him that thinketh*—or is confident—*he standeth*—"Firmly fixed in the divine favour," says *Macknight*. See note on chap. vii. 40. The Scriptures, while they encourage believers with promises of persevering grace, no less earnestly caution us against presumption and neglect. The whole work of God is carried on by means of his own appointment.

Ver. 13. *Such as is common to man.*—According to *Doddridge*, such as is proportionable to human strength.

Ver. 15. *What I say*—i. e. What I am about to say, as in next verse.

Ver. 15. *The bread*—*Macknight*, "The loaf"—*which we break.*—So it (*artos*) is rendered, Mat. xvi. 9.

Ver. 17. *For we, &c.*—[Or, "Because there is one bread, (or loaf,) we, who are many, are one body." By this sacrament, and the faith professed in it, and the grace implied, Christians were united as the members in the human body; seeing they were one with Christ, and had fellowship with him, and one another, by partaking of the same bread, as a token of their feeding by faith on the same spiritual nourishment for their souls.]—*Bagster.*—*One body*—i. e. mystically.

Ver. 18. *Behold.*—*Doddridge*, "Consider," &c.—*Partakers of the altar*—i. e. participators in the atonement, and in the worship. So by eating of these idolatrous sacrifices you participate in the idolatry.

A. M. 4061.  
A. D. 57.

x Le. 17.7.  
De. 32.17  
Ps. 106.37.

y De. 32.35.

z De. 32.21.  
Job 9.4.  
Eze. 22.14.

a c. 6.12.

b Phi. 2.4, 21.

c 1 Ti. 4.4.

d De. 10.14.  
Ps. 24.1.  
50.12.

e Lu. 10.7.

f c. 8.10, 12.

g ver. 23.

h or, *thanks-giving*.

i Ro. 14.6.

j 1 Co. 3.17.  
1 Pe. 4.11.

k Ro. 14.13.  
2 Co. 6.3.

l *Greeks*.

CHAP. 11.

a Ep. 5.1.  
1 Th. 1.6.

b c. 4.17.

crifice, they sacrifice to <sup>x</sup> devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup <sup>y</sup> of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we <sup>z</sup> provoke the Lord to jealousy? are we stronger than he?

23 All <sup>a</sup> things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let <sup>b</sup> no man seek his own, but every man another's *wealth*.

25 Whatsoever <sup>c</sup> is sold in the shambles, *that eat*, asking no question for conscience' sake:

26 For <sup>d</sup> the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever <sup>e</sup> is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, *This is offered in sacrifice unto idols*, eat <sup>f</sup> not for his sake that showed it, and for conscience' sake: for <sup>g</sup> the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by <sup>h</sup> grace be a partaker, why am I evil spoken of for that for which I give <sup>i</sup> thanks?

31 Whether <sup>j</sup> therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give <sup>k</sup> none offence, neither to the Jews, nor to the <sup>l</sup> Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

#### CHAPTER XI.

1 He reproveth them, because in holy assemblies <sup>4</sup> their men prayed with their heads covered, and <sup>6</sup> women with their heads uncovered; <sup>17</sup> and because generally their meetings were not for the better, but for the worse, as, <sup>21</sup> namely, in profaning with their own feasts the Lord's supper. <sup>23</sup> Lastly, he calleth them to the first institution thereof.

**B**E ye followers <sup>a</sup> of me, even as I also *am* of Christ.  
2 Now I praise you, brethren, that <sup>b</sup> ye remember

Ver. 20. *Sacrifice to devils*.—Gr. "to demons." *Elsner* has "proved at large," says *Doddridge*, "from incontestable authorities, that the demons were considered as present at these sacrifices, and as taking part with the worshippers in the common feast: by which (as *Maimonides* expresses it) friendship, brotherhood, and familiarity, were contracted between them, because all ate at one table, and sat at one board."

Ver. 21. *The cup—the table of devils*.—Gr. "demons," throughout this and the verse preceding. Our opinion of the existence of demons, or evil spirits, and their power over mankind, has been already given in various parts of the Gospels, and their connexion with the interests of idolatry will hardly be disputed.

Ver. 25. *In the shambles*.—*Doddridge* remarks, that the Grecian priests having often more animal sacrifices than could be eaten, took this method to dispose of the surplus.

Ver. 31. *Whether therefore*, &c.—[The apostle concludes the subject by giving them a general rule, sufficient to regulate every man's conscience and practice,—that whether they eat or drink, or whatsoever they do, to do it *all* with an habitual aim to the glory of God; by considering his precepts, and the propriety, expediency, appearance, and tendency of their actions.]—*Bayster*.

CHAP. XI. Ver. 1. *Be ye followers of me*.—[This verse should not have been

me in all things, and keep <sup>e</sup> the <sup>d</sup> ordinances, as I delivered *them* to you.

3 But I would have you know, that the head <sup>e</sup> of every man is Christ; <sup>f</sup> and the head of the woman is the man; <sup>g</sup> and the head of Christ is God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman <sup>h</sup> that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be <sup>i</sup> shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the <sup>j</sup> image and glory of God: but the woman is the glory of the man.

8 For <sup>k</sup> the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have <sup>l</sup> power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all <sup>m</sup> things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

A. M. 4061.  
A. D. 57.

c Lu. 1.6.

d tradi-  
tion.

e Ep. 5.23.

f Ge. 3.16.  
1 Pe. 3.1,  
5,6.

g Jn. 11.28,  
c. 15.27,28

h Ac. 21.9.

i Nu. 5.18.  
De. 21.12.

j Ge. 5.1.

k Ge. 2.13,  
22,23.

l i. e. a co-  
vering, in  
sign that  
she is un-  
der the  
power of  
her hus-  
band.  
Ge. 24.65.

m Ro. 11.36.

separated from the preceding chapter, with which it is intimately connected, and to which it forms an appropriate conclusion.]—*Bagster*. So *Doddridge*, *Macknight*, *Boothroyd*, and *Townsend*.

Ver. 2. *Keep the ordinances*.—*Doddridge*, “charges,” which word here means the doctrines of Christ and his apostles, whether delivered by preaching, or in writing; but doctrines or precepts delivered from hand to hand, for a succession of ages, before they were committed to writing, as were those of the Pharisees and the Papists, can command neither obedience nor respect.

Ver. 4. *Every man . . . having his head covered*.—*Macknight*, “Having a veil upon his head.” This seems to be the sense of the passage, though not literally so expressed. It is probable that the Pharisees had introduced the custom of men’s wearing veils, in imitation of the heathen; it had a tendency, however, to confound the distinct character of the sexes, and is therefore here reprobated.

Ver. 5. *Woman with head uncovered*.—[In the East, if a woman appear in public unveiled, she is immediately supposed to be deficient in modesty; and consequently she would dishonour her head, her *husband*, not only by apparently throwing off the sign of her subjection, but by appearing like those women who had their hair shorn off, or shaven, as the punishment of adultery; a custom which *Tacitus* informs us prevailed among the Germans.]—*Bagster*.

Ver. 6. *Shorn or shaven*.—The first word, as distinguished from the second, means to have the hair cut close, or cropped. *Macknight* says, the Jews and ancient Germans used to punish adulteresses by shaving their heads.

Ver. 10. *Power on her head*—Meaning a *veil*, as intimating her being under *coverture*, or subject to the power of her husband.—*Because of the angels*—This is very perplexing. 1. Some say, *human angels*: i. e. the angels of the churches. (Rev. i. 20.) But if the thing were itself indecent, it must surely be as indecorous before laymen as before the clergy. 2. Others say, *evil* angels, demons, who are no doubt often present in our churches; but there seems no reverence due to them, nor reason in the precept so understood. 3. *Hammond*, *Doddridge*, &c. interpret it of holy angels, who certainly attend our assemblies, and demand respect. See Heb. i. 14, 1 Peter i. 12.

Ver. 14. *If a man have long hair*.—In the East, the men wear their hair

- A. M. 4061.  
A. D. 57.
- n or, veil. 15 But if a woman have long hair, it is a glory to her : for *her* hair is given her for a <sup>n</sup> covering.
- o 1 Ti. 6. 4. 16 But <sup>o</sup> if any man seem to be contentious, we have no such custom, neither the churches of God.
- p c. 1. 11, 12. 17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.
- q or, schisms. 18 For first of all, when ye come together in the church, I hear <sup>p</sup> that there be <sup>q</sup> divisions among you ; and I partly believe it.
- r Mat. 18. 7.  
2 Pe. 2. 1, 2. 19 For there must <sup>r</sup> be also <sup>s</sup> heresies among you, that <sup>t</sup> they which are approved may be made manifest among you.
- s or, sects. 20 When ye come together therefore into one place, <sup>u</sup> *this* is not to eat the Lord's supper.
- t Lu 2 35. 21 For in eating every one taketh before *other* his own supper : and one is hungry, and <sup>v</sup> another is drunken.
- u or, ye cannot eat. 22 What ? have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that <sup>w</sup> have not ? What shall I say to you ? shall I praise you in this ? I praise *you* not.
- v 2 Pe. 2. 13.  
Jude 12. 23 For <sup>x</sup> I have received of the Lord that which also I delivered unto you, That the Lord Jesus <sup>y</sup> the *same* night in which he was betrayed took bread :
- w are poor. 24 And when he had given thanks, he brake *it*, and said, Take, eat : this is my body, which is broken for you : this do <sup>z</sup> in remembrance of me.
- x c. 15. 3. 25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink *it*, in remembrance of me.
- y Mat. 26. 26. 26 For as often as ye eat this bread, and drink this cup, <sup>a</sup> ye do show the Lord's death till he <sup>b</sup> come :
- z or, for a. 27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, <sup>c</sup> unworthily, shall be guilty of the body and blood of the Lord.
- a or, show  
ve.
- b Re. 22. 20.
- c Ju 6. 53, 64  
c. 10. 21.

very short, and the women very long. Long hair in the men is a mark of effeminacy.—*It is a shame.*—[Because a proof of effeminacy and folly ; and because it was considered as a mark of inferiority. It may also be remarked that there were a set of wretched despicable beings, both at Rome and Corinth, called Pathics, who are said to have imitated the dress and manners of women.]—*Bagster.*

Ver. 15. *A glory*—[Or, an honour or credit to her ; as indicating that she had done nothing to deprive her of it ; and also showing that she did not object to wear it as a natural veil, and as an emblem of subjection.]—*Bagster.*

Ver. 16. *But if, &c.*—[But if any person puts himself forward as a defender of these points, let him know that we have no such custom either among the Jews or the churches of Christ.]—*Bagster.*

Ver. 20. *This is not to eat, &c.*—Margin, “Ye cannot eat” the Lord's Supper—i. e. not in this way. *Macknight.* “Your coming together into one place is not,” &c. ; i. e. it is not merely meeting at the same place, unless you are united in the same devotional views.

Ver. 21. *Is drunken.*—*Doddridge.* “Drinks to excess.”

Ver. 22. *And shame them that have not*—That is, says *Doddridge*, “that have not provisions and accommodations of their own ;”—i. e. the poor.

Ver. 26. *Eat this bread.*—Anti papistical writers here observe, that this element bears the name of *bread* after consecration ; consequently was not transubstantiated.

Ver. 27. *Shall be guilty.*—[That is, “Shall be guilty with respect to the body

- 28 But let a man examine <sup>d</sup> himself, and so let him eat of *that* bread, and drink of *that* cup.
- 29 For he that eateth and drinketh unworthily, eateth and drinketh <sup>e</sup> damnation to himself, not discerning the Lord's body.
- 30 For this cause many *are* weak and sickly among you, and many sleep.
- 31 For if <sup>f</sup> we would judge ourselves, we should not be judged.
- 32 But when we are judged, we <sup>g</sup> are chastened of the Lord, that we should not be condemned with the world.
- 33 Wherefore, my brethren, when ye come together to eat, tarry one for another.
- 34 And if any man hunger, let him eat at home; that ye come not together unto <sup>h</sup> condemnation. And the rest will I set in order when I come

## CHAPTER XII.

1 Spiritual gifts <sup>4</sup> are divers, <sup>7</sup> yet all to profit withal. <sup>8</sup> And to that end are diversely bestowed: <sup>12</sup> that by the like proportion, as the members of a natural body <sup>ten</sup> all to the <sup>16</sup> mutual decency, <sup>22</sup> service, and <sup>26</sup> succour of the same body; <sup>27</sup> so we should do one for another, to make up the mystical body of Christ.

- N**OW concerning spiritual *gifts*, brethren, I would <sup>a</sup> not have you ignorant.
- 2 Ye know that ye were Gentiles, carried away unto these dumb <sup>a</sup> idols, even as ye were led.
- 3 Wherefore I give you to understand, that no man <sup>b</sup> speaking by the Spirit of God calleth Jesus <sup>c</sup> accursed: and <sup>d</sup> that no man can say that Jesus is the Lord, but by the Holy Ghost.
- 4 Now there are diversities <sup>e</sup> of gifts, but the same Spirit.
- 5 And there are differences of <sup>f</sup> administrations, but the same Lord.
- 6 And there are diversities <sup>g</sup> of operations, but it is the same God which worketh all in all.
- 7 But the manifestation of the Spirit is given to every man to profit <sup>h</sup> withal.

and blood of Christ," in not making any distinction between the bread and wine which represent them, and that used on ordinary occasions.]—*Bagster*.

Ver. 29. *Damnation*.—*Macknight*, "punishment;" but all commentators agree in reprobating what the former calls "an unhappy mistake" in our version. See our note on Rom. xiv. 23.

Ver. 30. *Many sleep*.—Commentators generally apply this to the sleep of death; and it is true, that the death of believers is called a sleep, (ch. xv. 21;) but this is called a chastening of the Lord, that such might not be condemned, (verse 32.) which implies a recovery from their sleep. We therefore incline to understand the phrase as implying a religious torpor. See Mat. xxv. 5. Ephes. v. 14.

CHAP. XII. Ver. 2. *These dumb idols*.—The images with which, in that idolatrous city, they were every where surrounded.—*Even as ye were led*—By the popular superstition, and by the artifices of their priests.

Ver. 3. *Accursed*.—*Gr Anathema*. Moses says, "He that is hanged, is accursed of God," (Deut. xxi. 23.) which applies equally to those that were crucified, so that "The hanged Christ" is applied to our Lord Jesus Christ by the infidel Jews, as a title of reproach, to the present day.

Ver. 4. *Gifts*.—(*Gracious endowments* by the extraordinary influence of the Holy Spirit.)—*Bagster*.

Ver. 6. *The same God*.—Comparing this verse with the two preceding, we have an argument for the proper divinity of the Holy Spirit, here called both God and Lord.

- A. M. 4061. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;  
 A. D. 57.  
 i Is. 11. 2, 3.  
 l c. 2. 6, 7.  
 k c. 13. 2.  
 Ep. 2. 3.  
 m Ma. 16. 13  
 Ja. 5. 14.  
 n 1 Jn. 4. 1  
 o Ac. 2. 4, 7.,  
 11.  
 p ver. 6.  
 q ver. 7.  
 r Jn. 1. 16.  
 Ep. 4. 5.  
 s Greeks.  
 t Jn. 7. 37.,  
 39.
- 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;  
 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:  
 11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.  
 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.  
 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.  
 14 For the body is not one member, but many.  
 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

Ver. 8. *To one is given . . . the word of wisdom . . . the word of knowledge.*—Preb. Townsend has given in his Arranged New Testament a copious abstract of the very learned discussions of the first Lord Barrington, (the friend of Watts and Doddridge,) to which we shall make some references, without pledging ourselves to adopt his explications, though nearly followed, not only by Mr. T., but also by Bishop Horsley and Dr. Hales. By "the word of wisdom," he understands that knowledge peculiar to an apostle; and by "the word of knowledge," the like attainment of the prophets. But with all due submission to these great names, we consider *wisdom* as an immediate endowment from heaven; *knowledge*, as an acquired talent, no less the gift of God, though the result of experience and of study. Paul eminently possessed both.

Ver. 9. *To another faith.*—According to Locke, a full persuasion of the truth of the gospel.

Ver. 10. *The working of miracles.*—This, as distinguished from the gift of healing, may intend the power of inflicting disease and death, as in the case of Ananias and Sapphira, &c.—*Discerning of spirits*—i. e. of detecting hypocrisy, or imposition, as in the case just referred to.—*Divers kinds of tongues . . . the interpretation of tongues.*—From this distinction of talent, it is evident that some possessed the talent of interpreting tongues who had not the power of speaking them.

Ver. 11. *Severally as he will.*—Doddridge, "As he thinketh fit;" Macknight, "As he pleaseth." From this expression has been forcibly argued the distinct personality of the Holy Spirit.

Ver. 12. *For as the body is one.*—[The apostle here illustrates the wisdom and goodness of the Holy Spirit, in his distribution of spiritual gifts, by the similitude of the human body; which, though formed of many members, constitutes one harmonious system, every member having its proper use and capacity for the common benefit.]—Bagster.—*So also is Christ*—i. e. Christ mystical, or his true church.

Ver. 13. *Drink into one Spirit.*—Namely, the Spirit of Christ, which also animates his church.

Ver. 15. *If the foot shall say.*—This beautiful apologue reminds us of the political apologue of Menenius Agrippa. At a time when the lower orders of the Roman people were rising in insurrection against the nobles, this celebrated orator and general addressed to them this fable:—That once upon a time, when the different members of the human body were not in that state of unity in which they now are, they became discontented, because all the fruits of their labour were bestowed upon the belly, which did nothing but lie at ease and enjoy them. The hands therefore refused to convey food to the mouth, the mouth to receive it, and the teeth to chew it. Acting on this principle, they reduced the corpulency of the belly: but, at the same time, the whole body, with all its members, became enfeebled, and were reduced to the last stage of a decline. It was then found that the idle belly (as they called it) contributed no less to the nourishment of the whole body than the

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?	A. M. 4061. A. D. 57.
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?	u ver. 23.
18 But now hath God set <sup>u</sup> the members every one of them in the body, as <sup>v</sup> it hath pleased him.	v Ro. 12.3. ver. 11.
19 And if they were all one member, where were the body?	w Ec. 4 9. 12 9. 14, 15.
20 But now are they many members, yet but one body.	x or, <i>part on.</i>
21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.	y or, <i>divi- sion.</i>
22 Nay, much more those <sup>w</sup> members of the body, which seem to be more feeble, are necessary:	z Ep. 5. 30.
23 And those <i>members</i> of the body, which we think to be less honourable, upon these we <sup>x</sup> bestow more abundant honour; and our uncomely <i>parts</i> have more abundant comeliness.	a Lu. 6. 13.
24 For our comely <i>parts</i> have no need: but God hath tempered the body together, having given more abundant honour to that <i>part</i> which lacked:	b Ac. 13. 1.
25 That there should be no <sup>y</sup> schism in the body; but that the members should have the same care one for another.	c ver. 10.
26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.	d ver. 9.
27 Now ye are the body of Christ, and members <sup>z</sup> in particular.	e Nu. 11. 17.
28 And God hath set some in the church, first <sup>a</sup> apostles, secondarily <sup>b</sup> prophets, thirdly teachers, after that <sup>c</sup> miracles, then gifts of <sup>d</sup> healings, <sup>e</sup> helps, <sup>f</sup> governments, <sup>g</sup> diversities of <sup>h</sup> tongues.	f He. 13. 17, 24.
	g or, <i>kinds.</i>
	h Ac. 2. 8. 11

other members did to the support of the belly.—This ingenious fable convinced the people that the Senators were as necessary to the body politic as were themselves.—*Livy*, Bk. ii. chap. 32.

Ver. 23. *Our uncomely parts have more abundant comeliness*—i. e. by means of ornamental dress. So in the mystical body of Christ, those members of least apparent consequence, and personal comeliness, are often endowed with talents of the first order—they "have more abundant comeliness."

Ver. 25. *That there should be no schism*.—The same word is used chap. i. 10.; xi. 18.; and it appears from the context in the former place, that the Corinthians split themselves into little parties under the name, though without the sanction of their favourite preachers; so far, at least, as respects Paul, Apollos, and Cephas. These parties, though they met in one house, probably met in separate rooms, and held little or no communion with each other. See chap. xi. 20—22.

Ver. 26. *Whether one member suffer, &c.*—This is the doctrine of sympathy, arising literally from the nervous system, by which the head and the heart participate in the sufferings of the hand or foot, &c. So in a Christian church, the heads of it should sympathize in the sufferings of the humblest members.

Ver. 28. *First Apostles, &c.*—Mr. *Townsend* has given a table, comparing this and the two following verses with verses 8 to 10, and assigning to each order of ministers his peculiar talent, as to apostles wisdom, to prophets knowledge, &c. according to the system of Lord *Barrington*, Bp. *Horsley*, &c.; but we confess that this system appears to us more ingenious than satisfactory.—*After that miracles, then gifts, &c.*—i. e. those who had the power of

A. M. 4061.

A. D. 57.

or, *praisers*

j e. 14. 39.

k Mat. 5. 6.

Lu. 10. 42.

## CHAP. 13.

a 2. c. 12. 4.

b 1. Pe. 4. 8.

c e. 11. 1.

d Mat 17. 20.

e Mat. 21. 19.

f Mat. 6. 1, 2.

g Mat. 7. 22,

23.

Ja 2. 14.

h Pr. 10. 12.

i Ja. 3. 15.

j or, is

not rash.

k Col. 2. 18.

l e. 10. 21.

m Pr. 14. 17.

n Ro. 1. 32.

o or, with.

p Ro. 15. 1.

q Ps. 119. 66.

r Ro. 8. 24.

s Job. 13. 15.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

## CHAPTER XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charity.

4 The praises thereof, and 13 pre-ation before hope and faith.

**T**HOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophe-

working miracles, and healing diseases.—*Helps, governments*—May refer, as we conceive, to those who assisted or superintended schools, or other charities for the poor.

Ver. 31. *But covet earnestly*—*Macknight*, "Ye earnestly desire the best gifts; but I show you," &c. So *Doddridge* in effect.

CHAP. XIII. Ver. 1. *And have not charity*.—The original word, (*agape*.) though sometimes rendered *charity*, is more frequently and accurately rendered *love*, and no doubt our translators here so meant it; and so it is used in the writings of Milton, Dryden, Hooker, and Alterbury, as may be seen in Dr. Johnson. There is no doubt, however, but that our translators derived the word immediately from the Vulgate, *caritas*; but its insertion here has unhappily led many persons to conclude that *alms-giving*, or practical benevolence, is the only thing intended; though that is exactly contrary to verse 3.—*As sounding brass, or a tinkling cymbal*.—This probably refers to the different kinds of cymbal used by the ancients, the large and small; the former very sonorous, the latter more like bells. See Ps. cl. 5.

Ver. 2. *And have not charity*.—This word should have been rendered *love*, throughout the chapter. This love is commended, 1. For its indispensable necessity; without it all other things are nothing. The eloquence of an angel would be as unmeaning as the clanging cymbal. The highest miraculous gifts are of no avail; and even the most liberal charities, or the most ardent zeal of martyrdom, are alike unacceptable to God, unless they spring from love to him. 2. Love is commended for its many *amicable qualities*. It is intimately connected with all the Christian graces; patience, kindness, meekness; whatever is virtuous, and whatever is of good report.—Lastly, Love is praised for its *durability*—when all other gifts, and even graces, fail, this shall be eternal.

"This is the grace that reigns on high,  
And brightly shall for ever burn;  
When Hope shall in enjoyment die,  
And Faith to intuition turn."

*Simon Broigne.*

Ver. 7. *Beareth*—*Doddridge*, "covereth"—*all things*.—More ready to conceal a fault than to expose it.

cies they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in <sup>t</sup> part, and we prophesy in part.

10 But <sup>u</sup> when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I <sup>v</sup> thought as a child: but when I became a man, I put away childish things.

12 For now we see through a <sup>w</sup> glass, <sup>x</sup> darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth <sup>y</sup> faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 21 as to their true and proper end. 27 The true use of each is taught, 29 and the abuse taxed. 34 Women are forbidden to speak in the church.

**F**OLLOW after charity, and desire spiritual <sup>a</sup> gifts, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue <sup>b</sup> speaketh unto men, but unto God: for <sup>c</sup> no man <sup>d</sup> understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive <sup>e</sup> edifying.

Ver. 8. *Vanish away*.—All the knowledge and wisdom in the world will be but as nothing compared with the knowledge and wisdom of heaven. This the apostle illustrates by two comparisons. All the knowledge and wisdom attainable in this world is but like the education of a child at school, previous to his application to the higher pursuits of science, literature, or public life; nor does the accomplished scholar look back with greater contempt on his first juvenile studies, than we, in a future state, shall look back on all our present attainments. Nor is this at all incredible; all Europe was struck with admiration at the scientific discoveries of Sir Isaac Newton; yet in what light did he consider them in the decline of life? "I seem (said he) like a boy who has been playing on the sea shore, and amusing himself with picking up curious shells and pebbles." But with how much more contempt must such a man look down on these things, when he had launched into the ocean of eternity.

Ver. 10. *When that which is perfect is come*—i. e. when perfection shall succeed to imperfection, namely, in a future world.

Ver. 12. *We see through a glass*—Or, through a brazen mirror.—Though glass was probably made before this time, we have no proof of its being used for windows before the third century, thin plates of horn, &c. being used instead; and perhaps it was long before it was manufactured to be so transparent as at present, and telescopes are allowed to be a much more modern invention. (See *Ency. Brit.*)—*Darkly*.—See Ps. xlix. 4.

CHAP. XIV. Ver. 1. *Follow after*.—*Doddridge*, "pursue." The original word alludes to the action of hunters in the chase. Seek to promote love (which is the true charity) eagerly, earnestly, perpetually.

Ver. 4. *Edifieth himself*—i. e. himself only. So *Macknight*.—Compare 1 Peter i. 10—12.

Ver. 5. *Greater is he*.—Every man ranks in the church according to his usefulness.

A. M. 4691.  
A. D. 57.  
t c. 8. 2.  
u 1 In. 3. 2.  
v or. *resonant*.  
w 2 Co. 3. : 3.  
x or, in a *riddle*.  
y He. 10. 35. 39.  
1 Pe. 1. 21.

CHAP. 14.

a Ep. 1. 3.  
b Ac. 10. 46.  
c Ac. 22. 9.  
d *heareth*.  
e ver. 26.

- A. M. 4061.  
A. D. 57.
- f ver. 26. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by *f* revelation, or by knowledge, or by prophesying, or by doctrine?
- g or, tunes. 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the *g* sounds, how shall it be known what is piped or harped?
- h Nu. 10. 9. 8 For if the trumpet *h* give an uncertain sound, who shall prepare himself to the battle?
- i signifi-  
cant. 9 So likewise ye, except ye utter by the tongue words *i* easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- j Ro. 1. 14. 10 There are, it may be, so many kinds of voices in the world, and none of them *j* is without significance.
- k spirits. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a *k* barbarian, and he that speaketh *shall be* a barbarian unto me.
- l Ju. 4. 24. 12 Even so ye, forasmuch as ye are zealous of *k* spiritual gifts, seek that ye may excel to the edifying of the church.
- m Ep. 5. 19.  
Col. 3. 16. 13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.
- n Pl. 47. 7. 14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
- o c. 11. 24. 15 What is it then? I will pray with the *l* spirit, and I will pray with the understanding also: I will sing *m* with the spirit, and I will sing with the understanding *n* also.
- 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of *o* thanks, seeing he understandeth not what thou sayest?

Ver. 6. *By revelation, &c.*—This seems to refer to the different ways in which the church was edified by apostolic gifts.

Ver. 7. *And even things, &c.*—[I may, as if he had said, illustrate this farther from even *lifeless things*, which are made use of to give sound, as for instance, a *pipe* or *harp*; if these were to utter mere *sounds* without order, harmony, or melody, though every tone of music might be in the sounds, no person could discern a tune, or receive pleasure from such sounds; and they could give no direction to those who were to sing or dance to them, unless a proper distinction was observed. So also, if the *trumpet* should be blown at random, without any distinction between that sound which calls the combatants to the field, and that which sounds a retreat, and other sounds of different meanings, what soldier could understand when to "prepare himself to battle?" If, then, an intelligible distinction of sounds be necessary in the concerns of life, how much more must they be so in those of religion?—*Bagster*.—*A distinction in the sounds*.—*Macknight*, "notes." This verse seems to refer to dancing, as the next does to military music.

Ver. 10. *So many kinds of voices*.—*Doddridge* and *Macknight*, "of languages (as ye speak)."

Ver. 11. *A barbarian*.—So the Greeks and Romans esteemed all other nations.

Ver. 14. *My understanding is unfruitful*—i. e. affords no instruction to others.

Ver. 16. *He that occupieth the room of the unlearned*—i. e. private individuals, not endowed with miraculous gifts. So *Doddridge*, *Macknight*, &c. This affords so powerful an argument against the use of prayers in an unknown tongue, as practised in the Church of Rome, that it seems wonderful such a custom should ever have been adopted by any who acknowledged the inspiration of St. Paul.

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all :

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not <sup>p</sup> children in understanding: howbeit in malice be <sup>q</sup> ye children, but in understanding be <sup>r</sup> men.

21 In the law <sup>t</sup> it is written, <sup>u</sup> With *men of other* tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a <sup>v</sup> sign, not to them <sup>w</sup> that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are <sup>x</sup> mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all :

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is <sup>y</sup> in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a <sup>z</sup> doctrine, hath a tongue, hath a revelation, hath an interpretation. Let <sup>a</sup> all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

A. M. 4061.  
A. D. 57.

p Ep. 4. 14,  
15.  
He. 6. 1. 3.  
2 Pe. 3. 13.

q Ps. 131. 2.  
Mat. 18. 3.  
Ro. 16. 19.  
1 Pe. 2. 2.

r perfect,  
or, of a  
ripe age.

s Ps. 119. 99.

t Jn. 10. 34.

u Is. 23. 11,  
12.

v Ma. 16. 17.  
Ac. 2. 6,  
&c.

w 1 Ti. 1. 9.

x Ac. 2. 13.

y Is. 45. 14.  
Zec. 8. 23.

z ver. 6.

a ver. 40.

Ver. 21. *In the law*—i. e. in the Old Testament. [The passage quoted is taken from the prophet *Isaiah*; but the term *torah*, (law,) was used by the Jews to express the whole *Scriptures*, law, prophets, and hagiographia; and they used it to distinguish these Sacred Writings from the words of the *Scribes*. It is not taken from the LXX. from which it varies as much as any words can differ from others where the general meaning is similar. It accords much more with the Hebrew: and may be considered as a translation from it; only what is said of God in the third person, in the Hebrew, is here expressed in the first person, with the addition of *saith the Lord*.—*Randolph*.

Ver. 22. *Tongues are for a sign*—i. e. for a miracle, to convince the unbelievers.

Ver. 23. *The whole church*—i. e. evidently the *congregation* of believers, as the word implies, though used afterwards for the place of assembly; as is the case with the word "Meeting," among Dissenters.—*That ye are mad*—That is, from hearing you all talk so unintelligibly. Comp. Acts ii. 13.

Ver. 25. *Thus are the secrets of his heart made manifest*.—This refers to the work of the Holy Spirit on men's consciences.

Ver. 26. *Every one* (*Macknight*, "each") *of you hath, &c.*—This, according to Mr. *Harmer*, is to be understood of extemporary [rather inspired] devotional songs; such we read of repeatedly in the Old Testament, as in the times of Moses and David.

Ver. 27. *Let it be by two, &c.*—i. e. according to *Doddridge*, "two or three" speakers, and one interpreter; but *Macknight* renders it, "Let it be two or at most three (sentences.) and separately; and let one interpret."—[Let not more than two, or at most three, be so engaged at one time of assembling; and let this be done *by course*, one after another]—*Bagster*.

- A. M. 4061.  
A. D. 57.
- b ver. 39.  
1 Th. 5. 19,  
20
- c Job 32. 11.
- d 1 Ju. 4. 1.
- e tumult,  
or, un-  
quietness.
- f c 11. 16.
- g 1 Ti. 2. 11,  
14.
- h Ep. 5. 22.  
Tit. 2. 5  
1 Pe. 3. 1.
- i Ge. 3. 16.  
Nu. 30. 3.  
12.  
Est. 1. 20.
- j c. 4. 7.
- k 2 Co. 10. 7.  
1 Ju. 4. 6.
- l ver. 26, 33.
- 
- CHAP. 15.
- a Ga. 1. 11.
- b c. 1. 4. 8.
- c 1 Pe. 5. 12.
- d He. 3. 6.
- e or, hold  
fast.
- f by what  
speech.
- g Ga. 3. 4.
- 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- 29 Let <sup>b</sup> the prophets speak two or three, and let the other judge.
- 30 If *any thing* be revealed to another that sitteth by, let the <sup>c</sup> first hold his peace.
- 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
- 32 And the spirits <sup>d</sup> of the prophets are subject to the prophets.
- 33 For God is not *the author* of <sup>e</sup> confusion, but of peace, as <sup>f</sup> in all churches of the saints.
- 34 Let <sup>g</sup> your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be <sup>h</sup> under obedience, as also saith <sup>i</sup> the law.
- 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
- 36 What? came the word of God out from you? or <sup>j</sup> came it unto you only?
- 37 If <sup>k</sup> any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.
- 38 But if any man be ignorant, let him be ignorant.
- 39 Wherefore, brethren, covet <sup>to</sup> prophesy, and forbid not to speak with tongues.
- 40 Let <sup>l</sup> all things be done decently and in order.

## CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

**M**OREOVER, brethren, I <sup>a</sup> declare unto you the gospel which I preached unto you, which <sup>b</sup> also ye have received, and wherein <sup>c</sup> ye stand;

2 By which also ye are saved, if <sup>d</sup> ye <sup>e</sup> keep in memory <sup>f</sup> what I preached unto you, unless <sup>g</sup> ye have believed in vain.

Ver. 29. *Let the other judge.*—Literally, "discriminate" between truth and error.—*Dr. P. Smith.*

Ver. 32. *The spirits of the prophets.*—In verse 12, where the original is the same, our translators render it "*spiritual gifts*," the noun being supplied, as *Macknight* thinks it should be here—"The spiritual (gifts) of the prophets are subject to the prophets."—[Those who were actuated by the Holy Spirit, in the very moments of inspiration, still retained the free use of themselves, and continued masters of their rational and persuasive faculties.—*Bp. Warburton.*]—*Bagster.*

Ver. 36. *What? came the word, &c.*—*Doddridge* says, the *Scotticism*, "Whether did the word of God come forth from you alone?" would be the exactest version. This excellent expositor considers these words as addressed to the church at large; but *Macknight*, as addressed to the women only; as much as to say, "Did Christ employ any of your sex as apostles? or did the word only come to you by the ministry of men?"

Ver. 37. *They are the commandments of the Lord.*—This is a direct assertion of the apostle's inspiration.

Ver. 38. *But if any man be ignorant*—i. e. neither a prophet nor inspired—let him remain so.

CHAP. XV. Ver. 2. *What I preached.*—*Doddridge*, "those joyful tidings," &c

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according <sup>h</sup> to the scriptures;

4 And that he was buried, and that he rose again the third day according <sup>i</sup> to the scriptures:

5 And that he was seen of <sup>j</sup> Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 And last <sup>k</sup> of all he was seen of me also, as of <sup>l</sup> one born out of due time.

9 For I am the least <sup>m</sup> of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not <sup>n</sup> I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how <sup>o</sup> say some among you that there is no resurrection of the dead?

13 But if <sup>p</sup> there be no resurrection of the dead, then is Christ not risen:

14 And if <sup>q</sup> Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised,

17 And if Christ be not raised, your faith <sup>r</sup> *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we <sup>s</sup> are of all men most miserable.

20 But now is <sup>t</sup> Christ risen from the dead, and become the first-fruits <sup>u</sup> of them that slept.

A. M. 4061.  
A. D. 57.

h Ge. 3. 15.  
Ps. 22. 4,  
&c.  
Is. 53. 1,  
&c.  
Da. 9. 26,  
Zec. 13. 7.  
Lu. 24. 26,  
45.

i Ps. 16. 10.  
Ho. 6. 2.

j Lu. 24. 34,  
&c.

k Ac. 9. 17.

l or, an  
abortive.

m Ep. 3. 7, 8.

n Mat. 10. 20

o Ac. 26. 8.

p 1 Th. 4. 14.

q Ac. 17. 31.

r Ro. 4. 25

s Jn. 15. 2.  
c. 4. 13.  
2 Ti. 3. 12

t 1 Pe. 1. 3.

u Ac. 26. 23.  
Col. 1. 18.  
Re. 1. 5.

Ver. 3. *First of all that, &c.*—Doddridge, "Among the first [things,] that which," &c.

Ver. 4. *Rose again the third day, according, &c.*—He was not to see corruption, which generally occurred before the fourth day. See John xi. 39.

Ver. 5. *Then of the twelve.*—So they were called, though only ten of them were present, Judas being dead, and Thomas absent. They were called the *twelve*, as implying their office: so the Romans spake of the *Triumviri* and *Decemviri*, when meaning only a part of them.

Ver. 13. *Then is Christ not risen.*—Doddridge, "neither is Christ raised." So in verse 14.

Ver. 17. *Ye are yet in your sins.*—[If Christ be not risen, ye have no evidence of God's having accepted his mediation for you, nor, consequently, of your being justified.]—Bagster.

Ver. 18. *Are perished.*—This verse implies, that all who had been saved, were saved through Christ's death and resurrection.

Ver. 19. *Most miserable.*—Doddridge, "Pitiable."

Ver. 20. *Become the first-fruits.*—This is said in allusion to the law, Levit.

A. M. 4061.  
A. D. 57.

v Ro. 5. 12,  
17.

w Jn. 11. 25.

x 1 Th. 4. 15  
..17.

y Da. 7. 4,  
27.

z Ps. 2. 6..10.  
45. 3..6.  
110. 1.  
Ep. 1. 22.  
He. 1. 13.

a Ho. 13. 14.  
2 Ti. 1. 10.  
Re. 20. 14.

b Ps. 8. 6.

c Phi. 3. 21.

d c. 11. 3.

e Ro. 6. 3, 4.

21 For <sup>v</sup> since by man *came* death, <sup>w</sup> by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But <sup>x</sup> every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom <sup>y</sup> to God, even the Father; when he shall have put down all rule and all authority and power.

25 For <sup>z</sup> he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed <sup>a</sup> is death.

27 For he <sup>b</sup> hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued <sup>c</sup> unto him, then shall the Son also himself be subject unto him <sup>d</sup> that put all things under him, that God may be all in all.

29 Else what shall they do which <sup>e</sup> are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

xxiii. 10, 11. [The resurrection of Christ has been demonstrated, and our resurrection necessarily follows: as sure as the *first-fruits* are the proof that there is a *harvest*, so surely the resurrection of Christ is a proof of ours.]—*Bagster*.

Ver. 22. *For as in Adam, &c.*—The whole context shows, that the Apostle in this passage is speaking of the resurrection of the body, and has no reference to the future condition either of the righteous or the wicked. His meaning is, that, as the first Adam was the cause of natural death, so Christ, the second Adam, is the author of the resurrection.

Ver. 23. *Afterward they that are Christ's.*—This plainly shows that the resurrection of believers will be distinct, and precede that of the wicked.—*At his coming*—i. e. at his second coming to raise the dead, and judge the world.

Ver. 24. *Then cometh the end.*—[The mediatorial kingdom; an allusion to the case of Roman viceroys, or governors of provinces; who, when their administration was ended, delivered up their government into the hands of the emperor.]—*Bagster*. The *end* of which Paul speaks (says Mr. *And. Fuller*) does not mean the end of Christ's kingdom, but of the world, and the things thereof. The delivering up the kingdom to the Father will not put an end to it, but eternally establish it in a new and more glorious form. Christ shall not cease to reign, though the mode of his administration be different. As a divine person, he will always be one with the Father; and though his mediatorial kingdom shall cease, yet the effects of it will remain for ever. There will never be a period in duration in which the Redeemer of sinners will be thrown into the shade, or become of less account than he now is; or in which "honour, and glory, and blessing," will cease to be ascribed to him by the whole creation. Rev. v. 12—14.

Ver. 27. *He is excepted*—i. e. God the Father.

Ver. 28. *God may be all in all.*—That is, the universe shall be governed as before the mediatorial system was introduced. No more sacrifice for sin being needed, no more intercession for sinners will then be offered, nor will there remain any enemies to be subdued. Peace and harmony will be restored to our creation, and God alone will reign (as *Macknight* renders it) "over all things, in all places" of his dominion.

Ver. 29. *Baptized for the dead.*—[That is, probably, as *Ellis* and *Doddridge* interpret, "who are baptized in the room of the dead;" referring to the case of those who presented themselves for baptism immediately after the martyrdom of their brethren or friends; as if fresh soldiers should enlist and press forward to the assault, to supply the places of those who had fallen.]—*Bagster*. *Macknight* considers the passage as elliptical, and reads it, "Baptized for

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

A. M. 4361  
A. D. 57.

f 2 Co. 11. 35

g Some  
read, our

h Phi. 3. 3.

i Ro. 8. 36

j or, to  
speak  
after.

k Ec. 2. 21  
Is. 2. 13.

i c. 5. 6.

m Ro. 13. 11.  
Ep. 5. 14.

n c. 6. 5.

o Eze. 37. 3.

p Jn. 12. 24.

q Ge. 1. 11,  
12.

r Ge. 1. 16.

s Ps. 19. 4, 5.

[the resurrection of] the dead." In *Rob. Wahl* the passage is thus paraphrased—"If the dead do not rise, of what avail is it to expose ourselves to so many dangers in the hope of a future reward?"

Ver. 31. *I protest by your rejoicing.*—*Macknight*, "By the boasting (which I have) on account of Christ Jesus," &c.

Ver. 32. *If . . . I have fought, &c.*—*Lardner* understands this hypothetically—"If I had"—and not that he literally did so.

Ver. 33. *Evil communications.*—Associating with persons of infidel principles and corrupt morals, has a great tendency to corrupt the mind and manners.

Ver. 36. *Thou fool.*—*Doddridge*, "Thoughtless creature."—*Except it die.*—*Macknight*, "rot." *Doddridge*, ("appear to) die." [That is, the germ, or principle of vegetable life, does not spring up in the form of a plant, till the external body, consisting of the lobes or farinaceous part of the seed, dies, and is decomposed; and thus, forming a fine earth, becomes the appropriate nourishment of the young plant that is springing into life, till it thus becomes capable of deriving nutriment and support from the grosser particles of earth in which it was deposited.]—*Bagster*.

Ver. 38. *His own body.*—*Macknight*, "its proper body." (Greek *idion*) i. e. "the body proper to its own kind." So *Doddridge*. Not the body which it had before: so this will not prove the identity of the resurrection body; but only, as *Macknight* expresses it, "The raised body of the saints will resemble their body which was laid in the grave, so far as their new state will admit." In one respect we know that they will materially differ. See *Luke* xx.

35. It is the general opinion, however, and is largely argued by *Mr. Drev* in his ingenious Essay "On the Resurrection of the Body," chap. vi., that there is a principle of identity (some germ or stamen) which will be preserved till the resurrection; though what this is, it seems utterly in vain to conjecture.

Ver. 41. *One star differeth from another star in glory.*—This, it is probable, is literally true: we know of no two bodies in nature perfectly alike, nor any two bodies which have uniformly the same motion. This applies particularly to the heavenly bodies; and if we are to consider this (as many do) as referring metaphorically to the saints, it may be equally true that spiritual

- A. M. 4061.  
A. D. 57.
- t Da. 12.3.  
Mat. 13.43  
Phi. 3.21.
- t Lu. 24.31.  
Jn. 20.19,  
35.
- v Ge. 2.7.
- w Jn. 5.21.  
6.33,40.
- x Jn. 3.13,31
- y Ro. 8.29.
- z Jn. 3.3,5.
- a 1Th. 4.15  
..17.
- b 2Pe. 5.10.
- c Zec. 9.14.  
Mat. 24.31
- d Jn. 5.25.
- e 2Co. 5.4.  
1Jn. 3.2.
- f Is. 25.3.
- 42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
- 43 It <sup>t</sup> is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
- 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual <sup>u</sup> body.
- 45 And so it is written, <sup>v</sup> The first man Adam was made a living soul; the <sup>w</sup> last Adam *was made* a quickening spirit.
- 46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.
- 47 The <sup>x</sup> first man *is* of the earth; earthy: the second man *is* the Lord from heaven.
- 48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.
- 49 And as we have borne the image of the earthy, we shall also <sup>y</sup> bear the image of the heavenly.
- 50 Now this I say, brethren, that <sup>z</sup> flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.
- 51 Behold, I show you a mystery; We <sup>a</sup> shall not all sleep, but we shall all be changed,
- 52 In a <sup>b</sup> moment, in the twinkling of an eye, at the last trump: for the <sup>c</sup> trumpet shall sound, and the dead <sup>d</sup> shall be raised incorruptible, and we shall be changed.
- 53 For this corruptible must put on incorruption, and this mortal <sup>e</sup> must put on immortality.
- 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death <sup>f</sup> is swallowed up in victory.

bodies have the same diversity, though all glorious. Though the earth is now supposed to have 800 millions of inhabitants, or more, it is probable that "the human face divine," in every instance, varies in some of its features.

Ver. 44. *A spiritual body*—Is a body refined from all the corruption and defilement attached to matter in the present state.

Ver. 47. *The Lord from heaven*.—The word Lord is wanting in some ancient MSS., and Tertullian says, was inserted by Marcion; yet both Doddridge and Macknight retain it. The Vulgate reads, "The second man from heaven is heavenly." Dr. Pye Smith remarks, that in the ancient book *Zohar*, Messiah is called "The Adam on high;" and so distinguished from the first man, who is called the "Adam below."

Ver. 50. *Flesh and blood*—i. e. in its present corrupt state; or, as in the next member of the sentence, *corruption*. "Our bodies, after they are raised from the dead, (says Mr. Fuller,) may be flesh and blood, and yet not what they now are."

Ver. 51. *Show you a mystery*.—A mystery is a secret; but that secret may be, at least partially, revealed; and here a scene opens to us, full of "terrible majesty."—*We shall all be changed*—i. e. We believers. Macknight. Nothing like this is said of the wicked. Compare Phil. iii. 21.

Ver. 52. *The trumpet shall sound*.—The awful sound of this trumpet is generally illustrated by a reference to the thunders of Sinai, which seem to have been attended with volcanic phenomena. See Heb. xii. 19. Bishop Berkeley, who heard an eruption of Vesuvius at twelve miles' distance, compares it to the raging together of a tempest and a troubled sea, mixed with the roaring of thunder and of artillery: and some of the volcanic eruptions of South America are said to have been heard from 150 to 600 miles. See Dick's Christ. Philos.

Ver. 54. *Death is swallowed up in victory*—Or, "for ever." Whitty and Macknight. Compare verse 26. But the same word is rendered *victory* in ver. 55 and 57. That is, not only conquered, but destroyed. And then the

55 O death, where is thy sting? O grave, where is thy victory?

A. M. 4061  
A. D. 57.

56 The sting of death is sin; and the strength of sin is the law.

g Ho. 13. 14.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

h 1: *hell.*

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

l Ec. 1. 23.

j Ro. 4. 15.

k Ro. 7. 25.

## CHAPTER XVI.

He exhorteth them to relieve the want of the brethren at Jerusalem: 10 comforteth Timothy: 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

l Ro. 8. 37.  
1 Jn. 5. 4, 5.

**N**OW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

m 2 Pe. 3. 11.

2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

CHAP. 16.

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

a Ga. 2. 10.

4 And if it be meet that I go also, they shall go with me.

b Ac. 20. 7.  
Re. 1. 10.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

c 2 Co. 8. 19

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

d gift

e 2 Co. 1. 15,  
16.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

f 2 Co. 2. 12.  
Re. 3. 8.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

g Phi. 3. 13.

sacred writer borrows from another prophet (Hosea xiii. 14) this triumphant song.—“O death! where is thy sting! O grave! where is thy victory?”

Ver. 55. *O grave.*—Greek, *Hades*, or the invisible world. The Jews speak of the angel of death as having the keys of Hades; and St. Paul describes Satan under a similar character—“Him that hath the power of death, that is, the devil.” Heb. ii. 14.

Ver. 56. *The sting of death is sin.*—For it is sin that arms death with all its terrors.—*And the strength of sin is the law.*—Because it is by the law that we have the knowledge, and feel the consequences of sin.

CHAP. XVI. Ver. 1. *Churches of Galatia.*—“The churches of Galatia and Phrygia (says Paley) were the last churches which Paul had visited before writing this Epistle. He was now at Ephesus, and he came thither immediately from visiting those churches, Acts xviii. 23; xix. 1.”

Ver. 2. *Lay by him in store.*—Doddridge, “Lay something by treasuring it up;” namely, in the common stock.—Instead of *in store*, Macknight reads, “in the treasury;” i. e. the public stock of the church.

Ver. 3. *Your liberality.*—Greek, “gift;” or, “grace.”

Ver. 5. *When I pass through Macedonia.*—By chap. ii. it appears that Paul had been at Corinth, and by this verse, that he was about to visit it a second time. But instead of sailing directly from Ephesus to Corinth, as he had formerly purposed, he intended to go round through Macedonia; and that he did so, appears from Acts xx. 1, 2.

Ver. 8. *I will tarry at Ephesus until Pentecost.*—This, compared with verse 6—“And it may be, that I will winter with you,” fixes the time of writing this Epistle—*after* winter, but *before* Pentecost, which includes the time of the Passover, about which time Benson, from chap. v. 7, 8, supposes it to have been written.

A. M. 4061.

A. D. 57.

h Ac.19.22.

i Phi.2.19..

22

j 1 Ti.4.12.

k 3 Jn.6.

l c.1.12.

m 1 Pe.5.8.

n 2 Th.2.15.

o c.14.20.

p Ep.6.10.

q 1 Pe.4.8.

r Ro.16.5.

s He.13.17.

t Phi.2.30.

u 1 Th.5.12.

v Ac.18.25.

w Ro.16.5,

15.

x Ep.6.24.

y Ga.1.8,9.

z Jude 14,15

a Ro.16.20.

10 Now if Timotheus <sup>h</sup> come, see that he may be with you without fear: for he worketh <sup>i</sup> the work of the Lord, as I also *do*.

11 Let no man therefore despise <sup>j</sup> him: but conduct <sup>k</sup> him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother <sup>l</sup> Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch <sup>m</sup> ye, stand <sup>n</sup> fast in the faith, quit you like <sup>o</sup> men, be <sup>p</sup> strong.

14 Let <sup>q</sup> all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is <sup>r</sup> the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saint <sup>s</sup>.)

16 That ye submit <sup>t</sup> yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking <sup>u</sup> on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge <sup>v</sup> ye them that are such.

19 The churches of Asia salute you. <sup>w</sup> Aquila and Priscilla salute you much in the Lord, with the <sup>x</sup> church that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love <sup>y</sup> not the Lord Jesus Christ, let him be <sup>z</sup> Anathema <sup>a</sup> Maran-atha.

23 The grace <sup>a</sup> of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Ver. 10. *If Timotheus come.*—Timothy had been sent before the apostle into Macedonia, with directions to visit Corinth.

Ver. 12. *Our brother Apollos.*—It seems, that a party at Corinth professed themselves attached to Apollos, in order to cover their opposition to the apostle: yet St. Paul greatly desired and exhorted that eminent minister to go among them, with Timothy and Erastus, or with Stephanas and his friends, when they returned to Corinth.

Ver. 22. *Anathema Maran-atha.*—"When the Jews lost the power of life and death, they used, nevertheless, to pronounce an *Anathema* on persons who, according to the Mosaic law, should have been executed, and such a person became an *Anathema*, (Heb. *Cherem*.) or accursed. . . . Now, to express their faith that God would, one way or another . . . interpose, to add that efficacy to his own sentence which they could not give it, it is very probable they might use the words Maran-atha; that is, in Syriac, *the Lord cometh*, or he will surely and quickly come to put this sentence in execution. . . . In beautiful allusion to this, when the apostle was speaking of a secret alienation from Christ, maintained under the forms of Christianity, (which might perhaps be the case among many of the Corinthians,) as this was not a crime capable of being convicted and censured in the Christian church, he reminds them that the Lord Jesus Christ will come himself and punish it."—Bishop Patrick in Doddridge. This is the passage supposed to be referred to in the preceding verse, as *written with his own hand*. Flavel, on one occasion, preached from the above passage. At the conclusion of the service,

when *Flavel* arose to pronounce the benediction, he paused, and said, "How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is Anathema Maran-atha?" The solemnity of this address affected the audience; and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor.

P. S. The superscription to this Epistle, which states it to have been written from *Philippi*, is so plainly opposed to verse 8, in this chapter, and to other parts of this Epistle, that it is almost universally rejected as spurious and unauthentic; particularly by *Doddridge*, *Macknight*, and *Paley*. The former says, "I hope it will be remembered, that no credit is to be given to any of these additions, which have been very presumptuously made, and, I think, very imprudently retained."

#### CONCLUDING REMARKS ON 1 CORINTHIANS.

[CORINTH, favoured by its situation between two seas, rose to the summit of dignity and splendour. From its extensive commerce, it abounded with riches, and was furnished with all the accommodations, elegances, and superfluities of life; and far exceeded all the cities in the world in the magnificence of its public buildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices. But wealth produced luxury, and luxury a total corruption of manners; so that the inhabitants became infamous to a proverb, lasciviousness in particular being not only tolerated, but forming a considerable portion of their religion. Notwithstanding this, the arts, sciences, and literature, still continued to flourish, every part of the Grecian learning being highly cultivated; so that before its destruction by the Romans, *Cicero* (pro lege Manl. c. 5.) scrupled not to call it, "The light of all Greece." It possessed numerous schools, in which philosophy and rhetoric were taught by able masters; and strangers resorted thither from all quarters to be instructed in the sciences. Attention to these circumstances will account for several things mentioned by the Apostle in his letters to this city; which things, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is indubitably certain, as the Apostle states, that they carried these things to an extent that was never practised in any other Gentile country; and yet, even in Corinth, the Gospel of Jesus Christ, effecting what learning and philosophy were utterly unable to accomplish, prevailed over universal corruption and depravity, so much so that it became the seat of a flourishing Christian church! We have already seen, that the peace of this church had been disturbed by false teachers, who made great pretensions to wisdom, eloquence, and knowledge of the Christian liberty; and that it was to compose these differences, to correct certain abuses, and to answer various questions relative to which they had written to the Apostle, that he composed this Epistle to the Church of Corinth. With what consummate skill and soundness of argument he establishes doctrines, meets objections, and refutes erroneous opinions, the attentive reader need not be informed; while his candour, love, faithfulness, and holy zeal, are apparent in every page. The Corinthians abounded in knowledge, science, eloquence, and various extraordinary gifts and endowments, and for these the Apostle gives them full credit; but, in many cases, distinctly enough marked in this Epistle, they were grossly ignorant of the genius and design of the gospel. Many, since their time, have put words and observances in place of the weightier matters of the law, and the spirit of the gospel. The Apostle has taken great pains to correct these abuses among the Corinthians; and to insist on that great unchangeable and eternal truth, that love to God and man, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of the whole law; and that all professions, knowledge, and gifts, without this, are absolutely useless. Did this Epistle contain no more than what is found in the thirteenth chapter, it would be an unparalleled monument of the Apostle's deep acquaintance with God; and an invaluable record of the sum and substance of the gospel, left by God's mercy to the church, as a touchstone for the trial of creeds, confessions of faith, and ritual observances, to the end of time. Though this Epistle contains more local matter, and more matter of private application, than any other in the New Testament; and though, perhaps, it may possess less matter for general use than other parts of the Sacred Writings, yet it is both highly interesting and useful; gives an insight into several customs, and not a few forms of speech, and circumstances relative to the discipline of the primitive church, which we can find no where else; shows us how many improper things may, in a state of ignorance, or Christian infancy, be consistent with a sincere belief of the gospel, and a warm and zealous attachment to it; reads a very awful lesson to those who disturb the peace of society, and make schisms in the church of Christ; and confirms, illustrates, and defends, many of the most important parts of Christian doctrine and practice.]—*Bagster*.

THE SECOND EPISTLE OF PAUL THE APOSTLE  
TO THE CORINTHIANS.

[THAT St. Paul was the author of this Epistle has never been doubted, and is amply confirmed by *internal* evidence; from which it appears, that it was written by the Apostle in Macedonia, and probably at Philippi, as the subscription affirms, after the uproar at Ephesus, about a year after the preceding, and in consequence of the accounts which he had received of the favourable reception of the first; and afterwards sent to the Corinthians by Titus and his associates. Accordingly the Apostle justifies himself from the charge of levity, or worldly policy, in delaying his journey to Corinth, assigning those reasons for this part of his conduct which could not have been disclosed with propriety till the effect of his former epistle had appeared; declares the justice of his sentence against the incestuous person, and gives suitable directions respecting his restoration; expatiates on his own conduct in the Christian ministry, intermixing many exhortations with the avowal of his motives and fervent affections in the sacred work; excites them, with great address and earnestness, to complete their contributions for their poor brethren in Judea, showing the manifold advantages of such services; contrasts more directly, yet evidently with great reluctance, his own gifts, labours, sufferings, and conduct, with the pretences of their false teachers, showing himself to be "not a whit" inferior to any of the apostles; and concludes with various admonitions, and affectionate good wishes and prayers.]—*Bagster.*

## CHAPTER I.

A. M. cir.

4062.

A. D. cir.

53.

CHAP. I.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia. 12 And calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

a 1&amp;2Ti.1.1

**P**AUL, an apostle <sup>a</sup> of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints <sup>b</sup> which are in all Achaia:

b Phi.1.1.  
Col.1.2

2 Grace <sup>c</sup> be to you and peace from God our Father, and *from* the Lord Jesus Christ.

c Ro.1.7.

3 Blessed <sup>d</sup> be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort;

d Ep.1.3.  
1 Pe.1.3.

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

e Col 1.21.

5 For as the sufferings <sup>e</sup> of Christ abound in us, so our consolation also aboundeth by Christ.

f c.4.15.

6 And whether we be afflicted, *it is* for <sup>f</sup> your consolation and salvation, which is <sup>g</sup> effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

g or,  
wrought.

CHAP. I. Ver. 1. *And Timothy.*—By this it appears that Timothy had returned to Paul, in Macedonia, and was now with him.

Ver. 3. *Blessed be God, &c.*—*Doddridge* remarks, that out of St. Paul's thirteen Epistles, "eleven of them begin with exclamations of joy, praise, and thanksgiving," which fact sufficiently shows his amiable disposition, and the deep interest which the apostle felt in the prosperity and happiness of the churches.

Ver. 5. *The sufferings of Christ.*—*Macknight*, "for Christ." *Doddridge* explains it; "sufferings in the cause of Christ."

7 And our hope of you <i>is</i> steadfast, knowing, that as ye are partakers of the sufferings, so <i>shall ye be</i> also of the consolation.	A. M. cir. 4062. A. D. cir. 53.
8 For we would not, brethren, have you ignorant of our trouble i which came to us in Asia, that we were pressed out of measure, above strength, insonmuch that we despaired even of life :	h Ro. 8.17. 2 Ti. 2.12
9 But we had the sentence of death in ourselves, that we should not trust k in ourselves, but in God which raiseth the dead :	i Ac. 19.23, &c.
10 Who l delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver us ;	j or, <i>con-swer.</i>
11 Ye also helping m together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.	k Je. 17.5,7. l 2 Pe 2.9.
12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not n with fleshly wisdom, but by the grace of o God, we have had our conversation in the world, and more abundantly to you-ward.	m Ro. 15.30. Phi. 1.19. Ja. 5.16. 13.
13 For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end ;	n 1 Co. 2.4, 13.
14 As also ye have acknowledged us in part, that p we are your rejoicing, even as ye also <i>are</i> ours in the day of the Lord Jesus.	o 1 Co. 15.10 p Phi. 4.1.
15 And in this confidence I was minded to come unto you before, that ye might have a second q benefit ;	q or, <i>grace.</i>
16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my r way toward Judea.	r Ac. 21.5.
17 When I therefore was thus minded, did I use lightness ? or the things that I purpose, do I purpose according s to the flesh, that with me there should be yea yea, and nay nay ?	s c. 10.2.
18 But as God is true, our t word toward you was not u yea and nay.	t or, <i>preaching</i> u Mat. 5.37.
19 For the v Son of God, Jesus Christ, who was	v Ma. 1.1. Ro. 1.4.

Ver. 9. *The sentence of death.*—Meaning that death was fully expected by them.

Ver. 10. *So great.*—*Macknight.* "So terrible,"—*a death.*

Ver. 11. *Ye also helping together by prayer.*—*Doddridge,* "Working together in prayer."—*That for the gift bestowed upon us.*—*Doddridge,* "That so the favour [obtained] for us by [the importunate] prayers of many."

Ver. 12. *In simplicity and godly sincerity.*—*Gr.* "In the simplicity and sincerity of God ;" i. e. in the sight of God. On the latter word *Leigh* says, "A fine word ! It is a metaphor, either from such things as are tried by being held up against the beams of the sun, to see what faults are in them ; or else from such things as are purged and clarified by the heat of the sun from the gross matter that is in them. *Mel sincerus,* is honey *sine cera,* or without wax."—*Conversation*—[That is, "we have conducted ourselves ;" for *anastrepho* in Greek and *conversatio* in Latin are used to denote the whole of a man's conduct, the tenor and practice of his life.]—*Bagster.*

Ver. 13. *Than what ye read*—i. e. in the Scriptures ; but as the word is ambiguous, *Doddridge* renders it, "Than what you know."

Ver. 15. *A second benefit.*—*Gr.* "grace," or gift ; meaning the advantage of Paul's personal ministry a second time.

Ver. 17. *Yea yea, &c.*—That is, honest and plain dealing.

Ver. 19. *Our word.*—Meaning the word preached.—*Not yea and nay*—Not wavering, uncertain, or contradictory. So *Doddridge.*

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A. D. cir.  
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preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

w Ro. 15.8,9.  
He. 13.8.

20 For all the promises of God <sup>w</sup> in him *are* yea, and in him Amen, unto the glory of God by us.

x 2Th. 2.17.  
1 Pe. 5.10.

21 Now he which establisheth <sup>x</sup> us with you in Christ, and hath anointed <sup>y</sup> us, *is* God;

y 1 Jn. 2.20,  
27.  
Re. 3.13.

22 Who hath also sealed <sup>z</sup> us, and given the earnest of the Spirit <sup>a</sup> in our hearts.

z Ep. 1.13,  
14.  
4.30.  
2 Ti. 2.19.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have <sup>b</sup> dominion over your faith, but are helpers of your joy: for by <sup>c</sup> faith ye stand.

#### CHAPTER II.

a Ro. 8.9,14  
..16.

1 Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 *even* as himself also upon his true repentance had forgiven him: 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

b 1 Co. 3.5.  
1 Pe. 5.3.

**B**UT I determined this with myself, that I would not come again to you in <sup>a</sup> heaviness.

c Ro. 11.20.  
1 Co. 15.1.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

#### CHAP 2.

a c. 1.23.  
12.26,21.  
13.10.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love <sup>b</sup> which I have more abundantly unto you.

b c. 11.2.

5 But if <sup>c</sup> any have caused grief, he hath not grieved <sup>d</sup> me, but in part: that I may not overcharge you all.

c Ga. 5.10.

6 Sufficient to such a man *is* this <sup>e</sup> punishment, which *was inflicted* <sup>f</sup> of many.

d Ga. 4.12.

7 So <sup>g</sup> that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

e or, cen-  
sure.

f 1 Co. 5.4,5  
1 Ti. 5.20.

8 Wherefore I beseech you that ye would confirm *your love* toward him.

g Ga. 6.1.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient <sup>h</sup> in all things.

h c. 7.15.

10 To whom ye forgive any thing, I *forgive* also: for

Ver. 23. *To spare you, I came not as yet unto Corinth*—i. e. as Doddridge explains it, it was from tenderness towards the Corinthians. So Macknig'it, "To avoid punishing you, I have not as yet come to Corinth,"—wishing to give you time to repent.

Ver. 24. *Not that we have dominion over your faith*.—The apostles were only servants of Christ, and had no authority but what they derived from him, and from the teachings of the Holy Spirit. See Mat. xx. 25.

CHAP. II. Ver. 1. *In heaviness*.—Doddridge, "in grief."

Ver. 2. *Who . . . but the same that is made sorry by me?*—Doddridge, "grieved by me."

Ver. 3. *The joy of you all*—i. e. you all rejoice with me

Ver. 4. *I wrote unto you*—i. e. in his first Epistle

Ver. 5. *Not grieved me, but in part*—i. e. "not grieved me only) but in part," or in a degree, all of you.

Ver. 6. *This punishment*.—Doddridge, "rehuke."—*Inflicted of many*—Namely, according to Doddridge, "by the whole church."

if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

## CHAPTER III.

I Lest their false teachers should charge him with vain glory, he showeth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

A. M. cir.  
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A. D. cir.  
58.

i or, sight  
Ac. 16. 8.

k 1 Co. 16. 9.

l c. 7. 5, 6.

m Ro. 9. 37.

n Ca. 1. 3.

o 1 Co. 1. 18.

p Jn. 9. 39.  
1 Pe. 2. 7, 8.

q c. 3. 5, 6.

r or, deal  
deceitful-  
ly with.  
c. 4. 2.

s He. 11. 27.

t or, of.

CHAP. 3.

a c. 5. 12.

b Ac. 18. 27.

c 1 Co. 9. 2.

Ver. 10. *For your sakes*—i. e. to restore peace and union to your body.—*Of Christ*—i. e. as clothed with his authority.

Ver. 11. *Lest Satan should get an advantage of us.*—Macknight, "That we may not be over reached by Satan."

Ver. 13. *I had no rest . . . because I found not Titus*—Whom he had sent to Corinth to make inquiries, and who had not returned.

Ver. 14. *Causeth us to triumph.*—["Who carrieth us along in triumph;"] an allusion to the custom of victorious generals, who, in their triumphal processions, carried some of their relatives with them in their chariot.—*The savour of his knowledge.*—In triumph, the streets through which the victor passed, were strewed with flowers; the temples were opened, and every altar smoked with offerings and incense, so that the whole city was filled with the perfume. Behind the triumphal car followed the kings, princes, and other captives of note, loaded with chains; some of whom were put to death at the close of the procession, and others had their lives granted them. "To the former the smell of the flowers and incense would be "a savour of death unto death," and to the latter, "a savour of life unto life."—Bagster.

Ver. 15. *A sweet savour of Christ.*—Ministers, it has been justly remarked, should diffuse the savour of Christ in their example and their conversation, as well as in their public ministry.

"When one that holds communion with the skies,  
Has fill'd his urn where these pure waters rise,  
And once more mingles with us meaner things,  
'Tis e'en as if an angel shook his wings;  
Immortal fragrance fills the circuit wide,  
That tells us whence his treasures are supplied."—Cooper.

Ver. 17. *Which corrupt.*—Doddridge, "adulterate." He thinks it refers to those who deal in wines and other liquors, and often lower them with water.

CHAP. III. Ver. 1. *Do we*—Macknight, "Must we"—begin again to commend ourselves?—i. e. to produce afresh the evidence of our apostleship. See 1st Epist. chap. ix.

Ver. 2. *Ye are our epistle written in our hearts.*—"By supposing that in

- A. M. cir. 466.  
A. D. cir. 58.
- d Ex. 21. 12. 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of <sup>a</sup> stone, but <sup>e</sup> in fleshy tables of the heart.
- e Je. 31. 33. Eze. 11. 19. 4 And such trust have we through Christ to Godward:
- f Ju. 15. 5. 5 Not that we are sufficient of <sup>f</sup> ourselves to think any thing as of ourselves; but <sup>g</sup> our sufficiency is of God;
- g Co. 15. 10 Phi. 2. 13. 6 Who also hath made us able <sup>h</sup> ministers of the <sup>i</sup> new testament; not of the <sup>j</sup> letter, but of the spirit: for the <sup>k</sup> letter killeth, but <sup>l</sup> the spirit <sup>m</sup> giveth life
- h Ep. 3. 7. 1 Ti. 1. 12. 7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses <sup>n</sup> for the glory of his countenance; which *glory* was to be done away:
- i Mat. 26. 28 He. 8. 6. 10. 8 How shall not the ministration of the spirit be rather glorious?
- j Ro. 2. 23, 29. 9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.
- k Ro. 4. 15. 7. 9, 10. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
- l Ju. 6. 63. Ro. 8. 2. 11 For <sup>o</sup> if that which was done away *was* glorious, much more that which remaineth *is* glorious.
- m or, quickeneth. 12 Seeing then that we have such hope, we use great <sup>p</sup> plainness of speech:
- n Ex. 31. 1, 29. 35. 13 And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end <sup>q</sup> of that which is abolished:
- o Ro. 5. 20, 21.
- p or, boldness.
- q Ro. 10. 4.

this passage the apostle calls the Corinthians, not Christ's letter of recommendation in favour of him, but a copy of that letter, and that the letter itself was written on the apostle's heart, but the copy of it on the hearts of the Corinthians, all the jarring of metaphors, in this highly figurative passage, will be removed. Christ's letter of recommendation in favour of the apostle was his miraculous conversion, spiritual gifts, &c.—*Macknight*.

Ver. 3. Forasmuch as.—These supplementary words, so far, are omitted by *Doddrige*, who reads, "Ye are manifest as," &c.—*Epistle of Christ*.—On this passage *Watts* beautifully remarks, that every true believer has in himself such a witness to the truth of the Christian religion, as does not depend on "the exact truth of letters and syllables, nor on the critical knowledge of the copies of the Bible, nor on this old manuscript, or the other new translation. . . . The substance of Christianity is so scattered through all the New Testament, that every manuscript and every translation has enough of the gospel to save souls by it, and make a man a Christian. I think this point of great importance in our age, which has taken so many steps to heathenism and infidelity; for this argument or evidence will defend a Christian in the profession of the true religion, though he may not have skill enough to defend his Bible. . . . Why do you believe in Jesus? [asks the unbeliever.] If you have this answer ready at hand, *I have found the efficacy and power of the gospel in my heart*, this will be sufficient to answer every cavil."

Ver. 5. To think any thing as of ourselves.—*Doddrige*, "to reckon upon any thing us from ourselves."

Ver. 6. Of the new testament—Or "covenant."—See Introduction to the New Testament, § 1.

Ver. 7. The ministration of death.—See Rom. vii. 10.

Ver. 8. How shall not, &c.—*Doddrige*, "How much more shall the ministration of the spirit be glorious!"

Ver. 11. Done away.—*Doddrige*, "abolished;" namely, the Mosaic law of types, &c.

Ver. 13. Moses, which put a veil over his face.—See Exod. xxxiv. 33.—*That which is abolished*—Namely, the Mosaic law.

14 But their minds were <sup>r</sup> blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken <sup>s</sup> away.

17 Now the Lord <sup>t</sup> is that Spirit: and where the <sup>u</sup> Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass <sup>v</sup> the glory of the Lord, are changed into the same <sup>w</sup> image <sup>x</sup> from glory to glory, *even* as <sup>y</sup> by the Spirit of the Lord.

## CHAPTER IV.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

**T**HEREFORE seeing we have this ministry, as we have received <sup>a</sup> mercy, we faint not;

2 But have renounced the hidden things of <sup>b</sup> dishonesty, not walking in craftiness, nor handling the word of God <sup>c</sup> deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them <sup>d</sup> that are lost:

4 In whom the god <sup>e</sup> of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image <sup>f</sup> of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded <sup>g</sup> the light to shine out of darkness, <sup>h</sup> hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency <sup>i</sup> of the power may be of God, and not of us.

A. M. cir.  
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A. D. cir.  
58.

r Ro. 11. 7,  
8, 25

s Is. 25. 7.

t 1 Co. 15. 15

u Ro. 8. 2.

v 1 Co. 13. 12

w Ro. 8. 29.

x Ps. 81. 7.

y or, of the  
Lord the  
Spirit.

CHAP. 4.

a 1 Co. 7. 25.

b shame.

c c. 2. 17.

d 2 Th. 2. 10.

e Jn. 12. 31,  
40.

f Jn. 1. 14, 13

g Ge. 1. 3.

h it is he  
who hath.

i 1 Co. 2. 5.

Ver. 14. *Their minds were blinded.*—See Rom. xi. 8.

Ver. 15. *Unto this day.*—This blindness unhappily extends even to our day

Ver. 16. *When it*—Namely, the heart of the Jewish nation.—*Macknight.*

Ver. 17. *Now the Lord is that Spirit.*—"The Lord Christ is that Spirit (ver. 6.) He is the blessed Author and Institutor of that spiritual economy we are now under."

Ver. 18. *As in a glass*—i. e. in a mirror. See 1 Co. xiii. 12, and note.

CHAP. IV. Ver. 2. *Renounced.*—*Macknight.* "commanded away;" perhaps "denounced" would be the most exact rendering.

Ver. 3. *If our gospel be hid, it is hid.*—*Doddridge, Macknight, &c.*, "if veiled, it is veiled." Compare chap. iii. 13—16.

Ver. 4. *The God of this world.*—The Jews call Satan, Samael, the god who blinds.—As a prince, Satan is an usurper, and as a deity an idol. He is a prince without right, and a god without divinity.—*The image of God.*—See Heb. i. 3.

Ver. 5. *Preach not ourselves.*—The declaration may be fairly understood to imply that they sought neither to gratify their vanity, nor promote their secular interest, nor to raise a religious party.

Ver. 7. *In earthen vessels.*—In us frail creatures, continually exposed to be

A. M. cir. 4002.	8 <i>We are troubled</i> on every side, yet not distressed; <i>we are perplexed</i> , but <sup>k</sup> not in despair;
A. 1. cir. 53.	9 Persecuted, but not forsaken; cast down, but not destroyed;
J. c. 7. 5.	10 Always bearing <sup>l</sup> about in the body the dying of the Lord Jesus, that <sup>m</sup> the life also of Jesus might be made manifest in our body.
k or, not altogether without help or means.	11 For we which <sup>n</sup> live are <sup>a</sup> always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
l Ga. 6. 17.	12 So then <sup>o</sup> death worketh in us, but life in you.
m 2 Ti. 2. 11, 12.	13 We having the same <sup>p</sup> spirit of faith, according as it is written, <sup>q</sup> I believed, and therefore have I spoken; we also believe, and therefore speak;
n 1 Co. 15. 31, 49.	14 Knowing <sup>r</sup> that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present <i>us</i> with you.
o c. 13. 9.	15 For <sup>s</sup> all things <i>are</i> for your sakes, that the abundant grace <sup>t</sup> might through the thanksgiving of many redound to the glory of God.
p 2 Pe. 1. 1.	16 For which cause <sup>u</sup> we faint not; but though our outward man perish, yet the inward <sup>v</sup> man is renewed day by day.
q Ps. 116. 10.	17 For <sup>w</sup> our light affliction, which is but for a moment, worketh for us a far more exceeding <i>and</i> eternal weight of glory;
r c. 5. 1. 4.	18 While we look not at the things which are seen, but at the things which are not <sup>x</sup> seen: for the things which are seen <i>are</i> temporal; but the things which are not seen <i>are</i> eternal.
s 1 Co. 3. 21, 22.	
t c. 8. 19.	
u 1 Co. 15. 58	
v Ro. 7. 22.	
w Ro. 8. 15, 31.	
x He. 11. 1.	

crushed and broken. The original (*ostrakinois*) seems by its derivation to refer to the shells of fishes, some of which, while they are extremely frail, inclose treasures of great value; as the shell of the porphyry, from which fish was extracted the famous Tyrian dye.—*May be of God.*—*Doddridge*, "appear to be of God."

Ver. 8. *Troubled on every side, yet not distressed.*—We conceive, "Pressed on every side, but not crushed," would be more literal and expressive. *Hammond* and *Macknight* think it refers to the wrestlers in the public games, who sometimes so griped their adversaries, as to deprive them of the power of resistance.

Ver. 9. *Cast down, but not destroyed.*—Another allusion, perhaps, to wrestlers, who might be "thrown down, when not killed," nor "disabled."

Ver. 10. *The dying*—That is, marks of sufferings analogous to his. See chap. i. 5, 6; and compare these verses with 1 Epis. chap. iv. 11—13.

Ver. 12. *Death worketh in us, &c.*—i. e. "we are dying daily that you may live."

Ver. 14. *Knowing that, &c.*—That is, we regard not the sufferings of our bodies, however fatal, since we know that, if killed, our bodies shall be raised again at the last day. See 1 Epist. xv. 19, &c.

Ver. 17. *Light affliction.*—Mat. xi. 30, the same epithet, "light," is applied by our Lord to the yoke and burden which he lays on us. It may be labour—it may be suffering—but both are *light*, extremely so, compared with the reward.—*A far more, &c.*—Upon this passage the eloquent *Chrysostom* remarks, that the apostle here "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory: nor is he satisfied with this, but he adds another word, and doubles it, saying, *hyperbole upon hyperbole*, (so the Greek,) that is, "a greatness excessively exceeding."—*Weight of glory.*—This is a Hebrew idiom: the same word which in that language signifies *weight*, signifies also *glory*.

Ver. 18. *While we look.*—The word *skopein*, (says *Macknight*;) properly signifies to look at a mark which we intend to hit"—to aim—so *Doddridge*.

..... "From dreams on earth we move,  
And wake through death to endless life above."—*Parnell*.

## CHAPTER V.

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

**F**OR we know that if our earthly house of *this* tabernacle <sup>a</sup> were dissolved, we have a building of God, a house <sup>b</sup> not made with hands, eternal in the heavens.

2 For in this we <sup>c</sup> groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 If so be that being clothed we shall not be found <sup>d</sup> naked.

4 For we that are in *this* tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality <sup>e</sup> might be swallowed up of life.

5 Now he that hath wrought <sup>f</sup> us for the self-same thing *is* God, who also hath given unto us the earnest <sup>g</sup> of the Spirit.

3 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord :

7 (For <sup>h</sup> we walk by faith, not by sight :) )

8 We are confident, *I say*, and <sup>i</sup> willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we <sup>j</sup> labour, that, whether present or absent, we may be accepted of him.

A. M. cir.  
4062.  
A. D. cir.  
58.

CHAP. 5.

a Job 4.19.  
2 Pe. 1.13,  
14.

b 1 Pe. 1.4.

c Ro. 8.23.

d Re 7.13.  
16.15.

e 1 Co. 15.53.

f Is. 29.23.  
Ep. 2.10.

g Ep. 1.14.

h Ro. 8.21,  
25.

i Phi. 1.23.

j *endeavour.*

CHAP. V. Ver. 1. If our earthly house of this tabernacle.—The Hebrew term for "house" (*Beth*) is of very extensive use. It seems used for a tent. Gen. xxvii. 15; compare Heb. xi. 9. Mr. Harmer says, "The Persians call a richly ornamented tent a house of gold." Macknight renders this verse, "When our house, which is a tent, is destroyed." So the Greek particle (*ean*) is used for *when*, John xii. 32; 1 John iii. 2. We also prefer "destroyed" to "dissolved," because the word strictly means to take or throw down, or pull to pieces, which is peculiarly applicable to a "tent." [So Hippocrates, "the soul having left the tabernacle of the body." The contrast here between a tabernacle or tent erected for a shelter for a time, and a house, or permanent abode, is very striking.]—Bagster.

Ver. 2. For in this [tabernacle or tent] we groan earnestly; desiring to be clothed.—To be "clothed with a house," seems a harsh figure to us, but is quite in the Jewish taste; the Book *Zohar*, on Exod. xxiv. 18, says, Moses was "clothed with the cloud;" so we read in the book of Revelations, of an angel "clothed with a cloud," and of a woman "clothed with the sun." (Rev. x. 1; xii. 1.) The word "house," is also used for any part of dress: a veil is the "house of the face;" a glove, the "house of the fingers." The sacred writers also apply the term clothed, as we do habit; so they speak of being clothed with humility, or with shame, (1 Pet. v. 5; Ps. xxxv. 26,) much as we talk of a habit of virtue and of vice; and not only so, but they speak of being "clothed with righteousness," or "with trembling," (Job xxix. 14. Ezek. xxvi. 16;) and (perhaps the boldest metaphor of all) the neck of the war-horse is described as being "clothed with thunder." (Job xxxix. 19.)

Ver. 5. The self-same thing.—Macknight, "This very (desire.)"—The earnest of the Spirit.—See chap. i. 22.

Ver. 6. Whilst we are at home in the body, we are absent—Macknight, "from home"—from the Lord; i. e. while at our earthly, we are necessarily from our heavenly home.

Ver. 8. Absent from the body, and to be present with the Lord.—Macknight, "From home out of the body; and to be at home with the Lord." That there is an intermediate state is clear; for, when we are "absent from the body," we are "present with the Lord;" and, that it is not a state of mere insensibility is most evident, from the parable of the rich man and Lazarus.

Ver. 9. We labour.—Macknight, "Strive earnestly." Doddridge, "Make

- A. M. 5r. 10 For <sup>k</sup> we must all appear before the judgment seat  
4062. of Christ; that every one may receive <sup>l</sup> the things *done*  
A. D. 5r. in *his* body, according to that he hath done, whether  
58. *it be* good or bad.
- k Ro. 14. 10. 11 Knowing therefore the terror <sup>m</sup> of the Lord, we  
l c. 7. 3. persuade men; but <sup>n</sup> we are made manifest unto God;  
m He. 10. 31. and I trust also are made manifest in your consciences.  
Jude 23. 12 For <sup>o</sup> we commend not ourselves again unto you,  
n c. 4. 2. but give you occasion to glory on our behalf, that ye  
o c. 3. 1. may have somewhat to *answer* them which glory in  
p *the face*. <sup>p</sup> appearance, and not in heart.
- q c. 11. 1, 16, 17. 13 For whether we be beside <sup>q</sup> ourselves, *it is* to God:  
r Ca. 8. 6. or whether we be sober, *it is* for your cause.
- s Ro. 5. 15. 14 For the love of Christ <sup>r</sup> constraineth us; because  
14. 7. 9. we thus judge, that if one died for all, then <sup>a</sup> were all  
t 1 Co. 6. 19. dead:  
20. 15 And *that* he died for all, that <sup>t</sup> they which live  
u *let him be*. should not henceforth live unto themselves, but unto  
v Jn. 3. 3. him which died for them, and rose again.  
Ga. 6. 15. 16 Wherefore henceforth know we no man after the  
w Is. 65. 17. flesh: yea, though we have known Christ after the  
Re. 21. 5. flesh, yet now henceforth know we *him* no more.
- x Col. 1. 20. 17 Therefore if any man *be* in Christ, <sup>u</sup> *he is* a new  
y Ro. 3. 24, 25. <sup>v</sup> creature: old things are passed away; <sup>w</sup> behold, all  
z *put in us*. things are become new.
- a Job 33. 23. 18 And all things *are* of God, who hath reconciled us  
Ma. 2. 7. <sup>x</sup> to himself by Jesus Christ, and hath given to us the  
Ep. 6. 20. ministry of reconciliation;
- 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses <sup>y</sup> unto them; and hath <sup>z</sup> committed unto us the word of reconciliation.
- 20 Now then we are <sup>a</sup> ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

it the height of our ambition." — *Whether present or absent.*—Macknight, "Whether at home or from home."—*We may be accepted of him.*—Macknight, "acceptable to him."

Ver. 10. *Judgment seat.*—Doddridge and Macknight, "Tribunal." See Mat. xxv. 31—46.

Ver. 11. *The terror of the Lord*—That is, his terrible judgments against sin. See Heb. x. 31.

Ver. 12. *In appearance*—i. e. in outward show, "putting (as we say) a good face upon their conduct."

Ver. 13. *To God.*—Macknight, "For God;" i. e. for his glory.

Ver. 11. *Then were all dead*—i. e. all for whom Christ died were under a sentence of condemnation, or it needed not that he should offer an atonement for them.

Ver. 16. *Henceforth know we no man after the flesh*—i. e. we make no difference in our ministry as to Jews or Gentiles, rich or poor, &c., for all are equally guilty, and stand in need of the same mercy. See Rom. ii. 10, &c.

Ver. 17. *A new creature.*—Doddridge, ("There is) a new creation;" *all things are* in such a mind *become new*.

Ver. 18. *And all things are of God*—The blessed and only Creator: not from man, nor from any earthly source.

Ver. 19. *Committed unto us.*—An allusion, perhaps, to chap. iv. 7.

Ver. 20. *Beseech you . . . pray you.*—Macknight rejects this supplement, and Maclaine supplies the word "men."—*In Christ's stead.*—"When Christ was in the world, he pressed this treaty of reconciliation; and we [his apostles and inferior ministers] rise up in his stead, to urge it still farther." The great duty of ambassadors in foreign courts, is to preserve or restore peace; to remove obstacles and prevent misunderstandings. God himself

21 For <sup>b</sup> he hath made him *to be sin* for us, who knew no sin: that we might be made <sup>c</sup> the righteousness of God in him.

## CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again: 14 exhorting to flee the society and pollution of idolaters, as being themselves temples of the living God.

WE then, as workers <sup>a</sup> together *with him*, beseech you also that ye receive not the grace of God in <sup>b</sup> vain.

2 (For he saith, <sup>c</sup> I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no <sup>d</sup> offence in any thing, that the ministry be not blamed:

4 But in all *things* <sup>e</sup> approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In <sup>g</sup> stripes, in imprisonments, <sup>h</sup> in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word <sup>i</sup> of truth, by the <sup>j</sup> power of God, by the armour <sup>k</sup> of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as <sup>l</sup> deceivers, and *yet* true;

9 As <sup>m</sup> unknown, and *yet* well known; as dying, and, behold, we live; <sup>n</sup> as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all <sup>o</sup> things.

11 O ye Corinthians, our mouth is open unto you, <sup>p</sup> our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

having restored peace by an act of grace to sinners, entreats them, by his apostles and ministers in all succeeding ages, not to oppose nor to neglect this act of mercy.

Ver. 21. *Made him to be sin.*—Doddridge and Macknight render it, "a sin-offering;" and the latter remarks, "There are many passages in the Old Testament where *sin* means a sin-offering, as Hos. iv. 8; also in the New Testament, Heb. ix. 26—28; xiii. 11.

CHAP. VI. Ver. 1. *As workers together.*—The supplementary words, "with God," seem here unnecessary. Macknight renders it, "As fellow-labourers." Some here refer the grace of God to ministerial gifts, and others to "the gospel of the grace of God." See Gal. i. 6. 1 Cor. xv. 10. Titus ii. 11.—*Gill's Cause of God*, part 1, § 41. But we rather connect this with the close of the preceding chapter, thus:—"Receive not [this] grace of God in vain"—i. e. the favour of being appointed ambassadors for God.

Ver. 2. *For he saith*—i. e. Jehovah to Messiah. Isa. xlix. 8; compare Heb. iii. 7.

Ver. 6. *By the Holy Ghost.*—Macknight, "By a holy (or sanctified) spirit;" these being all equally the fruits of the Holy Spirit's influences.

Ver. 7. *The armour of righteousness.*—See Ephes. vi. 11—19.—*On the right hand and on the left.*—"Armed at all points," as we say; or perhaps this may allude to soldiers who were taught to use their swords with both hands—*Ambidexters*.

Ver. 10. *Possessing all things.*—See Rom. iii. 21—23.

A. M. cir.  
4062  
A. D. cir.  
58.

b 1s. 53. 6, 9,  
12.  
Gal. 3. 13.  
1 Pt. 2. 22,  
24.  
1 Jo. 3. 5.

c Ro. 5. 19.

CHAP. 6.

a c. 5. 20.

b He. 12. 15.

c 1s. 49. 8.

d 1 Co. 10. 32

e *commending.*

f 1 Co. 4. 1.

g c. 11. 23,  
&c.

h *or, in tossings to and fro.*

i c. 4. 2

j 1 Co. 2. 4.

k Ep. 6. 11,  
&c.

l Ju. 7. 12, 17

m 1 Co. 4. 9.

n Ps. 118. 15.

o Ps. 84. 11.

p Ep. 6. 8.  
Re. 22. 12.

A. M. cir.  
4062.  
A. D. cir.  
53.

q De. 7. 2, 3.  
1 Co. 7. 39.

r 1 Co. 3. 16,  
17.  
6. 19.  
Ep. 2. 21,  
22.

s Ex. 29. 45.  
1. e. 26. 12.  
Je. 31. 1, 33  
32. 33.  
Ex. 11. 20.  
35. 23.  
37. 26. 27.  
Zec. 8. 3.

t Is. 52. 11.  
c. 7. 1.  
Ro. 18. 4.

u Je. 31. 9.  
Ro. 21. 7.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be <sup>q</sup> ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye <sup>r</sup> are the temple of the living God; as God hath said, I <sup>s</sup> will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore <sup>t</sup> come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And <sup>u</sup> will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

#### CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declar-eth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.

#### CHAP. 7.

a c. 6. 17, 18.  
1 Jn. 3. 3.

b Ps. 51. 10.  
Ez. 36. 25,  
26.  
1 Jn. 1. 7, 9.

c 1 Sa. 12. 3,  
4.  
Ac. 20. 33.  
c. 12. 17.

d c. 6. 11, 12.

e 1 Co. 1. 4.  
c. 1. 14.

f Phi. 2. 17.  
Col. 1. 24.

g De. 32. 25.

h c. 2. 13.

**H**AVING therefore these <sup>a</sup> promises, dearly beloved, let us cleanse <sup>b</sup> ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, <sup>c</sup> we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said <sup>d</sup> before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great <sup>e</sup> *is* my glorying of you: I am filled with comfort, I am exceeding joyful <sup>f</sup> in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without <sup>g</sup> *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of <sup>h</sup> Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

Ver. 13. *Now for a recompense in the same*—i. e. in return for my kindness towards you.

Ver. 14. *Be ye not unequally yoked*.—Eliza Embert, a young Parisian lady, resolutely discarded a gentleman to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world could not be so old fashioned as to regard God and religion." Eliza started—but on recovering herself, said, "From this moment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and sincerely."

Ver. 15. *Christ with Belial?*—i. e. wickedness.

Ver. 16. *What agreement hath the temple of God with idols?*—See the history of Dagon, 1 Sam. v. 2—4.

CHAP. VII. Ver. 2. *We have wronged—Doddridge*, "injured"—no man.

Ver. 4. *I am exceeding joyful*.—Doddridge, "I exceedingly abound in joy;" who remarks, that the expression is exceedingly emphatical.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry (after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow <sup>k</sup> worketh repentance to salvation not to be repented of: but the sorrow of the world <sup>l</sup> worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly <sup>m</sup> sort, what carefulness <sup>n</sup> it wrought in you, yea, *what* clearing <sup>o</sup> of yourselves, yea, *what* <sup>p</sup> indignation, yea, *what* <sup>q</sup> fear, yea, *what* vehement <sup>r</sup> desire, yea, *what* zeal, yea, *what* <sup>s</sup> revenge! In all *things* ye have approved <sup>t</sup> yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for <sup>u</sup> you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed <sup>v</sup> by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his <sup>w</sup> inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with <sup>x</sup> fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you <sup>y</sup> in all *things*.

## CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

**MOREOVER**, brethren, we do you to wit of the grace of God bestowed on the churches of <sup>a</sup> Macedonia;

2 How that in a great trial of affliction the abundance

Ver. 8. *For a season*.—The sense is, he is glad, that though his epistle made them sorry, it was but for a season—literally, an hour. So *Macknight*.

Ver. 10. *The sorrow of the world*.—[The sorrow of carnal men about worldly objects, loss of fortune, fame, or friends; which, being separated from the fear and love of God, and faith in his providence and mercy, frequently drinks up their spirits, breaks their proud rebellious hearts, or drives them to lay desperate hands on themselves. See the parallel passages.]—*Bagster*.

Ver. 11. *Carefulness*.—*Doddridge*, "diligence."—What *clearing of yourselves*.—*Macknight*, "What apologizing." [In describing the effects of their sorrow, the Apostle speaks of the emotions of their minds, without mentioning the objects of these emotions; which he did, as *Locke* observes, from modesty, and from respect to the Corinthians.]—*Bagster*.

CHAP. VIII. Ver. 1. *We do you to wit*.—*Hammond*, "Make known to you."

Ver. 2. *Their deep poverty abounded*—That is, notwithstanding their deep poverty, "they have done wonders for the relief of their poor brethren."—

A. M. cir.  
1062  
A. D. cir.  
53.

i c.24.

j or, ac-  
cording  
to God.

k Je.31.9.  
Eze.7.16

l Pr.17.22

m Is.66.2

n Tit.3.8.

o Ep.5.11.

p Ep.4.26.

q He.4.1.

r Ps.42.1.  
130.6.

s Rc.3.19.  
Mat.5.29,  
30.

t Ro.14.13.

u c.24.

v Ro.15.32.

w bowels.

x Phi.2.12

y 2 Th.3.4.  
Phil.8.21.

CHAP. 8.

a c.9.2,4.

- A. M. cir. 4062.  
A. D. cir. 53.
- b Ma. 12. 44.
- c simplicity
- d Ac. 11. 29.  
Ro. 15. 25, 26.
- e or, gift
- f 1 Co. 1. 5.
- g 1 Co. 7. 6.
- h Jn. 1. 1.
- i Lu. 9. 58.  
Phi. 2. 6, 7.
- j Re. 3. 13.
- k willing.
- l 1 Ti. 6. 19.  
He. 13. 16.  
Ja. 2. 15, 16.
- m Lu. 21. 3.
- n Ex. 16. 13.
- of their joy and their deep <sup>b</sup> poverty abounded unto the riches of their <sup>c</sup> liberality.  
 3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;  
 4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship <sup>d</sup> of the ministering to the saints.  
 5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.  
 6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same <sup>e</sup> grace also.  
 7 Therefore, as ye abound <sup>f</sup> in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also.  
 8 I speak not <sup>g</sup> by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.  
 9 For ye know the grace of our Lord Jesus Christ, that, though he was <sup>h</sup> rich, yet for your sakes he became <sup>i</sup> poor, that ye through his poverty might be <sup>j</sup> rich.  
 10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be <sup>k</sup> forward a year ago.  
 11 Now therefore perform <sup>l</sup> the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.  
 12 For if <sup>m</sup> there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.  
 13 For *I mean* not that other men be eased, and ye burdened:  
 14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want: that there may be equality:  
 15 As it is written, <sup>n</sup> He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

*Doddridge.* The Macedonians were a poor, and the Corinthians a rich, people.—*Macknight.*

Ver. 3. *Beyond their power*—i. e. "beyond what could have been expected from them."—*Doddridge.*

Ver. 4. *Gift.*—Greek (*charin*) "grace," as in ver. 1, 6, &c.—*And take upon us the fellowship*—i. e. assist. or take part in ministering, &c.

Ver. 5. *Not as we hoped*—i. e. Not *merely* as we hoped, but far beyond.—*Gave their own selves*—That is, gave their own time and labour, as well as property.

Ver. 6. *Finish in you the same grace*—Or "gift;" which *Doddridge* thus paraphrases: "So he would also complete *this* instance of grace and liberality among you, and finish what yet remains to be done, as to collecting the intended contributions."

Ver. 7. *This grace also.*—Namely, liberality.

Ver. 8. *Not by commandment.*—*Doddridge,* "Not by (way of) command."  
See note on 1 Co. vii. 6.

Ver. 10. *Also to be forward*—i. e. to do good promptly.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the ° exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the <sup>p</sup> brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen <sup>q</sup> of the churches to travel with us with this <sup>r</sup> grace, which is administered by us to <sup>s</sup> the glory of the same Lord, and *declaration* of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest <sup>t</sup> things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which <sup>u</sup> *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or *our brethren be inquired of, they are* the messengers <sup>v</sup> of the churches, and the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting <sup>w</sup> on your behalf.

## CHAPTER IX.

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

**F**OR as touching the ministering <sup>a</sup> to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that

A. M. cr.

4062.

A. D. ch.

58.

o ver.6.

p e.12.13.

q 1 Co.16.3, 4.

r or, 57.2.

s c.4.15.

t Ro.12.17.

Phi.4.8.

1 Pe.2.12.

u or, *he hath.*

v Phi.2.25.

w c.7.14.

CHAP. 9.

a c.8.4, &amp;c.

Ver. 18. *The brother*—Namely, Luke the Evangelist. So *Doddridge*, *Macknight*, and others.

Ver. 19. *This grace*—[That is, the charitable contributions for the saints in Judea; respecting which *Paley* has some excellent remarks. There is, he observes, a circumstance of nicety in the agreement between the two Epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The Second Epistle speaks of the Corinthians as having begun this eleemosynary business a year before, (ver. 10. ch. ix. 2.) It appears, however, from other texts in the Epistle, that the contribution was not yet collected, or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty." (ch. ix. 5.) They are urged "to perform the doing of it," (ver. 11.) "and every man was exhorted to give as he purposed in his heart," (ch. ix. 7.) The contribution, therefore, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided a fund, from which he was afterwards to contribute—the very case which the First Epistle authorizes us to suppose to have existed; for in that Epistle, St. Paul had charged the Corinthians "upon the first day of the week, every one of them, to lay by in store as God had prospered him:" 1 Co. xvi. 2.]—*Bagster*.

Ver. 22. *Sent with them*—i. e. with Luke and Titus—*our brother*.—*Doddridge* supposes this other brother to be *Apollos*; others, that it might be *Silas*, *Timothy*, or some other; but it is all conjecture.—*Which I have in you*.—Instead of the supplementary words "I have," *Macknight* supplies, "he hath," referring to the brother here intended.

Ver. 23. *Fellow-helper*.—*Doddridge*, "fellow-labourer."

- A. M. cir. 4062.  
A. 1<sup>st</sup>. cir. 58.
- b c.8.24.
- c blessing.
- d or, which hath been so much spoken of before.
- e Ps.41.1-3. Pr.17.24, 25. 19.17. 22.9. Ga.6.7,9.
- f De.15.7,8.
- g Ex.35.5. Ro.17.8.
- h Phi.4.19.
- i Ps.112.9.
- j Ia.55.10.
- k Ho.10.12.
- l simpli-ty, or, liberality.
- m c.1.11. 4.15.
- n c.8.14.
- o Mat.5.16.
- Achaia was ready a year ago; and your zeal hath provoked very many.
- 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
- 4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident <sup>b</sup> boasting.
- 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your <sup>c</sup> bounty, <sup>d</sup> whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.
- 6 But this *I say*, He <sup>e</sup> which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- 7 Every man according as he purposeth in his heart, *so let him give*; not <sup>f</sup> grudgingly, or of necessity: for God loveth a cheerful <sup>g</sup> giver.
- 8 And <sup>h</sup> God is able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work.
- 9 (As it is written, <sup>i</sup> He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
- 10 Now he <sup>j</sup> that ministereth seed to the sower both ministereth bread for *your* food, and multiply your seed sown, and increase the fruits <sup>k</sup> of your righteousness;)
- 11 Being enriched in every thing to all <sup>l</sup> bountifulness, which <sup>m</sup> causeth through us thanksgiving to God.
- 12 For the administration of this service not only supplieth <sup>n</sup> the want of the saints, but is abundant also by many thanksgivings unto God;
- 13 While by the experiment of this ministration they glorify <sup>o</sup> God for your professed subjection unto the Gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

CHAP. IX. Ver. 2. *Achaia*.—A province of Greece, of which Corinth was the capital, and Gallio was deputy; Acts xviii. 12.—*Calmet*.

Ver. 4. (*That we say not, ye.*)—*Doddridge*, ("Not to say, ye.")—*This same confident boasting*.—Literally, *confidence in boasting*.—*Macknight*.

Ver. 5. *Covetousness*.—*Doddridge* and *Macknight*, "extortion."

Ver. 6. *He which soweth sparingly*.—An evident allusion to husbandry.—See verse 9. Compare Prov. xi. 24.

Ver. 8. *God is able to make all grace*—i. e. every gift (Greek, *Charis*.) See notes on chap. viii. ver. 4 and 6. But spiritual blessings are not to be excluded.

Ver. 10. *Now he that ministereth*.—*Doddridge*, "Now may he that supplieth seed to the sower and bread for food, supply and multiply," &c. So *Macknight*. [Properly, *he who leads up the chorus*, and also *associates*, and *furnishes* one thing after another, so that there be no want or chasm. Thus God, in the course of his providence, associates and connects causes and effects; keeps every thing in its proper place and dependence, and all upon himself; leads up the grand chorus of causes and effects; provides seed to the hand of the sower, and gives him skill to determine the time when the earth should be prepared for its reception; and finally crowns the year with his goodness.]—*Bagster*.

Ver. 13. *While by the experiment*.—*Doddridge*, "Experience"—*of this*

14 And by their prayer for you, which long after you  
for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

## CHAPTER X.

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and auctority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and withal exhorting them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

**N**OW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance—

A. M. cir.  
4062.  
A. D. cir.  
58.

p e. 8. 1.  
r Ja. 1. 17.  
r Ju. 3. 16.

## CHAP. 10.

a Ro. 12. 1.  
b or, in outward appearance.  
c ver. 10.  
d 1 Co. 4. 21.  
e 13. 2, 10.  
e or, reckon  
f Ro. 8. 13.  
g Ep. 6. 13.  
h 1 Th. 5. 8.  
h 1 Ti. 1. 15  
i or, to.  
j e. 13. 3, 4.  
k Je. 1. 10.  
l or, reasonings.  
m 1 Co. 1. 19.  
n Ps. 18. 27.  
o Ez. 17. 24.  
o Mat. 11. 29, 30.  
p Ge. 8. 21.  
Mat. 15. 19.  
He. 4. 12.  
q e. 7. 15.  
r Ju. 7. 24.

*ministration*—Or “ministry.” *Macknight* explains it, “Through the proof which this ministry affords, (of your conversion,) glorifying God,” &c.—*Professed subjection*.—Literally, “The subjection of your confession;” meaning, we conceive, “an avowed,” and not secret or doubtful confession. See *Hammond* and *Doddridge*.

Ver. 15. *His unspeakable gift*.—*Whitby* and others understand this of the grace of charity bestowed on the Corinthians; but *Doddridge*, and most evangelical expositors, refer it to the gift of Christ himself. See *John* iii. 16.

“Oh thou bounteous giver of all good,

Thou art of all thy gifts thyself the crown:

Give what thou canst—without thee we are poor,

And with thee rich, take what thou wilt away.”—*Cooper*.

CHAP. X. Ver. 1. *In presence base among you*.—*Nicephorus Calistus*, a Greek historian of the 14th century, (lib. ii. cap. 37,) who probably combined all the traditionary information he could collect, speaks of our apostle as “small of stature, stooping, and rather inclinable to crookedness; pale faced, of an elderly look, bald on the head. His eyes lively, keen, and cheerful; shaded in part by his eyebrows, which hung a little over. His nose rather long, and not ungracefully bent. His beard pretty thick of hair, and of a sufficient length, and like his locks, interspersed with gray.” In the *Philopatris* of *Lucian*, *Treiphon* (who said he was baptized by him) calls him, in ridicule, “the big-nosed, bald-pated Galilean,” who had travelled through the air into the third heaven. And *Chrysostom*, the eloquent Greek father, describes him as “a little man, about three cubits (or four feet and a half) high.” And it is probable that his voice was weak, or *inharmonious*, which gave countenance to the charge of his speech or elocution being *contemptible*.

Ver. 2. *Which think*.—*Doddridge*, “account.”

Ver. 3. *In the flesh*—i. e. in the earthly house of this tabernacle. See chap. v. 1, 2, and notes.—*After*—according to—the *flesh*—Always means in a carnal, worldly manner.

Ver. 4. *Not carnal*.—The gospel disowns all worldly means of propagation or conquest—especially such as have been improperly and falsely called *holy wars*.

Ver. 6. *And having in a readiness to revenge*.—*Macknight*, “And are

A. M. cir. 4062.	ance? If any man trust to himself that he is Christ's,
A. D. cir. 53.	let him of himself think this again, that, as he is
s c.13.2,3.	Christ's, even so <i>are</i> we Christ's.
t c.13.8.	8 For though I should boast somewhat more of our a authority, which the Lord hath given us for t edifica- tion, and not for your destruction, I should not be ashamed:
u saith he.	9 That I may not seem as if I would terrify you by letters.
v c.3.1.	10 For <i>his</i> letters, u say they, <i>are</i> weighty and power- ful; but <i>his</i> bodily presence <i>is</i> weak, and <i>his</i> speech contemptible.
w under- stand it not.	11 Let such a one think this, that, such as we are in word by letters when we are absent, such <i>will we</i> <i>be</i> also in deed when we are present.
x Pr.26.12.	12 For v we dare not make ourselves of the number, or compare ourselves with some that commend them- selves: but they measuring themselves by themselves, and comparing themselves among themselves, w are not x wise.
y or, line.	13 But we will not boast of things without <i>our</i> mea- sure, but according to the measure of the y rule which God hath distributed to us, a measure to reach even unto you.
z Ro.15.20.	14 For we stretch not ourselves beyond <i>our measure</i> , as though we reached not unto you: for we are come as far as to you also in <i>preaching</i> the gospel of Christ:
a or, mag- nified in you.	15 Not boasting of things without <i>our</i> measure, <i>that</i> <i>is</i> , of z other men's labours; but having hope, when your faith is increased, that we shall be a enlarged by you according to our rule abundantly,
b or, rule.	16 To preach the gospel in the <i>regions</i> beyond you, and not to boast in another man's b line of things made ready to our hand.

prepared [by our miraculous power] to punish all disobedience [as I shall do at Corinth] when the obedience [of such of you as are disposed to repent] is completed."

Ver. 7. *He is Christ's*—i. e. Christ's minister.

Ver. 8. *I should not be ashamed*—i. e. "by its failing me when I try it on the disobedient among you."—*Macknight*.

Ver. 9. *As if I would terrify you*.—It was a dozen years, or more, before this, that St. Paul had smitten Elymas with blindness; (Acts xiii. ;) and he anticipated that they might construe some of his remarks into a threat of some similar judgment.

Ver. 10. *His letters*.—*Doddridge*, "Epistles." So ver. 9 and 11. The epistle before us seems to have been the sixth written by Paul; it is very possible, therefore, that these Corinthians might have seen two or three of them.—*Powerful*.—*Doddridge* and *Macknight*, "strong."

Ver. 12. *For we dare not make, &c.*—*Doddridge*, "For we presume not to number (*Macknight*, *rank*) ourselves with some who recommend themselves;" i. e. look only to their own supposed merits, and those of their own party.

Ver. 13. *Not boast of things without our measure*—That is, we restrain our labours within the bounds prescribed to us of God. [The expressions in these verses appear to be agonistical, taken from the Isthmian and Olympic games. The *measure* was the length of the *course*; the *rule* or *line*, was probably the same with the *white line*, which marked the boundaries of the stadium; and the verbs *reach unto*, *stretch out*, &c., refer to the exertions made to win the race.]—*Bagster*. But perhaps the allusion may be to the division of the land of Canaan. See Ps. lxxviii. 55. Compare Rom. x. 18, with Ps. xix. 4.

Ver. 15. *Enlarged by you*.—*Doddridge*, "Magnified by you."

17 But <sup>c</sup> he that glorieth, let him glory in the Lord.  
 18 For not he that commendeth himself is approved,  
 but <sup>d</sup> whom the Lord commendeth.

## CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation: of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

**WOULD** to God ye could bear with me a little in  
*my* folly: and indeed <sup>a</sup> bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you <sup>b</sup> to one husband, that I may present you *as* a chaste virgin <sup>c</sup> to Christ.

3 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.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another <sup>d</sup> gospel, which ye have not accepted, ye might well bear <sup>e</sup> with *him*.

5 For I suppose I <sup>f</sup> was not a whit behind the very chiefest apostles.

6 But though <sup>g</sup> I be rude in speech, yet not <sup>h</sup> in knowledge; but we have been thoroughly made manifest <sup>i</sup> among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I <sup>j</sup> was chargeable to no man: for that which was lacking to me the <sup>k</sup> brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, <sup>l</sup> no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off

A. M cir.

4072

A. D. cir

58.

c Je.9.24.

d Ro.2.29.

CHAP. 11.

a or, ye do bear.

b Ho.2.19, 20.

c 1.e.21.13.

d Ga.1.7,8.

e or, with me.

f 1 Co.15.i0 c.12.11.

g 1 Co.1.17. 2.1.13.

h Ep.3.4.

i e.12.12.

j Ac.18.3. 1 Th.2.9.

k Phi.4.10, 15.

l *this boasting shall not be stopped in me.*

CHAP. XI. Ver. 2. *For I, &c.*—Macknight, "Because I have betrothed you [by faith and holiness] to one husband, to present you [in affection and conduct spotless, as] a chaste virgin to Christ."

Ver. 5. *For I suppose.*—Doddridge, "I reckon." The same word is thus rendered, Rom. viii. 13.—*I was not a whit behind.*—Macknight, "I am in nothing inferior."—*The very chiefest apostles*—That is, Peter, James, and John; see Gal. ii. 9. It is evident from this that Paul did not acknowledge the supremacy of Peter.

Ver. 6. *Rude.*—Doddridge, "unskillful." Macknight, "unlearned." *Raphellus* cites a passage from Xenophon, in which (using the same word, *idiotēs*) he calls himself "a plain (or ordinary) man."—*Not in knowledge.*—Paul, independent of his inspiration, had, we know, received a learned education under Gamaliel, (Acts xxii. 3.) and was deeply versed in Scriptural and Jewish learning; but he was *wilfully* ignorant of the vain philosophy and rhetorical arts of the Greeks. See 1 Co. ii. 1—7.

- A. M. cir. 4062.  
A. D. cir. 58.
- m Ga. 1.7.  
Phi. 1.15,  
&c.
- n Ga. 2.4.  
2 Pe. 2.1.  
1 Ju. 4.1.  
Re. 2.2.
- o Phi. 3.2.  
Tit. 1.10,  
11.
- p Ge. 3.1.5.  
Re. 12.9.
- q Phi. 3.19.
- r c. 12.6, 11.
- s or, suffer.
- t 1 Co. 7.12.
- u c. 9.4.
- v Phi. 3.3.4.  
1 Co. 4.10.
- w 1 Co. 15.10.
- x Ac. 9.16.  
20.23.  
21.11.
- y 1 Co. 15.  
30.32.
- z De. 25.3.
- occasion from them <sup>m</sup> which desire occasion; that wherein they glory, they may be found even as we.
- 13 For such *are* false <sup>n</sup> apostles, deceitful <sup>o</sup> workers, transforming themselves into the apostles of Christ.
- 14 And no marvel; for Satan <sup>p</sup> himself is transformed into an angel of light.
- 15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end <sup>q</sup> shall be according to their works.
- 16 I say again, Let no man think me a <sup>r</sup> fool; if otherwise, yet as a fool <sup>s</sup> receive me, that I may boast myself a little.
- 17 That which I speak, I speak *it* <sup>t</sup> not after the Lord, but as it were foolishly, in this confidence <sup>u</sup> of boasting.
- 18 Seeing <sup>v</sup> that many glory after the flesh, I will glory also.
- 19 For ye suffer fools gladly, seeing ye *yourselves* are wise.
- 20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.
- 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.
- 22 Are they Hebrews? so *am I*. Are they Israelites? so *am I*. Are they the seed of Abraham? so *am I*.
- 23 Are they ministers of Christ? (I speak as a fool) *I am* more; in <sup>w</sup> labours more abundant, in <sup>x</sup> stripes above measure, in prisons more frequent, in <sup>y</sup> deaths oft.
- 24 Of the Jews five times received I forty *stripes* <sup>z</sup> save one.

Ver. 14. *For Satan himself.*—Both Satan and his emissaries frequently transform themselves into angels of light, for the better accomplishment of their dark designs. Of the former there can be no doubt, and of the latter there are too many unhappy proofs. It is not for us, who have not the gift of discerning spirits, to point out individual characters; but when men show more zeal to support a party than for the conversion of souls—when they evidence more anxiety to please their hearers than to profit them—when they aim to exalt themselves and debase the characters of their brethren—then, assuredly, are they “false apostles and deceitful workers, whose end shall be according to their works.”

Ver. 16. *Yet as a fool receive me.*—Boasting of one's self, in the judgment of a great apostle, is so foolish a thing, that, when wisdom itself requires him to practise it, he is quite ashamed of it, and almost expects that he shall be taken for a fool.

Ver. 17. *I speak it not after the Lord.*—The apostle appears so jealous lest, by this appearance of boasting, he should bring any reproach upon the Spirit of inspiration, that he takes it upon himself; as if he had said, “If I seem guilty of vain boasting, attribute it to my own weakness only, and not to the Lord by whom I am inspired.”

Ver. 18. *Many glory after the flesh.*—See chap. x. 13; xii. 5, 6. Phil. iii. 4.

Ver. 19. *Ye suffer fools gladly, seeing ye yourselves are wise*—i. e. you readily suffer yourselves to be made fools (as in the next verse) by other teachers, and why not by me? This is evidently spoken satirically, as also several other things in this chapter; and this, perhaps, is what the apostle means by speaking foolishly, or, as it were, in jest.

Ver. 20. *For ye suffer, if a man, &c.*—Doddridge, “For you bear it, if,” &c. So Macknight

Ver. 22. *Are they Hebrews?*—See Phil. iii. 5.

25 Thrice was I beaten <sup>a</sup> with rods, once was I <sup>b</sup> stoned, thrice I suffered shipwreck, a <sup>c</sup> night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils <sup>d</sup> by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings <sup>e</sup> often, in <sup>f</sup> hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care <sup>g</sup> of all the churches.

29 Who <sup>h</sup> is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will <sup>i</sup> glory of the things which concern mine infirmities.

31 The <sup>j</sup> God and Father of our Lord Jesus Christ, which <sup>k</sup> is blessed for evermore, knoweth <sup>l</sup> that I lie not.

32 In Damascus <sup>m</sup> the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

## CHAPTER XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and punitic disorders there.

**I**T is not expedient for me doubtless to glory. <sup>a</sup> I will come to visions and revelations of the Lord.

2 I knew a man in <sup>b</sup> Christ about <sup>c</sup> fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.

3 And I knew such a man. (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into <sup>d</sup> paradise, and heard unspeakable words, which it is not <sup>e</sup> lawful for a man to utter.

5 Of such a one will I glory: yet <sup>f</sup> of myself I will not glory, but in mine infirmities.

A. M. cir.  
4062.  
A. D. cir.  
58.

a Ac. 16.22.

b Ac. 14.19.

c Ac. c.27.

d Ac. 14.5

e Ac. 20.31.

f 1 Co. 4.11.

g Ac. 15.36..  
40.

h 1 Co. 9.22.

i c. 12.5,9,10

j Ga. 1.3.

k Ro. 9.5.

l 1 Th. 2.5.

m Ac. 9.24,  
25.

CHAP. 12

a For I will

b Ro. 16.7.

c A. D. 46.  
Ac. 22.17.

d Ln. 23.43.  
Re. 2.7.

e or, possible.

f c. 11.30.  
ver. 9,10.

Ver. 28. *Cometh upon me.*—Doddrige, "rusheth in upon me."

Ver. 29. *And I burn not*—i. e. with indignation.

Ver. 32. *In Damascus . . . Aretas the king.*—[This *Aretas* was an Arabian king, and the father-in-law of Herod Antipas, upon whom he made war in consequence of his having divorced his daughter. Herod applied to Tiberius for help, who sent Vitellius to reduce Aretas, and to bring him alive or dead to Rome. By some means or other, Vitellius delayed his operations, and in the mean time Tiberius died; and it is probable, that Aretas, who was thus snatched from ruin, availed himself of the favourable state of things, and seized on Damascus, which had belonged to his ancestors.]—Bagster.

CHAP. XII. Ver. 1. *I will come.*—G. For [or therefore] I will come.—Macknight, "yet," &c.

Ver. 2. *A man in Christ.*—In our English idiom, "A certain Christian." See chap. v. 17.—*About fourteen years ago.*—Our translators, dating this Epistle in A. D. 60, fix this period in A. D. 46, when Paul appears to have been at Lystra; Acts xiv. 6. But as we have fixed the date of the Epistle two years earlier, (viz. in 58,) this carries back the event to 44, when Dr. Benzen thinks Paul saw the trance related Acts xxii. 17, as above-mentioned.

- A M. cir. 40%  
A. D. cir. 55.
- f Eze. 23. 21.  
Ga. 4. 14.
- h Job 2. 7.  
Lu. 13. 16.
- i De. 3. 23.  
27.  
Ps. 77. 2.  
11.  
Ia. 3. 8.  
Mat. 26. 44
- j ver. 5.
- k 1 Pe. 4. 1.
- l c. '1. a.
- m Lu. 17. 10.  
1 Co. 3. 7.  
Ep. 3. 8.
- n 1 Co. 9. 2.
- o c. 11. 5.
- p 1 Co. 10. 33  
1 Th. 2. 8.
- q your souls.
- 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.
- 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn  $\epsilon$  in the flesh, the  $h$  messenger of Satan to buffet me, lest I should be exalted above measure.
- 8 For this  $i$  thing I besought the Lord thrice, that it might depart from me.
- 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory  $j$  in my infirmities, that the power  $k$  of Christ may rest upon me.
- 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.
- 11 I am  $h$  become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for  $l$  in nothing am I behind the very chiefest apostles, though  $m$  I be nothing.
- 12 Truly the signs  $n$  of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- 13 For what is it wherein ye were inferior to other churches, except *it be* that I  $o$  myself was not burdensome to you? forgive me this wrong.
- 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for  $p$  I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I will very gladly spend and be spent for  $q$  you; though the more abundantly I love you, the less I be loved.
- 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

Ver. 7. *A thorn in the flesh.*—This has been a thorn in the eyes of most commentators. The expression evidently means a great and painful affliction. See Num. xxxiii. 55. Josh. xxiii. 13.—*A messenger of Satan.*—The scriptures teach us to consider afflictions generally in this light. See Job i. ii.

Ver. 8. *I besought the Lord.*—From this prayer, which (as even *Belsham* admits) was offered to Jesus Christ, *Dr. Pye Smith*, and others, have drawn a forcible argument in favour of our Lord's divinity; for surely Paul knew better than to pray to a mere creature, and especially for a deliverance which none but God could give.

Ver. 9. *Rest upon me.*—*Doddridge*, "pitch its tent upon me." *Macknight*, "over me."—"May *overshadow* me as a tent," or *tabernacle*, affording me shelter, protection, safety, refreshment, and rest.)—*Bagster*.

Ver. 11. *In nothing am I behind the very chiefest apostles.*—Compare chap. xi. 5. On this passage the late *Mr. Fuller* remarks the near similitude between vices and virtues, the distinction often lying chiefly in the motive. Ex. gr. "A vain man speaks well of himself, and Paul speaks well of himself. Thus the branches intermingle. But trace them to their respective roots, and there you will find them distinct. The *motive* in one case is the desire of applause; in the other, justice to an injured character, and to the gospel, which suffered in his reproaches."—*Fuller's Harm.*—*Though I be nothing*—i. e. in myself.

Ver. 15. *For you.*—Gr. "for your souls." So *Doddridge*.

Ver. 16. *Nevertheless, being crafty, I caught you with guile.*—This is

17 Did I make a gain of you by any of them whom I sent unto you ?

18 I desired <sup>r</sup> Titus, and with *him* I sent a <sup>a</sup> brother. Did Titus make a gain of you ? walked we not in the same spirit ? *walked we* not in the same steps ?

19 Again, think ye that we excuse ourselves <sup>t</sup> unto you ? we speak before God in Christ : but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when <sup>u</sup> I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not : lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults :

21 *And* lest, when I come again, my God will humble <sup>v</sup> me among you, and *that* I shall bewail many which have sinned already, and have not repented <sup>w</sup> of the uncleanness and <sup>x</sup> fornication and lasciviousness which they have committed.

## CHAPTER XIII.

1 He threateneth severity, and the power of his apostleship, against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

**T**HIS is the third time I am coming to you. In <sup>a</sup> the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretel you, as if I were present, the second time ; and being absent now I write to them <sup>b</sup> which heretofore have sinned, and to all other, that, if I come again, I will not spare :

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty <sup>c</sup> in you.

4 For though <sup>d</sup> he was crucified through weakness, yet he liveth by the power of God. For we also are weak <sup>e</sup> in him, but we shall live with him by the power of God toward you.

5 Examine <sup>f</sup> yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ <sup>g</sup> is in you, except ye be <sup>h</sup> reprobates ?

6. But I trust that ye shall know that we are not reprobates.

A. M. cir.  
4062.  
A. D. cir.  
58.

r c.7.2.

s c.8.6.

t c.5.12.

u 1 Co.4.21.  
c.13.2,10.

v c.2.1.

w Re.2.21.

x 1 Co.5.1.

## CHAP. 13.

a De.19.15.  
He.10.23,  
29.

b c.12.21.

c 1 Co.9.2.

d Phi.2.7,9.  
1 Pe.3.13.

e or, with.

f 1 Co.11.23.  
1 Jn.3.20,  
21.g Ro.8.10.  
Ga.4.19.h 1 Co.9.27.  
2 Ti.3.8.

generally considered as the objection of his adversaries, the ancients not having the means that we have of distinguishing such passages by means of inverted commas. *Macknight* therefore supplies the words [they say.] The craft here referred to is supposed to be, that of quartering others, whom he sent, upon them, though he would not burden them himself: to which he replies, "Did I make a gain of you by any of them whom I sent?" Others consider this, as well as the following sentence, as spoken interrogatively; "Being crafty, did I take you in by guile? Did I make a gain of you?" &c.

Ver. 21. *Bewail many, &c.*—A good pastor always grieves for the wanderings of his flock.

CHAP. XIII. Ver. 1. *In—Doddridge*, "By"—the mouth of two or three witnesses.—See Num. xxxv. 30. Deut. xvii. 6, and xix. 15.

Ver. 4. *Weak in him.*—*Macknight*, "with him;" that is, we are weak as he was in the days of his flesh; and we shall be strong, as he now is, being armed with his power, and mighty through his might.

Ver. 5. *Reprobates.*—*Doddridge*, "disapproved." We know of no instance in Scripture in which this word is used in reference to a divine decree. We believe it always signifies "disapproved," or "rejected" in consequence of such disapprobation. See Rom. i. 28. 2 Tim. iii. 8. Titus i. 16.

A. M. cir. 4062	7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.
A. D. cir. 58.	8 For i we can do nothing against the truth, but for the truth.
Pr 21.30.	9 For we are glad, when we are weak, and ye are strong: and this also we wish, <i>even</i> your j perfection.
j 1 Th. 3.10. He. 6. 1.	10 Therefore I write these things being absent, lest being present I should use k sharpness, according l to the power which the Lord hath given me to edification. and not to destruction.
k Tit. 1.13.	11 Finally, brethren, farewell. Be m perfect, be of good comfort, be n of one mind, live in peace; and the God of love and peace shall be with you.
l c.10.3.	12 Greet o one another with a holy kiss.
m ver.9.	13 All the saints salute you.
n Ro.12.16 15.5. Ep.4.3. Phi.2.2. 1 Pe.3.8.	14 The p grace of the Lord Jesus Christ, and the love of God, and the q communion of the Holy Ghost, be with you all. Amen.
o Ro.16.16.	¶ The second <i>epistle</i> to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.
p Ro.16.24.	
q Phi.2.1.	

Ver. 7. *Though we be as reprobates*—i. e. "Though we be [treated by you] as though we were disapproved or rejected of God."

Ver. 9. *Your perfection*.—Doddridge, "Your perfect order." Macknight, "Your restoration." See Gal. vi. 1.

Ver. 10. *Therefore I write*.—Namely, to warn and caution you.

Ver. 11. *Be of one mind*.—Doddridge, "Attend to, (or mind) the same thing." So Macknight.

Ver. 14. *The grace*.—Doddridge, "favour." The benediction which concludes this Epistle—"The grace of the Lord Jesus," &c., is generally, and we think, justly, considered as a conclusive proof of the divinity and personality of the Holy Trinity—or sacred Three in One.

#### CONCLUDING REMARKS ON 2 CORINTHIANS.

[The most remarkable circumstance, observes Mr. *Scott*, in this Epistle is, the confidence of the Apostle in the goodness of his cause, and in the power of God to bear him out in it. Opposed, as he then was, by a powerful and sagacious party, whose authority, reputation, and interest, were deeply concerned, and who were ready to seize on every thing that could discredit him, it is wonderful to hear him so firmly insist upon his apostolical authority, and so unreservedly appeal to the miraculous powers which he had exercised and conferred at Corinth. So far from shrinking from the contest, as afraid of some discovery being made, unfavourable to him and the common cause, he, with great modesty and meekness indeed, but with equal boldness and decision, expressly declares, that his opposers and despisers were the ministers of Satan, and menaces them with miraculous judgments, when as many of their deluded hearers had been brought to repentance and re-established in the faith, as proper means could in a reasonable time effect. It is inconceivable that a stronger internal testimony, not only of integrity, but of divine inspiration, can exist. Had there been any thing of imposture among the Christians, it was next to impossible but such a conduct must have occasioned a disclosure of it. Of the effects produced by this latter epistle we have no circumstantial account; for the journey which St. Paul took to Corinth, after he had written it, is mentioned by St. Luke only in few words, (Ac. xx. 2, 3.) We know, however, that St. Paul was there after he had written this Epistle; that the contributions for the poor brethren at Jerusalem were brought to him from different parts to that city, (Ro. xv. 26;) and that, after remaining there several months, he sent salutations from some of the principal members of that church, by whom he must have been greatly respected, to the church of Rome, (Ro. xvi. 22, 23.) From this time we hear no more of the false teacher and his party; and when *Clement* of Rome wrote his epistle to the Corinthians, St. Paul was considered by them as a divine apostle, to whose authority he might appeal without fear of contradiction. The false teacher, therefore, must either have been silenced by St. Paul, by virtue of his apostolical

powers, and by an act of severity, which he had threatened, (2 Co. xiii. 2, 3;) or this adversary of the apostle had a' that time voluntarily quitted the place. Whichever was the cause, the effect produced must operate as a confirmation of our faith, and as a proof of St. Paul's divine mission. ]—*Bagster.*

## THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

[The Galatians, or Gallogræcians, were the descendants of Gauls, who migrated from their own country, and after a series of disasters, got possession of a large district in Asia Minor, from them called Galatia. (*Pausanias*, Attic. c. iv.) They are mentioned by historians as a tall and valiant people, who went nearly naked, and used for arms only a buckler and sword; and the impetuosity of their attack is said to have been irresistible. Their religion, before their conversion, was extremely corrupt and superstitious; they are said to have worshipped the mother of the gods, under the name of Adgistis; and to have offered human sacrifices of the prisoners they took in war. Though they spoke the Greek language, in common with almost all the inhabitants of Asia Minor, yet it appears from *Jerome* that they retained their original Gaulish language, even so late as the fifth century. Christianity appears to have been first planted in these regions by St. Paul himself, (ch. i. 6. iv. 13. ;) who visited the churches at least twice in that country, (Acts xvi. 6. xviii. 23.) It is evident that this Epistle was written soon after their reception of the Gospel, as he complains of their speedy apostacy from his doctrine, (ch. i. 6. ;) and as there is no notice of his second journey into that country. it has been supposed, with much probability, that it was written soon after his first, and consequently about A. D. 52 or 53. It appears, that soon after the Apostle had left them, some Judaizing teachers intruded themselves into the churches; drawing them off from the true Gospel, to depend on ceremonial observances, and to the vain endeavour of "establishing their own righteousness." ]—*Bagster.*

### CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and showeth what he was before his calling, 17 and what he did presently after it.

**PAUL**, an apostle, (not of men, neither by man, but <sup>a</sup> by Jesus Christ, and God the Father, who <sup>b</sup> raised him from the dead;)

2 And all the brethren which are with me, unto the churches of <sup>c</sup> Galatia:

3 Grace <sup>d</sup> be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave <sup>e</sup> himself for our sins, that he might de-

A. M. cir.  
4056.

A. D. cir.  
52.

CHAP. I.

a Ac.9.6,15.

b Ac.2.24.

c Ac.16.6.

18.23.

d Ro.1.7,

&c.

e Jn.10.17,

18.

Tit.2.14.

CHAP. I. Ver. 1. *Not of men, neither by man*—i. e. not from (any society of) men, neither appointed by (any particular) man, but, &c. *Macknight.*—*Who raised him.*—This circumstance is very properly introduced, because it was part of the apostolic office to be a witness of Christ's resurrection. Acts i. 22.

Ver. 2. *And all the brethren*—Particularly ministers and persons inspired, including, probably, Luke, Silas, and Timothy.—*Churches of Galatia.*—Galatia was a province of the lesser Asia, which was first evangelized by the labours of St. Paul; who, passing through it in the latter part of A. D. 50, was received with much acceptance, and there planted several churches. The churches of Galatia, like most of the first Christian churches, were composed both of Jews and Gentiles; and it was the former part, probably, that first listened to the legal doctrine, which made the rite of circumcision, and conformity to the Mosaic laws, necessary to salvation. The great object of this Epistle coincides with that of the Epistle to the Romans, as it respects the ground of our justification, which in both is declared to be by grace alone.

- A. M. cir. 4056.  
A. D. cir. 52.
- f Jn. 17. 14.  
g 1 Jn. 2. 16.  
h Ro. 8. 27.  
i c. 5. 4, 7, 8.  
j 2 Co. 11. 4.  
k 2 Co. 2. 17.  
c 5. 10, 12.  
l 1 Co. 16. 22.  
m De. 4. 2.  
Re. 22. 18.  
n 2 Co. 12. 19.  
1 Th. 2. 4.  
o Ja. 4. 4.  
p 1 Co. 15. 1  
..3.  
q Ep. 3. 3.  
r Ac. 8. 1, 3.  
9. 1, 2.  
26. 9.  
s equal in years.  
t Ac. 22. 3.  
Phi. 3. 6.  
u Ma. 7. 5.  
13.  
v Is. 49. 1.  
Je. 1. 5.  
Ac. 13. 2.  
22. 14, 15.  
Ro. 1. 1.  
w 2 Co. 4. 6.  
x Ac. 9. 15.  
y 2 Co. 5. 16.
- liver us <sup>f</sup> from this present evil <sup>g</sup> world, according <sup>h</sup> to the will of God and our Father :  
5 To whom *be* glory for ever and ever. Amen.  
6 I marvel that ye are so soon removed <sup>i</sup> from him that called you into the grace of Christ unto another gospel :  
7 Which <sup>j</sup> is not another ; but there be some that trouble you, and would pervert <sup>k</sup> the gospel of Christ.  
8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let <sup>l</sup> him be accursed.  
9 As we said before, so sav I now again, If any *man* preach any other <sup>m</sup> gospel unto you than that ye have received, let him be accursed.  
10 For do I now persuade men, or God ? or do I seek to <sup>n</sup> please men ? for if I yet pleased men, I should not <sup>o</sup> be the servant of Christ.  
11 But I certify you, brethren, that the gospel which was preached of me is not after man.  
12 For <sup>p</sup> I neither received it of man, neither was I taught *it*, but by the revelation <sup>q</sup> of Jesus Christ.  
13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church <sup>r</sup> of God, and wasted it :  
14 And profited in the Jews' religion above many my <sup>s</sup> equals in mine own nation, being <sup>t</sup> more exceedingly zealous of the traditions <sup>u</sup> of my fathers.  
15 But when it pleased God, <sup>v</sup> who separated me from my mother's womb, and called *me* by his grace,  
16 To reveal <sup>w</sup> his Son in me, that <sup>x</sup> I might preach him among the heathen ; immediately I conferred not with flesh and <sup>y</sup> blood :  
17 Neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus.

Ver. 6. *So soon*.—If there were but four years between Paul's two visits to Galatia, and this Epistle was written in the interim, it should seem their apostacy must have been within a year or two after their conversion.

Ver. 7. *Which is not another*—i. e. which, in fact, is no gospel at all, though substituted for that of Jesus.

Ver. 8, 9. *Accursed*.—Gr. *anathema*. See note on 1 Cor. xvi. 22.

Ver. 10. *Do I now persuade men, or God?*—i. e. "Do I endeavour to ingratiate myself with men, or to approve myself to God?"—*Doddridge*. See Acts xii. 12. "Having made Blastus their friend:" i. e. ingratiated themselves with him. The same word as here used.

Ver. 11. *Not after*—Or "according to" *man*—i. e. not of human invention or authority. See on ver. 1.

Ver. 14. *Profited*.—*Doddridge*, "made proficiency."

Ver. 16. *Among the heathen*.—See Acts ix. 15, and note.—*Not with flesh and blood*—i. e. neither with his own feelings, nor with any of his friends.

Ver. 17. *I went into Arabia*—That is, after a few days spent in Damascus. But this journey is not mentioned in the Acts; and was probably more for retirement than public labour. How long he stopped there is unknown; perhaps little more than a year, and from thence he returned to Damascus, where he finished the three years mentioned in ver. 18, and was then obliged to fly. See 2 Cor. xi. 32, 33. *Arabia* is an extensive country of western Asia, lying between the Persian Gulf on the east, and the Red sea on the west, the Indian ocean on the south, and Syria on the north. It is generally divided into three parts—Arabia Felix, Arabia Petraea, and Arabia Deserta. The former is surrounded on three sides by the Persian gulf, Indian ocean, and Red sea, being bounded on the north by Arabia Petraea, the capital of which was Petra,

18 Then <sup>z</sup> after three years I <sup>a</sup> went up to Jerusalem to see Peter, and abode with him fifteen days.

A. M. cir. 4056.  
A. D. cir. 52.

19 But other of the apostles saw I none, save James <sup>b</sup> the Lord's brother.

z Ac. 9. 26.

20 Now the things which I write unto you, behold, before God, I lie not.

a or, returned.

21 Afterwards I <sup>c</sup> came into the regions of Syria and Cilicia;

b Ma. 6. 3.

22 And was unknown by face unto the churches <sup>d</sup> of Judea which were in Christ:

c Ac. 9. 30.

23 But they had heard <sup>e</sup> only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

d 1 Th. 2. 14.

24 And they glorified <sup>f</sup> God in me.

e Ac. 5. 33, 36  
1 Ti. 1. 13. 16.

CHAPTER II.

1 He <sup>g</sup> showeth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and other, being Jews, do believe in Christ to be justified by faith, and not by works: 23 and that they live not in sin, who are so justified.

f Ac. 21. 19, 20.

THEN fourteen years <sup>a</sup> after I went up again to Jerusalem with Barnabas, and took Titus with me also.

CHAP. 2

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but <sup>b</sup> privately to them which were of reputation, lest by any means I <sup>c</sup> should run, or had run, in vain.

a Ac. 15. 2, &c.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

b or, severally.

4 And that because of false <sup>d</sup> brethren unawares brought in, who came in privily to spy out our liberty <sup>e</sup> which we have in Christ Jesus, that they might bring us into <sup>f</sup> bondage:

e Phi. 2. 16.

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

d Ac. 15. 1, 24.

6 But of those who seemed <sup>g</sup> to be somewhat, whatsoever they were, it maketh no matter to me: God <sup>h</sup> accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me:

e e. 5. 1, 13.

f 2 Co. 11. 20. c. 4. 3, 9.

g e. 6. 3.

h Ac. 10. 34. Ro. 2. 11.

and which has Egypt on the west, and Palestine and Arabia Deserta on the north; which latter has the mountains of Trachonites on the west, the Euphrates on the east, and Syria on the north, and from its vicinity to Damascus, was probably the Arabia to which St. Paul retired.—*Bagster*.

Ver. 23. *Once he destroyed*.—*Doddridge*, "ravaged;" i. e. persecuted. See Acts ix. 21.

CHAP. II. Ver. 1. *Fourteen years after*.—Referring to the same era as in ver. 18, namely, his conversion. So *Doddridge* and *Macknight*. Supposing his conversion to have been in A. D. 35, this would bring us to the year 50. [This journey appears evidently to refer to that which the Apostle took to Jerusalem about the question of circumcision, mentioned in Ac. xv. 2, &c. These years, says *Whitby*, must be reckoned from the time of his conversion mentioned here, (chap. i. 18.) which took place A. D. 35, (or 33,) his journey to Peter was A. D. 36, (or 36,) and then between that and the council of Jerusalem, assembled A. D. 49, (or 52,) will be 14 intervening years.]—*Bagster*.

Ver. 2. *By revelation*—i. e. by divine intimation—but *privately*.—Meaning, perhaps, not individually: but apart from the other brethren.—*Lest I should run*—That is, labour—in *vain*.—He means, lest he should not maintain the harmony or unanimity which he desired.

Ver. 4. *Unawares brought in*.—*Macknight*, "secretly introduced."

Ver. 6. *Seemed* (Gr. were esteemed) to be somewhat.—*Doddridge*, "appeared to be considerable," or "of reputation;" the same word as in ver. 2.

A. M. cir. 4056.	7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;
A. D. cir. 52	8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)
i 1 Th. 2. 4. 1 Ti. 2. 7.	9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.
j Mat. 16. 19 Ep. 2. 20.	10 Only they would that we should remember the poor; the same which I also was forward to do.
k Rc. 1. 5. 12. 3. 6.	11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
l Ac. 11. 30. Ro. 15. 25.	12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.
m Ac. 15. 35.	13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
n Ac. 11. 3.	14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?
o ver. 5.	15 We who are Jews by nature, and not sinners of the Gentiles,
p 1 Ti. 5. 20.	16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
q Ep. 2. 3, 12.	17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
r Ac. 13. 33, 39. Ro. 3. 20.	18 For if I build again the things which I destroyed, I make myself a transgressor.
s Ro. 5. 1. c. 3. 11, 24.	19 For I through the law am dead to the law, that I might live unto God.
t Ps. 143. 2. He. 7. 18, 19.	
u 1 Jn. 3. 9, 10.	
v Ro. 7. 4, 10 8. 2	
w Ro. 6. 11, 14. 2 Co. 5. 15.	

—God accepteth no man's person.—See Rom. ii. 11.—Added nothing unto me—i. e. said nothing in reply.

Ver. 7. Contrariwise.—Doddridge, "on the contrary."—The circumcision—i. e. the Jews.

Ver. 11. I withstood, &c.—Macknight, "I opposed him personally." It would seem that Paul did not regard Peter as infallible.

Ver. 12. Fearing them which were of the circumcision.—What Peter did was evidently not from difference of opinion, but from want of firmness; and his dissembling was the more dangerous to the peace and unity of the church, because, that, when he deserted, "the other Jews dissembled with him, and even Barnabas was drawn aside" by his example.

Ver. 18. If I build again, the things which I destroyed—i. e. If I should encourage sin, which is a violation of the law, for the destruction and suppression of which I labour, then, indeed, should "I build again," &c.

Ver. 19. I through the law, &c.—That is, "the more I consider its nature and tenor, the more I am convinced of the impossibility of justification by it." See Doddridge.

20 I am crucified <sup>x</sup> with Christ: nevertheless I live; yet not I, but Christ liveth in <sup>y</sup> me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself <sup>z</sup> for me.

21 I do not frustrate the grace of God: for if <sup>a</sup> righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

1 He asketh what moved them to leave the faith, and hang upon the law? 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he showeth by many reasons.

**O** FOOLISH <sup>a</sup> Galatians, who <sup>b</sup> hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received <sup>c</sup> ye the Spirit by the works of the law, or <sup>d</sup> by the hearing of faith?

3 Are ye so foolish? having <sup>e</sup> begun in the Spirit, are ye now made perfect by <sup>f</sup> the flesh?

4 Have ye suffered <sup>g</sup> so many things in <sup>h</sup> vain? if it be yet in vain.

5 He therefore that ministereth <sup>i</sup> to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham <sup>j</sup> believed God, and it was <sup>k</sup> accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children <sup>l</sup> of Abraham.

8 And the scripture, foreseeing that God would justify <sup>m</sup> the heathen through faith, preached before the gospel unto Abraham, *saying*, <sup>n</sup> In thee shall all nations be blessed.

9 So then <sup>o</sup> they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, <sup>p</sup> Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is evident*: for, The <sup>q</sup> just shall live by faith.

12 And the law <sup>r</sup> is not of faith; but, The <sup>s</sup> man that doeth them shall live in them.

13 Christ <sup>t</sup> hath redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree:

A. M. cir. 4055.  
A. D. cir. 52.

x c.5.24.  
6.14.

y 1 Th.5.10.  
1 Pe.4.2.

z Jn.10.11.  
Ep.5.2.

a He.7.11.

CHAP. 3.

a Mat.7.26.

b c.5.7.

c Ep.1.13.

d Ro.10.17.

e c.4.9.

f He.9.10.

g or, great.

h 2 Jn.8.

i 2 Co.3.3.

j Ge.15.6.

k or, imputed.

l Jn.8.39.  
Ro.4.11.  
16.

m ver.22.

n Ge.12.3.  
22.18.  
Ac.3.25.

o c.4.23.

p De.27.26.

q Hab.2.4.

r Ro.10.5,6.

s Ia.18.5.  
Eze.29.11.

t 2 Co.5.21.  
c.45.

u De.21.23.

CHAP. III. Ver. 1. *O foolish Galatians.*—Doddridge, "thoughtless"—*Who hath bewitched you?*—Doddridge "enchanted you?" Macknight, "deceived you?" The latter remarks, that it alludes to the deceptions of jugglers, who impose upon the weak and credulous, by dazzling their sight with the rapidity of their motions.

Ver. 3. *Are ye now made perfect.*—Macknight, "Ye now make yourselves perfect."—(The Gr. verb is in the middle voice.) To desert the vivifying spirit of Christianity for the mere "carcass of dead piety," (which was all that was now left of the ritual law,) was, as Paul expresses it, to *begin* in the spirit, and seek to finish and perfect themselves by the flesh.

Ver. 4. *So many.*—This seems to refer to the reproach and persecution they had suffered for Christ.

Ver. 11. *The just shall live by faith.*—Compare Hab. ii. 4. with Heb.

- A. M. c.r. 4056.  
A. D. cir. 52.
- v Ro.4.9,16
- f Is.44.3.  
Eze.36.27.  
Joel 2.28,  
29.
- x or, testa-  
ment.
- y Ge.12.3,7.  
17.7.
- z Ex.12.40,  
41.
- a Ro. 4.14.
- b Ro.5.20.
- c ver.16.
- d Ac.7.53.  
He.2.2.
- e Ex.20.19.  
22.  
De.5.22.  
31.
- f De.6.4.
- g Mat.5.17.
- h c.2.21.
- i Ro.3.9,  
19,23.
- j Ro.4.11,  
12,16.
- k Col.2.17.  
He.9.9,10.
- 14 That <sup>v</sup> the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise <sup>w</sup> of the Spirit through faith.
- 15 Brethren, I speak after the manner of men; Though *it be* but a man's <sup>x</sup> covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.
- 16 Now to <sup>y</sup> Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
- 17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which <sup>z</sup> was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
- 18 For if <sup>a</sup> the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.
- 19 Wherefore then *serveth* the law? <sup>b</sup> It was added because of transgressions, till the seed <sup>c</sup> should come to whom the promise was made; *and it was* ordained by angels <sup>d</sup> in the hand <sup>e</sup> of a mediator.
- 20 Now a mediator is not *a mediator* of one, but God <sup>f</sup> is one.
- 21 *Is* the law then against <sup>g</sup> the promises of God? God forbid: for if <sup>h</sup> there had been a law given which could have given life, verily righteousness should have been by the law.
- 22 But the scripture hath concluded all <sup>i</sup> under sin, that the promise <sup>j</sup> by faith of Jesus Christ might be given to them that believe.
- 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- 24 Wherefore the law <sup>k</sup> was our schoolmaster to *bring us* unto Christ, that we might be justified by faith.

Ver. 15. *A man's covenant.*—We have remarked repeatedly, that the same word in Greek signifies both covenant and testament; but we think the former term agrees best here.

Ver. 16. *He saith not, And to seeds, as of many*—i. e. the word *seed* is not here used in the plural sense, but in the singular, as in Gen. iii. 15; iv. 25, xvi. 12, &c.—*Which.*—Macknight, “Who.”

Ver. 20. *A mediator is not a mediator of one.*—The very name not only implies two parties, but also a difference between them. The Jews could not come into the presence of God, but through the medium of Moses: nor can we entertain communion with God, but through the incarnation of our Saviour Christ. (Heb. x. 20.)

Ver. 22. *Hath concluded all under sin.*—Doddridge and Macknight, “Hath shut up [as criminals] all under [the condemnation of] *sin*.”

Ver. 23. *Kept under—shut up.* &c.—May not this refer to the subjection of children to their father's slave, in the character of a pedagogue? May not the servant have had the authority of confining a child, when he should prove refractory, and neglect his lesson? see next verse.

Ver. 24. *Our schoolmaster.*—Gr. “*Pedagogue.*” So next verse. The Roman ladies, it seems, in the earliest and best times, used themselves to educate their children; but as times degenerated, this was intrusted to the servants and public schools. A slave, whose office it was to conduct the children to the public schools, and to assist them in learning their first lessons, was on that account called a *pedagogue*, (the very word here used.) (D'Arny's Priv. Life of the Rom. ch. vii.) Such is the office of the Mosaic law. The moral law shows us that we are sinners, and need a Saviour; the ceremonial law leads us to the cross to receive instruction.

25 But after that faith is come, we are no longer under a schoolmaster.

A. M. cir. 4056.  
A. D. cir. 52.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

1 Jn. 1. 12.  
1 Jn. 3. 1, 2

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

m Ro. 6. 3.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

n Col. 2. 11.

CHAPTER IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them, 22 and showeth that we are the sons of Abraham by the freewoman.

o ver. 7.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

p Ro. 9. 17.

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

CHAP. 4.

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

a or, rudiments.  
Col. 2. 8, 20

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

b Ro. 9. 15, 17.

9 But now, after that ye have known God, or rather

Ver. 25. *No longer under a schoolmaster*—i. e. of so inferior a character: God has now committed us to the instruction of his own Son.

Ver. 27. *Put on Christ*.—All who are baptized put on thereby the profession of Christianity. Mr. Locke says, that by their *putting on Christ*, it is implied, "that to God now looking on them, there appears *nothing but Christ*. They are (as it were) covered all over with him, as a man is with the clothes he has put on." Hence, in the next verse, it is said they are *all one in Christ Jesus*, as if they were but that *one* (mystical) *person*.

Ver. 23. *One in Christ Jesus*.—"Christians of different ranks and nations are here said to be *one* in Christ; and 1 Cor. iii. 3, he that planteth and he that watereth are *one*; i. e. they have the same affections and designs; they are united to accomplish the same object."—*Stuart*.

CHAP. IV. Ver. 1. *From a servant*.—The Greek (*doulos*) properly signifies a "slave."—*Though he be lord*—That is, though he is entitled so to be when of age.

Ver. 3. *Elements*.—*Doddridge*, "worldly elements;" i. e. the more carnal part of religion—rites and ceremonies. So in verse 9.

Ver. 4. *God sent forth his Son*.—This certainly implies his prior existence in the bosom of the Father. See John i. 18.

Ver. 6. *Abba, Father*.—The learned *Selden* quotes a passage from the Jewish *Gemara*, to prove that slaves were never allowed to address their masters under this title.

Ver. 8. *Ye did service*.—*Doddridge*, "were in bondage." *Macknight*, "Ye served as slaves."—*No gods*—i. e. either mere idols of wood and stone, or, at best, the celestial luminaries.

Ver. 9. *Known of God*—i. e. acknowledged and distinguished by him.—*How turn ye again?*—But these had never been under the yoke before;

A. M. cir. 4056.	are known of God, how turn ye <sup>e</sup> again to the weak and beggarly <sup>d</sup> elements, whereun <sup>o</sup> ye desire again to be in bondage?
A. D. cir. 52.	
c or, back.	10 Ye observe days, and months, and times, and years.
d or, rudiments.	11 I am afraid of you, lest I have bestowed upon you labour in vain.
e 1 Co.2.3.	12 Brethren, I beseech you, be as I <i>am</i> ; for I <i>am</i> as ye <i>are</i> : ye have not injured me at all.
f 2 Sa.19.27. Mal.2.7.	13 Ye know how through <sup>e</sup> infirmity of the flesh I preached the gospel unto you at the first.
g Mat.10.40	14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel <sup>f</sup> of God, <i>even</i> as <sup>g</sup> Christ Jesus.
h or, what was.	15 <sup>h</sup> Where is then the blessedness ye spake of? for I bear you record, that, if <i>it had been</i> possible, ye would have plucked out your own eyes, and have given them to me.
i Ro 10.2.	16 Am I therefore become your enemy, because I tell you the truth?
j or, us.	17 They zealously affect you, <i>but</i> <sup>i</sup> not well; yea, they would exclude <sup>j</sup> you, that ye might affect them.
k 1 Co.15.58	18 But <i>it is</i> good to be zealously affected always <sup>k</sup> in a good thing, and not only when I am present with you.
l 1 Co.4.15.	19 My <sup>l</sup> little children, of whom I travail in birth again until Christ be formed in you,
m or, I am perplexed for you.	20 I desire to be present with you now, and to change my voice; for <sup>m</sup> I stand in doubt of you.

how then can he say, turn back to the weak and beggarly elements? &c. Perhaps the omission of the article *the* in the translation would remove all difficulty, thus:—"How turn ye again to weak and beggarly elements?" meaning a religion of mere rites and ceremonies; for the ceremonies of Judaism, abstracted from all reference to the Messiah, are no less "weak and beggarly" than those of Paganism. This agrees with the sense given of this passage by most commentators.

Ver. 10. *Ye observe days, and months.*—This is generally supposed to refer to the Jewish festivals; but Archbishop *Potter* understands it in reference to the lucky and unlucky days of the superstitious Greeks and Romans. It does not, however, appear, that any attempt was made to draw the Galatians back to Paganism.

Ver. 12. *For I am.*—This verb is wrong supplied. *Doddridge*, *Macknight* and most modern translators, supply the past tense—"I *was* as ye are."

Ver. 14. *My temptation . . . . . in my flesh.*—The thorn in his flesh; 2 Cor. xii. 7.

Ver. 15. *The blessedness ye spake of*—That is, the happiness they professed to enjoy under his ministry.

Ver. 17. *They zealously affect you*—i. e. "they profess great attachment." Compare 2 Cor. xi. 2.—*But not well*—i. e. not truly.—*They would exclude you.*—Margin, *Us* So read both some MS. and printed copies, and it is thought to be the true reading by *Doddridge*, *Macknight*, and others.

Ver. 20. *I desire*—*Doddridge*, "I could wish"—*to be present with you, and to change my voice*—i. e. "to change the tone of my language toward you." See *Macknight*.—*For I stand in doubt of you.*—Margin, "I am perplexed;" i. e. what to think of you. The late Mr. *Fuller* justly remarks, that the apostle speaks in much more tolerant and gentle language to the Romans. (Rom. xiv. 5.) because he is there addressing himself to Jewish converts, who had been educated in the observance of those festivals, and who might innocently observe them, though not now bound to do so; but here he is addressing Gentile converts, who had never been in subjection to the law of Moses nor were by any law, Christian or Mo-ical, required so to be: but they had been beset by certain Judaizing teachers, who drew them into the observance of the Jewish festivals, which were now becoming obsolete, even

21 Tell me, ye that desire to be under the law, do ye not hear the law?

A. M. cir. 4056.  
A. D. cir. 52.

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

b Ge. 16. 15.

23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

c Ge. 21. 1, 2

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

d 1 Co. 10. 11

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

e or, testaments.

f Sina.

g De. 32. 2

26 But Jerusalem which is above is free, which is the mother of us all.

h or, is in the same rank with

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

i He. 12. 22  
Re. 21. 2, 10.

j Is. 54. 1.

28 Now we, brethren, as Isaac was, are the children of promise.

k Ac. 3. 25.  
c. 3. 29.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

l Ge. 21. 9.

m Jn. 15. 19.

to the Jews themselves; and he was jealous, lest by this compliance, they should be drawn under the yoke of circumcision, and the whole Jewish law. He remonstrates with them, therefore, on returning to mere ritual services, which, though originally instituted by God, were now no more acceptable to him, when placed in opposition to the gospel, than the rites of pagan superstition.

Ver. 21. *Do ye not hear the law?*—i. e. hear it read in your public assemblies.

Ver. 24.—*Which things are an allegory.*—Doddridge, "may be allegorized;" but Macknight prefers the common version. There is some difficulty, however, in the translation of this and the next verse. Doddridge, to avoid the absurdity of saying (as our version does,) "This Sinai is Agar—for this Agar is Sinai," would render the illative particle (*gar*) as an expletive—"I say." Mr. Parkhurst (Lex. in *Agar*, 2d edit.) reads and points this passage thus:—"The one . . . which gendereth to bondage, which is Agar, (for this Agar means mount Sinai in Arabia.) and answereth," &c. He adds, from Busching, that Hagar is, in Arabic, a rock. N.B. *Hagar* and *Agar* are the same word, as pronounced with or without an aspirate. "An allegory (says Dr. Macknight) is, when persons or events present, or near at hand, with their qualities and circumstances, are considered as types, or representations, of persons and events more remote, to which they have a resemblance. Of this kind, were the histories of some persons and events recorded in the Old Testament. . . . For the qualities and circumstances of these persons were, it seems, so ordered by God, as to be apt representations of such future persons and events, as God intended should attract the attention of mankind."

Ver. 25. *Answereth to Jerusalem*—Or, is in the same rank with. That is, says Bp. Fell, in the same order or file, suppose in this manner:

Covenant by Moses.	Covenant by Christ.
Bondage.	Liberty.
Hagar.	Sarah.
Ishmael.	Isaac.
Law in Sinai.	Gospel from heaven.
Jerusalem that now is.	Jerusalem above.
Jews, circumcised.	Christians, baptized.

Ver. 27. *Than she which hath a husband.*—Doddridge, "than her who had," &c. This must be applied to Hagar if the other is to Sarah; but it can be only as an accommodation.

Ver. 29. *He that was born, &c.*—i. e. the carnal world persecutes the spiritual.

A M. cir.  
4056.  
A. D. cir.  
52.

30 Nevertheless what saith <sup>a</sup> the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

a Ge. 21. 11,  
12.

31 So then, brethren, we are not children of the bondwoman, but of the free.

#### CHAPTER V.

CHAP. 5.

1 He moveth them to stand in their liberty, 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoned up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

a Ep. 6. 14.

**S**TAND <sup>a</sup> fast therefore in the <sup>b</sup> liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

b Jn. 8. 32, 36  
Ro. 6. 13.  
Ac. 15. 10.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

c Ro. 9. 21,  
32.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

d He. 12. 15.

4 Christ is become of no effect <sup>c</sup> unto you, whosoever of you are justified by the law; ye are fallen <sup>d</sup> from grace.

e Ro. 8. 23.

f 2 Ti. 4. 8.

5 For we through the Spirit wait <sup>e</sup> for the hope of righteousness <sup>f</sup> by faith.

g 1 Co. 7. 19.

6 For in Jesus Christ neither <sup>g</sup> circumcision avail-eth any thing, nor uncircumcision; but faith which <sup>h</sup> worketh by love.

h 1 Th. 1. 3.  
Ja. 2. 13.  
22.

i or, drive.  
you back.

7 Ye did run well; who did <sup>i</sup> hinder you that ye should not obey the truth?

j Mat. 13. 33  
1 Co. 5. 6.

8 This persuasion *cometh* not of him that calleth you.  
9 A little <sup>j</sup> leaven leaveneth the whole lump.

Ver. 30. *Cast out the bondwoman*—i. e. in the allegorical sense, the law, as a covenant, &c. See Gen. xxi. 10.

CHAP. V. Ver. 2. *Behold, I Paul.*—"This place (says *Martin Luther*) is, as it were, a touchstone, whereby we may most certainly and freely judge of all doctrines, works, religions, and ceremonies of all men. Whosoever teacheth that there is any thing necessary to salvation (whether they be Papists, Turks, Jews, or sectaries) besides faith in Christ; or shall devise any work or religion, or observe any rule, tradition, or ceremony whatsoever, with this opinion, that by such things they shall obtain forgiveness of sins, righteousness, and everlasting life; they shall hear in this place the sentence of the Holy Ghost pronounced against them by the apostle, that *Christ profiteth them nothing*. Seeing Paul durst give this sentence against the law and circumcision, which were ordained of God himself, what durst he not do against the chaff and the dross of men's traditions?"

Ver. 4. *Christ is become of no effect.*—Dr. *P. Smith*, "Ye are nullified from Christ; i. e. he is to you as if he had not existed; ye are totally separated from him."

Ver. 6. *But faith which worketh by love.*—"The faith (saith *Robert Hall*) to which the Scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and by the devout perusal of the Scriptures: and the light which it diffuses becomes stronger and clearer by an uninterrupted converse with its object, and a faithful compliance with its dictates; as, on the contrary, it is measured and obscured by whatever wounds the conscience, or impairs the purity and spirituality of the mind."

Ver. 7. *Who did hinder you.*—The original expression, according to *Doddridge*, is *Olympic*, in reference to the races, and alludes to some one "coming across the course while a person is running," and so "stopping," or "driving him back," as the Margin is.

Ver. 8. *Him that calleth you.*—If this expression be referred to "effectual calling," which is the work of God, it must be ascribed to the Author of all good, as Rom. viii. 30. But if it be understood of the ministerial instrument, then it must refer to Paul only, as in chap. i. 6.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.	A M. cir. 4056. A. D. cir. 52. k 2 Co. 10.6 l c 6.12.
11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.	m 1 Co. 1:23.
12 I would they were even cut off which trouble you.	n 1 Co. 9.9. 1 Pe. 2:16.
13 For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another.	o 1 Jn. 3.18
14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.	p 1 e. 19.18. Mat. 22. 39, 40. Ja. 2.8.
15 But if ye bite and devour one another, take heed that ye be not consumed one of another.	q Ro. 8.1, 4, 13.
16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.	r or, fulfil not.
17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.	s Ro. 7.21.. 23.
18 But if ye be led of the Spirit, ye are not under the law.	t Ro. 3.6, 7.
19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,	u Ro. 7.15, 19.
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,	v Ro. 6.14. 8.2.
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.	w Mat. 15.19 Ep. 5.3, 6. Col. 3.5, 6. Re. 22.15.
22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,	x Jn. 15.5. Ep. 5.9.
23 Meekness, temperance: against such there is no law.	y 1 Ti. 1.9.
24 And they that are Christ's have crucified the flesh with the affections and lusts.	z or, passions.
25 If we live in the Spirit, let us also walk in the Spirit.	a Ro. 8.4, 5.

Ver. 10. *Shall bear his judgment*—i. e. receive his just punishment. See verse 12.

Ver. 11. *If I yet preach circumcision*.—This is supposed to be an objection of one of his opponents, who perhaps had heard him assert the divine origin of circumcision, which he certainly did not deny: but if they thought him the advocate for circumcision, why persecute him?

Ver. 12. *I would they were even cut off*—That is, from the church.

Ver. 13. *For an occasion to the flesh*—That is, as an excuse for sin. See ver. 16; also 1 Peter ii. 16.

Ver. 14. *All the law is fulfilled in one word*.—See Mat. vii. 12.

Ver. 16. *Ye shall not fulfil*.—See Rom. viii. 5. But the Margin reads imperatively—"Fulfil ye not," which is to the same effect.

Ver. 17. *The flesh lusteth, &c.*—*Doddridge*, "Hath desires contrary to," &c. Compare Rom. vii. 11, &c.

Ver. 18. *If ye be led of the Spirit*.—Compare 11. m. viii. 14.

Ver. 20. *Witchcraft*.—*Macknight*, "Sorcery."—*Heresies*.—See Titus iii. 10.

Ver. 21. *Revellings*.—(Gr. *Komoi*.) i. e. festive or convivial meetings in honour of *Comus*.—*I tell you before, &c.*—*Macknight*, "forewarn you," &c.

Ver. 25. *If we live in the Spirit*—i. e. "If we are spiritually alive." See ver. 16.

A. M. cir.  
4056.  
A. D. cir.  
52.

26 Let <sup>b</sup> us not be desirous of vain glory, provoking one another, envying one another.

## CHAPTER VI.

b Phi.2.3.

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden; 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He showeth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.

CHAP. 6.

a or, although.

**B**RETHREN, <sup>a</sup> if a man be overtaken in a fault, <sup>b</sup> ye which are spiritual, restore <sup>b</sup> such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

b Ja.5.19,20

2 Bear <sup>c</sup> ye one another's burdens, and so fulfil the law of Christ.

c Ro.15.1.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

d 2 Co.13.5.

4 But let every man prove <sup>d</sup> his own work, and then shall he have rejoicing in himself <sup>e</sup> alone, and not in another.

e Pr.14.14.

5 For every man shall bear his own burden.

f 1 Co.9.11  
..14.

6 Let <sup>f</sup> him that is taught in the word communicate unto him that teacheth in all good things.

g Job 4.8  
Pr.22.8  
Ho.8.7.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

h Pr.11.13.  
Ja.3.13.

8 For he that soweth to his <sup>g</sup> flesh shall of the flesh reap corruption; but he that soweth to the <sup>h</sup> Spirit shall of the Spirit reap life everlasting.

i 1 Co.15.53

9 And let <sup>i</sup> us not be weary in well doing: for in due season we shall reap, <sup>j</sup> if we faint not.

j He.10.36.  
Re.2.10.

10 As we have therefore <sup>k</sup> opportunity, let us do good unto all <sup>l</sup> men, especially unto them <sup>m</sup> who are of the household of faith.

k Ec.9.10.

11 Ye see how large a letter I have written unto you with mine own hand.

l Mat.5.43.  
Tit.3.8.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

m 1 Jn.3.14.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

o or, whereby.

14 But <sup>n</sup> God forbid that I should glory, save in the cross of our Lord Jesus Christ, <sup>o</sup> by whom the world is crucified <sup>p</sup> unto me, and I unto the world.

p c.2.20.

CHAP. VI. Ver. 1. *Brethren if.*—Marg. "Although." But *Doddridge* and *Macknight* adhere to the text.—*Ye which are spiritual.*—Those who live and walk in the Spirit; as in verse 25 of the preceding chapter.—*Restore such a one.*—The allusion, according to *Doddridge*, is to restoring to its right place a dislocated limb.

Ver. 5. *For every man shall bear his own burden.*—That is, every one shall be answerable for his own conduct.—*Doddridge* and *Macknight*.

Ver. 7. *Whatsoever a man soweth, &c.*—See 2 Cor. ix. 6.

Ver. 11. *Ye see how large a letter.*—*Whitby*, *Doddridge*, and others, render it, "With what large letters"—alluding to the size of the characters; but the sense of our authorized version is adopted and justified by *Beza*, *Lardner*, *Paley*, and *Macknight*; for his writing in large and ugly characters could afford no proof of his affection to them. Paul was in the habit of employing an amanuensis, (see Rom. xvi. 22.) only himself adding the salutation, as we see in the close of his first epistle to the Corinthians and the second to the Thessalonians; but in this case he evidently wrote the whole, and meant this to be considered as a mark of his attention and respect for them.

15 For <sup>q</sup> in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a <sup>r</sup> new creature.

16 And as many as walk according to this rule, peace <sup>s</sup> be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for <sup>t</sup> I bear in my body the marks of the Lord Jesus.

18 Brethren, the <sup>u</sup> grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians written from Rome.

A. M. cir.

4056

A. D. cir.

52

q c. 5.6.

r 2 Co. 5.17.

s Ps. 125.5.

t Col. 1.21.

u 2 Th. 4.22

Phil. 25.

Ver. 15. *Neither circumcision, &c.*—See 1 Cor. vii. 19; Gal. v. 6.

Ver. 17. *The marks of the Lord Jesus*—That is, the scars of the wounds which he had received in Christ's cause.

*Subscription—Written from Rome.*—It is generally agreed that these words were not written by St. Paul. See *Paley's Hor. Paul.* ch. xv.

### CONCLUDING REMARKS ON GALATIANS.

GALATIA was situated between Phrygia on the south, Pamphylia and Bithynia on the north, and Pontus on the east.

St. Paul had heard, that since his departure from Galatia, corrupt opinions had got in amongst them about the necessary observations of the *legal* rites, induced by several impostors who had crept into that church, and who endeavoured to undermine the doctrine St. Paul had there established, by vilifying his person, slighting him as an apostle, and as not to be compared with Peter, James, and John, who had familiarly conversed with the Lord Jesus Christ in the days of his flesh, and been immediately deputed by Him. In this epistle, therefore, he reproves them with severity, that they had been so soon led out of the right way wherein he had instructed them, and had so easily suffered themselves to be imposed upon by the crafty artifices of seducers. He vindicates the honour of the apostolic office, and shows that he had received his commission immediately from Christ, and that he came not behind the very chief of those apostles.—*Cave, Antiq. Apos.* 1676.

## THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

["ALTHOUGH," says Dr. *Paley*, "it does not appear to have been ever disputed, that the Epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded on some ambiguity in the external evidence. *Marcion*, a heretic of the second century, as quoted by *Tertullian*, a father in the beginning of the third, calls it the Epistle to the Laodiceans. From what we know of *Marcion*, his judgment is little to be relied on; nor is it perfectly clear that *Marcion* was rightly understood by *Tertullian*. . . The name, in *Ephesus*, in the first verse, upon which word singly depends the proof that the Epistle was written to the Ephesians, is not read in all the manuscripts extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading." The same learned writer then proceeds to argue, from *internal* evidence, that the Epistle could hardly be written to a people with whom the Apostle resided three years; there being no allusion or appeal, as in other epistles, to what had passed when he resided among them.—"It has been said," says *Macknight*, "that if this Epistle was directed to the Ephesians, it is difficult to understand how the Apostle contented himself with giving them a general salutation, without mentioning any of his numerous friends and acquaintance, with whom he had been intimate during his long residence at Ephesus. But the answer is, . . . there are no particular salutations in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus, because to have sent particular salutations to individuals, in churches where the Apostle was so generally and intimately acquainted . . . might have offended those who were neglected, . . . and to have mentioned every person of note in those churches, would have taken up too much room. In writing to the Romans, the case was different. The Apostle was personally unknown to most of them . . . and therefore he could, . . . without offence to the

rest, take particular notice of all his acquaintance." As, therefore, "the external evidence preponderates with a manifest excess in favour of the received reading," which is not contradicted by its internal evidence; and as Dr. *Paley* appears to be mistaken in supposing that the word *Ephesus* was wanting in any manuscript extant, (see Bishop *Middleton* on the Greek article, p. 510,) we are fully justified in regarding this Epistle as written to the Ephesians. The gospel was first preached in the celebrated but licentious city of Ephesus by St. Paul, with the most abundant success; and such was the Apostle's concern for their spiritual welfare, that he did not leave them till three years afterwards; and on his return from Macedonia and Achaia to Jerusalem, he sent for the elders of the church to meet him at Miletus, where he took an affectionate leave of them, and delivered to them a most solemn charge. (Acts xviii. 19—21; xix; xx. 17—33.) Some years after, he wrote this Epistle from Rome, as stated in the subscription, during his first imprisonment in that city, (chap. iii. 1; iv. 1; vi. 20,) and, from his not expressing any hopes of a speedy release, probably in the early part of it, about A. D. 61;—to establish them in the great doctrines of the Gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare.]—*Bagster*.

*Grotius* has remarked of this Epistle, that it expresses the grand matters of which it treats, in words more sublime than are to be found in any human tongue.

## CHAPTER I.

A. M. cir. 4065.

A. D. cir. 61.

CHAP. I.

a Ro. 1.7.

b Ac. c. 19, 20.

c Col. 1.2.

d Ga. 1.3.

Tit. 1.4.

e 2 Co. 1.3.

1 Pe. 1.3.

f *things*.

He. 9.23.

g 1 Pe. 1.2.

h 1. a. 1.75.

Col. 1.22.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot be easily attained unto, 16 he prayeth that they may come 13 to the full knowledge, and 20 possession thereof in Christ.

**PAUL**, an apostle of Jesus Christ by the will of God, to the <sup>a</sup> saints which are at <sup>b</sup> Ephesus, and to the faithful <sup>c</sup> in Christ Jesus:

2 Grace <sup>d</sup> be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed <sup>e</sup> be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly <sup>f</sup> places in Christ:

4 According as he hath chosen <sup>g</sup> us in him before the foundation of the world, that we should be <sup>h</sup> holy and without blame before him in love:

CHAP. I. Ver. 1. *To the saints which are at Ephesus.*—Of the authenticity of this Epistle there is no doubt: but, so early as the second century, *Marcion*, a well known heretic, asserted, that some copies for *Ephesus*, read *Laodicea*; and some such copies still exist, though the great majority, both of copies and versions, read *Ephesus*. This doubt has been revived in modern times by *Grotius* and *Mill*, and the arguments on that side are collected and enforced by *Paley*. (*Horæ Paul.* chap. vi. No. 1.) On the other hand, *Lardner* and *Macknight* have no less ably defended the present reading. An abstract of the evidence on both sides may be seen in *Horne's* invaluable *Introduction*; where it is also remarked, that some ancient copies left a blank for the name, as if it had been a circular intended to be sent to different churches; and as Paul was in prison when he wrote this, it is not impossible that he might have a copy taken with a blank inscription, to be sent to *Laodicea* also. One thing strikes us forcibly, that though here is no allusion to the circumstances which occurred while he was at *Ephesus*, the affectionate language in which he speaks of the Ephesians well agrees with his known attachment to them, and with their pious character; whereas of that in *Laodicea*, we know little to its advantage. See Col. ii. 1; iv. 16. Rev. iii. 14.—*And to the faithful.*—Some understand this as implying, that this Epistle was addressed, not to the church at *Ephesus* only, but to all believers, and favours the idea of copies having been sent to *Laodicea*, and perhaps other churches; and this also will account for the Epistle having no allusion in it to any circumstances peculiar to the Ephesians.

Ver. 2. *In heavenly places.*—*Margin* and *Doddridge*, "heavenly (things;)" but *Macknight* preserves "places;" understanding thereby the Christian church, which our Lord repeatedly calls "the kingdom of heaven." (*Mat.* xiii. 24, 31, 33, &c.) *Beza* understands it, however, of heaven itself, and the blessings there laid up, as in Col. i. 5.

Ver. 4. *According as he hath chosen.*—We do not think it necessary here to

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good & pleasure of his will,	A. M. cir. 4065. A. D. cir. 61.
6 To the praise <sup>1</sup> of the glory of his grace, wherein he hath made us accepted in <sup>m</sup> the beloved.	i Ro. 8. 28, 30.
7 In whom <sup>n</sup> we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;	j Jn. 1. 12.
8 Wherein he hath abounded toward us in all wisdom and prudence;	k Lu 12 22.
9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:	l 1 Pe. 2. 9. m 1 Pe. 2. 5.
10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in <sup>p</sup> heaven, and which are on earth; <i>even</i> in him:	n He. 9. 12 1 Pe. 1. 13, 19. o 2 Ti. 1. 9.
11 In whom also we have obtained an <sup>q</sup> inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:	p the heavens. q Ac. 20. 35.
12 That we should be to the praise of his glory, who first <sup>r</sup> trusted in Christ.	r or, hoped.
13 In whom ye also <i>trusted</i> , after that ye heard <sup>s</sup> the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed <sup>t</sup> with that holy Spirit of promise,	s Ro. 10. 17. t 2 Co. 1. 22.
14 Which is the earnest <sup>u</sup> of our inheritance until the redemption <sup>v</sup> of the purchased <sup>w</sup> possession, unto the <sup>x</sup> praise of his glory.	u 2 Co. 5. 5. v Ro. 9. 23. w Ac. 20. 28.
15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,	x ver. 5, 12.

enter into the doctrine of divine decrees; thus far appears to us obvious, both from the Scriptures and common sense: if God is that infinite, eternal, and unchangeable Being we are accustomed to believe, whatever he does in the course of infinite duration, he must always have intended to do; and if he constituted his only begotten Son to be the Head and Saviour of his people before the foundation of the world, he must also have then chosen and appointed *them* to be the members of his church (or mystical body) and the subjects of his kingdom. But it is important for us always to bear in mind the great end and object of this appointment; namely, that they should "be holy and without blame before him in love." It is, therefore, a contradiction in terms, as well as an error in fact, to pretend that the doctrine, that men are predestinated to holiness, has in itself a tendency to lead them to licentiousness.

Ver. 9. *The mystery of his will*—Seems to refer to the calling of the Gentiles—a mystery long kept secret, and, when revealed, but slowly understood. See Rom. xi. 25; xvi. 25.

Ver. 10. *In the dispensation of the fulness of times*.—Namely, in the gospel. Gal. iv. 4.—*In heaven* (Gr. "the heavens") . . . and on earth.—By this, Locke, and others, understand the Jews and Gentiles. (See Mat. xxi. 43.) Whitby, Doddridge, &c., "Angels and men." We understand the expression to mean, that all persons or things chosen in Christ, should be brought into actual union and communion with him. See Col. i. 20.

Ver. 12. *Who first trusted*.—This is generally explained of the Jews, and, we presume, justly. See Luke ii. 25, 29.

Ver. 13. *Sealed with that Holy Spirit*.—See Rom. viii. 1—16, also 2 Co. i. 22.

Ver. 14. *Redemption of the purchased possession*.—The "purchased possession" is the church, Acts xx. 28; and the redemption here spoken of, that final one of "the redemption of the body." Rom. viii. 23.

Ver. 15. *After I heard*.—St. Paul not having been at Ephesus for five or six years, had made anxious inquiries after their welfare, and rejoiced in the reports which he received.

A. M. cir.

4055.

A. D. cir.

61.

y Jn. 30. 17.

z Col. 1. 9.

a or, for  
the ac-  
know-  
ledg<sup>ment</sup>.

b e. 42. 7.

c 3. 4. 4.

d z 3. 16.

e Ps. 110. 3.

f the might  
of his  
power.g Ac. 2. 24,  
33.h Phi. 2. 9.  
Col. 2. 10.i Ps. 8. 6.  
Mat. 23. 13j I Co. 12. 12  
Col. 1. 18,  
24.

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God <sup>y</sup> of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of <sup>z</sup> wisdom and revelation <sup>a</sup> in the knowledge of him :

18 The eyes <sup>b</sup> of your understanding being enlightened; that ye may know what is the hope <sup>c</sup> of his calling, and what the riches <sup>d</sup> of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power <sup>e</sup> to us-ward who believe, according to the working <sup>f</sup> of his mighty power,

20 Which he wrought in Christ, when he <sup>g</sup> raised him from the dead, and set *him* at his own right hand in the heavenly places,

21 Far <sup>h</sup> above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come :

22 And hath put <sup>i</sup> all things under his feet, and gave him *to be* the head over all things to the church,

23 Which is his <sup>j</sup> body, the fulness of him that filleth all in all.

## CHAPTER II

1 By comparing what we were by <sup>3</sup> nature, with what we are <sup>5</sup> by grace, <sup>10</sup> he declareth that we are made for good works, and <sup>13</sup> being brought near by Christ, should not live as <sup>11</sup> Gentiles, and <sup>12</sup> foreigners in time past, but as <sup>19</sup> citizens with the saints, and the family of God.

**A**ND you <sup>a</sup> hath he quickened, who were dead in trespasses and sins;

2 Wherein <sup>b</sup> in time past ye walked according to the course of this world, according to the prince <sup>c</sup> of the power of the air, the spirit that now worketh in the children <sup>d</sup> of disobedience :

3 Among whom also we <sup>e</sup> all had our conversation in times past in the lusts of our flesh, fulfilling the <sup>f</sup> desires of the flesh and of the mind; and were by <sup>g</sup> nature the children of wrath, even as others.

CHAP. 2

1 Jn. 5. 24.  
Col. 2. 13.

b Ac. 19. 35.

c e. 6. 12

d Col. 3. 6.

e I Pe. 4. 3.

f wills.

g Ps. 51. 5.

Ver. 18. *The eyes of your understanding being enlightened.*—*Doddridge*, [and that he would give you to have] “the eyes of your understanding enlightened.”

Ver. 19. *The exceeding greatness, &c.*—*Bishop Pearson* notices the great beauty and emphasis of this passage.—*Mighty power.*—*Doddridge*, “Power of his might.”

Ver. 23. *That filleth all in all.*—*Doddridge*, “all [persons] in all places.” See Col. ii. 9. *Chandler* thinks here is an allusion to the famous statue of Diana; who, according to *St. Jerome*, was considered as the nurse, supporter, and life of all living creatures.

CHAP. II. Ver. 1. *And you hath he quickened.*—By the words, “hath he quickened,” being put by our translators in *Italic*, we are warned that they are not in the original of this passage, but supplied from some other verse which in this case may be from the preceding chapter, wherewith, no doubt, it is intimately connected; as from verse 20. God raised Christ from the dead, and set him at his own right hand: so also “hath he quickened you,” who were spiritually dead—“dead in trespasses and sins:” and, upon the whole, we think with *Doddridge*, that this is the most natural supplement, corresponding, as it does, with verses 6 and 7 following. *Chandler* and *Macknight*, however, take the supplement from the verse immediately preceding: “And you hath he filled;” namely, from the fulness which is in Christ. John i. 14, 16. This also is a good and pertinent sense, though we prefer the former.

Ver. 2. *Prince of the power of the air.*—Satan, who is a captive prince and reigns within his prison. See Jude 6.

Ver 3 *Desires.*—Gr. “Wills.”

4 But God, who is rich in mercy, for his great love wherewith he loved us,	A. M. cir. 4065.
5 Even <sup>h</sup> when we were dead in sins, hath quickened us together with Christ; (by <sup>i</sup> grace <sup>j</sup> ye are saved;)	A. D. cir. 61.
6 And hath raised <sup>k</sup> us up together, and made us sit together in heavenly <i>places</i> in Christ Jesus:	h Ro. 5. 6, 8, 10.
7 That in the ages to come he might show the exceeding riches of his grace in <i>his</i> kindness <sup>l</sup> toward us through Christ Jesus.	i by <i>whom</i> . j Ro. 3. 24.
8 For by grace <sup>m</sup> are ye saved through <sup>n</sup> faith; and that not <sup>o</sup> of yourselves: <i>it is</i> the gift of God:	k Col. 2. 12.
9 Not of works, lest any man should boast.	l Tit. 3. 4.
10 For we are his workmanship, created in Christ Jesus unto good works, which <sup>p</sup> God hath before <sup>q</sup> ordained that we should walk in them.	m 2 Ti. 1. 9.
11 Wherefore remember, that ye <i>being</i> in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;	n Ro. 4. 16.
12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:	o Jn. 6. 44, 65.
13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood <sup>r</sup> of Christ.	p c. 1. 4.
14 For he <sup>s</sup> is our peace, who hath made both <sup>t</sup> one, and hath broken down the middle wall of partition <i>between us</i> ;	q or, <i>prepared</i> . r 1 Co. 9. 12.
15 Having abolished <sup>u</sup> in his flesh the enmity, <i>even</i> the law of commandments <i>contained</i> in ordinances; for to make in himself of twain one new man, so making peace;	s Mi. 5. 5.
16 And that he might reconcile <sup>v</sup> both unto God in one body by the cross, having slain the enmity <sup>w</sup> thereby:	t Jn. 10. 16 Ga. 3. 23.
17 And came and preached peace to you <sup>x</sup> which were afar off, and to them that were nigh.	u Col. 2. 14.
18 For through <sup>y</sup> him we both have access by one Spirit unto the Father.	v Ccl. 1. 20. 22.
19 Now therefore ye are no more strangers and fo-	w or, <i>in him</i> &c. x Ac. 2. 39.
	y Jn. 14. 6. 1 Pe. 3. 18.

Ver. 8. *And that not, &c.*—The gift of God here spoken of is salvation.

Ver. 10. *God hath before ordained.*—"Ordained to good works," and new-created, expressly to enable us to perform them! Will any man after this say that the doctrines of grace are unfriendly to good works? Marg. and Doddridge, "prepared us." The former sense, if not here, is plainly expressed in verse 4 of chap. i.; and the latter is thus expressed in the 10th article of the Church of England: "We have no moral power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing [i. e. going before] us, that we may have a good will, and working with us when we have that good will." That want of ability to do right, which springs from a depraved will, or bad disposition, does not excuse men from their obligations to do right; because, the more disinclined men are to do their duty, the more culpable they are.

Ver. 12. *Having no hope*—i. e. no well-grounded hope.—*Without God.*  
—Gr. *Atheists*.

Ver. 14. *He is our peace, &c.*—That is, who hath reconciled both Jews and Gentiles to himself and to each other; "and hath broken down the middle wall of partition;" alluding to the wall that separated the two courts of the Jews and Gentiles in the temple. "Having abolished in (or by) his flesh, the law of the commandments contained in (the Mosaic) ordinances; to make in himself of twain, one new man; that is, to form by the union of Jews and Gentiles, one mystic body, even the Christian church.

A. M. cir. 4655.  
A. D. c. r. 61.

z He. 12. 22, 23.  
a c. 3. 15.  
b 1 Co. 5. 9, 10.  
c Mat. 16. 15  
Re. 21. 14.

reigners, but fellow-citizens <sup>z</sup> with the saints, and of the household <sup>a</sup> of God;  
20 And are built <sup>b</sup> upon the <sup>c</sup> foundation of the apostles and prophets, Jesus Christ himself being the chief <sup>d</sup> corner stone;  
21 In whom all the building fitly framed together groweth unto a holy <sup>e</sup> temple in the Lord:  
22 In whom ye also are builded <sup>f</sup> together for a habitation of God through the Spirit.

## CHAPTER III.

d Is. 29. 16.  
e 1 Co. 3. 17.  
f 2 Co. 6. 16.  
g 1 Pe. 2. 4, 5.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation; 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

**F**OR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

CHAP. 3.  
a Col. 1. 25.  
b Ro. 12. 3.  
c Ga. 1. 12.  
d or, a little before.  
e c. 1. 9.  
f Mat. 13. 17  
Ro. 16. 25.  
1 Pe. 1. 10  
..12.  
g Is. 43. 13.  
c. 1. 19  
h 1 Co. 15. 9.

2 If ye have heard of the dispensation <sup>a</sup> of the grace <sup>b</sup> of God which is given me to you-ward:  
3 How that by revelation <sup>c</sup> he made known unto me the mystery; (as I wrote <sup>d</sup> afore in few words;  
4 Whereby, when ye read, ye may understand my knowledge in the <sup>e</sup> mystery of Christ)  
5 Which in other ages was not <sup>f</sup> made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;  
6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel:  
7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual <sup>g</sup> working of his power.  
8 Unto me, who am less <sup>h</sup> than the least of all saints,

Ver. 19. *Strangers and foreigners.*—The strangers were probably *prose-lytes*, who resided with them.

Ver. 20. *Corner stone.*—Builders tell us, this *corner stone* (*akrogoniajou*) was the *key-stone* of an arch. "It is a chief stone, and in the most conspicuous situation—the *highest* place. It is precious, or valuable; generally a picked piece, and richly sculptured. It is exactly in the centre of the arch; or, as the idea of the apostle expresses, the very point where the prophets and the apostles, the Old and New Dispensations, meet; and it is the foundation or security of the whole; for if the key-stone were removed, the whole building would fall in ruins."

Ver. 21. *Fitly framed.*—This may allude to Solomon's temple, of which all the stones were shaped and fitted before they were brought together. 1 Kings vi. 7. So all the stones of the heavenly temple are fitted by the Holy Spirit on earth, before they are raised to Heaven.

CHAP. III. Ver. 1. *For you Gentiles.*—There is no doubt but the persecuting spirit of the Jews, which led to all Paul's sufferings, was kept up chiefly by his zeal for the conversion of the Gentiles. See Acts xxi. 28.

Many commentators include verses 2 to 13 within a parenthesis, and read, "For this cause, &c. I bow my knees;" but we see no necessity for this, if, with *Doddridge* and *Macknight*, we supply the verb *am* thus—"I Paul (am) the prisoner of Jesus Christ," &c.

Ver. 2. *If.—Doddridge*, "since." *Macknight*, "seeing."

Ver. 3. *By revelation.*—See Acts ix. 15, 16; xxii. 21, &c.—*I wrote afore.*—This, some think, refers to what Paul had said in the preceding parts of this epistle—"I have written afore;" namely, chap. i. 9, 10; ii. 11, &c.

Ver. 5. *Which in other ages was not, &c.*—"It was known long before, that the Gentiles should be added to the church; but it was not known that they should be "heirs of the same inheritance," &c. *Doddridge*.

Ver. 6. *That the Gentiles should be fellow-heirs, &c.*—*Macknight* renders this more literally, "Joint heirs, and a joint body, and joint partakers," &c.—that is, the Gentiles are united with the Jews in all their privileges.

Ver. 8. *Less than the least.*—(Gr. *Elat̄istoteros.*) *Dr. Goodwin* thinks

is this grace given, that I should preach among the Gentiles the unsearchable riches <sup>i</sup> of Christ;

9 And to make all *men* see what *is* the fellowship of the *mystery*, which from the beginning of the world hath been hid in God, who created all things by <sup>k</sup> Jesus Christ.

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom <sup>l</sup> of God.

11 According to the eternal <sup>m</sup> purpose which he purposed in Christ Jesus our Lord:

12 In whom we have <sup>n</sup> boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which <sup>o</sup> is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches <sup>p</sup> of his glory, to be <sup>q</sup> strengthened with might by his Spirit in the inner <sup>r</sup> man;

17 That Christ may dwell <sup>s</sup> in your hearts by faith; that ye, being <sup>t</sup> rooted and grounded in love,

A. M. cir.

4:65.

A. D. cir.

61.

i Col. 1:27.

j ver. 4, 5.

l Ti. 3:16.

k Ps. 33:6.

Jn. 1:3.

Col. 1:16

He 1:2.

; Ro. 11:33.

l Co. 2:7.

m c. 1:9.

n He. 4:16.

o 2 Co. 1:6.

p Phi. 1:19

q c. 6:10.

Col. 1:11.

r Ro. 7:22.

s Jn. 14:23.

c. 2:22.

t Col. 2:7.

he might here have some reference to his Roman name, *Pavlus*, which signifies *little*: as also to the smallness of his person. "How different (says the pious Dr. Watts) is our common behaviour from that of holy Paul! When we think of *self*, we are ready to raise our thoughts beyond all measure, and aggrandize our ideas to a vast and shameful degree, as though we stood as fair, and as large, and as high, in the eyes of our fellow worms, as we do in our own eyes. Vain imaginations!—wretched self-flattery—and foolish pride! We take the least of syllables, the least of letters, [I.] and swell and amplify it, (if I may so speak,) to fill a page, or to spread over a whole leaf, and we scarcely leave a scanty margin for all other names to stand in."—*Unsearchable riches*.—Literally, untraceable.

Ver. 9. *And to make all men see*.—Literally, "to enlighten all men that they may see."—*The fellowship of the mystery*—That is, of God's mercy to the Gentiles; and instead of revealing these doctrines to a select few only, as in the Pagan mysteries, they were to be revealed to all nations, and to all classes of mankind; even though hitherto kept secret, and hidden, as it were, in the bosom of the Almighty, from the foundation of the world; i. e. from eternity, for thus ancient are all the purposes of God, (see ver. 11;) even of him *who created all things by Jesus Christ*. Some critics, indeed, interpret this, not of the creation of our system, but of the regeneration of mankind by the gospel. But this agrees not with the context: for to say the mystery immediately referred to had been kept secret from the first promulgation of the gospel, is directly contrary both to the fact and the design of the apostle.

Ver. 10. *The manifold wisdom*.—The multifarious or greatly diversified wisdom of God.

Ver. 12. *In—by, or through—whom we have boldness*.—Doddridge, "freedom of speech."—*By the faith of him*—i. e. by faith in Christ.

Ver. 11. *Of our Lord Jesus Christ*.—These words are wanting in some ancient MSS. and versions; but neither their insertion nor their omission at all affects the sense.

Ver. 15. *Of whom*—i. e. of God the Father.—*Is named*.—Macknight, "deominated." The Jewish writers call *heaven* the upper, and *earth* the lower family of God.

Ver. 16. *Riches of his glory, &c.*—Riches of grace are called riches of glory in scripture. In this verse, *mercy* is intended by the phrase riches of his glory, for it is that which God bestows and for which the apostle prays. Compare Rom ix. 22, 23. In these verses the apostle speaks of God's making known the *power* of his wrath on the vessels of wrath, and of making known the *riches of his glory* on the vessels of mercy.

Ver. 17. *Rooted and grounded*.—Macknight, "Firmly rooted and founded."

- A. M. cir. 4965.  
A. D. cir. 61.
- u Ja. 1. 16. 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;  
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness <sup>u</sup> of God.
- v Ro. 16. 25.  
He. 13. 20,  
21.  
Jude 24. 20 Now <sup>v</sup> unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,  
21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

## CHAPTER IV.

- 1 He exhorteth to unity, 7 and declareth that God therefore giveth *divers* 11 gifts unto men, that his church might be 13 edified and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.
- CHAP. 4. **I** THEREFORE, the prisoner <sup>a</sup> of the Lord, beseech you that ye walk <sup>b</sup> worthy of the vocation wherewith ye are called,  
2 With all <sup>c</sup> lowliness and meekness, with long-suffering, forbearing one another in love;  
3 Endeavouring to keep the unity of the Spirit in the bond of peace.
- a or, in.  
b Col. 1. 10. 4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;  
c Mat. 11. 29. 5 One Lord, one faith, one baptism,  
6 One God and Father of all, who *is* above all, and through all, and in you all.
- d Ro. 12. 3. 7 But unto every one of us is given grace according to the <sup>d</sup> measure of the gift of Christ.  
e Ps. 68. 18. 8 Wherefore he saith, <sup>e</sup> When he ascended up on high, he led <sup>f</sup> captivity captive, and gave gifts unto men.  
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?  
f or, a multitude of captives. 10 He that descended is the same also that ascended up far above all heavens, that he might <sup>g</sup> fill all things.)  
g or, furnish. 11 And <sup>h</sup> he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;  
- c. 423 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Ver. 19. *Filled with all.*—Hammond, "Unto all." "Suggesting," says *Pye Smith*, "the sublime conception of an approximation to the supreme perfection which is begun by religion now, and shall be ever growing in the holiness and bliss of the future state."

CHAP. IV. Ver. 5. *One baptism.*—It has been disputed whether this be intended of water baptism, or the baptism of the Spirit; but we see no reason to separate what our Lord Jesus has joined together, John iii. 5. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

Ver. 8. *He led captivity captive.*—It may mean, he led captive those who had carried others captive. See Col. ii. 15; and compare Judges v. 12—*Gave gifts.*—The Psalm just quoted says, "received;" but they were received only to bestow.

Ver. 9. *Lower parts of the earth*—i. e. the grave. Ps. lxxiii. 9.

Ver. 10. *Far above all heavens.*—Not only the material heavens which we behold, but also above the celestial beings which reside in God's immediate presence. See chap. i. 20, 21. Phil. ii. 10.—*That he might fill all things*—i. e. with his presence; as chap. i. 23.

Ver. 11. *He gave some, apostles*—i. e. he gave gifts suited to all the different classes as in ver. 8.

Ver. 12. *For the perfecting*—i. e. for the furnishing, or fitting up of holy men for the work of the ministry. See *Doddridge*.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let

A. M. cir.  
465.  
A. D. cir.  
61.

i or, into.

j Col.2.2

k 1 Co.14.20

l or, age.

m Ja.1.8.

n or, being  
sincere.

o 2 Co.4.2

p Col.1.18,  
19.

q Jn.15.5.

r Ac.26.18.

s or, hard-  
ness.

t Ro.1.24,  
26.

u Col.3.8,9.

v Ro.6.6.

w Ro.12.2.

x Ga.6.15.  
c.2.10.

y or, holi-  
ness of  
truth.  
Jn.17.17.

z Zec.8.16.

a Ro.12.5.

b Ec.7.9.

c Ja.4.7.

Ver. 13. *Till we all come in*—Doddridge, "till we all arrive at"—*the unity, &c.* The perfection of the Christian character consists in its resemblance to that of Christ: and, as we learn from verse 16th, the perfection of the church, as a body, consists in the unity and harmony of all its members.

Ver. 14. *By the sleight of men.*—Doddridge thinks this refers to the dishonest practices of gamblers; or perhaps it may refer to the tricks of jugglers.

Ver. 16. *Fitly joined, &c.*—See Col. ii. 19.

Ver. 18. *Blindness.*—Margin, "hardness;" because blindness is often occasioned by a hard skin growing over the sight of the eye.

Ver. 21. *If so be that*—Doddridge, "Forasmuch as"—*ye have heard him*—Namely, Christ, in his word.

Ver. 26. *Be ye angry, and sin not*—i. e. refrain from all sinful passions; be angry rather at the sin than at the sinner; and let not your anger be unduly protracted. Ward informs us, that "one of the apartments in the houses of some rich men [in India] is appropriated to a curious purpose, viz. when any of the members of the family are angry, they shut themselves up in this room, called *the room of anger*; . . . and the master of the family goes and persuades him to come out."

Ver. 27. *To the devil.*—Greek, *diabolos*.

A. M. cir.  
4953.  
A. D. cir.  
61.

d Ac. 20. 35.

e or, dis-  
tribute.

f Col. 4. 5.

g or, to edi-  
fy profit-  
ably.

h Ia. 63. 1.)

i c. 1. 13, 14.

j Col. 3. 8.

k Tit. 3. 2.

l Ma. 11. 25,  
26.

CHAP. 5.

a Ju. 13. 34.

b Le. 1. 9.

c 1 Co. 6. 18.  
1 Th. 4. 3.

d ver. 12.

e Ro. 1. 23.

f He. 13. 4.  
Re. 22. 15.

g Col. 3. 5.

h Je. 29. 8, 9.

i or, un-  
belief.

j c. 2. 11, 12.

k 1 Th. 5. 5.

l Ju. 12. 36.

m Ga. 5. 22,  
&c.

n Ro. 12. 2.

o 1 Co. 5. 9,  
11.

p 1 Ti. 5. 20.

q or, dis-  
cove. ed.

r Ju. 3. 20, 21.

d him labour, working with *his* hands the thing which is good, that he may have to *e* give to him that need-eth.

29 Let *f* no corrupt communication proceed out of your mouth, but that which is good *g* to the use of edifying, that it may minister grace unto the hearers.

30 And grieve *h* not the holy Spirit of God, whereby ye are sealed *i* unto the day of redemption.

31 Let all *j* bitterness and wrath, and anger, and clamour, and *k* evil speaking, be put away from you, with all malice :

32 And be ye kind one to another, tender-hearted, forgiving *l* one another, even as God for Christ's sake hath forgiven you.

#### CHAPTER V.

2 After general exhortations, to love, 3 to flee fornication, 4 and all uncleanness, *f* not to converse with the wicked, 5 to walk warily, and *l* to be filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

**B**E ye therefore followers of God, as dear children;

2 And walk in *a* love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a *b* sweet-smelling savour.

3 But *c* fornication, and all uncleanness, or covetousness, let it not be once *d* named among you, as becometh saints ;

4 Neither filthiness, nor foolish talking, nor jesting, which *e* are not convenient : but rather giving of thanks.

5 For this ye know, that *f* no whoremonger, nor unclean person, nor covetous man, who *g* is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive *h* you with vain words : for because of these things cometh the wrath of God upon the children of *i* disobedience.

7 Be not ye therefore partakers with them.

8 For *j* ye were sometimes darkness, but now *are ye* light *k* in the Lord : walk as children *l* of light :

9 (For the fruit *m* of the Spirit *is* in all goodness and righteousness and truth ;)

10 Proving *n* what is acceptable unto the Lord.

11 And have *o* no fellowship with the unfruitful works of darkness, but rather reprove *p* them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are *q* reprov'd are made manifest *r* by the light : for whatsoever doth make manifest is light.

Ver. 32. *As God for Christ's sake.*—Gr. "As God in Christ hath freely forgiven." &c.

CHAP. V. Ver. 1. *Followers.*—Gr. "Imitators." So *Doddridge*.

Ver. 2. *An offering and a sacrifice.*—*Bates* thinks that these terms refer to the peace-offerings and sin-offerings of the Jews.

Ver. 3. *All uncleanness.*—In the English idiom, "Every kind of uncleanness."—Or *covetousness.*—*Doddridge*. "insatiable desire ;" which may include not only the avaricious, but the lustful.

14 Wherefore <sup>a</sup> he saith, <sup>t</sup> Awake thou that sleepest, and arise from the dead, and Christ shall give thee light	A. M. cir. 465. A. D. cir. 61.
15 See then that ye walk <sup>u</sup> circumspectly, not as fools, but as wise,	a or, it.
16 Redeeming the time, because the days are <sup>v</sup> evil.	t Is. 60.1.
17 Wherefore be ye not unwise, but understanding what <sup>w</sup> the will of the Lord is.	u Col. 4.5.
18 And be not drunk <sup>x</sup> with wine, wherein is excess; but be filled with the Spirit;	v Ps. 37.19.
19 Speaking to yourselves in <sup>y</sup> psalms and hymns and spiritual songs, <sup>z</sup> singing and making melody in your <sup>a</sup> heart to the Lord;	w Jn. 7.17.
20 Giving thanks <sup>b</sup> always for all things unto God and the Father in the name of our Lord Jesus Christ;	x Lu. 21.34
21 Submitting yourselves one to another in the <sup>c</sup> fear of God.	y Col. 3.16.
22 <sup>c</sup> Wives, submit yourselves unto your own husbands, as unto the Lord.	z Ps. 147.7.
23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.	u Ps. 57.7,9
24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.	b Is. 63.7.
25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;	c 1 Pe. 3.1, &c. Col. 3.18, &c.
26 That he might sanctify and cleanse it with the washing <sup>d</sup> of water by the word,	d Tit. 3.5.
27 That he might present <sup>e</sup> it to himself a glorious church, not having <sup>f</sup> spot, or wrinkle, or any such thing; but that it should be holy and without blemish.	e Jude 24. f Ca. 4.7.

Ver. 15. *Walk circumspectly.*—This has been aptly illustrated by the following familiar allusion:—"Did you ever see a cat walk upon a wall covered with broken glass bottles?" Nothing can be more wary or more circumspect.

Ver. 16. *Redeeming the time.*—An Italian philosopher chose a motto, importing that *time was his estate*: but alas! like other estates, *time* may be lost, and require redemption; but the redemption of it is precious, and it demands many sacrifices to redeem it; we must sacrifice our ease, our comfort, and our pleasure: and this, if not accomplished in the present life, is hopeless, and "ceaseth for ever!" We have to redeem the time that has been lost in the vanity of childhood, in the follies of youth, and in the sins of riper years.

Ver. 17. *Unwise.*—Literally, "Insane." See *Macknight*.

Ver. 18. *Wherein is excess.*—Not only of intoxication, but also riot. See 1 Peter iv. 4.

Ver. 19. *Psalms.*—[*Psalms*, from *psallo*, to touch, or play on a musical instrument, properly denotes such *sacred songs* or *poems*, as are sung to stringed instruments, and may here refer to those of David; *hymns*, from *udo*, to sing, celebrate, praise, signifies *songs* in honour of God; and *songs*, from *aeido*, to sing, denotes any regular poetic composition adapted to singing, and is here restricted to those which are *spiritual*.]—*Bagster*.

Ver. 20. *Unto God*—*Doddridge*, "Even"—*the Father*.

Ver. 22–33. The last verses of the chapter relate to the conjugal relation, and its domestic duties; and the apostle lays it down as an incontestable duty, that every Christian husband should love his wife, "even as Christ loved the church, and gave himself for it:" and wherever such a husband can be found, who loves his wife well enough to die for her, surely such a man must be *reverenced*, and there can be no hardship in *submitting* to him.

Ver. 23. *He is the saviour of the body.*—This, we apprehend, refers to the husband as well as to Christ. He is the head of the wife, and the saviour of the body; i. e. it is the duty of the husband not only to govern, but to protect the wife, even at the risk of his own life: and if it be the duty of husbands to "lay down their lives for the brethren," (as St. John says,) surely it is the duty of the husband to *lay down his life* for his wife, in a similar case.

- A. M. cir. 4065.  
A. D. cir. 61.
- g 1Co.12.27 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.  
29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:  
30 For we are members <sup>g</sup> of his body, of his flesh, and of his bones.  
h Ge.2.24. 31 For <sup>h</sup> this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two <sup>i</sup> shall be one flesh.  
i 1Co.6.16. 32 This is a great mystery: but I speak concerning Christ and the church.  
33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

## CHAPTER VI.

1 The duty of children toward their parents, 5 of servants towards their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.

## CHAP. 6.

**C**HILDREN, <sup>a</sup> obey your parents in the Lord: for this is right.

a Pr.23.22.  
Col.3.20,  
&c.

2 Honour <sup>b</sup> thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

b Ex.20.12.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 <sup>c</sup> Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

c 1Pe.2.13,  
&c.

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

d or, moderating.

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

e Some read, both your and their.

9 And, ye masters, do the same things unto them, <sup>d</sup> forbearing threatening: knowing that <sup>e</sup> your Master also is in heaven; neither is there respect <sup>f</sup> of persons with him.

f Ro.2.11.

10 Finally, my brethren, be strong in the Lord, and in the power of his might

Ver. 32. *Christ and the church.*—The relation between Christ and his church is in perfect analogy to that between Jehovah and his people Israel: "Thy Maker is thy husband, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel." (Isa. liv. 5.) Hence the sin of apostacy, under both dispensations, is considered and punished as adultery.

CHAP. VI. Ver. 2. *The first commandment with promise*—i. e. with a special and peculiar promise.

Ver. 4. *Nurture and admonition*—According to *Doddridge*, mean "Discipline and instruction," which should always go together.

Ver. 6. *Eye-service*—i. e. while the master's eye is upon them.

Ver. 9. *Forbearing*—Margin, "moderating"—*threatening*.—Some masters who are moderate, and perhaps backward, in punishing, are yet violent and outrageous in their threatenings; which, while it is very unbecoming, at the same time often exposes them to contempt.

11 Put on the whole armour <sup>g</sup> of God, that ye may be able to stand against the wiles of the devil.	A. M. cir. 4065.
12 For we wrestle not against <sup>h</sup> flesh and blood, but against <sup>i</sup> principalities, against powers, against the rulers of the darkness of this world, against <sup>j</sup> spiritual wickedness in <sup>k</sup> high places.	A. D. cir. 61.
13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having <sup>l</sup> done all, to stand.	<sup>g</sup> Ro. 13. 12 <sup>2</sup> Co. 6. 7.
14 Stand therefore, having your loins girt <sup>m</sup> about with truth, and having on the breast-plate of righteousness;	<sup>h</sup> blood and flesh.
15 And your feet <sup>n</sup> shod with the preparation of the gospel of peace;	<sup>i</sup> Ro. 8. 35.
16 Above all, taking the shield of <sup>o</sup> faith, wherewith ye shall be able to quench all the fiery darts of the wicked.	<sup>j</sup> or, wicked spirits.
17 And take the helmet <sup>p</sup> of salvation, and the sword <sup>q</sup> of the Spirit, which is the word of God:	<sup>n</sup> or, heavenly, us c. 1. 3.
18 Praying <sup>r</sup> always with all prayer and supplication in the Spirit, and watching <sup>s</sup> thereunto with all perseverance and supplication for all saints;	<sup>l</sup> or, overcome.
19 And for <sup>t</sup> me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,	m Is. 11. 5.
20 For which I am an ambassador in <sup>u</sup> bonds: that <sup>v</sup> therein I may speak boldly, as I ought <sup>w</sup> to speak.	n Ca. 7. 1.
21 But that ye also may know my affairs, and how I do, <sup>x</sup> Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:	o 1 Jn. 5. 4.
	p Is. 59. 17.
	q He. 4. 12.
	r Lu. 18. 1.
	s Mat. 21. 41.
	t 2 Th. 3. 1.
	u or, a chain.
	v or, thereof
	w Is. 58. 1.
	x Ac. 20. 4.

Ver. 11. *The whole armour*—(Gr. *panoplia*) or panoply—of God—i. e. the complete suit of Christian armour.

Ver. 12. *Spiritual wickedness in high places*.—Margin, "Wicked spirits in the heavenlies." Doddridge explains it of the apostate spirits who formerly resided there. See Jude ver. 6.

Ver. 13. *Whole armour*.—Complete suit of armour, both offensive and defensive.

Ver. 14. *Breast-plate*.—[The *breast-plate* consisted of two parts: one of which covered the whole region of the thorax or breast, and the other the back, as far down as the front part extended.]—Bagster.

Ver. 15. *Having your feet shod*.—The Grecian soldiers wore greaves and shoes of brass, to preserve their legs and feet: Macknight explains this of the virtues necessary for those who first prepared the way for the gospel, particularly fortitude and perseverance.

Ver. 16. *Above (or over) all, taking the shield of faith*.—This seems to refer to those large shields which the ancients used to cover their whole bodies; and the *fiery darts*, to the fire-bearing darts and arrows described by *Thucydides* and *Livy*, the lower parts of which were surrounded with tow and other combustible matter, and which, when set on fire, were darted against the enemy. See *Orient. Customs*, No. 544.—*Of the wicked*.—Doddridge, "wicked one."

Ver. 17. *Sword of the Spirit*.—Comp. Heb. iv. 12.

Ver. 18. *With all prayer*—Social and private, studied and extemporary, supplicatory and deprecatory, &c. Bp. *Wilkins*, in his treatise of prayer, explains this of improving the gift of prayer by continual exercise, and gathering fit materials by reading, conversation, meditation, &c.

Ver. 20. *Ambassador in bonds*.—Gr. "In a chain." See Acts xxviii. 20; by which it appears that Paul, as was not unusual, was suffered to dwell in his own hired house, under the charge of a Roman soldier, to whom he was fastened by a single chain. See *Paley's Horæ Paul.* chap. vi. No. 5.

Ver. 21. *Tychicus*—Was "one of Paul's friends and fellow-labourers, and

A. M. cir. 4065.	22 Whom <sup>y</sup> I have sent unto you for the same purpose, that ye might know our affairs, and <i>that</i> he might comfort your hearts.
A. D. cir. 61.	
<sup>y</sup> Col. 4. 7, 8.	23 Peace <sup>z</sup> be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
<sup>z</sup> 1 Pe. 5. 14.	24 Grace <i>be</i> with all them that love our Lord Jesus Christ <sup>a</sup> in sincerity. Amen.
<sup>a</sup> or, with incorruption.	¶ Written from Rome unto the Ephesians by Ty-chicus.

had been his companion in the last interview he had with the elders of Ephesus." Acts xx. 4. See also 2 Tim. iv. 12. Titus iii. 12.

#### CONCLUDING REMARKS ON THE EPHESIANS.

EPHESUS was the capital of Proconsular Asia; and the gospel was first preached in this celebrated but licentious city, by St. Paul, with the most abundant success: and such was the Apostle's concern for their spiritual welfare, that he did not leave them till three years afterwards. On his return from Macedonia and Achaia to Jerusalem, he sent for the elders of the church to meet him at Miletus, where he took an affectionate leave of them, and delivered a most solemn charge. (Acts xviii. 19—21; xix.; xx. 17—38.) Some years after, he wrote this epistle from Rome, as stated in the subscription, during his first imprisonment in that city, (ch. iii. 1; iv. 1; vi. 20.) and from his not expressing any hopes of a speedy release, probably in the early part of it, about A. D. 61; to establish them in the great doctrines of the gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare.

### THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

[THE Church at *Philippi* in Macedonia was planted by the Apostle Paul about A. D. 53, (Acts xvi. 9—40;) and it appears he visited them again, A. D. 60, though no particulars are recorded concerning that visit, (Acts xx. 6.) The Philippians were greatly attached to St. Paul, and testified their affection by sending him supplies, even when labouring for other churches; and when they heard that he was under confinement at Rome, they sent Epaphroditus, one of their pastors, to him with a present, lest he should want necessaries during his imprisonment. The more immediate occasion of the Epistle was the return of Epaphroditus, by whom the Apostle sent it as a grateful acknowledgment of their kindness; which occurred towards the close of his first imprisonment, about the end of A. D. 62, or the commencement of 63, as is evident from the expectation he discovers of his being soon released and restored to them, as well as from intimations that he had been a considerable time at Rome.]—*Bagster.*

#### CHAPTER I.

A. M. cir. 4066.	3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace. 12 He showeth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.
A. D. cir. 62.	
CHAP. 1.	<b>P</b> AUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at <sup>a</sup> Philippi, with the bishops and deacons:
<sup>a</sup> Ac. 16. 12, &c.	2 Grace <sup>b</sup> be unto you, and peace, from God our Father, and <i>from</i> the Lord Jesus Christ.
<sup>b</sup> Ro. 1. 7.	3 I thank my God upon every <sup>c</sup> remembrance of you,
<sup>c</sup> or, mention.	

CHAP. I. Ver. 1. *The bishops.*—[The word *Bishop* properly denotes an *overseer*; and, except its being once applied to Christ, (1 Pe. 2, 25) is every where spoken of *men* who have the *oversight* of Christ's flock.]—*Bagster.*

4 Always in every prayer <sup>d</sup> of mine for you all making request with joy,

A. M. cir.

4066.

A. D. cir.

62.

5 For your fellowship in the gospel from the first day until now;

d Ep. 1. 14,

&c.

1 Th. 1. 2

6 Being <sup>e</sup> confident of this very thing, that he <sup>f</sup> which hath begun a good <sup>g</sup> work in you will <sup>h</sup> perform *it* until the day <sup>i</sup> of Jesus Christ :

e 1le. 10. 25

f Ps. 138. 8

g Jn. 6. 29.

h or, finish

i 2 Pe. 3. 10

7 Even as it is meet for me to think this of you all, because <sup>j</sup> I have you in my heart; inasmuch as both in my bonds, and in the <sup>k</sup> defence and confirmation of the gospel, ye all are partakers <sup>l</sup> of my grace.

j or, ye

have me

in your.

k ver. 17.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

i or, with

me of

grace.

9 And this I pray, that your love may abound <sup>m</sup> yet more and more in knowledge and *in* all <sup>n</sup> judgment;

m 1 Th. 3. 12.

2 Pe. 3. 18.

10 That <sup>o</sup> ye may <sup>p</sup> approve things that are <sup>q</sup> excellent; that ye may be <sup>r</sup> sincere and without offence till the day of Christ;

n or, sense.

o Ro. 2. 18.

p or, try.

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the <sup>s</sup> glory and praise of God.

q or, differ.

r Ep. 5. 27.

s Jn. 15. 8.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

t or, for.

u or, Ce-

sar's

court.

c. 4. 22.

13 So that my bonds <sup>t</sup> in Christ are manifest in all <sup>u</sup> the palace, and <sup>v</sup> in all other *places*;

v or, to all

others.

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

Ver. 5. *For your fellowship*.—That is, the Christian communion which he had at different times enjoyed with them.

Ver. 6. *He which hath begun, &c. will perform*.—This may be understood either of the church, or of individual believers. The objection, that confidence of success has a tendency to produce carelessness and indifference, is so contrary to the general experience of mankind, that we cannot but wonder when we see it mentioned. What so much animates and encourages any person in the progress of a great work, as the persuasion that he shall be enabled to complete it?—*The day of Jesus Christ*—i. e. of death and judgment.

Ver. 7. *I have you in my heart*—i. e. you have a deep interest in my affections. See Margin. The phrase is equivocal, and no doubt but the regard was mutual.—*Ye all are partakers of my grace*—i. e. partakers of the same grace that I am.

Ver. 9. *In knowledge*.—Rather, perhaps, *with* knowledge; meaning that their love might be guided by knowledge and discretion.—*And in all judgment*.—*Doddridge*, "perception." *Macknight*, "feeling," or "sensibility."

Ver. 10. *Things that are excellent*.—Paul intimates that a knowledge of men and things, and a delicate sensibility, or "moral feeling," was necessary to guard the Philippians against being imposed upon. See ver. 15.—*Sincere*—(Gr. "*eilikrínēis*," from *eile*, the splendour of the sun, and *krino*, I judge, discern, properly pure and unsullied to such a degree as to bear examination in the full splendour of the solar rays.)—*Bagster*.

Ver. 16. *Not sincerely*—i. e. as *Doddridge* explains it, not with a pure and simple aim for the salvation of souls. Have modern times produced no instances of preachers pretending to be highly evangelical, out of an envious desire to rival and supplant their brethren?

- A. M. cir. 4066.  
A. D. cir. 62.
- v Ro. 8.28. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.
- x 2 Co. 1.11. 19 For I know that this <sup>w</sup> shall turn to my salvation through <sup>x</sup> your prayer, and the supply of the Spirit of Jesus Christ,
- y Ro. 5.5. 20 According to my earnest expectation and *my* hope, that in nothing I shall be <sup>y</sup> ashamed, but *that* with all <sup>z</sup> boldness, as always, *so* now also Christ shall be magnified in my body, <sup>a</sup> whether *it be* by life, or by death.
- z Ep. 6.19, 20. 21 For to me to live *is* Christ, and to die *b is* gain.
- a Ro. 14.7,8. 22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.
- b Re. 14.13. 23 For I am in a strait betwixt two, having a desire <sup>c</sup> to depart, and to be with Christ; which is far <sup>d</sup> better:
- c 2 Co. 5.8. 24 Nevertheless to abide in the flesh *is* more needful for you.
- d Ps. 16.11. 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;
- e Ep. 4.1. c.3.20. 26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.
- f c.4.1. 27 Only <sup>e</sup> let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye <sup>f</sup> stand fast in one spirit, with one mind striving <sup>g</sup> together for the faith of the gospel;
- g Jude 3. 28 And in nothing terrified <sup>h</sup> by your adversaries: which <sup>i</sup> is to them an evident token of perdition, but <sup>j</sup> to you of salvation, and that of God.
- h Is. 51.7,12. Mat. 10.23. 29 For unto you it is given <sup>k</sup> in the behalf of Christ, not only to believe on him, but also to suffer for <sup>l</sup> his sake;
- j Ro. 8.17.
- k Ac. 5.41.

Ver. 18. *I therein do rejoice.*—A good man should rejoice in the spread of the gospel, even though his own popularity, or even his congregation, should be diminished thereby.

Ver. 21. *For me to live is Christ, and to die is gain.*—Some render this, "Christ is gain to me, living or dying;" but this is rather a paraphrase than a translation; and, as *Doddridge* remarks, destroys the beautiful antithesis between the members of the sentence.

Ver. 22. *What I shall choose, &c.*—*Doddridge*, "Which I should choose I know not."

Ver. 23. *I am in a strait betwixt two.*—*Doddridge*, "I am borne two different ways." He adds, "the original seems to be an allusion to a ship riding at anchor, and at the same time likely to be forced to sea by the violence of the winds.—*Desire to depart.*—"From what the apostle saith here, (says *Dr. Macknight*,) we may infer that he had no knowledge nor expectation of a middle state of *insensibility* between death and the resurrection. For if he had known of any such state, he would have thought it better to live, and promote the cause of Christ and religion, than, by dying, to fall into a state of absolute insensibility. Besides, how could he say that he had a desire to be with Christ, if he knew that he was not to be with him till after the resurrection?" It is clear that his object was not merely rest, but enjoyment—an enjoyment very far better than he could expect or hope on earth.—*Which is far better.*—*Macknight*, "By much far better." *This*, he adds, "is the highest superlative which it is possible to form in any language."

Ver. 25. *I know, &c.*—Most probably St. Paul had received a divine intimation to that effect.

Ver. 27. *Let your conversation.*—[Act suitably to the high honours and privileges which you sustain as citizens of the heavenly Jerusalem, and seek the honour of the gospel, and the welfare of the church in <sup>a</sup> your actions.]—*B.*

30 Having the same conflict which ye saw <sup>l</sup> in me, and now hear *to be* in me.

A. M. cir. 4065.  
A. D. cir. 62.

CHAPTER II.

<sup>l</sup> He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

1 Ac. 16. 19.  
1 Th. 2. 2.

CHAP. 2.

**I**F there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any <sup>a</sup> bowels and mercies,

a Col. 3. 12

b Jn. 3. 29.

2 Fulfil <sup>b</sup> ye my joy, that ye be <sup>c</sup> like minded, having the same love, *being* of one accord, of one mind.

c 2 Co. 13. 11

1 Pe. 3. 2.

3 Let nothing <sup>d</sup> be done through strife or vain glory; but in lowliness of mind let each <sup>e</sup> esteem other better than themselves.

d Ga. 5. 26.

Jz. 3. 14.

e 1 Pe. 5. 5.

4 Look not every man on his <sup>f</sup> own things, but every man also on the things of others.

f 1 Co. 13. 5.

g Jn. 13. 14.

1 Pe. 2. 21.

5 Let this <sup>g</sup> mind be in you, which was also in Christ Jesus:

h Jn. 1. 1, 2.

Col. 1. 15.

6 Who, being <sup>h</sup> in the form of God, thought it not robbery to be equal <sup>i</sup> with God:

i Jn. 5. 13.

7 But <sup>l</sup> made himself of no reputation, and took upon him the form of a <sup>k</sup> servant, and was made in the <sup>l</sup> likeness of men:

j Ps. 22. 6.

k Lu. 22. 27.

l or, habit.

CHAP. II. Ver. 1. *Bowels and mercies.*—This, in the Hebrew idiom, would be "bowels of mercies," as in Col. iii. 12.

Ver. 2. *Like-minded.*—Doddridge, "unanimous."—*Of one accord, of one mind.*—Doddridge, "Having your souls joined together in attending to the one (great) thing;" namely, practical holiness. *Guise* understands the first expression (like-minded) as a general term, and the following as particulars of it; having the same love, the same desires, the same principles.

Ver. 5—8. *Let this mind, &c.*—"Let the same mind be in you which was in Christ Jesus; who being in the condition of God did not regard his equality with God as an object of solicitous desire, but humbled himself, (assumed an inferior or humble station,) taking the condition of a servant, being made after the similitude of men, and being found in fashion as a man, he exhibited his humility by obedience, even to the death of the cross."—*Stuart.*

Ver. 6. *The form of God.*—The term seems most naturally to mean, "existing in the glory and majesty of Deity," as in Heb. i. 3. Some light may be thrown on this passage, from a parallel expression of *Clement*, Bishop of Rome, in the close of the first century:—"The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride, though he could have done so, but with humility," &c. (*Wake's* Epis. ch. xvi.) Here "the sceptre of God's majesty" seems to explain the "form of God;" and the opposition between the members of the sentence is very similar: Christ is also here proposed as a pattern of humility.—*Thought it not robbery*—Or injustice—to be, or represent himself as, EQUAL with God.—We have not room, nor would it be consistent with our plan, to introduce long verbal criticisms; but justice requires us to remark, that some very able scholars, and at the same time zealous defenders of the divinity of Christ, give a very different version of this expression. *Waterland* says, "I am persuaded that the words may very justly be translated, 'He did not very highly value—did not insist upon his equality with God,'" &c. *Pye Smith* also renders it—"Did not esteem it an object to be caught at, to be on a parity with God; but emptied himself," &c. *Wardlaw*, however, and other able critics, contend in favour of the common version.—*Equal with God.*—Some contend that the Greek (*isa*) should be rendered "like;" but in the scriptures, the terms like and equal are often used as equivalent—"To whom will ye liken me, or shall I be equal? saith the Holy One?" Isa. xl. 25; xlv. 5.

Ver. 7. *But made himself of no reputation.*—Gr. "emptied himself," so *Doddridge*; but *Macknight*, "divested himself," i. e. of his honours and his glory.—*And took* [Gr. "taking"] *upon him the form*—the character, the station—*of a servant*—a bondman, or slave, as the word usually signifies, (so *Macknight*;) but this does not mean literally that he was in any servile capa-

A. M. cir.  
466.  
A. D. cir.  
62.

m He. 12. 2.

n He. 2. 9.

Re. 3. 21.

o Is. 45. 23.

Re. 5. 13.

p Jn. 13. 13.

Ro. 14. 9.

q Pr. 10. 16.

Jn. 6. 27..

29.

He. 4. 11.

2 Pe. 1. 5..

10.

r Ep. 6. 5.

s He. 13. 21.

t 1 Co. 10. 10.

u Ro. 14. 1.

v or, *sincere*.

w Mat. 5. 45.

Ep. 5. 1.

x De. 32. 5.

y or, *shine*

*ye*.

z Mat. 5. 14,

16.

a 1 Co. 9. 25.

b *poured*

*forth*.

c 2 Ti. 4. 6.

8 And being found in fashion as a man, he humbled himself, and became <sup>m</sup>obedient unto death, even the death of the cross.

9 Wherefore <sup>n</sup>God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus <sup>e</sup>every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ is <sup>f</sup>Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work <sup>g</sup>out your own salvation with <sup>r</sup>fear and trembling.

13 For it is God <sup>s</sup>which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without <sup>t</sup>murmurings and <sup>u</sup>disputings:

15 That ye may be blameless and <sup>v</sup>harmless, the sons <sup>w</sup>of God, without rebuke, in the midst of a <sup>x</sup>crooked and perverse nation, among whom <sup>y</sup>ye shine as lights <sup>z</sup>in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in <sup>a</sup>vain, neither laboured in vain.

17 Yea, and if I be <sup>b</sup>offered <sup>c</sup>upon the sacrifice and service of your faith, I joy, and rejoice with you all.

city, but treated as such—scourged, crucified, &c.—*And was made* [Gr. "being made"] *in the likeness of men*—Means, he became as a common ordinary man. See Isa. liii. 2.

Ver. 8. *Even the death of the cross*—That is, the most degrading, excruciating, and accursed, of all the forms of death.

Ver. 9. *Given him*.—Macknight, "bestowed on him."

Ver. 10. *At* (Gr. "in") *the name of Jesus*—i. e. to him, as the Saviour of men—*every knee should bow*—i. e. all creatures should worship him. See Rev. v. 13, 14; and compare Rom. xiv. 11.—*Things in heaven*.—"Things in heaven, earth, or under the earth," is a common periphrasis of the Hebrew and New Testament writers, for the *universe*. What can be meant, by things in heaven, i. e. beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant? What other worship can heaven render? And if the worship of Christ in heaven be spiritual, should not that of others, who ought to be in temper united with them, be spiritual also? And when it is added, this worship shall be *to the glory of God the Father*; I understand the sentiment to be, that Jesus in his mediatorial character is the proper object of universal adoration; but as this character has a peculiar connexion with, and relation to, God the Father, so the worship paid to Christ the Mediator, should redound to the glory of the Father as well as of himself.—Prof. Stuart.

Ver. 12. *Work out*.—Macknight, "Strongly work." The word (*katergazesthe*) is emphatic, and seems to imply diligence, labour, and perseverance.—(Pool.) Doddridge says—"The original (of this passage) is very emphatical, as *Howe* beautifully observes; for it asserts, on the one hand, that God is actually or continually operating, and, on the other, that thus to work in the heart for such noble purposes, is the prerogative of God, and an effect worthy his divine attributes and perfections." Pres. Edwards says—"I question if any word can be found in all the Greek language more expressive." When it is added, that we are to work out our salvation "with fear and trembling," the words imply a great degree of humility and reverence, and are in this sense applied by *Chrysostom* to the holy angels, as is observed by *Hammond*.

Ver. 13. *Which worketh*.—Macknight, "Who inwardly worketh."

Ver. 15. *Ye shine*.—Margin, "Shine ye." So *Theophylact*. Compare Mat. v. 14, 16. But *Saurin* explains this in reference to light-houses, and particularly the famous tower of Pharos, in which lights were always kept burning, as a guide to mariners.

Ver. 17. *Offered upon*.—Margin, "poured forth;"—i. e. if my blood should

18 For the same cause also do ye joy, and rejoice with me.

A. M. cir. 4966.

19 <sup>d</sup> But I trust in the Lord Jesus to send Timotheus <sup>e</sup> shortly unto you, that I also may be of good comfort, when I know your state.

A. D. cir 62.

20 For I have no man <sup>f</sup> like minded who will naturally care for your state.

d moreover.

21 For all seek their <sup>g</sup> own, not the things which are Jesus Christ's.

e 1 Th. 3. 2

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

f or, so dear unto me.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

g 2 Ti. 3. 2

24 But <sup>h</sup> I trust in the Lord that I also myself shall come shortly.

h c. 1. 25.

25 Yet I supposed it necessary to send to you <sup>i</sup> Epaphroditus, my brother, and companion in labour, and <sup>j</sup> fellow-soldier, but your messenger, and he that ministered to my wants.

i c. 4. 13.

j Phil. 2

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

k or, honour such. 1 Co. 16. 13

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

l 1 Co. 16. 17

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and <sup>k</sup> hold such in reputation:

CHAP. 3.

30 Because for the work of Christ he was nigh unto death, not regarding his life, <sup>l</sup> to supply your lack of service toward me.

a 1 Th. 5. 16.

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

b 2 Pa. 1. 12. 15.

c Is. 56. 10, 11. Re. 22. 15.

**FINALLY**, my brethren, rejoice <sup>a</sup> in the Lord. To write the same <sup>b</sup> things to you, to me indeed is not grievous, but for you *it is* safe.

c Ps. 119. 115.

2 Beware of <sup>c</sup> dogs, beware of <sup>d</sup> evil-workers, beware of the <sup>e</sup> concision.

e Ga. 5. 1. 3.

3 For we <sup>f</sup> are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

f Ro. 2. 28, 29.

be poured forth in martyrdom. [Parkhurst well remarks, that the Apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the libation—i. e. the wine poured out, on occasion of the sacrifice.]—*Bagster*.

Ver. 19. *Your state*—i. e. the state of the church and of the cause.

Ver. 25. *Messenger*.—Gr. "apostle." The pastors were the apostles' messengers, or angels of the churches: St. Paul and the eleven were apostles of Jesus Christ.

CHAP. III. Ver. 1. *To write the same things*.—To repeat what he had said in the preceding chapter, verses 17, 18.

Ver. 2. *Beware of dogs*.—*L'Enfant* states, that the Romans used to chain their dogs at their house-doors, and write over a caution to strangers to beware of them; to which he thinks the apostle here alludes.—*Of the concision*.—*Macknight*. "excision;" a term framed and used satirically for the bigoted advocates of circumcision.

A M. cir. 4095	4 Though I might also have confidence in the flesh.
A. D. cir. 62.	If any other man thinketh that he hath whereof he might trust in the flesh, I more :
g Ac.23.6.	5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews ;
h Ac.22.3,4. Ga.1.13, 14.	as touching the law, a <sup>s</sup> Pharisee ;
i Lu.1.6.	6 Concerning <sup>h</sup> zeal, persecuting the church ; touch- ing the righteousness which is in the law, <sup>i</sup> blameless.
j Mat.13.44	7 But what things were gain to me, those I counted loss <sup>j</sup> for Christ.
k Is.53.11. Je.9.23,24 Jn.17.3. 1 Co.2.2	8 Yea doubtless, and I count all things <i>but</i> loss for <sup>k</sup> the excellency of the knowledge of Christ Jesus my Lord : for whom I have <sup>l</sup> suffered the loss of all things, and do count them <i>but</i> dung, that I may win Christ,
l 2 Co.11. 25,27.	9 And be found in him, not having mine own <sup>m</sup> right- eousness, which is of the law, but that which is through the faith of Christ, the righteousness <sup>n</sup> which is of God by faith :
m Ro.10.3,5	10 That I may know him, and the power of his re- surrection, and the <sup>o</sup> fellowship of his sufferings, being made conformable unto his death ;
n Ro.1.17. 3.21,22.	11 If by any means I might <sup>p</sup> attain unto the re- <sup>ar</sup> rec- tion of the dead.
o 1 Pe.4.13.	12 Not as though I had already attained, <sup>q</sup> <i>either</i> were already <sup>q</sup> perfect : but I follow after, if <sup>r</sup> that I may apprehend that for which also I am <sup>r</sup> apprehended of Christ Jesus.
p Ac.26.7.	13 Brethren, I count not myself to have apprehended : but <i>this</i> one thing I <i>do</i> , forgetting <sup>r</sup> those things which are behind, and reaching forth unto those things which are before,
q He.12.23.	14 I press <sup>s</sup> toward the mark for the prize of the high <sup>t</sup> calling of God in Christ Jesus.
r Ps.45.10. He.6.1.	
s 1 Co.9.21. He.12.1.	
t He.3.1.	

Ver. 7. *I counted loss*—i. e. "I threw them away, as mariners (often) do their goods, lest they should endanger their lives. See Acts xxvii. 21."—*Doddridge*.

Ver. 8. *The loss of all things*.—*Doddridge* thinks it not improbable (we think it almost certain) that Paul had been laid, by his unbelieving brethren, under the great excommunication, which forfeited all his property.

Ver. 10. *The power of his resurrection*.—See Rom. vi. 4, 5. 2 Co. i. 5—7, &c.

Ver. 11. *Resurrection of the dead*.—*Macknight*, "from the dead;" i. e. the first resurrection, which is of believers only; 1 Co. xv. 23. 1 Thess. iv. 16.

Ver. 12. *Already perfect*.—Some think this may refer to the initiated in the heathen mysteries, who were so called; others, with more probability, refer it to the public games here alluded to. Those who obtained a prize were said thereby to be made perfect; that is, to have gained their object.—*Apprehended of Jesus Christ*.—Some think this may refer to those who were taken by the hand, and introduced to the games by persons of repute and credit.

Ver. 13. *Forgetting those things which are behind*.—This is commonly understood as referring to the ground passed over in the course; but *Hammond* quotes from *Horace* a striking passage, which, speaking of a competitor in the chariot races, says—"He presses to overtake those horses which are before his, but contemns and looks not back after any that he has left behind."—*And reaching forth*.—*Macknight*, "Exceedingly stretching myself forward." Forgetting the things that were behind, namely, the attainments he had already made, he was still eagerly reaching forward, still pressing toward the goal, eager to "lay hold on eternal life," which is "the prize of (our) high calling of God in Christ Jesus."

Ver. 14. *I press toward*—*Macknight*, "I follow along"—*the mark*—i. e. the white line chalked out to guide their course.

15 Let us therefore, as many as be <sup>u</sup> perfect, be thus <sup>v</sup> minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

A. M. cir. 4066.  
A. D. cir. 62.

16 Nevertheless, whereto we have already attained, let us walk by the same <sup>w</sup> rule, let us mind the same thing.

u 1 Co.2.6.

17 Brethren, be followers <sup>x</sup> together of me, and mark them which walk so as ye have us <sup>y</sup> for an example.

v Ga.5.10.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies <sup>z</sup> of the cross of Christ:

w Ga.6.16.

x 1 Th.1.6.

y 1 Pe.5.3.

19 Whose <sup>a</sup> end is destruction, whose <sup>b</sup> God is their belly, and *whose* <sup>c</sup> glory is in their shame, who mind earthly things.)

z Ga.1.7. 6.12.

20 For our <sup>d</sup> conversation is in heaven; from whence also we look <sup>e</sup> for the Saviour, the Lord Jesus Christ:

a 2 Co.11.15  
2 Pe.2.1.

b 1 Ti.6.5.

21 Who shall change <sup>f</sup> our vile body, that it may be fashioned like unto his glorious body, according to the working <sup>g</sup> whereby he is able even <sup>h</sup> to subdue all things unto himself.

c Ho.4.7.

d Ep.2.6,19

e He.9.28.

CHAPTER IV.

1 From particular admonitions <sup>i</sup> he proceedeth to general exhortations, <sup>j</sup> 10 showing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.

f 1 Co.15. 43. &c.  
1 Jn.3.2.

**T**HEREFORE, my brethren dearly beloved and longed for, <sup>k</sup> my joy and crown, so stand fast in the Lord, *my* dearly beloved.

g Ep.1.19.

h 1 Co.15. 26,27.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

CHAP. 4.

a 2 Co.1.14.

Ver. 15, 16. *Let us therefore, as many as be perfect, &c.*—That is, all who have attained to any proficiency in the Christian life, "be thus minded"—thus earnest in persevering, thus eager to gain the prize. "Nevertheless (or however) whereto we have already attained, let us walk by the same rule, till we complete our race, and seize the prize of immortality, the resurrection of the dead."

Ver. 19. *Whose God is their belly*—Or "the belly;" for the pronoun is unnecessary. These were evidently gluttons and drunkards, and gloried in their vices, of which they ought to be ashamed.

Ver. 20. *Our conversation, &c.*—*Doddridge*, "We converse as citizens of heaven."

Ver. 21 *Who shall change our vile body.*—Literally, "Who shall transform the body of our humiliation."—*Doddridge*.

CHAP. IV. Ver. 2. *I beseech Euodias, and beseech Syntyche, that they be of the same mind.*—These appear to have been two Christian females (perhaps deaconesses) who seem to have had some difference between them, and whom Paul wished by all means to reconcile.

Ver. 3. *True yoke-fellow.*—*Doddridge*, "Associate." We apply the term exclusively to the conjugal relation; but Paul, we are to recollect, was not married, and the word is masculine.—*With Clement also.*—The same Clement, probably, whose Epistle to the Romans we have referred to in the second chapter of this Epistle.—*Whose names are in the book of life.*—It is hardly to be supposed that Paul meant to reveal the decree of God respecting these individuals by name; *Doddridge* therefore softens the expression: "Whose names (as I have reason in charity to hope) are written," &c. See Mat. iii. 16. Rev. iii. 5. But *And. Fuller* gives a somewhat different explanation in his discourses on the Apocalypse. "The blessed God (says he) is

- A. M. cir. 4066. 4 Rejoice <sup>a</sup> in the Lord alway : and again I say, Rejoice.
- A. D. cir. 62. 5 Let your moderation <sup>b</sup> be known unto all men. The Lord <sup>c</sup> is at hand.
- a c.3.1. 6 Be careful <sup>d</sup> for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.
- b 1 Co.9.25. 7 And the peace <sup>e</sup> of God, which passeth all understanding, shall keep your hearts and minds through
- c Re.22.7, 20. Christ Jesus.
- d M.c.6.25. 1 Pe.5.7. 8 Finally, brethren, whatsoever things are <sup>f</sup> true, whatsoever things are <sup>g</sup> honest, whatsoever things are <sup>h</sup> just, whatsoever things are <sup>i</sup> pure, whatsoever things are <sup>k</sup> lovely, whatsoever things are of good <sup>l</sup> report ; if there be any <sup>m</sup> virtue, and if there be any <sup>n</sup> praise, think on these things.
- e Ia.26.3. Jn.14.27. 9 Those things, which ye have both learned, and received, and heard, and scen in me, do : and the God <sup>o</sup> of peace shall be with you.
- f Ep.4.25. 10 But I rejoiced in the Lord greatly, that now at the last your care of me <sup>p</sup> hath flourished again ; wherein
- g or, venerable. ye were also careful, but ye lacked <sup>q</sup> opportunity.
- h 2 Co.8.21. 11 Not that I speak in respect of want : for I have learned, in whatsoever state I am, *therewith* to be
- i De.16.20. Is.26.7. <sup>r</sup> content.
- j Ja.3.17. 1 Jn.3.3. 12 I know both how to be abased, and I know how to abound : every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
- k 1 Co.c.13. 13 I can do all things through <sup>s</sup> Christ which strengtheneth me.
- l Col.4.5. He.11.2. 14 Notwithstanding ye have well done, that ye did communicate with my affliction.
- m 2 Pe.1.3,4. n Ro.13.3. o He.13.20. p or, is received. q 2 Co.6.7. r He.13.5. s Jn.15.5. 2 Co.12.9.

represented as keeping a register of his servants, not as elect, or as redeemed, or as called, but as his *professed followers*. When any turn back, their names are blotted out. Hence, at the last judgment, it is made the rule of condemnation : ' Whosoever was not found written in the book of life was cast into the lake of fire.' (Rev. xx. 15.) Some were never there, never having professed to be the followers of Jesus ; while others, who had been there, were blotted out : in either case, their names would not be found there. Hence also (chap. xxi. 27) it is the rule of admission into the New Jerusalem."

Ver. 5. *The Lord is at hand.*—Sec 2 Thess. ii. 2.

Ver. 6. *Be careful*—Doddridge, "anxious"—*for nothing*.

Ver. 7. *The peace of God*—Is that of which he alone is the author, and which he alone can give. John xiv. 27.

Ver. 8. *Honest*.—Doddridge and Macknight, "venerable," or "grave." The true idea seems to be as expressed by Lardner : "Without levity in word, action, habit, and behaviour ;" which (levity) often renders persons despicable.

Ver. 10. *Hath flourished again.*—"in this figurative expression (says Macknight) the apostle likened the Philippians' care of him to a plant, which withers and dies in winter, but groweth again in the following year ; or to trees, which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not had an opportunity till now."

Ver. 12. *I am instructed.*—The word commonly used for those who were initiated into the ancient mysteries, and perhaps intimating that these practical instructions are the best initiation into the Christian mysteries, as they teach both humility and gratitude.

Ver. 13. *I can do.*—Macknight, "I am able to bear." Doddridge, "I am sufficient for"—*all things*.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

A. M. cir. 4066.  
A. D. cir. 62.

16 For even in Thessalonica ye set once and again unto my necessity.

t 2 Co. 11. 8, 9

17 Not because I desire a gift: but I desire fruit that may abound to your account.

a or, have received.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

v He. 13. 16

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father be glory for ever and ever. Amen.

w Pa. 23. 1.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

x Ep. 3. 16

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

y Ro. 16. 27.

Ver. 15. *When I departed from Macedonia.*—Doddridge, "was departing." He must have received these sums before he left Macedonia, and the last, perhaps, just as he was departing; about twelve years before this Epistle was written.

Ver. 16. *Even in Thessalonica.*—A famous city in Macedonia. See Acts xvii. 1, &c.

Ver. 22. *Cesar's household.*—[The cruel, worthless, and diabolic Nero, was at this time emperor of Rome; but it is not improbable that the empress Poppa was favourably inclined to Christianity, as Josephus relates that "she was a worshipper of the true God." Jerome states, (in Philem.) that St. Paul had converted many in Cesar's family; for "being by the emperor cast into prison, he became more known to his family, and turned the house of Christ's persecutor into a church.]—Bagster.

The subscription of this Epistle "from Rome, by Epaphroditus," seems correct. Compare chap. iii. 25. We have before mentioned that none of these are of any divine authority, being added by some transcriber, and chiefly upon conjecture. Paley particularly rejects those appended to the first Epistle to the Corinthians, the Galatians, the first to the Thessalonians, &c.

## THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

[COLOSSE was a large and populous city of Phrygia Pacatiana, in Asia Minor, seated on an eminence to the south of the river Meander, near to the place, says Herodotus, (l. vii. c. 30.) where the river Lycus enters the earth, which course it continues for five furlongs, before it emerges and falls into the Meander. It was situated, according to ancient authorities, between Laodicea and Hierapolis, nearly equi-distant from each; all which cities, according to Eusebius, were destroyed by an earthquake, in the tenth year of the emperor Nero, and about a year after the writing of this Epistle. Colosse, however, doubtless rose again, like her sister cities, from her ruins; and Constantine Porphyrogenetus states that it was called in his time *Chonæ*. Colosse is supposed to have occupied a site now covered with ruins, near the village of *Konous*, or *Khonas*, about three hours from Laodicea, but on the other side of the river which is supposed to be the Lycus, and about twenty miles N. W.

of Degnizlu. By whom, or at what time, the church at Colosse was founded is wholly uncertain; but it would appear from the Apostle's declaration, ch. ii. 1, that he was not the honoured instrument. It appears from the tenor of this Epistle to have been, upon the whole, in a very flourishing state; but some difficulties having arisen among them, they sent Epaphras to Rome, where the Apostle was now imprisoned, (ch. iv. 3,) to acquaint him with the state of their affairs. This was the immediate occasion of the Epistle; to which we may add the letter sent him by the Laodiceans, (ch. iv. 16,) concerning certain false teachers. This Epistle appears to have been written about the same time with that to the Philippians, (compare chap. i. 1. with Phi. ii. 19.) that is, towards the end of A. D. 62, and in the ninth of the emperor Nero.] *Bagster.*

## CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth farther for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

## CHAP. I.

a Ep. 1. 1.

b Ps. 16. 3.

c Ga. 1. 3.

d Ep. 1. 15, 16.

e 2 Ti. 4. 3. 1 Pe. 1. 4.

f ver. 23.

g Jn. 15. 16.

h Ro. 10. 17.

i Tit. 2. 11, 12.

j Jn. 4. 23.

k Phil. 23.

l Ro. 15. 30.

m Ro. 12. 2. Ep. 5. 10, 17.

n Ps. 119. 99.

o 1 Jn. 5. 20.

p Phi. 1. 27.

**PAUL**, <sup>a</sup> an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints <sup>b</sup> and faithful brethren in Christ which are at Colosse: <sup>c</sup> Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We <sup>d</sup> give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up <sup>e</sup> for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all <sup>f</sup> the world; and bringeth <sup>g</sup> forth fruit, as *it doth* also in you, since the day ye heard <sup>h</sup> of *it*, and knew the <sup>i</sup> grace of God in <sup>j</sup> truth:

7 As ye also learned of <sup>k</sup> Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love <sup>l</sup> in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his <sup>m</sup> will in all <sup>n</sup> wisdom and spiritual <sup>o</sup> understanding;

10 That ye might walk <sup>p</sup> worthy of the Lord unto

CHAP. I. Ver. 2. *Saints*.—[The term *saint*, properly denotes a *holy person*, separated from sin, and consecrated to *God*, probably from *agos*, a *thing sacred*, *purity*; and such the gospel requires every man to be, and such every true believer is. To restrict it here to those who adhered to the purity of the Christian faith in opposition to the Judaizing Christians, greatly impoverishes and debases the sense, as *Doddridge* well remarks.]—*Bagster.*

Ver. 3. *God and the Father*.—*Doddridge* and *Macknight*, "The God and Father."

Ver. 4. *Since we heard of your faith*.—It by no means follows from this, that Paul knew of their conversion by hearsay *only*: it is very consistent with this to suppose, that Paul might have preached to them, in the first instance, though his stay was too short to see much of the fruit of his labour, but after which he would very naturally inquire of Epaphras, their stated minister.

Ver. 6. *In all the world*—i. e. the Roman empire, which then comprehended nearly all the civilized world.

Ver. 8. *Your love in the Spirit*.—"In the bonds of that one Spirit who unites all our hearts."—*Doddridge.*

Ver. 9. *Knowledge—wisdom—understanding*.—It is not easy, perhaps, to affix distinct and determinate ideas to each of these words. St. Paul, in his usual rapid style, accumulates words on words to express the fulness of his ideas.

all <sup>q</sup>pleasing, <sup>r</sup>being fruitful in every good work, and increasing <sup>s</sup>in the knowledge of God ;

11 Strengthened <sup>t</sup>with all might, according to his glorious power, unto all <sup>u</sup>patience and long-suffering with <sup>v</sup>joyfulness ;

12 Giving thanks unto the Father, which hath made us meet <sup>w</sup>to be partakers of the inheritance <sup>x</sup>of the saints in light :

13 Who hath delivered us from the power of <sup>y</sup>darkness, and hath translated us into the kingdom of <sup>z</sup>his dear Son :

14 In <sup>a</sup>whom we have redemption through his blood, *even* the forgiveness of sins :

15 Who is the image <sup>b</sup>of the invisible God, the first-born of every creature :

16 For by <sup>c</sup>him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by <sup>d</sup>him, and for him :

A. M. cir.

4066.

A. D. cir.

62

q 1 Th.4.1.

r Jn.15.9,16

s 2 Pe.3.13.

t Is 45.24.

u Ja.1.4.

v Ro.5.3.

w Re.22.14.

x Ac.20.32.

y 1 Pe.2.9.

z *the son of his love.*

a Ep.1.7.

b He.1.3.

c Jn.1.3.

d Ro.11.36.

Ver. 10. *Unto all pleasing.*—*Macknight*, "so as to please him in all things;" which is undoubtedly the sense, though the expression is elliptical.

Ver. 12. *To be partakers of the inheritance*—i. e. the heavenly Canaan, Heb. xi. 16, which is allotted to them by divine grace, as the land of promise to the Israelites.

Ver. 15. *The image of the invisible God.*—Compare Heb. i. 3.—*The first-born of every creature.*—*Doddridge* and *Macknight*, "Of the whole creation." "According to the Arians, (says *Macknight*,) the first-born of the whole creation is the first made creature; but the reason advanced to prove the Son the first-born of the whole creation, overturns that sense of this passage. For surely the Son's creating all things does not prove him to be the first made creature." *Burgess* says, it should be "born before every creature;" and quotes the Pastor of Hermas, and Schmidius, as authorities. *Gill* says, "The sense either is, that he was begotten of the Father. . . before any creatures were in being [as above stated;] or that he is the first Parent, or Bringer forth of every creature into being, as the word (he says) will bear to be rendered," by changing the place of the accent: and to this *Burgess* seems to incline; but this is merely a conjectural alteration, and will not agree with the use of the same word in verse 18.

On these considerations, *Doddridge* and *Macknight* understand the expression in the sense of "Heir and Lord of all things," as the term implies, and as it is applied to our Lord in Heb. i. 3, which we consider as a parallel text. So *Pye Smith* understands it to mean, "the Lord and Chief of all the creation." *John Edwards* has also well justified this sense of the expression, and refers for examples of this use of the term "first-born," for the Lord and Chief, to Jer. xxxi. 9. Job xviii. 13. Isa. xiv. 30. Ps. lxxxix. 28. Rom. viii. 29. Rev. i. 5. James i. 18.

Ver. 16. *That are in heaven and that are in earth.*—*Hammond* and others, by the "things in heaven," understand the Jews; and by the "things in earth," the Gentiles; but for this, we confess, we can find no authority in scripture usage, or example. *Calvin*, and the great body of expositors, by these terms understand the inhabitants of heaven and earth—angels and men. But good angels have never been at variance with God, and consequently require not reconciliation; and evil angels do not reside in heaven, nor are they ever mentioned as the subjects of reconciliation. There are, however, innumerable beings in heaven that have been reconciled, namely, the departed saints; and there are also many nations upon the earth to whom the word of reconciliation is still sent: these beings, then, both in heaven and earth, are reconciled by the death of Christ, and the apostle distinctly enumerates among them the Colossian church—"You that were sometimes alienated. . . hath he reconciled." We wish to speak with modesty on a question where the ablest divines and commentators are so much divided; but we confess ourselves strongly inclined to the latter interpretation, as least exceptionable.—*Thrones, or dominions, &c.*—This seems to indicate different ranks and orders in these heavenly bodies, though it would be presumption in us to attempt to distinguish and arrange them systematically. But see chap. ii. 15.

- A. M. cir. 4065.  
A. D. cir. 62.
- e Jn.1.1. 17 And he is before <sup>e</sup> all things, and by him all things consist.
- f Ep.5.23. 18 And he is the head <sup>f</sup> of the body, the church : who is the beginning, <sup>g</sup> the first-born from the dead ; that <sup>h</sup> in all *things* he might have the pre-eminence.
- g 1 Co.15.20 19 For it pleased *the Father* that in him <sup>i</sup> should all fulness dwell ;
- h among all. 20 And, <sup>j</sup> having made <sup>k</sup> peace through the blood of his cross, by him to reconcile all things unto himself, by him, *I say*, whether *they be* things in earth, or things in heaven.
- i n.1.16 21 And you, that were sometime alienated and enemies <sup>l</sup> in *your* mind <sup>m</sup> by wicked works, yet now hath he reconciled
- j or, making 22 In the body of his flesh through death, to present <sup>n</sup> you holy and unblameable and unproveable in his sight :
- k Ep.2.14.. 16. 23 If ye continue <sup>o</sup> in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every <sup>p</sup> creature which is under heaven ; whereof I Paul am made a minister ;
- l or, by. 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions <sup>q</sup> of Christ in my flesh for his body's sake, which is the church :
- m or, in. 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, <sup>r</sup> to fulfil the word of God ;
- n Jude 24. 26 *Even* the mystery <sup>s</sup> which hath been hid from ages and from generations, but now <sup>t</sup> is made manifest to his saints :
- o He.10.33. 27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles ; which is Christ <sup>u</sup> in you, the <sup>v</sup> hope of glory :
- p Mat.24.14 Ma.16.15. 28 Whom we preach, warning <sup>w</sup> every man, and teaching <sup>x</sup> every man in all wisdom ; that <sup>y</sup> we may present every man perfect in Christ Jesus :
- q Phi.3.10. 29 Whereunto <sup>z</sup> I also labour, striving according to his working, which worketh in me mightily.
- r or, fully to preach.
- s Ep.3.9.
- t 2 Ti.1.10.
- u or, among
- v 1 Ti.1.1.
- w A.A.20.23, 31.
- x 2 Ti.2.24, 25.
- y 2 Co.11.2.
- z 1 Co.15.10.

Ver. 17. *He is before all things*—Both in date and rank. Compare Rev. iii. 14.—*By him all things consist.*—Doddridge, "subsist."

Ver. 18. *The first-born from the dead.*—Not only the first that was raised "to die no more," Rom. vi. 9; but also the chief, the "Lord, both of the dead and of the living," Rom. xiv. 9. Compare Rev. i. 5.

Ver. 19. *For it pleased the Father that in him should all fulness dwell.*—Macknight, "all the fulness"—namely, of the Godhead. See chap. ii. 9. But here we think, with *Pye Smith*, it rather intends "the rich abundance, the perfection of all those blessings which the context represents as bestowed by Christ upon those who believe in him."

Ver. 20. *By him*—[Christ] it hath pleased the Father—to *reconcile all things unto himself.*—*By him* [Christ] *whether*, &c. "Though I have translated the word (*apokatallaxai*,) to reconcile, which is its ordinary meaning, I am clearly of opinion that it signifies here, to unite all things to Christ, as their head and governor. See Ephes. i. 13. But though I think this the apostle's meaning, I have not ventured to alter the translation."—*Macknight*. Compare Ephes. i. 10; ii. 14—16.

Ver. 21. *In your mind by wicked works.*—*Davenant*, "By a mind intent on wicked works."

Ver. 29. *Striving*, &c.—*Macknight*, "Striving vigorously, according to the effectual working of him who worketh effectually in me with power."

CHAPTER II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 13 worshipping of angels, 20 and legal ceremonies, which are exiled in Christ.

**F**OR I would that ye knew what great <sup>a</sup> conflict I have for you, and *for* them at <sup>b</sup> Laodicea, and *for* as many as have not seen my face in the flesh ;

2 That their hearts might be comforted, being knit together in <sup>c</sup> love, and unto all riches of the full <sup>d</sup> assurance of understanding, to the acknowledgment of the mystery <sup>e</sup> of God, and of the Father, and of Christ ;

3 <sup>f</sup> In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile <sup>g</sup> you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk <sup>h</sup> ye in him :

7 Rooted <sup>i</sup> and built up in <sup>j</sup> him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware <sup>k</sup> lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the <sup>l</sup> rudiments of the world, and not after Christ.

9 For in him <sup>m</sup> dwelleth all the fulness of the Godhead bodily.

10 And ye are complete <sup>n</sup> in him, which is the head <sup>o</sup> of all principality and power :

11 In whom also ye are circumcised with the circumcision <sup>p</sup> made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

12 Buried <sup>q</sup> with him in baptism, wherein also ye are risen with *him* through the faith of the operation <sup>r</sup> of God, who hath raised him from the dead.

13 And <sup>s</sup> you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

14 Blotting <sup>t</sup> out the handwriting of ordinances that

A. M. cir. 4066.  
A. D. cir. 62

CHAP. 2

a or, fear, or, care.

b Re. 3. 14, &c.

c c 3. 14.

d Is. 32. 17.  
He. 6. 11.

e 1 Jn. 5. 7.

f or, where in.

g Ma. 13. 22.

h 1 Jn. 2. 6.

i Ep. 3. 17.

j Jn. 15. 4, 5.

k Ro. 16. 17.  
Ep. 5. 6.  
He. 13. 9.

l or, elements.

m c. 1. 19.

n He. 5. 9

o 1 Pe. 3. 22

p Je. 4. 4.  
Phi. 3. 3.

q Ro. 6. 4, 5.

r Ep. 1. 19.

s Ep. 2. 1, 5, 11.

t Ep. 2. 15, 16.

CHAP. II. Ver. 1. *What great conflict.*—Doddridge, "contention:" and so the word is rendered, 1 Thes. ii. 2. The Greek implies a kind of *agony*, which the apostle suffered from hearing of their circumstances, without being able to visit them himself.—*And for as many as have not seen my face in the flesh*—That is, he had a like anxiety to visit all who embraced and adorned the gospel, as did these Colossians.

Ver. 2. *Full assurance of understanding.*—The fullest conviction of the mind. Doddridge says the phrase is Hebrew, and very emphatical.—*Of God, and of the Father.*—"Even of the Father."

Ver. 3. *In whom.*—Margin, "wherein;" but we think Christ himself particularly referred to, as in verse 9. So Chrysostom.

Ver. 4. *Lest any man should beguile you.*—See Ephes. iv. 14 ; v. 6.

Ver. 7. *Built up in him.*—See Ephes. ii. 19—22.

Ver. 9. *All the fulness, &c.*—Compare on chap. i. 19.

Ver. 11. *Circumcision made without hands.*—See Ephes. ii. 11.

Ver. 12. *Buried with him in baptism.*—See on Rom. vi. 3, 4.

Ver. 13. *Hath he quickened.*—See Ephes. ii. 1, 5.

Ver. 14. *Blotting out.*—This refers to the most ancient method of cancelling obligations, and is frequently alluded to in the Old Testament. See Ps. li. 1.

A. M. c'r.

4066.

A. D. cir.

62

" Ps. 68. 18.

Is. 53. 12.

Lu. 10. 18.

11. 22.

Jn. 12. 31.

v or, him-

self.

w Ro. 14. 10,

13.

x or, for

eating

and

drinking.

y or, part.

z He. 8. 5

a Re. 3. 11.

b or, judge

against

you.

c being a

voluntary

in humil-

ty.

d De. 29. 29.

Job 33. 2.

e Ep. 4. 15,

16.

f or, ele-

ments.

was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having <sup>u</sup>spoiled principalities and powers, he made a show of them openly, triumphing over them in <sup>v</sup>it.

16 Let no man therefore judge <sup>w</sup>you <sup>x</sup>in meat, or in drink, or in <sup>y</sup>respect of a holy day, or of the new moon, or of the sabbath *days* :

17 Which are a shadow <sup>z</sup>of things to come; but the body *is* of Christ.

18 Let <sup>a</sup>no man <sup>b</sup>beguile you of your reward <sup>c</sup>in a voluntary humility and worshipping of angels, intruding <sup>d</sup>into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the <sup>e</sup>Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the <sup>f</sup>rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

Isa. xliii. 25; xlv. 22. The Jewish ritual law is here referred to, which was not only obliterated by Christ, but nailed in triumph to his cross, when he said, "It is finished." The types, when they were fulfilled, expired. When the apostle speaks of Christ's *blotting out the handwriting, taking it away, and nailing it to his cross*, he alludes, by a beautiful gradation, to the various ways of cancelling a debt-bond; one of which was striking a nail through it on a post, in a public place.

Ver. 15. *Having spoiled principalities, &c.*—Compare Ephes. iv. 8; vi. 12.—*Triumphing over them in it.*—Doddridge, "by it;" i. e. by the cross.

Ver. 16. *In meat.*—As to the use of animal food, which is here alluded to, since it was expressly allowed by God to Noah, and practised by our Saviour, we regard no reproach which can possibly be attached to it; nevertheless, we believe that many indulge themselves in far too much of it: and if there be any persons (as there may be) to whom all animal food is injurious, they doubtless do well in refraining from its use. At the same time, the modern philosophy sufficiently proves, that we can neither drink nor breathe without the swallowing of living creatures with the air: a fact which has been strongly illustrated by an incident of recent date, related in *Forbes's Oriental Memoirs*. A learned Brahmin, who prided himself on never having swallowed animal food, received from Europe a valuable microscope, which convinced him that he had been in the habit of swallowing insects and animalculæ with all his fruit and vegetables; and he was rendered thereby so unhappy, that he totally destroyed the instrument, that it might not have the same effect on others.—*Or in respect of (or to) a holy day.*—Macknight, "a festival."

Ver. 17. *The body is of Christ.*—Macknight, "is Christ's." The sense appears to us to be, that all the types were but shadows of Christ, and of the gospel.

Ver. 18. *Let no man beguile you.*—Margin, "Judge against you." This is another reference to the Grecian games, in which illegal methods were sometimes taken to deprive the successful candidates of their prize. *Orient. Lit.* No. 149<sup>a</sup>.—*In a voluntary humility.*—Doddridge, "By [an affected] humility;" which we conceive to be the true sense.—*And worshipping of angels.*—"It evidently appears, from several passages in *Philo*, to have been the opinion of that learned Jew, that *angels* were messengers who presented our prayers to God, as well as brought down his favours to us. He represents this view of the matter as most *humble* and reverential, and there is no doubt but it prevailed among other Jews. Compare Tobit xi. 14; xii. 12, 15.

Ver. 19. *Not holding the Head, from which, &c.*—Comp. Ephes. iv. 15, 16.

Ver. 22. *Which all are to perish with the using.*—Doddridge, "All which things tend to corruption." Macknight, "Whatever things tend to destruction," which Dr. M. applied to the Pythagorean prohibition of animal food.

23 Which things have indeed a show of wisdom in will-worship, and humility, and  $\epsilon$  neglecting of the body; not in any honour to the satisfying of the flesh.

A. M. cir. 406.  
A. D. cir. 62.

CHAPTER III.

*i* The *sn* where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

*g* or, *pun-ishing*,  $\epsilon$ , *not sparing*.

**I**f ye then be risen <sup>a</sup> with Christ, seek those things which are above, where Christ <sup>b</sup> sitteth on the right hand of God.

CHAP. 3.

2 Set your <sup>c</sup> affection on things above, not <sup>d</sup> on things on the earth.

a c. 2. 12.

3 For <sup>e</sup> ye are dead, and your life is hid with Christ in God.

b Ro. 8. 34.

4 When <sup>f</sup> Christ, *who is* <sup>g</sup> our life, shall appear, then shall ye also appear with him in glory.

c or, *mind*.

5 Mortify <sup>h</sup> therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

d 1 Ju. 2. 15.

6 For which things' sake the wrath of God cometh on the children of disobedience:

e Ro. 6. 2.

7 In <sup>i</sup> the which ye also walked some time, when ye lived in them.

f 1 Ju. 3. 2.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

g Ju. 11. 25. 14. 6.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

h Ro. 8. 13. Ga. 5. 24. Ep. 5. 3. 6.

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

i Tit. 3. 3.

11 Where <sup>k</sup> there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

j Ep. 4. 23, 24.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

k Ro. 10. 12.

13 Forbearing <sup>l</sup> one another, and forgiving <sup>m</sup> one another, if any man have a <sup>n</sup> quarrel against any: even as Christ forgave you, so also *do* ye.

l Ma. 11. 25. Ep. 4. 2, 3, 2.

14 And above all these things *put on* <sup>o</sup> charity, which is <sup>p</sup> the bond of perfectness.

m Mat. 6. 14, 15.

15 And let the peace <sup>q</sup> of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

n or, *comp-wint*.

o 1 Pe. 4. 5.

p 1 Co. 13. 2, 8, 13.

q Phi. 4. 7.

Ver. 23. *Neglecting*.—Margin, "punishing," or not sparing—which last is literal.

CHAP. III. Ver. 2. *Set your affection*.—Fix your mind and heart, "on things above," where Christ is, and where your [eternal] life is hidden with "him, in the bosom of God," beyond the reach of fear or danger. But fix not your heart on things below, where you "have no continuing city," and from whence you are liable to be summoned without an hour's notice.

Ver. 5. *Mortify*—That is, "kill." *Macknight*, "put to death." Not the members of the animal body, but the body of sin and death. See Rom. vii. 24. —*Members which are upon the earth*—and earthly, as *fornication, uncleanness, inordinate affection*.—*Macknight*, "unnatural lust."

Ver. 10. *Put on the new man*.—Compare Ephes. ii. 15.

Ver. 14. *Put on charity* [or love]—Which, as a capacious robe, "covers a multitude of faults," or sins. James iv. 20.

- A. M. cir. 4066.  
A. D. cir. 62.
- r Pe. 112. 11. 16 Let the word <sup>r</sup> of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in <sup>s</sup> psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
- s Ep. 5. 19. 17 And whatsoever <sup>t</sup> ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.
- t 1 Co. 10. 31. 18 <sup>u</sup> Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
- u Ep. 5. 22, &c.  
Tit. 2. 4. 5.  
1 Pe. 3. 1. &c. 19 Husbands, love *your* wives, and be not bitter against them.
- v Ep. 6. 1. &c. 20 <sup>v</sup> Children, obey *your* parents in all things : for this is well pleasing unto the Lord.
- w 1 Pe. 2. 18. 21 Fathers, provoke not your children *to anger*, lest they be discouraged.
- 22 <sup>w</sup> Servants, obey in all things *your* masters according to the flesh ; not with eye-service, as men-pleasers ; but in singleness of heart, fearing God :
- 23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men ;
- 24 Knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ.
- 25 But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons.

## CHAP. 4.

## CHAPTER IV.

- 1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.
- a Ep. 6. 9 &c. **M**ASTERS, <sup>a</sup> give unto *your* servants that which is just and equal ; knowing that ye also have a Master in heaven.
- b Lu. 13. 1. 2 Continue <sup>b</sup> in prayer, and watch <sup>c</sup> in the same with thanksgiving ;
- c Ma. 13. 33. 3 Withal praying also for us, that God would open <sup>d</sup> unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds :
- d 2 Th. 3. 1.

Ver. 16. *In psalms and hymns and spiritual songs.*—So in Ephes. v. 19. As David's sacred compositions are differently inscribed, psalms, hymns (*tehillim*.) and (*shurim*.) sacred odes or songs, Calvin, and others of our old divines, think none but the inspired compositions of the Old Testament can be here referred to. But Doddridge, Macknight, and our modern divines in general, extend the latter terms to those extemporaneous (and often inspired) compositions common among the first Christians ; who, according to a well-known passage in Pliny, used to "meet before daylight, and sing hymns to Christ as to a God." Nor does this absolutely require inspiration, since Burney (the musical historian) mentions it as a common practice among the gondoliers (or bargemen of Venice) to address and challenge one another in extemporaneous stanzas.

Ver. 17. *To God and the Father.*—Doddridge, "Even the Father."

CHAP. IV. Ver. 1. *Masters, give, &c.*—J. Edwards justly remarks, that this verse should have been attached to the preceding chapter.

Ver. 2. *Continue in prayer.*—Prayer is certainly one of the most important of Christian duties, and one of the most estimable of Christian privileges. It opens a communication between earth and heaven ; drawing up the soul to God, and drawing down the blessings of his grace.

Ver. 3. *A door of utterance.*—See 1 Co. xvi. 9, and the references there.—[The term *door* is used metaphorically for an *entrance* to any business, or *occasion* or *opportunity* of doing any thing ; and consequently, "a door of utterance" is an opportunity of preaching the gospel successfully. So Cicero

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom<sup>e</sup> toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All<sup>g</sup> my state shall Tychicus declare unto you, *who* is a beloved brother, and a faithful minister and fellow-servant in the Lord :

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

9 With <sup>h</sup> Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 <sup>i</sup> Aristarchus my fellow-prisoner saluteth you, and <sup>j</sup> Marcus, sister's son to Barnabas, (touching whom ye received commandments : if he come unto you, receive him ;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always <sup>k</sup> labouring <sup>l</sup> fervently for you in prayers, that ye may stand <sup>m</sup> perfect and <sup>n</sup> complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

A. M. ctr. 4666.  
A. D. cir. 62.  
e Ps. 90. 12  
Ep. 5. 15, 16.

f Mr. 9. 50.

g Ep. 6. 21, 22.

h Phil. 10.

i Ac. 27. 2.

j Ac. 15. 37.  
2 Ti. 4. 11.

k or, striving.

l Ja. 5. 16.

m Mat. 5. 48  
1 Pe. 6. 1.

n or, filled.

"the doors of friendship are opened;" there is now an opportunity of reconciliation.]—*Bagster.*

Ver. 5. *Redeeming the time.*—Compare Ephes. v. 15, 16.

Ver. 6. *Let your speech, &c.*—Our speech also should be always with grace. "seasoned with salt," by which the heathen meant *wit*; but our speech is to be seasoned with wisdom, prudence, and the unction of the Saviour's name; for "his name is as ointment poured forth." Thus may Christians put to silence the ignorance and reproaches of the world.

Ver. 7. *Tychicus.*—See Ephes. vi. 21, 22. From comparing these passages, and the many parallel places between this Epistle and that to the Ephesians, it has been inferred that they were written about the same time, and probably sent together. See *Doddridge.*

Ver. 10. *Marcus, &c.*—*Marcus*, or Mark, here mentioned, should be distinguished from Mark the Evangelist; but *Jesus*, called Justus, is believed to be the same as Joseph Barsabas, one of the seventy disciples, and whom Peter proposed as a candidate for the vacant apostleship after the death of Judas. Acts i. 23. The name *Justus* was doubtless added, in respect to the remarkable uprightness of his character.

Ver. 12. *Perfect and complete in all the will of God.*—Which expression seems equivalent to that in 2 Tim. iii. 17; "Thoroughly furnished to every good work."

Ver. 13. *Laodicea and them in Hierapolis.*—[*Laodicea* and *Hierapolis* were both cities of Phrygia in Asia Minor, between which, and equi-distant from each, was situated *Colossæ*. *Laodicea* was situated near the Lycus, about 63 miles east of Ephesus; and became one of the largest and richest towns in Phrygia, vying in power with the maritime cities. It is now called *Eski-hissar*, the old castle; and besides the whole surface within the city's wall being strewed with pedestals and fragments, the ruins of an amphitheatre, a magnificent odeum, and other public buildings, attest its former splendour and magnificence. But, when visited by *Chandler*, all was silence and solitude; and a fox, first discovered by his ears peeping over a brow, was the only inhabitant of *Laodicea*. *Hierapolis*, now *Pamouk-Kalesi*, was situated, according to the Itinerary, six miles N. of *Laodicea*; and its ruins are now about a mile and a half in circumference.]—*Bagster.*

- A. M. cir. 4065.  
A. D. cir. 62.
- o 2 Ti. 4. 10, 11.  
p Ro. 16. 5.  
1 Co. 16. 19.  
q 1 Th. 5. 27.  
r Phil. 2.  
s 1 Ti. 4. 14.  
t 2 Th. 3. 17.  
u He. 13. 3, 25.
- 14 ° Luke, the beloved physician, and Demas, greet you.
- 15 Salute the brethren which are in Laodicea, and Nymphas, and the <sup>p</sup> church which is in his house.
- 16 And when <sup>q</sup> this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.
- 17 And say to <sup>r</sup> Archippus, <sup>s</sup> Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
- 18 The <sup>t</sup> salutation by the hand of me Paul. Remember <sup>u</sup> my bonds. Grace *be* with you. Amen.
- ¶ Written from Rome to the Colossians by Tychicus and Onesimus.

Ver. 16. *From Laodicea.*—Those who contend that Paul wrote to the Laodiceans, understand this of that Epistle, to be received from them, which seems an unnatural construction: *J. Edwards* therefore suggests, that it was the first Epistle to Timothy to which the apostle refers, and which, by the superscription, appears to have been written from that city. This we consider as much the most easy and natural solution of the difficulty.

#### CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

[THE Epistle to the Colossians, and the two preceding Epistles, which were written during the imprisonment of St. Paul, and about the same time, are remarkable for a peculiar pathos and ardour, or rapture, as some have termed it, which is generally ascribed to the extraordinary consolations enjoyed by the Apostle during his sufferings for the sake of Christ. Critics have justly remarked, that the style of the Epistle to the *Ephesians* is exceedingly elevated, and corresponds with the state of the Apostle's mind at the time of writing. Overjoyed with the account which their messenger brought him of the steadfastness of their faith, and the ardency of their love to all the saints, and transported with the consideration of the unsearchable wisdom of God displayed in the work of man's redemption, and of his amazing love towards the Gentiles, in introducing them, as fellow heirs with the Jews, into the kingdom of Christ, he soars into the most exalted contemplation of these sublime topics, and gives utterance to his thoughts in language at once rich and varied. *Grotius* affirms, that "it expresses the most sublime matters contained in it, in terms more sublime than are to be found in any human language." This character, adds *Macknight*, "is so just, that no real Christian can read the doctrinal part of the Epistle to the *Ephesians*, without being impressed and roused by it, as by the sound of a trumpet." The style of the Epistle to the *Philippians* is very animated, pleasing, and easy; every where bearing evidence of that contented state of mind in which the Apostle then was, and of his great affection for the people. It has been observed as remarkable, that the Epistle to the Church of Philippi is the only one, of all St. Paul's letters to the churches, in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of this Epistle. The language of the Epistle to the *Colossians* is bold and energetic; the sentiments grand; and the conceptions vigorous and majestic. Whoever, says *Michaelis*, would understand the Epistles to the *Ephesians* and *Colossians* must read them together. The one is in most places a commentary on the other; the meaning of single passages in one epistle, which, if considered alone, might be variously interpreted, being determined by the parallel passages in the other Epistles. Yet, though there is a great similarity, the Epistle to the Colossians contains many things which are not to be found in that to the *Ephesians*.]—*Bagster*.

#### THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

[THE Gospel was first preached at *Thessalonica* by St. Paul, accompanied by Silas and Timothy, with such success, that it excited the envy and indignation of the unbelieving Jews, who having stirred up a violent persecution against them, they were forced to flee to Berea, and thence to Athens, (Ac.

xvii. 2—15.) from which city he proceeded to Corinth. Having thus been prevented from again visiting the Thessalonians as he had intended, (ch. ii. 17, 18,) he sent Silas and Timothy to Thessalonica in his stead, (ch. iii. 6;) who having, on their return to him at Corinth, given such a favourable account of their state as filled him with joy and gratitude, (Ac. xvii. 14, 15; xviii. 5,) he wrote this Epistle to them from that city, (and not from Athens, as stated in the spurious postscript,) A. D. 52, to confirm them in their faith, and to excite them to a holy conversation becoming the dignity of their high and holy calling.]—*Bagster.*

CHAPTER I.

1 The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

**P**AUL, and <sup>a</sup> Silvanus, and Timotheus, unto the church of the <sup>b</sup> Thessalonians *which is in God the Father and in the Lord Jesus Christ: Grace <sup>c</sup> be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work <sup>d</sup> of faith, and labour <sup>e</sup> of love, and patience <sup>f</sup> of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren <sup>g</sup> beloved, your election of God.

5 For our gospel came <sup>h</sup> not unto you in word only, but also in <sup>i</sup> power, and in the <sup>j</sup> Holy Ghost, and in much <sup>k</sup> assurance; as ye know what manner of men we were among you for your sake.

6 And ye became <sup>l</sup> followers of us, and of the Lord, having received the word in much affliction, with joy <sup>m</sup> of the Holy Ghost.

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded <sup>n</sup> out the word of the Lord not only in Macedonia and Achaia, but also in every place <sup>o</sup> your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God <sup>p</sup> from idols to serve the living and true God;

10 And to wait <sup>q</sup> for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath <sup>r</sup> to come.

CHAPTER II.

1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 13 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.

**F**OR yourselves, brethren, know <sup>a</sup> our entrance in unto you, that it was not in vain:

A. M. cir. 4056.  
A. D. cir. 52.

CHAP. 1.

a 1 Pe. 5. 12.

b Ac. 17. 1, &c.

c Ep. 1. 2

d Jn. 6. 29.  
2 Th. 1. 11.

e He. 6. 10.

f Ro. 12. 12.

g or, beloved of God, your election.

h Is. 55. 11.  
Ma. 16. 20.

i 1 Co. 2. 4.

j 2 Co. 6. 6.

k He. 2. 3.

l 2 Co. 8. 5.

m Ac. 13. 52.

n Ro. 10. 18.

o 2 Th. 1. 1.

p 1 Co. 12. 2.  
Ga. 4. 8.

q Phi. 3. 20.

r Mat. 3. 7.  
Ro. 5. 9.

CHAP. 2.

a 2 Th. 3. 1.

CHAP. I Ver. 1. *Silvanus.*—[Silas, or Silvanus, and Timothy, did not come to the Apostle, when driven from Thessalonica and Berea, till after his arrival at Athens, nor did they continue with him in that city, being sent speedily back to Thessalonica, (ch. iii. 1. Ac. xvii. 10—15;) which shows that this Epistle could not have been written from Athens, but from Corinth, where they afterwards rejoiced him: Ac. xviii. 1—6.]—*Bagster.*

Ver. 3. *Your work of faith, &c.*—"All these are plainly Hebraisms for active faith, laborious love, and patient hope." *Doddridge.*

CHAP. II. Ver. 1. *Not in vain.*—"Not without important consequences and effects."—*Doddridge.*

- A. M. cir. 4056.  
A. D. cir. 52.
- a Ac. 16. 12, &c.
- b Ac. 17. 2, 3.
- c Jude 5.
- d 2 Pe. 1. 16.
- e 1 Ti. 1. 11, 12.
- f 2 Co. 2. 17.
- g Jn. 5. 41., 44.  
Ga. 1. 10.
- h or, *used authority*
- i 2 Co. 12. 13. 15.
- j Ro. 1. 11.
- k Ac. 20. 31, 35.  
2Th. 3. 7, 8.
- l Ep. 4. 1.
- m 1 Co. 1. 9.
- n Mt. 10. 40  
2 Pe. 3. 2.
- o Ja. 1. 18.  
1 Pe. 1. 23.
- p Ac. 7. 52.
- q or, *chased us out*.
- r Ac. 17. 5, 13.  
13. 12.
- 2 But even after that we had suffered before, and were shamefully entreated, as ye know, at <sup>a</sup> Philippi, we were <sup>b</sup> bold in our God to speak unto you the gospel of God with much <sup>c</sup> contention.
- 3 For our exhortation *was* not of <sup>d</sup> deceit, nor of uncleanness, nor in guile :
- 4 But as we were allowed of God to be put in trust <sup>e</sup> with the gospel, even so we speak ; not as pleasing men, but God, which trieth our hearts.
- 5 For neither <sup>f</sup> at any time used we flattering words, as ye know, nor a cloak of covetousness ; God *is* witness :
- 6 Nor of men <sup>g</sup> sought we glory, neither of you, nor yet of others, when we might have <sup>h</sup> been <sup>i</sup> burdensome, as the apostles of Christ.
- 7 But we were gentle among you, even as a nurse cherisheth her children :
- 8 So being affectionately desirous of you, we were willing to have <sup>j</sup> imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
- 9 For ye remember, brethren, our <sup>k</sup> labour and travail : for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.
- 10 Ye are witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe :
- 11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,
- 12 That ye would walk <sup>l</sup> worthy of God, who <sup>m</sup> hath called you unto his kingdom and glory.
- 13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not <sup>n</sup> as the word of men, but as it is in truth, the word of God, which effectually worketh <sup>o</sup> also in you that believe.
- 14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they *have* of the Jews :
- 15 Who both killed the Lord Jesus, and their <sup>p</sup> own prophets, and have <sup>q</sup> persecuted us ; and they please not God, and are contrary to all men :
- 16 Forbidding <sup>r</sup> us to speak to the Gentiles that they

Ver. 2. *With much contention.*—Macknight, "Amidst a great combat." [The word *agon* properly denotes *strife, contention, or contest* for victory, such as was used in the Grecian games of running, wrestling, boxing, &c. Hence it may mean here not only a *struggle, contest, or labour*, but *exposed to danger*,—at the peril of our lives. So in a Greek phrase quoted by Rosenmüller, "in danger we must not delay."]—Bagster. See note on Col. ii. 1.

Ver. 6. *We might have been burdensome.*—The Apostle evidently refers to the right he had of being maintained at their charge. See verse 9, and compare 1 Co. ix. throughout.

Ver. 13. *Which effectually worketh.*—See Phil. ii. 12, 13.

Ver. 15. *And have persecuted us.*—Margin, "Chased us out ;" hunting the preachers of the gospel, like wild beasts. See Mat. xxiii. 34. Acts vii. 52.

Ver. 16. *That they might*—Macknight, ("so that they might.") &c. —

might be saved, to fill <sup>a</sup> up their sins alway: for the wrath is come upon them to the <sup>t</sup> uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of <sup>u</sup> rejoicing? *Are* not even ye <sup>v</sup> in the presence <sup>w</sup> of our Lord Jesus Christ at his <sup>x</sup> coming?

20 For ye are our glory and joy.

### CHAPTER III.

<sup>1</sup> Saint Paul testified his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 and partly by praying for them, and desiring a safe coming unto them.

**WHEREFORE** when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent <sup>a</sup> Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That <sup>b</sup> no man should be moved by these afflictions: for yourselves know that we <sup>c</sup> are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when <sup>d</sup> I could no longer forbear, I sent to know your faith, lest <sup>e</sup> by some means the tempter have tempted you, and our labour <sup>f</sup> be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring <sup>g</sup> greatly to see us, as we also *to see you*:

7 Therefore, brethren, we were comforted <sup>h</sup> over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast <sup>i</sup> in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

A. M. cir.

4656.

A. D. cir.

52.

<sup>s</sup> Ge. 15. 16.  
Mat. 23. 32

<sup>t</sup> Re. 22. 11.

<sup>u</sup> or, *glory*—  
ing.

<sup>v</sup> 2 Co. 1. 14.  
Phi. 4. 1.

<sup>w</sup> Jude 24.

<sup>x</sup> Re. 1. 7.

CHAP. 3.

<sup>a</sup> Ac. 17. 15.

<sup>b</sup> Ep. 3. 13.

<sup>c</sup> Jn. 16. 2.  
1 Co. 4. 9.  
2 Ti. 3. 12.  
1 Pe. 2. 21.

<sup>d</sup> ver. 1.

<sup>e</sup> 2 Co. 11. 2,  
3.

<sup>f</sup> Ga. 4. 11.

<sup>g</sup> Phi. 1. 8.

<sup>h</sup> 2 Co. 7. 6, 7.

<sup>i</sup> Ep. 6. 13,  
14.  
Phi. 4. 1.

*Fill up their sins.*—See Mat. xxiii. 32.—*For the wrath is come.*—Doddridge, "But wrath is coming," &c. Compare Mat. xxiii. 32—36.

Ver. 17. *Being taken.*—Doddridge, "separated from you for a very little season;" literally, "the time of an hour."

Ver. 18. *Satan hindered us.*—[By raising such a storm of persecution against him at Berea and other places, that it was deemed prudent to delay his visit till the storm was somewhat allayed. Some, apparently with less propriety, suppose *Satan* may mean some *adversary* or powerful opponent, as the word denotes; others refer it to *wicked men*, who are the instruments of Satan; and others, by a very usual figure which substitutes the concrete for the abstract, understand *wickedness*, i. e. the wickedness of his enemies and persecutors.]—*Bagster.*

Ver. 19. *For what.* &c.—[*Macknight* connects this verse with the preceding, by adding, "These things ye may believe; for what," &c. The fervour of affection, and the animation with which it is expressed, in this chapter, are incomparable.]—*Bagster.*

CHAP. III. Ver. 1. *To be left at Athens alone*—That is, having no other fellow-labourer in whom he could so well confide; for it appears Silas was also absent, and, as it should seem from Acts xviii. 5, that he went, or at least returned, with Timothy.

Ver. 8. *Now we live.*—To live *indeed*, is to be useful and happy.

A. M. 4953  
A. D. 519.  
52.

10 Night and day praying exceedingly that we might see your face, and might perfect <sup>j</sup> that which is lacking in your faith?

j 2 Co. 13.9,  
11.  
Col. 4.12.

11 Now God himself, and our Father, and our Lord Jesus Christ, <sup>k</sup> direct our way unto you.

k or, *guide*.

12 And the Lord make you to increase and abound in love <sup>l</sup> one toward another, and toward all *men*, even as we *do* toward you:

l 1 Jn. 4.7.,  
12.

13 To the end he may establish your hearts <sup>m</sup> unblameable in holiness before God, even our Father, at the coming <sup>n</sup> of our Lord Jesus Christ with all his saints.

m 2 Th. 2.17.  
1 Jn. 3.20,  
21.

#### CHAPTER IV.

n Zec. 11.5.  
Jude 14.

1 He exhorteth them to go on forward in all manner of godliness, <sup>6</sup> to live holily and justly, <sup>9</sup> to love one another, <sup>11</sup> and quietly to follow their own business: <sup>13</sup> and last of all to sorrow moderately for the dead. <sup>15</sup> And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

#### CHAP. 4.

a or, *request*.

**F**URTHERMORE then we <sup>a</sup> beseech you, brethren, and <sup>b</sup> exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk <sup>c</sup> and to please God, *so* ye would abound <sup>d</sup> more and more.

b or, *beseech*.

2 For ye know what commandments we gave you by the Lord Jesus.

c Col. 1...J.

3 For this is the will of God, *even* your sanctification that <sup>e</sup> ye should abstain from fornication:

d 1 Co. 15.58

4 That every one of you should know how to possess his vessel in sanctification and honour;

e 1 Co. 6.15,  
18.

5 Not in the lust of concupiscence, even as the Gentiles <sup>f</sup> which know not God:

f Ep. 1.17,  
18.

6 That no *man* go beyond and <sup>g</sup> defraud his brother in <sup>h</sup> any matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

g or, *oppress*, or, *overreach*.

7 For God hath not called us unto uncleanness, but <sup>i</sup> unto holiness.

h or, *in the*.

8 He therefore that <sup>j</sup> despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

i 1 Je. 11.44.  
He. 12.14.  
1 Pe. 1.14  
..16.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught <sup>k</sup> of God to love one another.

j or, *rejecteth*.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

k Jn. 15.12,  
17.

11 And that ye study to be quiet, and to <sup>l</sup> do your own business, and to work with your own hands, as

l 1 Pe. 4.15.

we commanded you;

Ver. 11. *Now God himself and*—Doddridge, "even," &c.—Direct.—Doddridge, "Clear." Macknight, "Make straight." See Isaiah xl. 3, 4.

Ver. 13. *With all his saints*—Or "holy ones." See chap. iv. 14.

CHAP. IV. Ver. 4. *Possess his vessel*.—(Gr. "his own vessel;"") i. e. his body. The woman being elsewhere called the "weaker vessel," implies that the man is a vessel also. (1 Peter iii. 7.) And our apostle himself speaks of himself and brethren as "earthen vessels." 2 Cor. iv. 7.

Ver. 6. *In any matter*. Macknight, "In (this) matter."

Ver. 8. *Despiseth*.—Namely, the testimony of the apostles. A strong assertion of their inspiration.—Doddridge.

Ver. 11. *Study to be quiet*.—Doddridge, "Make it your ambition to live quietly."

12 That ye may walk honestly<sup>m</sup> toward them that are without, and *that* ye may have lack of<sup>a</sup> nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so<sup>o</sup> them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For<sup>p</sup> the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise<sup>q</sup> first:

17 Then we which are alive *and* remain shall be caught up together with them in<sup>r</sup> the clouds, to meet the Lord in the air: and so shall we ever be<sup>s</sup> with the Lord.

18 Wherefore<sup>t</sup> comfort one another with these words.

## CHAPTER V.

r He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.

**B**UT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh<sup>a</sup> as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail<sup>b</sup> upon a woman with child; and they shall not escape.

4 But<sup>c</sup> ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

A. M. cir.

4056.

A. D. cir.

52.

m Ro. 13. 13.

n ot, no

ma<sup>m</sup>o 1 Co. 15. 30  
&c.p Mat. 24.  
30, 31.

Ac. 1. 21.

2 Th. 1. 7.

q Re. 20. 5, 6

r Re. 11. 12

s Ju. 14. 3.

t or, exhort.

CHAP. 5.

a Lu. 12. 39,  
40.2 Pe. 3. 10.  
Re. 16. 5.

b Je. 13. 21.

c Ep. 5. 8.

1 Ju. 2. 8.

Ver. 12. *Walk honestly.*—Doddridge and Mucknight, "Decently," or orderly.—*Lack of nothing*—i. e. have need of no man's assistance.

Ver. 13. *Sorrow not even as others, which have no hope.*—Death must be terrible indeed to those who have no hope beyond the grave. Well might they wail and howl over their departed friends. But with the disciples of Jesus the case is far otherwise. Those who die in Jesus, do but sleep; and when he returns in glory, he will bring his departed saints with him.

Ver. 14. *Will God bring with him.*—Compare chap. iii. 13.

Ver. 16. *With a shout.*—(Keleusma.) The word is used in profane authors for the shout of soldiers in attacking, of rowers, and of charioteers. *Elsner and Wetstein.* Also, for "the word of command in battle." *Smith's Mess.*—*The trump of God.*—See 1 Cor. xv. 52.—*Shall rise first.*—See note on 1 Cor. xv. 23.

Ver. 17. *We which are alive*—That is, "we Christians"—the members of Christ's mystical body. Compare Gen. i. 25. Ps. lxxvi. 6. Hosea xii. 4. 1 Cor. xv. 51. These passages are sufficient to show, that Paul's manner of speaking does not imply that he expected to be living at the arrival of this great day. But for a full answer to this objection, see *Findlay's Vind. of the Sac. Books*, in reply to Voltaire; also Pres. Edwards' Misc. Observ.

CHAP. V. Ver. 2. *As a thief in the night.*—Mat. xxiv. 43, 44. "A thief comes upon people" (observes Mr. Blackwall) when they are bound in sleep, and they awake in amazement and confusion—unarmed, and in a helpless posture; pangs come upon a woman when, perhaps, she is eating, drinking, or laughing, and thinking of nothing less than that hour. And here it is said, not that the day of the Lord *will* come thus, but that it is actually *coming*, which increases the awfulness of the representation."

Ver. 3. *When they say*—That is, the men of this world. See Mat. xxiv. 38, 39.

- A. M. cir. 4056.  
A. D. cir. 52.
- d Mat. 25.5.  
Ro. 13.12,  
13.
- e 1 Pe. 5.8.
- f Is. 59.17.
- g Ro. 9.22.  
1 Pe. 2.3.
- h Ro. 14.8.9  
2 Co. 5.15.
- i or, *exhort.*
- i He. 13.7,  
17.
- k Ma. 9.50.
- l or, *be-  
sech.*
- m or, *disor-  
derly.*
- n He. 12.12.
- o Ro. 15.1.
- p Ep. 4.2.
- q Pr. 20.22.  
24.29.  
Mat. 5.39,  
44.  
1 Pe. 3.9.
- r Ga. 6.10.
- s Phi. 4.4.
- t Ro. 12.12.
- u Ep. 5.20.
- v Ep. 4.30.
- w 1 Co. 14.  
639.
- x 1 Jn. 4.1.
- y Phi. 4.8.
- z Is. 33.15.
- a 1 Co. 1.8,9.
- 6 Therefore let us not sleep, as *do* others; but let us watch and be <sup>e</sup> sober.
- 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
- 8 But let us, who are of the day, be sober, putting on the breast-plate <sup>f</sup> of faith and love; and for a helmet, the hope of salvation.
- 9 For God hath not appointed <sup>g</sup> us to wrath, but to obtain salvation by our Lord Jesus Christ,
- 10 Who died for us, that, whether <sup>h</sup> we wake or sleep, we should live together with him.
- 11 Wherefore <sup>i</sup> comfort yourselves together, and edify one another, even as also ye do.
- 12 And we beseech you, brethren, to know them <sup>j</sup> which labour among you, and are over you in the Lord, and admonish you;
- 13 And to esteem them very highly in love for their work's sake. And be <sup>k</sup> at peace among yourselves.
- 14 Now we <sup>l</sup> exhort you, brethren, warn them that are <sup>m</sup> unruly, <sup>n</sup> comfort the feeble-minded, support the <sup>o</sup> weak, be patient <sup>p</sup> toward all *men*.
- 15 See that none render <sup>q</sup> evil unto any *man*; but ever follow <sup>r</sup> that which is good, both among yourselves, and to all *men*.
- 16 Rejoice <sup>s</sup> evermore.
- 17 Pray <sup>t</sup> without ceasing.
- 18 In <sup>u</sup> every thing give thanks: for this is the will of God in Christ Jesus concerning you.
- 19 Quench <sup>v</sup> not the Spirit.
- 20 Despise <sup>w</sup> not prophesyings.
- 21 Prove <sup>x</sup> all things; hold <sup>y</sup> fast that which is good.
- 22 Abstain <sup>z</sup> from all appearance of evil.
- 23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless <sup>a</sup> unto the coming of our Lord Jesus Christ.

Ver. 10. *Whether we wake or sleep*—i. e. are alive, or in the grave. *Doddridge* and *Macknight*.

Ver. 12. *To know them*—That is, take notice of them; treat them with affection and respect, as in the next verse.—*And are over you*—i. e. preside over you.

Ver. 14. *Unruly*.—*Doddridge* says this is a military term, applied to soldiers who do not keep their proper ranks, &c.—*Be patient*.—*Doddridge*, "long-suffering."

Ver. 17. *Pray without ceasing*—i. e. with perseverance. See Luke xviii. 1; xxiv. 53.

Ver. 19. *Quench not the Spirit*—i. e. Resist not, nor neglect his influences. The expression refers to the Holy Spirit having visibly appeared in the form of flames. Acts ii. 3.

Ver. 20. *Despise not prophesyings*.—Though this may primarily refer to miraculous gifts, (as in 1 Cor. xiv. 3.) *Macknight* says, "This precept, in a more general sense, is designed for those who neglect the public worship of God, on pretence that they are so wise, and so well instructed, that they can receive little or no benefit from it."

Ver. 23. *And the very God of peace*—*Doddridge*, "May the God of peace himself"—*Sanctify you wholly*, &c.—*Doddridge*, "Sanctify your whole [constitution] spirit, and soul, and body." *Macknight*, still better—"Your whole [person] spirit," &c. "It is (says *Doddridge*) very evident, that the apostle refers to a notion which prevailed among the Rabbies, as well as the philosophers, (Pythagoreans, Platonists, and Stoics.) that the person of man was constituted of three distinct substances, the rational spirit, the animal soul, and the visible body." See Heb. iv. 12.

24 Faithful is he <sup>b</sup> that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I <sup>c</sup> charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first epistle unto the Thessalonians was written from Athens.

A. M. cir.

4076.

A. D. cir.

52.

b 1 Co. 10. 13

2 Th. 3. 3.

c or, adjure

Ver. 24. *Who also will do it.*—*Doddridge*, "Do (this:)" that is, "sacri-  
tally you wholly."

Ver. 27. *I charge you.*—*Doddridge* and *Macknight*, "I adjure you."—  
—*That this Epistle be read, &c.*—"This being a command to the presi-  
dents and pastors of the Thessaloman church, it is evident that this Epistle  
must have been first delivered unto them, by his order, although it was in-  
scribed to the Thessalomans in general. The same course, no doubt, he fol-  
lowed with all his other inspired Epistles. They were sent to the elders of the  
churches, for whose use they were designed, with a direction that they should  
be read publicly, by some of their number, to the brethren in their assemblies  
for worship; and that, not once or twice, but frequently, that all might have  
the benefit of the instructions contained in them. If this method had not been  
followed, such as were unlearned would have derived no advantage from the  
apostolical writings. . . . The practice, therefore, of the Romish clergy,  
who do not read the Scriptures to the common people in their religious assem-  
blies, or who read them in an unknown tongue, is directly contrary to the  
apostolical injunction and to the primitive practice."—*Macknight* in loc.

The subscription to this (as well as to the following Epistle) is judged to be  
erroneous. *Paley* remarks, that though dated from Athens, it speaks of "the  
coming of Timothy from Thessalonica." (Ch. iii. 6.) And the history in-  
forms us, Acts xviii. 5, that "Timothy came out of Macedonia to Paul at  
Corinth." The same learned writer also rejects the dating at Athens the se-  
cond Epistle; remarking, that "the history does not allow us to suppose that  
Paul, after he had reached Corinth, went back to Athens." But the subscrip-  
tions to the Epistles generally are considered of so little authority that they  
are altogether omitted by *Doddridge*, *Macknight*, and others.

#### CONCLUDING REMARKS ON 1 THESSALONIANS.

[THE first Epistle to the Thessalonians, it is generally agreed, was the ear-  
liest written of all St. Paul's epistles; whence we see the reason and prop-  
riety of his anxiety that it should be read in all the Christian churches of Ma-  
cedonia.—"I charge you by the Lord, that this Epistle be read unto all the  
holy brethren." (Ch. v. 27.) "The existence of this clause," observes *Paley*,  
"is an evidence of its authenticity; because, to produce a letter, purporting  
to have been publicly read in the church at Thessalonica, when no such let-  
ter had been read or heard of in that church, would be to produce an impos-  
ture destructive of itself. . . . Either the Epistle was publicly read in the  
church of Thessalonica, during St. Paul's lifetime, or it was not. If it was,  
no publication could be more authentic, no species of notoriety more question-  
able, no method of preserving the integrity of the copy more secure. . . . If it was  
not, the clause would remain a standing condemnation of the forgery, and one  
would suppose, an invincible impediment to its success." Its genuineness,  
however, has never been disputed; and it has been universally received in the  
Christian church, as the inspired production of St. Paul, from the earliest pe-  
riod to the present day. The circumstance of this injunction being given, in  
the first epistle which the Apostle wrote, also implies a strong and avowed  
claim to the character of an inspired writer; as in fact it placed his writings  
on the same ground with those of Moses and the ancient prophets. It was  
evidently the chief design of the apostle, in writing to the Thessalonians, to  
confirm them in the faith, to animate them to a courageous profession of the  
gospel, and to the practice of all the duties of Christianity; but to suppose,  
with *Macknight*, that he intended to prove the divine authority of Christian-  
ity by a chain of regular arguments, in which he answered the several objec-  
tions which the heathen philosophers are supposed to have advanced, seems  
quite foreign to the nature of the epistle, and to be grounded on a mistaken  
notion, that the philosophers deigned at so early a period to enter on a regular  
disputation with the Christians, when in fact they derided them as enthusi-  
asts, and branded their doctrines as "foolishness." In pursuance of his grand

object, "it is remarkable," says *Doddridge*, "with how much address he improves all the influence, which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precepts of the gospel, and persuade them to act agreeably to their sacred character. This was the grand point he always kept in view, and to which every thing else was made subservient. Nothing appears, in any part of his writings, like a design to establish his own reputation, or to make use of his ascendancy over his Christian friends to answer any secular purposes of his own. On the contrary, in this and in his other epistles, he discovers a most generous, disinterested regard for their welfare, expressly disclaiming any authority over their consciences, and appealing to them, that he had chosen to maintain himself by the labour of his own hands, rather than prove burdensome to the churches, or give the least colour of suspicion, that, under zeal for the gospel, and concern for their improvement, he was carrying on any private sinister view. The discovery of so excellent a temper must be allowed to carry with it a strong presumptive argument in favour of the doctrines he taught. . . . And, indeed, whoever reads St. Paul's epistles with attention, and enters into the spirit with which they were written, will discern such intrinsic characters of their genuineness, and the divine authority of the doctrines they contain, as will, perhaps, produce in him a stronger conviction, than all the external evidence with which they are attended." These remarks are exceedingly well grounded and highly important; and to no other Epistle can they apply with greater force than the present most excellent production of the inspired Apostle. The last two chapters, in particular, as *Dr. A. Clarke* justly observes, "are certainly among the most important, and the most sublime in the New Testament. The general judgment, the resurrection of the body, and the states of the quick and the dead, the unrighteous and the just, are described, concisely indeed, but they are exhibited in the most striking and affecting points of view."—*Bagster*.

## THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

[THE second Epistle to the Thessalonians appears, from Silvanus and Timothy being still with St. Paul, (ch. i. 1.) to have been written soon after the first, A. D. 52, and from the same place, Corinth, and not from Athens, according to the spurious subscription. It seems that the person who conveyed the first Epistle to the Thessalonians speedily returned to Corinth, and gave the Apostle a particular account of the state of the Church; and, among other things, informed him that many were in expectation of the near approach of the advent of Christ, and of the day of judgment, which induced them to neglect their secular affairs, as inconsistent with a due preparation for that important and awful event. This erroneous expectation they grounded partly on a misconstruction of some expressions in his former Epistle, and of what he had spoken when with them; but it was supported also by some person, or persons, making a claim to inspiration, and claiming to have a revelation upon the subject, and, as some suppose, also by a forged Epistle. As soon as this state of the Thessalonians was made known to St. Paul, he wrote this second Epistle to correct such a misapprehension, and rescue them from an error, which, if appearing to rest on the authority of an Apostle, must have a very injurious tendency, and be ultimately ruinous to the cause of Christianity.]—*Bagster*.

### CHAPTER I

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

**P**AUL, and Silvanus, and Timotheus, unto <sup>a</sup> the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace <sup>b</sup> unto you, and peace, from God our Father and the Lord Jesus Christ.

A. M. cir.

4056.

A. D. cir.

52.

CHAP. I.

<sup>a</sup> 1 Th. 1. 1,  
& 2.

1 Co. 1. 3

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ;

4 So that we ourselves glory <sup>c</sup> in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye <sup>d</sup> endure :

5 Which is <sup>e</sup> a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also <sup>f</sup> suffer :

6 Seeing <sup>g</sup> it is a righteous thing with God to recompense tribulation to them that trouble you ;

7 And to you who are troubled <sup>h</sup> rest with us, when the Lord Jesus <sup>i</sup> shall be revealed from heaven with <sup>j</sup> his mighty angels,

8 In <sup>k</sup> flaming fire <sup>l</sup> taking <sup>m</sup> vengeance on them that <sup>n</sup> know not God, and <sup>o</sup> that obey not the gospel of our Lord Jesus Christ :

9 Who shall be punished with everlasting destruction <sup>p</sup> from the presence of the Lord, and from the glory <sup>q</sup> of his power ;

10 When he shall come to be <sup>r</sup> glorified in his saints, and to be admired <sup>s</sup> in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would <sup>t</sup> count you worthy <sup>u</sup> of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power :

12 That <sup>v</sup> the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

A. M. cir.

456.

A. D. cir.

52.

c 2 Co. 9. 2

1 Th. 2. 19,

20.

d Ja. 5. 11.

e Phi. 1. 23.

f 1 Th. 2. 14.

He. 10. 34,

33.

g Re. 6. 10.

h Re. 14. 3.

i 1 Th. 4. 16

Jude 14.

j the angels

of his

power.

k He. 10. 27.

2 Pe. 3. 7.

l or, yield-

ing.

m De. 32. 41,

43.

n Ps. 79. 6.

Zep. 1. 6.

o Ro. 2. 8.

p Phi. 3. 19.

2 Pe. 3. 7.

q Is. 2. 19.

r Mat. 25. 31

s Ps. 63. 35.

t or, vouch-

safe.

u Col. 1. 12.

Re. 3. 4.

v 1 Pe. 1. 7.

CHAP. I. Ver. 3. *Your faith groweth exceedingly.*—"This teaches us not to satisfy ourselves with a general belief that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our persuasion of [its] divine origin ought to become more clear and extensive."—*Macknight*. The word *uperauxano* signifies, as Dr. Clarke remarks, to grow luxuriantly, as a good and healthy tree in a good soil; and, if a fruit tree, bearing an abundance of fruit to compensate the labour of the husbandman. Faith is one of the seeds of the kingdom: this the Apostle had sowed and watered, and God gave an abundant increase. Their faith was multiplied, and their love abounded; and this was not the case with some distinguished character only; it was the case with every one of them. For this the apostle felt himself bound to give continual thanks to God on their behalf, as it was "meet" and right.]—B.

Ver. 5. *A manifest token.*—*Doddridge*. "Display."

Ver. 7. *His mighty angels.*—Greek, "Angels of his power."

Ver. 8. *Taking vengeance.*—*Macknight*, "inflicting punishment."

Ver. 9. *With everlasting destruction.*—It seems impossible to reconcile this with the doctrine of Universal Restoration.—*From the presence.*—*Ep. Hopkins* explains this as implying, not only banishment, but positive punishment, as it were, by the lightning of his eye. We think, with *Macknight*, that it is an allusion to the glory of the Shechinah, from which a flame came out and destroyed Nadab and Abihu, and afterwards 250 of Korah's company. Levit. x. 1. Numb. xvi. 35.

Ver. 11. *Count*—That is, graciously consider you as worthy for this high and holy calling, and "fulfil in you all the good pleasure of his goodness," &c.—*Fulfil all the good pleasure of his goodness.*—An expression which the ingenious Mr. *Blackwall* has noted as "the most charming representation any where to be found, of that infinite goodness which surpasses all expression; but was never so happily and properly expressed as here." To this quotation, *Doddridge* adds, "that the [Greek] word seems at once to express that it is (God's) *sovereign pleasure*; and also that he feels a *sacred complacency* in the display of it."

A. M. cir.

4056.

A. D. cir.

52.

CHAP. 2.

## CHAPTER II.

1 He willeth them to continue steadfast in the truth received, 3 showeth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

a Mat. 24. 4

-6.

b 1 Ti. 4. 1.

c Da. 7. 25.

d Jn. 17. 12.

e Is. 14. 13.

Re. 13. 6.

f or, hold-  
eth.

g 1 Jn. 4. 3.

h Da. 7. 10,

11.

i Is. 11. 4.

Re. 19. 15,

21

j He. 10. 27.

**N**OW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as <sup>a</sup> that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except <sup>b</sup> there come a falling away first, and that man of sin <sup>c</sup> be revealed, the <sup>d</sup> son of perdition;

4 Who opposeth and exalteth <sup>e</sup> himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, tha', when I was yet with you, I told you these things?

6 And now ye know what <sup>f</sup> withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already <sup>g</sup> work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall <sup>h</sup> consume with the spirit <sup>i</sup> of his mouth, and shall destroy <sup>j</sup> with the brightness of his coming:

CHAP. II. Ver. 1. *By the coming, &c.*—Bp. Newton, Cradock, Doddridge, Macknight, &c. render it, "Concerning the coming," which is far preferable.—*And by our gathering together.*—See 1 Thes. iv. 17. Jude 14.

Ver. 3. *Let no man deceive you.*—This is supposed to refer to the impositions practised in the first age of Christianity by false prophets, forged epistles, &c. as well as by a misconstruction of Paul's former Epistle. See Macknight.—*A falling away.*—Doddridge, "an apostacy." Macknight, "The apostacy."—*The son of perdition*—Implies apostacy and treachery. Popery, like Judas, not only deserted, but betrayed Christ and his cause—not, indeed, for thirty pieces of silver; but tempted by the immense wealth which accrues from purgatory and pardons, and masses for the dead, as well as from the church's secular usurpations. See John xvii. 12. For a full exposition of this passage, see Bp. Newton, vol. ii. Dissert. 22; and Benson on the Epistles, Diss. 2.

Ver. 4. *Above all that is called God.*—Macknight, "a God;" the omission of the Greek article, he thinks, requires the insertion of the indefinite article in English. But the man of sin personated the true God, and not an idol. We, therefore, with Doddridge, prefer the common translation. Mosheim informs us, that in the eleventh century, the Bishops of Rome "carried their pretensions so far as to give themselves out for lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers over the kings and princes of the earth." Accordingly, the Pope is no sooner elected, than he is enthroned upon the altar, and the Cardinals who elected him kiss his feet, which ceremony is very properly called—*Adoration.*

Ver. 7. *Mystery of iniquity.*—See note on Mark ii. 7.—*He who now letteth.*—Doddridge, "Only there is one that hindereth till he be taken out of the way." Dr. Chandler translates the verse thus:—"For the mystery of iniquity already worketh, only till he who restrains it be taken out of the way." To the same purpose, Macknight. The obsolete word *let*; in the sense of "hinder."

Ver. 8. *That wicked.*—Macknight, "lawless one." (Gr. *anoma.*)—*Whom the Lord shall consume with the Spirit*—(Doddridge, "breath")—*of his mouth.*—"Which (says Doddridge) shall kindle around him a consuming flame." See note on chap. i. 9. Some parts of Daniel's prophecy are very similar to several verses in this chapter.

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of <sup>k</sup> unrighteousness in them that perish; because they received not the love <sup>l</sup> of the truth, that they might be saved.

11 And for this cause God shall send them strong <sup>m</sup> delusion, that they should believe a lie :

12 That <sup>n</sup> they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we <sup>o</sup> are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen <sup>p</sup> you to salvation through sanctification of the Spirit and belief of the truth :

14 Whereunto <sup>q</sup> he called you by our gospel, to the obtaining of the glory <sup>r</sup> of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which <sup>s</sup> hath loved us, and hath given *us* everlasting consolation and good hope <sup>t</sup> through grace,

17 Comfort your hearts, and establish you in every good word and work.

## CHAPTER III.

1 He <sup>u</sup> craveth their prayers for himself, 3 textifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.

**F**INALLY, brethren, pray for us, that the word of the Lord may <sup>a</sup> have *free* course, and be glorified, even as *it is* with you :

2 And that we may be delivered from <sup>b</sup> unreasonable and wicked men : for all *men* have not faith.

3 But the Lord <sup>c</sup> is faithful, who shall establish you, and keep <sup>d</sup> *you* from evil.

4 And we have confidence <sup>e</sup> in the Lord touching you, that ye both do and will do the things which we command you.

A. M cir.  
4056.  
A. D. cir.  
52

k He.3.13.

l Co.16.22.

m Eze.14.9.  
Ro.1.24.

n De.32.35.

o c.1.3.

p Ep.1.4.  
1 Th.1.4.  
1 Pe.1.2

q 1 Pe.5.10.

r Jn.17.22.

s Jn.13.1.  
Re.1.5.

t 1 Pe.1.3.

CHAP. 3.

a *run.*

b *absurd.*

c 1 Co.1.9.

d Jn.17.15.

e 2 Co.7.16.

Ver. 9. *Whose coming is after the working.*—Doddridge, "energy."—*Signs and lying wonders.*—Macknight, "Miracles of falsehood; i. e. according to the Hebrew idiom, false miracles, for which the church of Rome has been famous, from the commencement of her apostacy down to the present time.

Ver. 11. *Strong delusion.*—Doddridge, "The energy of deceit"—*that they should believe a lie.*—Doddridge, "so that they shall believe the lie;" namely, which themselves have taught.

Ver. 12. *That they all might be damned.*—Doddridge and Macknight, "Condemned."

Ver. 13. *Chosen you to salvation.*—Compare Ephes. i. 4.

Ver. 15. *Hold the traditions.*—Doddridge, "Retain the instructions." "In the apostle's writings, traditions are those doctrines and precepts which persons divinely inspired taught, . . . whether by word of mouth, or by writing. as in chap. iii. 6."—Macknight. Compare note on 1 Cor. xi. 2.

CHAP. III. Ver. 1. *May have free course, and be glorified.*—John Edwards thinks this is another allusion to the Olympic races, in which the runner who gained the prize was said to be *glorified*; i. e. highly applauded. So the apostle desires that the gospel might run its uninterrupted course, with great success.

Ver. 3. *From evil.*—Doddridge, "The evil one." See note on Mat. vi. 13.

A. M. cir. 4056.	5 And the Lord direct <sup>f</sup> your hearts into the love of God, and <sup>g</sup> into the patient waiting for Christ.
A. D. cir. 52.	6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye <sup>h</sup> withdraw yourselves from every brother <sup>i</sup> that walketh disorderly, and not after the tradition <sup>j</sup> which he received of us.
f   Ch. 29. 18	7 For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you;
g or, patience of Christ.	
h   Ti. 6. 5.	8 Neither did we eat any man's bread for nought; but wrought <sup>j</sup> with labour and travail night and day, that we might not be chargeable to any of you:
i   1 Co. 5. 11, 13.	9 Not because we have not <sup>k</sup> power, but to make ourselves an ensample unto you to follow us.
j   Ac. 18. 3. 20. 34.	10 For even when we were with you, this we commanded you, that <sup>l</sup> if any would not work, neither should he eat.
k   1 Co. 9. 6.	11 For we hear that there are some which walk among you disorderly, working not at all, but are <sup>m</sup> busybodies.
l   Ge. 3. 19.	12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they <sup>n</sup> work, and eat their own bread.
m   Ti. 5. 13. 1 Pe. 4. 15.	13 But ye, brethren, <sup>o</sup> be not <sup>p</sup> weary in well-doing.
n   Ep. 4. 23.	14 And if any man obey not our word <sup>q</sup> by this epistle, note that man, and have <sup>r</sup> no company with him, that he may be ashamed.
o or, faint not.	
p   1 Co. 15. 58	15 Yet count <i>him</i> not as an enemy, but admonish <i>him</i> as a <sup>s</sup> brother.
q or, signify that man by an epistle	
r   Mat. 13. 17 ver. 6.	16 Now the Lord <sup>t</sup> of peace himself give you peace always by all means. The Lord <i>be</i> with you all.
s   Le. 19. 17.	17 The salutation <sup>u</sup> of Paul with mine own hand, which is the token in every epistle: so I write.
t   Ro. 16. 20.	18 The <sup>v</sup> grace of our Lord Jesus Christ <i>be</i> with you all. Amen.
u   1 Co. 16. 21	¶ The second <i>epistle</i> to the Thessalonians was written from Athens.
v   Ro. 16. 24.	

Ver. 5. *The patient waiting for Christ.*—Margin. "The patience of Christ:" i. e. the patience which Christ exemplified. So *Doddridge*.

Ver. 10. *If any would not work, neither.*—Referring to the example of himself and brethren, who had worked night and day, when necessary, rather than eat the bread of idleness: and even as to those whose circumstances did not require them to live by daily labour, there was so great a call in the church for active and benevolent exertion, that it was criminal to be idle: and though they had long been thus employed, they were still to persevere, and not to be "weary in well-doing."

Ver. 16. *Now the Lord of peace himself.*—That is, Christ Jesus, who made "peace by the blood of his cross." Col. i. 20.

Ver. 17. *The salutation of Paul.*—Paul commonly employed one to write, or at least to make a fair copy of his letters, especially if they were of any length, and to prevent forgery, "wrote the salutation in all his letters with his own hand."—*Macknight*, in loc. See 1 Cor. xvi. 21. Col. iv. 18; chap. ii. 2, above.

#### CONCLUDING REMARKS ON 2 THESSALONIANS.

[**BESIDES** those marks of genuineness and authority which this Epistle possesses in common with the others, it bears the highest evidence of its divine inspiration, in the representation which it contains of the penal power, under the characters of the "Man of sin," and the "Mystery of iniquity." The true Christian worship is, the worship of the one only God, through the one only Mediator, the man Christ Jesus; and from this worship the church

of Rome has most notoriously departed, by substituting other mediators, invoking and adoring saints and angels, worshipping images, adoring the host &c. It follows, therefore, that "the man of sin" is the Pope; not only on account of the disgraceful lives of many of them, but by means of their scandalous doctrines and principles; dispensing with the most necessary duties, selling pardons and indulgences for the most abominable crimes, and perverting the worship of God to the grossest superstition and idolatry. He also, like the false apostle Judas, is "the son of perdition;" whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. "He opposeth:" he is the great adversary of God and man; persecuting and destroying, by crusades, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. "He exalteth himself above all that is called God, or is worshipped;" not only above inferior magistrates, but also above bishops and primates, kings and emperors; nay, not only above kings and emperors, but also above Christ, and God himself; "making even the word of God of none effect by his traditions;" forbidding what God has commanded, as marriage, the use of the Scriptures, &c.; and commanding, or allowing, what God has forbidden, as idolatry, persecution, &c. "So that he, as God, sitteth in the temple of God, showing himself that he is God." His "sitting in the temple of God," implies plainly his having a seat in the Christian church; and he sitteth there "as God," especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives adoration. At all times he exercises divine authority in the church; "showing himself that he is God;" affecting divine titles, and asserting that his decrees are of the same, or greater authority, than the word of God. The foundation of popery was laid in the Apostles' days; but several ages passed before the building was completed, and "the man of sin revealed," in full perfection; when that "which hindered," the Roman empire, was dissolved. "His coming is after the energy of Satan, with all power, and signs, and lying wonders," &c.; and does it require any particular proof, that the pretensions of the Pope, and the corruptions of the church of Rome, are all supported and authorized by feigned visions and miracles, by pious frauds, and impositions of every kind? But, how much soever "the man of sin" may be exalted, and how long soever he may reign, yet, at last, "the Lord shall consume him with the Spirit of his mouth, and shall destroy him with the brightness of his coming."—*Bagster*

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## THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

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[TIMOTHY, to whom this Epistle is addressed, was a native of Lystra, a city of Lycania, in Asia Minor. His father was a Gentile, but his mother Eunice, and his grandmother Lois, were Jewesses, by whom he was brought up in the fear of God, and early instructed in the knowledge of the Holy Scriptures. (Acts xvi. 1. 2 Tim. iii. 15.) It is probable that he was converted to the Christian faith during the first visit made by Paul and Barnabas to Lystra, (Acts xiv.) and when the Apostle came from Antioch in Syria to Lystra the second time, he found him a member of the church, and so highly respected and warmly recommended by the church in that place, that he chose him to be the companion of his travels, having previously circumcised him (Acts xvi. 1—3,) and solemnly ordained him by imposition of hands, (1 Ti. iv. 14. 2 Ti. i. 6.) though at that time he was probably not more than twenty years of age, (1 Ti. iv. 12.) Being thus prepared to be the Apostle's fellow-labourer in the gospel, he accompanied him and Silas in their various journeys, assisting him in preaching the gospel, and in conveying instructions to the churches. (Acts xvi. 10, 11, &c.; xvii. 13, 14; xviii. 5; xix. 22; xx. 4.) An ecclesiastical tradition states that he suffered martyrdom at Ephesus, being slain with stones and clubs, A. D. 97, while preaching against idolatry in the vicinity of the temple of Diana; and his supposed relics were transported to Constantinople with great pomp, A. D. 356, in the reign of Constantius. It is evident that this Epistle was written by the Apostle when on a journey from Ephesus to Macedonia, having left Timothy at Ephesus, in care of the church. (ch. i. 3.) This is supposed by many, both ancients and moderns, to have been when St. Paul quitted Ephesus on account of the disturbance raised by Demetrius, and went into Macedonia, (Acts xx. 1.) about A. D. 56, 57, or 58.]—*Bagster*.

A. M. cir.  
4069.  
A. D. cir.  
65.

## CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

CHAP. I.

**P**AUL, an apostle of Jesus Christ <sup>a</sup> by the commandment of God our Saviour, and Lord Jesus Christ, *which is our* <sup>b</sup> hope;

a Ac.9.15.

2 Unto <sup>c</sup> Timothy, *my own son* <sup>d</sup> in the faith: <sup>e</sup> Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

b Col.1.27.

c Ac.16.1.

d Tit.1.4.

3 As I besought thee to abide still at Ephesus, when I went <sup>f</sup> into Macedonia, that thou mightest charge some that they teach no other doctrine,

e Ga.1.3.

1 Pe.1.2.

4 Neither give heed <sup>g</sup> to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

f Ac.20.1,3.

g c.6.3,4,20

5 Now the end <sup>h</sup> of the commandment is charity out of a pure <sup>i</sup> heart, and of a good conscience, and of faith unfeigned:

h Ro.13.8,

10.

Ga.5.14.

6 From which some <sup>j</sup> having <sup>k</sup> swerved have turned aside unto vain jangling;

i 2 Ti.2.22.

7 Desiring to be teachers of the law; understanding <sup>l</sup> neither what they say, nor whereof they affirm.

j or, not aiming at

8 But we know that the law <sup>m</sup> is good, if a man use it lawfully;

k 2 Ti.4.10.

l Ro.1.22.

9 Knowing this, that <sup>n</sup> the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

m Ro.7.12.

n Ga.5.23.

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound <sup>o</sup> doctrine;

o 2 Ti.4.3.

Tit.1.9.

p c.6.15.

11 According to the glorious gospel of the blessed <sup>p</sup> God, which <sup>q</sup> was committed to my trust.

q 1 Co.9.17.

r 1 Co.15.10

12 And I thank Christ Jesus our Lord, who hath <sup>r</sup> enabled me, for that he counted me <sup>s</sup> faithful, putting <sup>t</sup> me into the ministry;

s 1 Co.7.25.

t Col.1.25.

CHAP. I. Ver. 1. Which is—Rather, "who is;" namely, Christ.

Ver. 2. *My own son.*—Doddridge, *My genuine son—in the faith.*—Macknight understands it of his having been converted by Paul's ministry.

Ver. 4. *Neither give heed to fables.*—Both Jews and Gentiles abounded with fabulous tales connected with their several superstitions.—*And endless genealogies.*—Most commentators refer these to those family genealogies of which the Jews were remarkably fond; but a learned German critic (Rosenmuller) refers to the figments of the Platonic school; the disciples of which, he tells us, "took great pains to arrange virtues, as well as faculties, and other abstract notions, in genealogical order, to show how one virtue, or one abstract idea, was generated by another."—*Orient. Lit.* No. 1502.—*In faith.*—Doddridge, "In the faith." Mill affirms, that all the ancient MSS., without exception, read here—"rather than the dispensation of God, which is by faith."—Macknight.

Ver. 5. *The end of the commandment.*—See Rom. xiii. 8, 10.

Ver. 9. *The law is not made for a righteous man.*—Doddridge, "a law;" meaning, that laws, in general, are not made to control the righteous, but the wicked.—*For manslayers.*—Not in the sense which our law uses the term, but in the worst sense. Doddridge, "assassins."

Ver. 10. *For men-stealers.*—See the law Exod. xxi. 16; and let every man implicated in the slave trade tremble!—*To sound doctrine*—That is, to sound evangelical principles.

13 Who was before <sup>u</sup> a blasphemer, and a persecutor, and injurious : but I obtained mercy, because I did it ignorantly <sup>v</sup> in unbelief.

A. M. cir. 408.  
A. D. cir. 65.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

u Ac. 8. 3.  
1 Co. 15. 9.

15 This *is* a faithful <sup>w</sup> saying, and worthy of all acceptation, that Christ Jesus came <sup>x</sup> into the world to save sinners ; of whom I am chief.

v Lu. 23. 34.  
w 2 Ti. 2. 11.  
Ti. 3. 8.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern <sup>y</sup> to them which should hereafter believe on him to life everlasting.

x Mat. 9. 13.  
Lu. 19. 10.

17 Now unto the King <sup>z</sup> eternal, <sup>a</sup> immortal, <sup>b</sup> invisible, the only wise <sup>c</sup> God, *be* <sup>d</sup> honour and glory for ever and ever. Amen.

y Ro. 15. 4.  
z Ps. 10. 16.  
a c. 6. 15, 16.

18 This charge I commit unto thee, son Timothy, according <sup>e</sup> to the prophecies which went before on thee, that thou by them mightest war a good warfare ;

b Jn. 1. 18.  
c Ro. 16. 27.

19 Holding <sup>f</sup> faith, and a good conscience ; which some having put away concerning faith have made shipwreck :

d 1 Ch. 29. 11  
e c. 4. 14.

20 Of whom is Hymeneus and Alexander ; whom I have delivered <sup>g</sup> unto Satan, that they may learn not to blaspheme.

f c. 3. 9.  
g 1 Co. 5. 5.

## CHAPTER II.

1 That it is meet to pray and give thanks for all men, and the reason why.

9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.

**I** <sup>a</sup> EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men :

## CHAP. 2.

a or, desires.

2 For <sup>b</sup> kings, and for all that are in <sup>c</sup> authority ; that we may lead a quiet and peaceable life in all godliness and honesty.

b Ro. 13. 1, &c.

3 For this *is* good and acceptable in the sight of God our Saviour ;

c or, eminent place

4 Who <sup>d</sup> will have all men to be saved, and to come unto the knowledge of the truth.

d Jn. 3. 15, 16.  
2 Pe. 3. 9.

5 For *there is* one <sup>e</sup> God, and one mediator <sup>f</sup> between God and men, the man Christ Jesus ;

e Ro. 3. 30.

6 Who gave himself a ransom <sup>g</sup> for all, to <sup>h</sup> be testified in due time.

f He. 9. 15.

g Mat. 20. 28

h or, a testimony.

Ver. 13. *Because I did it ignorantly.*—This implies, that had he done this knowingly, his would have been the unpardonable sin.

Ver. 17. *Now unto the King eternal, &c.*—When repeating over this passage Pres. Edwards experienced that birth of which the Saviour speaks. Jhn iii. 3.

Ver. 18. *According to the prophecies which went before on thee.*—By this it is evident that some inspired person had predicted the excellence of his character. —By them—i. e. encouraged by those predictions.

Ver. 19. *Concerning faith have made shipwreck.*—That is, have lost their principles and character. Of these men, see 2 Tim. ii. 17 ; iv. 14.

CHAP. II. Ver. 2. *In all godliness and honesty.*—Doddridge, "In all piety and gravity." See note on Phil. iv. 8.

Ver. 4. *Who will have all men to be saved.*—Doddridge, "Who wills that all men should be saved." "The meaning seems to be," says that excellent expositor, "that God has made sufficient provision for the salvation of all." Macknight, "Who commandeth all men to be saved." Parallel to Acts xvii. 30.

Ver. 6. *To be testified.*—To have public witness borne of it, by the preaching of the gospel.

A. M. cir. 4069. A. D. cir. 65. 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

i Jn. 4. 21. 8 I will therefore that men <sup>i</sup> pray every where, lifting up holy <sup>j</sup> hands, without wrath and doubting.

j Ilc. 10. 22. 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with <sup>k</sup> broidered hair, or gold, or pearls, or costly array;

k or, *plaited.* l Pe. 3. 3. 10 But (which becometh women professing godliness) with good works.

l 1 Co. 11. 34. 11 Let the woman <sup>l</sup> learn in silence with all subjection.

## CHAP. 3.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

a Phi. 1. 1. 14 And Adam was not deceived, but ~~the~~ woman being deceived was in the transgression.

b Tit. 1. 6, &c. 15 Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

c or, *modest.* CHAPTER III.

d or, *not ready to quarrel and offer wrong, as one in wine.* 2 How bishops, and deacons, and their wives, should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

**T**HIS is a true saying, If a man desire the office of a <sup>a</sup> bishop, he desireth a good work.

e 2 Ti. 2. 24. 2 A bishop <sup>b</sup> then must be blameless, the husband of one wife, vigilant, sober, of <sup>c</sup> good behaviour, given to hospitality, apt to teach;

f Ps. 101. 2. 3 Not <sup>d</sup> given to wine, no striker, not greedy of filthy lucre; but <sup>e</sup> patient, not a brawler, not covetous;

g or, *one newly come to the faith.* 4 One that ruleth well <sup>f</sup> his own house, having his children in subjection with all gravity;

h Pr. 16. 18. 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

i Jude 6. 6 Not a <sup>g</sup> novice, lest being lifted up with pride <sup>h</sup> he fall into the condemnation of the <sup>i</sup> devil.

Ver. 7. *I speak the truth.*—See Rom. ix. 1, and note.

Ver. 9. *In modest apparel, &c.*—*Doddridge*, "In decent apparel, with modesty and sobriety."—*Array*.—*Doddridge*, "garments." Paul does not forbid their wearing apparel suited to their rank and circumstances, (which is, indeed, desirable, that it may employ the poor,) but those showy and splendid ornaments, calculated, indeed, to attract the notice of the other sex, and therefore inconsistent with Christian modesty. From the same principle, he forbids the rendering themselves conspicuous in the assemblies for public worship, by exercising their gifts before the men.

Ver. 12. *Nor to usurp authority.*—See Ephes. v. 22.

Ver. 13. *Adam was first formed.*—See 1 Co. ix. 9, and note.

Ver. 14. *Adam was not deceived.*—Namely, by the serpent, with whom he appears to have held no converse; but probably partook of the forbidden fruit to gratify his wife, and to share her fate. See *Parad. Lost*, bk. ix. 952, &c.—Some, however, supply the word, *first*, from the preceding verse—"Adam was not (first) deceived;" but we doubt the propriety of this supplement.

Ver. 15. *She shall be saved.*—*Macknight* refers this to the woman in the preceding verse, viz. Eve, who was herself saved through the promised seed, which eventually sprang from her.

CHAP. III. Ver. 2. *The husband of one wife*—i. e. of one *only*: no polygamist.—*Apt*—*Doddridge*, "fit"—*to teach*.

Ver. 3. *Not greedy of filthy lucre*—Or sordid gain.—*Not a brawler*—i. e. not contentious.

Ver. 6. *Not a novice.*—*Macknight*, "Not a new convert."—*The condemnation of the devil*—That is, pride.

7 Moreover he must have a good report of them ; that are without ; lest he fall into reproach and the snare \* of the devil.

8 Likewise *must* the deacons <sup>l</sup> be grave, not double tongued, not <sup>m</sup> given to much wine, not greedy of filthy lucre ;

9 Holding <sup>n</sup> the mystery ° of the faith in a pure conscience.

10 And let these also first be proved ; then let them use the office of a deacon, being *found* blameless.

11 Even so *must* their wives <sup>p</sup> be grave, not s.anderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling <sup>q</sup> their children and their own houses well.

13 For they that have <sup>r</sup> used the office of a deacon <sup>e</sup> well purchase to themselves a good degree, and great boldness in the faith <sup>t</sup> which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly :

15 But if I tarry long, that thou mayest know how thou ough<sup>t</sup>est to behave thyself in the house <sup>u</sup> of God, which is the church of the living God, the pillar and <sup>v</sup> ground of the truth.

16 And without controversy great is the mystery <sup>w</sup> of godliness : God was <sup>x</sup> manifest in <sup>y</sup> the flesh, justified in the <sup>z</sup> Spirit, seen of <sup>a</sup> angels, preached unto the <sup>b</sup> Gentiles, believed on <sup>c</sup> in the world, received up <sup>d</sup> into glory.

A. M. cir.  
4069.  
A. D. cir.  
65.

j Ac.22.12.  
1 Th.4.12  
k e.6.9.  
2 Ti.2.26.  
l Ac.6.3.  
m ver.3.  
Le.10.9.  
Eze.44.21.  
n Ep.1.9.  
o ver.16.  
p Tit.2.3.  
q ver.4.  
r or, *mini-  
tered.*  
s Mat.25.21  
t 2 Ti.2.1.  
u 2 Ti.2.20.  
v or, *stay.*  
w 1 Co.2.7.  
x *mani-  
fested.*  
y Jn.1.14.  
1 Jn.1.2.  
z Mat.3.16.  
Jn.16.8,9.  
Ro.1.4.  
1 Mat.4.11.  
1 Pe.1.12.  
b Ac.13.46,  
48.  
c Col.1.6.  
d Lu.24.51.  
Ac.1.9.

Ver. 8. *Not double tongued*—That is, says *D. Turner*, "not deceitful, saying and unsaying."

Ver. 10. *Then let them use, &c.*—*Doddridge*, "If they be found blameless, let them use the office of a deacon."

Ver. 11. *Even so must their wives be grave.*—So the passage is generally understood ; *Macknight*, however, renders it after the Vulgate—"The women in like manner must be grave"—referring it to the deaconesses, or female presbyters, who were employed in visiting and instructing their own sex : and so he tells us it was understood by *Chrysostom* and other Greek, as well as Latin fathers ; and it is certain the same Greek word is used indifferently for both "wives" and "women." Not only ministers and deacons, but their wives also ought to be persons of grave, sober, and prudent conduct. Much of the respectability and usefulness, of a minister, or pastor, depends upon the Christian character and conduct of his wife.

Ver. 15, 16. *Pillar and ground*—Margin, "stay"—*of the truth.*—The passage is difficult, and has been variously rendered. We shall give two or three, which appear to us the most probable, interpretations. 1. As by our translators, and many others. 2. *Henderson* would render the passage—"The pillar and establishment of the truth, and incontrovertibly great is the mystery of godliness : God manifested himself in the flesh," &c. ; and this, he says, has the sanction of the principal dignitaries of the Greek church in Russia. (*Travels in Russia*, p. 123.) 3. A third interpretation is that of *Pye Smith*, (partly borrowed from *Dr. Cramer*, of Kiel.) "These precepts I write unto thee, (hoping to come to thee very soon, but if I should be longer than I expect.) that thou mayest know how thou oughtest to conduct thyself in the house of God, which is the church of the living God (—the pillar and foundation of the truth, and confessedly great is this mystery of religion—) who was manifested in human nature, &c. (See *Smith's* answer to *Taylor's Manifesto*, p. 59.)

Ver. 16. *And without controversy . . . God was manifest* (Margin, manifested) *in the flesh, &c.*—There is confessedly a doubt as to the original reading, whether it should be, "God was manifested in the flesh ;" or, "WHO (or WHICH) was manifested ;" the difference being small in the original, and unimportant, since the title *GOD* (or *Theos*) (though in this text omitted by *Griesbach*.) is in various other passages applied to Christ, as *John i. 1, &c.* The Unitarian version reads, "HE who was manifested in the flesh ;" and

## CHAPTER IV.

A. M. cir.

4069.

A. D. cir.

65.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

CHAP. 4.

**N**OW the Spirit speaketh expressly, that <sup>a</sup> in the latter times some shall depart from the faith, giving heed to seducing <sup>b</sup> spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

a Da. 11. 35.

Mat. 24. 5.

12

2 Pe. 2. 1.

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received <sup>c</sup> with thanksgiving of them which believe and know the truth.

b Re. 16. 14.

c Ec. 5. 18.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

d Je. 15. 16.

1 Pe. 2. 2.

5 For it is sanctified by the word of God and prayer. 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up <sup>d</sup> in the words of faith and of good doctrine, whereunto thou hast attained.

e Tit. 1. 14.

f or, for a

little time.

7 But refuse profane and old wives' <sup>e</sup> fables, and exercise thyself *rather* unto godliness.

g c. 6. 6.

8 For bodily exercise profiteth <sup>f</sup> little: but godliness <sup>g</sup> is profitable unto all things, having promise <sup>h</sup> of the life that now is, and of that which is to come.

h Ps. 84. 11.

9 This is a faithful saying and worthy of all acceptance.

without a masculine pronoun it seems difficult to make any sense of the passage; a *mystery* might be "manifested," but the term would by no means answer to the other particulars—it could not be "received up into glory."

CHAP. IV. Ver. 1. *Now the Spirit speaketh expressly.*—*Macknight*, Or "saith in so many words."—*That in the latter times.*—*Doddridge*, "the last times." *Macknight*, "in aftertimes." *Doddridge* thinks, that under this term may be included the whole of the gospel dispensation, or any part of it, as in Heb. i. 1, 2. 1 Peter i. 20. *Mede* explains this expression, of the last times of the Roman Empire, Daniel's fourth Monarchy.—*Depart from the faith*—*Doddridge* and *Macknight*, "Apostatize." Compare 2 Thess. ii. 3.—*Doctrines of devils (or demons).*—"Not (says *Mede*) that demons were the authors of them, (though that be true,) but doctrines concerning demons;" meaning, that the Gentile idolatrous theology of worshipping demons should be revived in the adoration of saints and angels, as thus stated in the Creed of Pope Pius IV.—"I believe, that the saints who reign with Christ are to be worshipped and prayed to." *Macknight* adopts this explanation; but *Granville Sharp* contends in favour of the common version; to which *Doddridge* also adheres. See *Sharp* on the case of Saul.

Ver. 1—3. *Now the Spirit speaketh, &c.*—[This important prediction might be more correctly rendered, "Now the Spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to erroneous spirits, and doctrines concerning demons, through the hypocrisy of liars, having their consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats," &c. How applicable these particulars are to the corruptions of the church of Rome need scarcely be insisted on. The worship of saints and angels in that church is essentially the same with the worship of demons among the heathen; which has been established in the world by books forged in the name of the Apostles and saints, by lying legends of their lives, by false miracles ascribed to their relics, and by fabulous dreams and relations; while celibacy was enjoined and practised under pretence of chastity, and abstinence under pretence of devotion. None but the Spirit of God could foresee and foretell these remarkable events.]—*Bagster*.

Ver. 3. *Forbidding to marry*, [and commanding] *to abstain from meats.*—"In the original of this passage (says *Macknight*) is the boldest ellipsis found in the New Testament." *Doddridge* renders it, "Requiring abstinence from marriage, and from (various kinds of) meat."

Ver. 8. *Godliness is profitable.*—Upon this passage, *Robert Hall* remarks, that "The happiness which religion confers in the present life, consists of the blessings which it scatters by the way, in its march to immortality."

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

A. M. cir. 4069.  
A. D. cir. 65.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

1 Ti. 2. 7. 15

2 Ti. 1. 6

13 Till I come, give attendance to reading, to exhortation, to doctrine.

k c. 1. 19.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

1 Ac. 13. 2.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

m or, in all things.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

n Ja. 5. 20.

CHAPTER V.

1 Rules to be observed in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

**R**EBUKE not an elder, but entreat *him* as a father; and the younger men as brethren;

CHAP. 5.

2 The elder women as mothers; the younger as sisters, with all purity.

a ver. 5, 16.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

b or, kindness.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

c or, delicately.

6 But she that liveth in pleasure is dead a while she liveth.

d Re. 3. 1.

Ver. 10. *Saviour of all men.*—The meaning is, Christ is offered as the Saviour of all—of all classes of men, Gentiles as well as Jews; but he is *actually* the Saviour of those only who believe and obey his Gospel. This passage is of the same import with that in John iii. 16.

Ver. 12. *In Spirit.*—This word is wanting in several ancient manuscripts and versions.—*Macknight*.

Ver. 13. *Give attendance to reading.*—Divine inspiration did not supersede the necessity of human means. They are enthusiasts only who pretend to any divine influences, which may set aside the use of learning; for Timothy, though an evangelist, was to give attendance to *reading*, and (ver. 15) to *meditate* on what he read, for this purpose especially, that his *profiting* might "appear to all."

Ver. 14. *The hands of the presbytery*—Who appear to have laid on their hands with Paul; 2 Ti. i. 6. Compare Acts viii. 17, 18.

CHAP. V. Ver. 1. *Rebuke not.*—*Doddridge* and *Macknight*, "Rebuke not severely," nor sharply—*An elder.*—This is often used as a term of office; but here, as opposed to younger men, it must be taken literally, with respect to age.

Ver. 5. *Widows indeed*—That is, says *Macknight*, "desolate"—unable to maintain themselves, and having no relations to maintain them. With respect to *widows*, those who have children, or grand-children, in sufficient circumstances, ought to be maintained by them; but for those who were aged and destitute, the church ought, if possible, to make provision; employing them as deaconesses, to lead the devotions of their own sex in their separate meetings—to visit the sick—and to instruct the young females.—*Nephews.*—*Doddridge* and *Macknight*, "Grand-children."

Ver. 5. *Night and day*—i. e. continually. See Luke ii. 37.

Ver. 6. *Liveth in pleasure.*—*Doddridge*, "luxuriously." *Whitby* says,

- A. M. cir. 4069.  
A. D. cir. 65.
- e Ia. 38.7.
- f or, kindred.
- g or, chosen
- b Ac. 16.15.
- i 2 Ch 3.11.
- j for their railing.
- k 1 Th. 5.12, 13.
- 7 And these things give in charge, that they may be blameless.
- 8 But if any provide not for his own, and specially<sup>e</sup> for those of his own<sup>f</sup> house, he hath denied the faith, and is worse than an infidel.
- 9 Let not a widow be<sup>g</sup> taken into the number under threescore years old, having been the wife of one: an,
- 10 Well reported of for good works; if she have brought up children, if she have lodged<sup>h</sup> strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.
- 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
- 12 Having damnation, because they have cast off their first faith.
- 13 And withal they learn to be idle, wandering about from house to house; and i not only idle, but tattlers also and busybodies, speaking things which they ought not.
- 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary j to speak reproachfully.
- 15 For some are already turned aside after Satan.
- 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.
- 17 Let<sup>k</sup> the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

the original term has a particular reference to the drinking of strong and costly liquors.

Ver. 9. *The wife of one man*—That is, having confined herself with strict fidelity to her lawful husband, and was not divorced to marry another. So *Doddridge* and *Macknight*. It appears, however, that the Pagan Romans paid particular respect to those who refused to marry again, and on some of their tombs, inscribed these words, *Uni viro nupta*—she had only one husband. But that St. Paul did not consider second marriages unlawful to women, is clear, from his advising them. See ver. 14.

Ver. 10. *If she have washed the saints' feet*.—See Lu. vii. 38—44, and notes.

Ver. 11. *The younger widows refuse*—That is, to receive them on the pension list, as widows to be supported by the church.—*To wax wanton against Christ*.—*Macknight*, "When they cannot endure Christ's rein." He says the original term is a metaphor, taken from high fed animals, who cannot bear the reins. *Glassius* and *Le Clerc* translate it, "Who do not obey the reins."

Ver. 12. *Having damnation*.—*Doddridge*, "Exposing themselves to condemnation." *Macknight*, "Incurring condemnation."—*Cast off their first faith*—That is, their fidelity to Christ, plighted when they assumed the office of Christian teachers: so *Macknight*. But, perhaps, to cast off their first faith, was only to "leave their first love," and lose their zeal. Compare Rev. ii. 4.

Ver. 13. *Speaking things which they ought not*—That is, revealing family secrets. The account here given of idle, gossiping females, may suit others besides the women of the apostolical age; and should be a warning to the sex against incurring such a severe reproof. In general we may remark, that great talkers on religion, as well as on other subjects, are seldom persons of much sense or piety. It is the shallow brook that rattles over the pebbles; the full stream flows in silent majesty.

Ver. 14. *The younger women*.—Instead of *women*, which word is not in the original, *Doddridge* and *Macknight* adopt *widows*, from ver. 11, which therefore warrants, in such cases, second marriages on the female side.—*To speak reproachfully*—i. e. concerning Christ, or Christianity.

Ver. 17. *The elders that rule well*.—*Doddridge* and *Macknight*, "preside well;" especially they who labour in the word and doctrine—i. e. who are active and laborious preachers.—*Worthy of double honour*—That is, a proportionate income.

18 For the scripture saith, <sup>1</sup> Thou shalt not muzzle the ox that treadeth out the corn. And, <sup>m</sup> The labourer is worthy of his reward.

A. M. ev.  
469.  
A. D. cir.  
65.

19 Against an elder receive not an accusation, but <sup>n</sup> before <sup>o</sup> two or three witnesses.

l De.25.4.

20 Them that sin rebuke <sup>p</sup> before all, that <sup>q</sup> others also may fear.

m Lu.10.7.

21 I charge <sup>r</sup> thee before God, and the Lord Jesus Christ, and the elect <sup>s</sup> angels, that thou observe these things <sup>t</sup> without preferring one <sup>u</sup> before another, doing nothing by partiality.

n or, under.

o De.19.15.

p Le.19.17.

q De 13:1.

22 Lay hands <sup>v</sup> suddenly on no man, neither be partaker <sup>w</sup> of other men's sins: keep thyself pure.

r 2 Ti.1.1.

23 Drink no longer water, but use a little wine <sup>x</sup> for thy stomach's sake and thine often infirmities.

s Re.12.7.9

24 Some men's sins are open <sup>y</sup> beforehand, going before to judgment; and some *men* they follow after.

t or, preju-  
dice

u De.1.17.

25 Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

v Ac.13.3.

w 2 Jn.11

CHAPTER VI.

1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow, 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

x Pr.31.6.

y Ga.5.19.

LET as many servants <sup>a</sup> as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

CHAP. 6.

a Ep.6.5.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are <sup>b</sup> faithful and beloved, partakers of the benefit. These things teach and exhort.

b or, believ-  
ing.

c 2 Ti.1.13.

d Tit.1.1.

3 If any man teach otherwise, and consent not to wholesome <sup>c</sup> words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according <sup>d</sup> to godliness;

e or, a fool.

f 1 Co.8.2.

g or, sick.

4 He is <sup>e</sup> proud, knowing <sup>f</sup> nothing, but <sup>g</sup> doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

h or, gall-  
ings one  
of  
another.

5 <sup>h</sup> Perverse disputings of men of corrupt minds, and

Ver. 19. *But before*.—Margin, "under;" i. e. under the testimony of, &c.  
Ver. 20. *Them that sin*—That is, that sin scandalously, so as to bring reproach on the cause, let them be publicly rebuked, to warn others.

Ver. 21. *The elect angels*.—Those who having kept their stations when Satan and his adherents fell, are now fixed in permanent felicity by the divine decree. So Doddridge.

Ver. 22. *Lay hands suddenly on no man*—That is, according to Doddridge and Macknight, "Ordain no one to a sacred office hastily, or without due inquiry and examination."

Ver. 23. *Drink no longer water*—That is, water alone; but mix wine with it. The Greeks often mingled their wine with water in different proportions. *Orient. Lit.* No. 1507.

CHAP. VI. Ver. 1 *Under the yoke*—i. e. of bondage, or in actual slavery.

Ver. 2. *Because they are faithful*—i. e. fellow Christians.—*Partakers of the benefit*—i. e. of Christianity.

Ver. 3. *The words of our Lord Jesus*.—All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts which he delivered while on earth.

Ver. 4. *Doting*.—Macknight, "distempered." Doddridge, "raving."

- A. M. cir. 4069.  
A. D. cir. 65.
- i 2 Ti. 3. 5.  
j Pr. 15. 16.  
k Ps. 49. 17.  
l Ge. 23. 20.  
m Pr. 23. 20.  
n Ex. 23. 8.  
o or, *been seduced.*  
p De. 33. 1.  
q 2 Ti. 4. 7.  
r Ille. 13. 23.  
s c. 5. 21.  
t Jn. 13. 35, 37.  
u or, *profession.*  
v Phi. 2. 15.  
w 1 Th. 5. 23.  
x c. 1. 17.  
y Re. 17. 14.  
z Re. 1. 16, 17.  
a Ex. 33. 20.  
b Jude 25.  
Re. 1. 6.  
c Ps. 62. 10.  
d *the uncertainty of.*  
e Ec. 5. 13, 19.  
or, *social.*
- destitute of the truth, supposing that gain is godliness : from such i withdraw thyself.  
6 But godliness j with contentment k is great gain.  
7 For we brought nothing into *this* world, and it is certain l we can carry nothing out.  
8 And having food and raiment let us be therewith l content.  
9 But they that will m be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.  
10 For n the love of money is the root of all evil : which while some coveted after, they have o erred from the faith, and pierced themselves through with many sorrows.  
11 But thou, O man p of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness.  
12 Fight q the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed r a good profession before many witnesses.  
13 I give thee charge s in the sight of God, who quickeneth all things, and before Christ Jesus, who t before Pontius Pilate witnessed a good u confession ;  
14 That thou keep *this* commandment without spot, v unrebukable, until the appearing w of our Lord Jesus Christ :  
15 Which in his times he shall show, *who is* the x blessed and only Potentate, the y King of kings, and Lord of lords ;  
16 Who oonly hath immortality, dwelling in the light which z no man can approach unto ; whom a no man hath seen, nor can see : to whom b bc honour and power everlasting. Amen.  
17 Charge them that are rich in this world, that they be not high-minded, nor trust c in d uncertain riches, but in the living God, who giveth us richly all things to e enjoy ;  
18 That they do good, that they be rich in good works, ready to distribute, f willing to communicate ;

Ver. 7. *We brought nothing into this world, &c.*—See Eccles. v. 15.

Ver. 10. *The love of money.*—“Money (says the pious Mrs. More) is the most efficient tool with which ambition works ; it is the engine of political mischief, and of domestic oppression ; the instrument of individual tyranny, and of universal corruption. Money is the elemental principle of pleasure ; it is the magnet which, to the lover of flattery, attracts parasites ; which the vain man loves for the circle it describes about him, and the train which it draws after him, even more than for the actual enjoyments which it procures him. It is the grand spring and fountain of pride and self-sufficiency, more especially to those who have nothing better to value themselves upon.”—*They have erred.*—Doddridge, “wandered.”

Ver. 12. *Professed a good profession.*—Doddridge, “Confessed a good confession.”

Ver. 13. *A good confession.*—The word is the same as in the verse preceding. See John xviii. 37.

Ver. 15. *Which in his times he shall show.*—Doddridge, “manifest.” See Acts i. 7.

Ver. 16. *Light which no man can approach unto.*—Doddridge and Macknight, “light inaccessible.”

Ver. 18. *Willing to communicate*—i. e. communicative ; but the context evidently confines the word to charitable communications.

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eterna<sup>l</sup> life.

A. M. cir.  
4069.  
A. D. cir.  
65.

20 O Timothy, keep that which is committed to thy trust, avoiding<sup>h</sup> profane and vain babblings, and oppositions of science falsely so called:

g Phi.3.14.

21 Which some professing have<sup>i</sup> erred concerning the faith. Grace be with thee. Amen.

h Tit.1.11.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

i 2 Ti.2.18.

Ver. 19. *Laying up in store.*—Doddrige, "Treasuring up."—*That they may lay hold.*—The expression here, as in ver. 12, is evidently agonistic, and refers to grasping the prize which was the reward of victory.

Ver. 20. *That which is committed to thy trust.*—Namely, the gospel.—*Science falsely so called.*—The word here rendered science, (*gnoscos*,) in the following century gave rise to a sect famous (or rather infamous) in Ecclesiastical history, called *Gnostics*, or knowing ones, because they pretended to know more than any other Christians; and it has been surmised, from this text, that the sect was now rising to public notice.

Ver. 21. *Have erred concerning the faith.*—It was the desire of being wiser than man was designed to be, that seduced our first mother, Eve, and ruined mankind. (Gen. iii. 6.) And the same principle has led curious minds into dangerous errors, in every successive generation. The sect, or rather sects, of the *Gnostics*, (for they were much divided,) led them into speculations concerning the *Aions*, (or ages,) whom they took for a kind of intelligences emanating from the Deity, which notion was the parent of a thousand foolish fancies.

#### CONCLUDING REMARKS ON 1 TIMOTHY.

[THIS Epistle bears the impress of its genuineness and authenticity, which are corroborated by the most decisive external evidence: and its divine inspiration is attested by the exact accomplishment of the prediction which it contains respecting the apostacy in the latter days. This prophecy is similar in the general subject to that in the second Epistle to the Thessalonians, though it differs in the particular circumstances; and exactly corresponds with that of the prophet Daniel on the same subject: Da. xi. 38.]—*Bagster.*

### THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

[THAT this Epistle was written by St. Paul when a prisoner is sufficiently evident from chap. i. 8, 12, 16; ii. 9; and that it was while he was imprisoned at Rome, is universally admitted. That it was not written during his first confinement, recorded in Acts xxviii., as Hammond, Lightfoot, and Lardner suppose, but during a second imprisonment there, and not long before he suffered martyrdom, as Benson, Macknight, Paley, and Clarke, Bishop Tomline, Michaelis, Rosenmuller, and Horne, contend, is amply proved by the following considerations: in his first imprisonment "he dwelt two whole years in his own hired house, and received all that came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him;" but at the time he wrote this Epistle, he was closely imprisoned as one guilty of a capital crime, so that Onesiphorus, on his arrival at Rome, had considerable difficulty in finding him out, and his situation at this time was extremely dangerous. At his first confinement at Rome, Timothy was with St. Paul, and is joined with him in writing to the Colossians, Philippians, and Philemon; but the present Epistle implies that he was absent. At the former period, Demas was with him; but now he had forsaken him, having loved this present world, and gone to Thessalica. St. Mark was also then with him; but in the present Epistle Timothy is ordered to bring him with him. In the former Epistles, the Apostle confidently looked forward to his liberation, and speedy departure from Rome, (Philip. ii. 24. Philem. 22;) but in the Epistle before us he holds extremely different language, "I am now ready to be offered, and the time of my departure is at

hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." From these observations, to which others might, and have been added, we may conclude, that this Epistle was written while St. Paul was in imprisonment the *second* time at Rome, and but a short time before his martyrdom; and, as it is generally agreed that this took place on the 29th of June, A. D. 66, and as the Apostle requests Timothy to come to him before winter, it is probable that it was written in the summer of A. D. 65. It is generally supposed, that Timothy resided at Ephesus when St. Paul wrote this Epistle to him; which appears very probable, though not certain.]—*Bagster.*

## CHAPTER I.

A. M. cir.  
4669.  
A. D. cir.  
65.

## CHAP. I.

a Ep.3.6.

b 1 Ti.1.2.

c Ac.23.1.

d He.13.18.

e c.4.9,21.

f 1 Ti.4.6.

g Ac.16.1.

h 1 Ti.4.14.

i Ro.8.15.  
1 Jn.4.18.

j Lu.24.49.

k Col.1.24.

l Mat.1.21.

m Ro.8.23,  
30.

n Tit.3.5

o De.7.7,8.  
Ep.1.9,11.

p Ep.1.4.

q 1 Pe.1.20.

r 1 Co.15.54

s Jn.5.24..  
29.

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Heremogenes, and such like, are noted, and Onesiphorus is highly commended.

**P**AUL, an apostle of Jesus Christ by the will of God, according to the <sup>a</sup> promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved <sup>b</sup> son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve <sup>c</sup> from *my* forefathers with pure <sup>d</sup> conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring <sup>e</sup> to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith <sup>f</sup> that is in thee, which dwelt first in thy grandmother Lois, and thy mother <sup>g</sup> Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, <sup>h</sup> which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of <sup>i</sup> fear; but of <sup>j</sup> power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker <sup>k</sup> of the afflictions of the gospel according to the power of God;

9 Who hath saved <sup>l</sup> us, and called <sup>m</sup> us with a holy calling, not <sup>n</sup> according to our works, but according to his own <sup>o</sup> purpose and grace, which was given us in Christ Jesus before <sup>p</sup> the world began;

10 But is now made manifest <sup>q</sup> by the appearing of our Saviour Jesus Christ, who hath abolished <sup>r</sup> death, and hath brought <sup>s</sup> life and immortality to light through the gospel:

CHAP. I. Ver. 3. *From my forefathers.*—Paul was always an upright, conscientious man, even when a persecutor.

Ver. 6. *Stir up.*—The expression is metaphorical, and may allude to the priests stirring up the embers on the sacred altar: Lord *Barrington* explains it of *blowing* the embers.—*By the putting on of my hands.*—See 1 Tim. iv. 14.

Ver. 7. *The spirit of fear, &c.*—*Doddridge*, "Not a spirit of cowardice, but of courage."

Ver. 9. *Who hath saved us, &c.*—See Rom. viii. 23—30.

Ver. 10. *Who hath abolished death.*—Death was virtually abolished by bringing life and immortality to light. So the rising sun dispels the darkness:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

## CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

**T**HOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

not all at once, but as it increases in strength and glory: for, as to its final abolition, "the last enemy that shall be destroyed is death." 1 Cor. xv. 26.—*And brought life and immortality to light.*—"Life and immortality," as *Tillotson* remarks, "is a Hebraism for 'immortal life.'" It cannot be denied, that not only the Jews, but many of the heathen also, had anticipations of a future state; but they were comparatively defective and obscure; and the latter, at least, may be compared to moonshine—faint and cold; but the gospel throws the full beams of the Sun of righteousness on this doctrine, and renders it resplendent and illustrious. Some, however, translate the Greek word, (*aphtharsian*.) not immortality, but *incorrupttion*—(so *Parkhurst*)—and refer it to the doctrine of a *Resurrection*. of which, indeed, the heathen were wholly ignorant, and which was rejected by many of the Jews; but it was clearly revealed in the gospel, and an example of it exhibited in the person of Jesus Christ.

Ver. 13. *The form of sound words.*—The word properly signifies (as *Macknight* observes) the first sketch of an artist: and Archbishop *Tillotson* explains it of the profession of faith then usually made at baptism; but we should rather consider it as referring to the great and essential principles of the gospel.

Ver. 15. *All they which are in Asia*—That is, in the district round Ephesus, where Timothy now resided. The Asiatics, (who were proverbially cowardly,) some of them had probably attended upon Paul at Rome, but had left him at finding themselves in danger with him.—*Phygellus and Hermogenes.*—Of these men we know nothing more than what is here recorded; but they were, perhaps, well known to Timothy.

CHAP. II. Ver. 3. *Endure hardness.*—*Doddridge*, "Afflictions." *Macknight*, "evil." Of the hardships which the Roman soldiers had to endure, see *Josephus* on the Jewish War, book iii. chap. 5.

A. M. cir. 4069.

A. D. cir. 65.

t Ro. 1. 16.

u or, *trusted.*

v 1 Pe. 4. 19.

w Re. 2. 25.

x Ro. 6. 17.

y 1 Ti. 6. 3.

z 1 Ti. 6. 20.

a Ac. 19. 10.

b c. 4. 10, 16.

c c. 4. 19.

d Ac. 23. 20.

e Mat. 25. 34 .. 40.

f He. 6. 10.

CHAP. 2.

a Jos. 1. 7. Ep. 6. 10.

b or, *by.*

c r Ti. 1. 13.

d Tr. 1. 9.

e c. 4. 5.

A. M. cir. 1069.	4 No man that warreth <sup>f</sup> entangleth himself with the affairs of <i>this</i> life ; that he may please him who hath chosen him to be a soldier.
A. D. cir. 65.	5 And if a man also strive for masteries, <i>yet</i> is he not crowned, except he strive lawfully.
f 1 Co 9.25, 26.	6 The husbandman <sup>g</sup> that laboureth must be first partaker of the fruits.
g or, labouring first, must he partaker.	7 Consider <sup>h</sup> what I say ; and the <sup>i</sup> Lord give thee understanding in all things.
h 1 Ti.4.15.	8 Remember that <sup>j</sup> Jesus Christ of the seed of David was raised from the dead according to my gospel :
i Pr.2.6.	9 Wherein I suffer trouble, as an evil-doer, even unto <sup>k</sup> bonds ; but the word of God is not bound.
j Ro.1.3,4.	10 Therefore I endure all things for the <sup>l</sup> elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
k Ep.6.20.	11 <i>It is a faithful saying</i> : For if <sup>m</sup> we be dead with <i>him</i> , we shall also live with <i>him</i> :
l 2 Co.1.6.	12 If we suffer, we shall also reign with <i>him</i> : if we deny <sup>n</sup> <i>him</i> , he also will deny us :
m Ro.6.5,8.	13 If <sup>o</sup> we believe not, <i>yet</i> he abideth faithful : he <sup>p</sup> cannot deny himself.
n Mat.10.33.	14 Of these things put <sup>q</sup> <i>them</i> in remembrance, charging <i>them</i> before the Lord that they strive <sup>r</sup> not about words to no profit, <i>but</i> to the subverting of the hearers.
o Ro.3.3.	15 Study <sup>s</sup> to show thyself approved unto God, a workman that needeth not to be ashamed, rightly <sup>t</sup> dividing the word of truth.
p Nu.23.19.	16 But shun profane <i>and</i> vain babblings : for they will increase unto more ungodliness.
q 2 Pe.1.13.	17 And their word will eat as doth a <sup>u</sup> canker : of whom is Hymeneus and Philetus ;
r Tit.3.9,10.	18 Who concerning the truth have <sup>v</sup> erred, saying <sup>w</sup> that the resurrection is past already ; and overthrow the faith of some.
a 2 Pe.1.10.	19 Nevertheless the foundation <sup>x</sup> of God standeth <sup>y</sup> sure, having this seal, The Lord <sup>z</sup> knoweth them that are his. And, Let <sup>a</sup> every one that nameth the name of Christ depart from iniquity.
t Mat.13.52	
u or, gangrene.	
v 1 Ti.6.21.	
w 1 Co 15.12	
x Pr.10.25.	
y or, steady	
z Na.1.7. Jn.10.14, 27.	
a Ps.97.10.	

Ver. 6. *The husbandman that laboureth, &c.*—Doddridge. "The husbandman must first labour, (and then) partake of the fruits." Macknight translates to the same effect.

Ver. 8. *According to my gospel*—i. e. the gospel which he preached.

Ver. 9. *An evil-doer.*—Macknight and Doddridge, "A malefactor."—*The word of God is not bound.*—On the contrary, persecution often contributes to its propagation. See Philip. i. 12, 13.

Ver. 11. *It is a faithful saying.*—Compare Rom. vi. 5, 8.

Ver. 15. *Rightly dividing the word of truth.*—Some think this refers to the duty of the priests in dividing the sacrifices ; others, to the husbandman dividing the furrows with his plough ; but we should rather refer it to the office of a steward, part of which, in those times, was to give each of the household his "portion of meal in due season." Luke xii. 41.

Ver. 17. *Hymeneus and Philetus.*—The latter is mentioned no where else in Scripture ; but of Hymeneus, see 1 Tim. i. 20.

Ver. 18. *The resurrection is past already.*—These appear to have been allegorical preachers, who explained the resurrection figuratively of baptism, or perhaps of regeneration, which is the resurrection of the soul ; an error afterwards ascribed by Epiphanius to the Gnostics and the Marcionites, and which Macknight thinks they founded on a misinterpretation of John v. 25.

Ver. 19. *Having this seal, The Lord knoweth, &c.*—This is thought to be an allusion to Num. xvi. 5, "Even to-morrow the Lord will show *who* are his,

20 But in a great measure there are not only vessels <sup>b</sup> of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If <sup>c</sup> a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared <sup>d</sup> unto every good work.

22 Flee <sup>e</sup> also youthful lusts: but <sup>f</sup> follow righteousness, faith, charity, peace, with them that call <sup>g</sup> on the Lord out of a pure heart.

23 But foolish and unlearned questions <sup>h</sup> avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, <sup>i</sup> patient,

25 In meekness <sup>j</sup> instructing those that oppose themselves; if God <sup>k</sup> peradventure will give them repentance to the acknowledging <sup>l</sup> of the truth;

26 And *that* they may <sup>m</sup> recover themselves out of the snare <sup>n</sup> of the devil; who are <sup>o</sup> taken captive by him at his will.

## CHAPTER III.

1 He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 proponeth unto him his own example, 16 and commendeth the holy scriptures.

**T**HIS know also, that <sup>a</sup> in the last days perilous times shall come.

A. M. cir.  
4069.  
A. D. cur.  
65.

b Ro.9.21.  
c Je.15.19.  
d c.3.17.  
e Ec.11.9,10  
f He.12.14.  
g 1 Co.1.2  
h ver.16.  
i or, forbearing.  
j Ga.6.1.  
k Ac.8.22.  
l Tit.1.1.  
m awake.  
n 1 Ti.3.7.  
o alive.

## CHAP. 3.

a 1 Ti.4.1.  
2 Pe.3.3.  
1 Jn.2.13.  
Jude 17.18

and who is *holy*; and will cause him to come near unto him; <sup>e</sup> in him whom he hath *chosen*," &c. This passage refers to the priests under the law, and it is in allusion to them, that true Christians are called "a chosen generation, a holy and royal priesthood," 1 Peter ii. 5, 9. *Doddridge* says, "the expression is here used . . . in allusion to the custom of engraving upon some stones laid in the foundation of buildings the name of the persons by whom, and the purposes for which the structure is raised." We have no direct proof to offer; but we strongly suspect this was sometimes done by *sealing*; and we presume the seal of a prince was of that authority, that no subject dare remove a stone thus sealed. The late Mr. *Taylor*, in his fragments to *Calmet*, No. cclxvi. 5, has given a copy of a Persian seal, containing not only the name of the king, but three sentences, one of which is, "God is my sufficiency;" another, "He that is not for Hali [Mahomet's son-in-law] is no friend of mine."

Ver. 20. *Vessels . . . of earth*—Are earthen ware. The vessels of so different materials are intended to represent the different sorts of teachers in the Christian church—some as apostles and evangelists, gold and silver; false teachers, wood and earthen ware.

Ver. 21. *If a man therefore purge himself from these*—That is, keep himself aloof from the false teachers and their errors, "he shall be a vessel unto honour," or an honourable vessel, like those of gold or silver.

Ver. 22. *Flee youthful lusts*.—Timothy is, however, advised to keep himself at a distance from false and erroneous teachers, and, at the same time, to guard against those youthful passions to which his age (being only a few years over thirty) might naturally expose him; meaning, by youthful lusts or passions, "not sensual lusts only, (as *Macknight* expresses it,) but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid." These he was not only to avoid, but to *flee* from; and, at the same time, in fleeing from them, he would pursue after righteousness, faith, charity, (or love,) peace, which he would find in the opposite direction—"with them that call on the Lord out of a pure heart."

Ver. 23. *Unlearned questions*.—*Macknight*, "untaught questions;" i. e. questions having no foundation in the Scriptures, and not there resolved; but curious, idle, and unimportant.

Ver. 26. *Recover themselves*.—Greek, "awake." *Elzner* remarks, the original means, to awake from a deep sleep—such as may be the consequence of intoxication; and thinks it refers to an artifice of fowlers, who scatter seeds steeped in intoxicating drugs, intended to stupify the birds. Such a fowler is Satan.—*Snare of the devil (diabolos)*—taken captive.—Greek, "taken alive."

CHAP. III. Ver. 1. *In the last days*.—See 1 Tim. iv. 1.

A. M. cir. 4059.	2 For <sup>b</sup> men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
A. D. cir. 65.	3 Without natural affection, truce-breakers, <sup>c</sup> false accusers, incontinent, fierce, despisers of those that are good,
b No. 1. 29 31.	4 <sup>d</sup> Traitors, heady, high-minded, <sup>e</sup> lovers of pleasures more than lovers of God;
c or, make-bates.	5 Having <sup>f</sup> a form of godliness, but denying the power thereof: from such turn away.
d 2 Pe. 2. 10, &c.	6 For of this sort are they <sup>g</sup> which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts;
e Phi. 3. 19.	7 Ever learning, and never able to come to the knowledge of the truth.
f Tit. 1. 16.	8 Now as Jannes and <sup>h</sup> Jambres withstood Moses, so do these also resist the truth: men <sup>i</sup> of corrupt minds, <sup>j</sup> reprobate concerning the faith.
g Tit. 1. 11.	9 But they shall proceed no farther: for their folly shall be manifest unto all <i>men</i> , as theirs also was.
h Ex. 7. 11.	10 But thou hast <sup>k</sup> fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,
i 1 Ti. 6. 5.	11 Persecutions, afflictions, which came unto me at <sup>l</sup> Antioch, at <sup>m</sup> Iconium, at Lystra; what persecutions I endured: but out of <i>them</i> all <sup>n</sup> the Lord delivered me.
j or, of no judgment.	12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
k or, been a diligent follower of.	13 But evil men and seducers shall wax worse and worse, deceiving, and <sup>o</sup> being deceived.
l Ac. 13. 45, 50.	14 But continue <sup>p</sup> thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned <i>them</i> ;
m Ac. 14. 5, 6, 19.	15 And that from a child thou hast known the holy scriptures, which <sup>q</sup> are able to make thee wise unto salvation through faith which is in Christ Jesus.
n Ps. 34. 19.	16 All <sup>r</sup> scripture is given by inspiration of God, and <sup>s</sup> is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
o 2 Th. 2. 11.	
p e. 1. 13.	
q Ja. 5. 39.	
r 2 Pe. 1. 21.	
s Ro. 1. 4.	

Ver. 3. *False accusers.*—Margin, "Make-hates:" according to *Minsheu*, a *make-hate*, is a make-strife; or, a mischievous, contentious person. The devil himself has his name (*Diabolos*) from this word, because he is an "accuser of the brethren."

Ver. 4. *Lovers of pleasures more.*—*Doddridge*, "rather than;" &c. This applies particularly to those professors who, with little or no hesitation, enter into all the enjoyments of the world, and frequent its places of fashionable amusements, without appearing to suspect that they renounce Christ by preferring these before him.

Ver. 8. *Jannes and Jambres.*—These are the principal Magicians who withstood Moses. Their names are preserved in Jonathan's Chaldee Paraphrase, in Eusebius, in Pliny, and in an old Pythagorean Philosopher.

Ver. 11. *Persecutions.... at Antioch, at Iconium, at Lystra.*—See Acts xiii. 50; xiv. 2, 5, 19.

Ver. 16. *All Scripture*—i. e. Holy Scripture, as in the preceding verse.—*Grotius*, *Dr. Geddes*, and the Unitarian Version, render this "All Scripture given by inspiration of God (is) profitable," &c. changing the place of the verb supplied; and this, it appears, has the sanction of the old Syriac, the Vulgate, and most ancient versions. The question, what writings are inspired, must be decided by internal and historical evidence. The sense much depends on the copulative *and* (Greek *kai*) which is wanting in the ancient versions generally, but if retained, justifies our authorized translation; to which agree *Doddridge*, *Macknight*, and most English commentators; and

17 That the man of God may be perfect, <sup>a</sup> thoroughly furnished unto all good works.

## CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willetth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

**I** CHARGE <sup>a</sup> thee therefore before God, and the Lord Jesus Christ, who shall judge <sup>b</sup> the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, <sup>c</sup> rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their ears* from the truth, and shall be turned unto <sup>d</sup> fables.

5 But watch thou in all things, <sup>e</sup> endure afflictions, do the work of an evangelist, <sup>f</sup> make full proof <sup>g</sup> of thy ministry.

6 For I am now ready to be offered, and the time of my departure <sup>h</sup> is at hand.

7 I have fought <sup>i</sup> a good fight, I have finished <sup>j</sup> my course, I have kept <sup>k</sup> the faith:

A. M. cir.  
439.  
A. D. cir.  
65.

t Ps. 119. 98  
..100.  
u or, per-  
fected.

## CHAP. 4.

a 1 Ti. 5. 21.  
6. 13.

b Re. 20. 12,  
13.

c Tit. 2. 15.

d 1 Ti. 1. 4.

e c. 2. 3.

f or, fulfil.

g 1 Ti. 4. 12,  
15.

h Phi. 1. 23.  
2 Pe. 1. 11.

i 1 Ti. 6. 12.

j Ac. 20. 24.  
k Pr. 23. 23.  
Re. 3. 10.

for a full defence of which, in answer to Dr. *Geddes*, see an Essay "On the Divine Inspiration of the Jewish Scriptures, by Dr. *Findlay*, of Glasgow."

Ver. 17. *That the man of God may be perfect.*—Margin, "perfected;" i. e. completely and thoroughly furnished for every good work.

CHAP. IV. Ver. 1. *The quick and the dead*—i. e. those who are alive, as well as those in their graves. See 1 Cor. xv. 51, &c.

Ver. 2. *In season, out of season*—i. e. embrace every possible opportunity; "whether reasonable or unreasonable to myself." So *Macknight*.

Ver. 3. *Teachers, having itching ears.*—*Macknight* transposes the words thus:—"Having itching ears, they [that is, the people] will heap to themselves teachers" calculated to tickle them with new and curious matter; namely, *fables* and *allegories*, such as those of the Rabbies and Pagan philosophers.

Ver. 5. *Make full proof.*—*Doddridge*, "Accomplish."—*Thy ministry.*—To a person who regretted to Dr. *Johnson*, that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply: "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

Ver. 6. *I am now ready to be offered.*—So *Doddridge*; but *Macknight* renders it, "I am already poured out;" and others, "I am poured upon," alluding to pouring wine, &c. upon the head of the victim, before it was sacrificed. The sense of both is the same as our version.—*The time of my departure is at hand.*—Paul fell a martyr to the rage of that execrable tyrant, who, as is well known, after setting fire to the imperial city, laid the fault upon the Christians. The death of Paul is commonly placed in A. D. 65 or 66; and his being a Roman citizen, procured him the honour of decapitation instead of crucifixion. *Milner* cites from *Chrysostom* a tradition, that the immediate cause of his last imprisonment was, that his preaching had converted a cup-bearer and concubine of the emperor; though Bishop *Pearson*, and some other learned men, are of opinion that he was not put to death by Nero, but by one of his deputies, while he was himself gone to head the army in Greece. There is no doubt, however, of his martyrdom.

Ver. 7. *I have fought a good fight, &c.*—*Macknight*, "I have combated the good combat; I have finished the race; I have preserved the faith." These terms are evidently *agonistic*—that is, they allude to the Olympic games; the former alluding to the boxing or wrestling combats, and the latter to the races. He had completed both: his battle was fought—his race was run; he had also kept the sacred deposit of the faith intrusted to him.

- A. M. cir. 4069.  
A. D. cir. 65.
- 1 Co.9.25.  
1 Pe.5.4.  
Re.2.10.
- m1 Co.2.9.
- n 1 Jn.2.15.
- o Tit.3.12.
- p Ps.28.4.
- q or, preach-  
ings.
- r c.1.15.
- s Ac.7.60.
- t Mat.10.19  
Ac.23.11.
- u Ps.22.21.
- v Ps.121.7.
- 8 Henceforth there is laid up for me a crown <sup>l</sup> of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them <sup>m</sup> also that love his appearing.
- 9 Do thy diligence to come shortly unto me :
- 10 For Demas hath forsaken me, having loved <sup>n</sup> th. present world, and is departed unto Thessalonica ; Crescens to Galatia, Titus unto Dalmatia.
- 11 Only Luke is with me. Take Mark, and bring him with thee : for he is profitable to me for the ministry.
- 12 And <sup>o</sup> Tychicus have I sent to Ephesus.
- 13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.
- 14 Alexander the coppersmith did me much evil : the Lord <sup>p</sup> reward him according to his works :
- 15 Of whom be thou aware also ; for he hath greatly withstood our <sup>q</sup> words.
- 16 At my first answer no man stood with me, but all <sup>r</sup> men forsook me : *I pray God* that it may not be laid <sup>s</sup> to their charge.
- 17 Notwithstanding the Lord <sup>t</sup> stood with me, and strengthened me ; that by me the preaching might be fully known, and *that* all the Gentiles might hear : and I was delivered out of the mouth <sup>u</sup> of the lion.
- 18 And the Lord <sup>v</sup> shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom : to whom *be* glory for ever and ever. Amen.
- 19 Salute Prisca and Aquila, and the household of Onesiphorus.
- 20 Erastus abode at Corinth : but Trophimus have I left at Miletum sick.
- 21 Do thy diligence to come before winter. Eubulus

Ver. 8. *A crown of righteousness*—i. e. a reward of righteousness. See 1 Cor. ix. 25, and note.

Ver. 10. *For Demas*.—Paul complains, he “hath forsaken me, having loved the present world.” From the cautious manner in which Paul speaks of this man in Coloss. iv. 14, it has been inferred that he considered him as a doubtful character, but this is not certain; nor is there any proof that Demas apostatized from Christianity; perhaps his secular interests might induce him to go to Thessalonica, or fear might deter him from staying with the apostle.

Ver. 11. *Take Mark*—i. e. John Mark: see Acts xii. 25. Paul and Mark had evidently now been reconciled. See Acts xv. 39.

Ver. 13. *The cloak*.—*Macknight*, “Bag;” and others, portmanteau. The word is variously used.

Ver. 14. *Alexander*.—Alexander is so common a name, that there is no certainty that this Alexander was either of those who had been before mentioned, though what is said of him agrees with 1 Tim. i. 20. Both evidently opposed Paul’s preaching.

Ver. 17. *Fully known*.—*Macknight*, “Fully (and boldly) declared.” The word literally signifies, “might be carried with a full sail.”

Ver. 19. *Salute Prisca*.—Or “Priscilla,” Acts xviii. 2.—*The household of Onesiphorus*.—From Onesiphorus himself not being here mentioned, it may be reasonably supposed that he was with St. Paul at Rome.

Ver. 20. *Erastus*.—[As Timothy accompanied the apostle from Corinth to Jerusalem, through Macedonia, and probably to Miletus, before his first imprisonment at Rome, it would have been wholly superfluous to have informed him of Erastus, if he had spoken of that voyage; and Trophimus accompanied the apostle to Jerusalem. Acts xx. 4—16; xxi. 29.]—*Bagster*.—*Trophimus*.—See Acts xxi. 29.

greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before <sup>w</sup>Nero the second time.

A. M. cir.

4069.

A. D. cir.

65.

w *Cesar Nero, or, the Emperor Nero.*

Ver. 21. *Claudia*.—Dr. *Henry*, in his *Eccles. Hist.*, supposes this to be the lady celebrated in two of *Martial's* Epigrams; but *Macknight* thinks this inconsistent with her age. Tradition states, that she first brought the gospel into Britain.

#### CONCLUDING REMARKS ON 2 TIMOTHY.

[THIS epistle was written to St. Paul's most intimate friend, under the miseries of a jail, and with the near prospect of an ignominious death, which he suffered under the cruel and relentless Nero; and it is peculiarly valuable to the Christian church as exhibiting the best possible evidence of the truth and reality of our holy religion, and affording a striking contrast between the persecuted, but confident and happy Christian, and the ferocious, abandoned, and profligate Roman. The detestable Nero having set fire to Rome, on the 10th of July, A. D. 64, endeavoured to remove the odium of that nefarious action, which was generally and justly imputed to him, by charging it upon the Christians, who had become the objects of popular hatred on account of their religion; and in order to give a more plausible colour to this calumny, he caused them to be sought out, as if they had been the incendiaries, and put great numbers to death in the most barbarous and cruel manner. "Some," says *Tacitus*, "were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burnt to death. For these spectacles, Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer, and at other times driving a chariot himself." (See also *Suetonius*, in *Vit. Nero* c. 16.) To these dreadful scenes *Juvenal* thus alludes: "Describe a great villain, such as *Tigellinus*, (a corrupt minister under Nero,) and you shall suffer the same punishment with those who stand burning in their own flame and smoke, their head being held up by a stake fixed to a chain, till they make a long stream (of blood and sulphur) on the ground." So also *Martial* in an epigram concerning the famous *C. Mucius Scaevola*, who lost the use of his right hand by burning it in the presence of *Porsenna*, king of Etruria, whom he had attempted to assassinate: "You have, perhaps, lately seen acted on the theatre, *Mucius*, who thrust his hand into the fire: if you think such a person patient, valiant, and stout, you are a senseless dotard. For it is a much greater thing, when threatened with the troublesome coat, to say, I do not sacrifice, than to obey the command, Burn the hand." This troublesome coat, or shirt, was made like a sack, of paper or coarse linen cloth, either besmeared with pitch, wax, or sulphur, and similar combustible materials, or dipped in them; which was then put on the Christians, who, in order to be kept upright, the better to resemble a flaming torch, had their chins severally fastened to stakes fixed in the ground. At the same period, many of the most illustrious senators of Rome were executed for the conspiracy of *Lucan*, *Seneca*, and *Piso*; many of whom met death with courage and serenity, though unblest with any certain hope of futurity. With the Christian alone was united purity of manners amidst public licentiousness, and purity of heart amidst universal relaxation of principle; and with him only were found love and good will to all mankind, and a patience, and cheerfulness, and triumph in the hour of death, as infinitely superior to the stoical calmness of a Pagan, as the Christian martyr himself to the hero and the soldier. After such scenes as these was this Epistle written, probably, the last which St. Paul ever wrote; and, standing on the verge of eternity, full of God, and strongly anticipating an eternal weight of glory, the venerable Apostle expressed the sublimest language of hope and exultation:—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing" (Chap. iv. 6-8.) Surely every rational being will be ready to exclaim, "Let me die the death of the righteous, and let my latter end be like his!"—B.

## THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

[OF Titus, to whom his Epistle is addressed, and of whom St. Paul speaks in terms of the highest approbation and most cordial affection in his Epistles, we know nothing more with certainty, than that he was a Greek by birth, and one of the Apostle's early converts, who frequently attended him in his journeys. We have also no certain information when, or by whom, the Gospel was first preached in Crete; though it is probable that it was made known there at an early period, as there were Cretans present on the day of Pentecost, who, on their return home, might be the means of introducing it among their countrymen. Nor have we any account concerning St. Paul's labours in that island, except the bare fact which may be inferred from this Epistle; though St. Luke mentions that he touched at the Fair Havens and Lasea in his voyage to Rome. It is therefore inferred, that this event took place, and consequently this Epistle was written, subsequent to his first imprisonment at Rome, and previously to his second, about A. D. 64; which is considerably strengthened by the verbal harmony subsisting between this Epistle and the first Epistle to Timothy. The Apostle seems to have had very great success in his ministry in that island; but, by some means, to have been hurried thence, before he could order the state of the churches in a regular manner. He therefore left Titus there to settle the churches in the several cities of the island, according to the apostolical plan. Titus lived there till he was 94 years of age, and died, and was buried in that island. It was upon the occasion of Titus being thus left at Crete, that St. Paul wrote this Epistle, to direct him in the proper discharge of his various and important duties.]—*Bagster.*

## CHAPTER I.

A. M. cir.  
4069.  
A. D. cir.  
65.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

CHAP. I.

a 2 Ti. 2. 25.

b 1 Ti. 6. 3.

c or, For.

d 1 Sa. 15. 29  
He. 6. 13.

e Mat. 25. 34

f 2 Ti. 1. 10.

g Ro. 10. 14,  
15.

h 1 Ti. 1. 12.

i 1 Co. 11. 34.

j or, left  
undone.

k Ac. 14. 23.  
2 Ti. 2. 2.

l 1 Ti. 3. 2,  
&c.

m or, things

n 2 Th. 2. 15.

o or, in  
teaching.

**P**AUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the <sup>a</sup> acknowledging of the truth which <sup>b</sup> is after godliness;

2 <sup>c</sup> In hope of eternal life, which God that <sup>d</sup> cannot lie, promised before the <sup>e</sup> world began;

3 But <sup>f</sup> hath in due times manifested his word through <sup>g</sup> preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine own son* <sup>h</sup> after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst set in order <sup>i</sup> the things that are <sup>j</sup> wanting, and ordain <sup>k</sup> elders in every city, as I had appointed thee:

6 If any be <sup>l</sup> blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good <sup>m</sup> men, sober, just, holy, temperate;

9 Holding <sup>n</sup> fast the faithful word <sup>o</sup> as he hath been

CHAP. I. Ver. 2. *Promised before the world began.*—Compare 2 Tim. i. 9. Ver. 4. *Titus, mine own son.*—So he calls Timothy, 1 Tim. i. 2. Of the respect with which he elsewhere speaks of Titus, see 2 Cor. ii. 13; vii. 6, 13, 14, &c.

Ver. 7. *A bishop must be blameless, &c.*—Compare 1 Tim. iii. 2, 3.

Ver. 8. *A lover of hospitality.*—Doddridge and Macknight, "hospitable."

taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision :

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith ;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure : but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled.

16 They profess that they know God ; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

A. M. cir. 4069.  
A. D. cir. 65

p Ja. 1.26.  
q Mat. 23.14  
r Ac. 17.23.  
s 2 Ti. 4.2  
t 1 Ti. 1.4.  
u Ro. 14.14, 20.  
v 2 Ti. 3.5,7.  
w or, void of judgment.

CHAPTER II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.

CHAP. 2

**B**UT speak thou the things which become sound doctrine :

a Pr. 16.31.

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

b or, vigilant.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ;

c or, holy women.

4 That they may teach the young women to be sober, to love their husbands, to love their children,

d or, make-bates.

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

e 1 Ti. 5.14.

f or, wise.

Ver. 10. *Of the circumcision*—i. e. those Judaizing teachers who taught the necessity of circumcision to all men.

Ver. 11. *Whose mouths must be stopped*.—"Neither by persecution nor force, (says Macknight,) but by clear and strong reasoning."

Ver. 12. *A prophet of their own*—That is, a poet ; for their poets were supposed to be inspired by the Muses, if not by the gods. The verse here cited is from Epimenides, and is thus poetically rendered—

"False Cretans, savage beasts, with bellies slow."

Macknight remarks, that the words prophet and poet were used as synonymous, both by the Greeks and Romans.—*Evil beasts*—i. e. wild beasts.—*Slow bellies*—Lazy gluttons.

Ver. 13. *Rebuke them sharply*.—Literally, "cuttingly."

Ver. 14. *Jewish fables*.—See 1 Tim. i. 4, and note. A superstitious attention to outward forms quiets their consciences in the neglect of Christian morals ; and the commission of immoralities leads them to fly to saints and angels for their intercession, when they dare not approach the Son of God himself, whose "eyes are as a flame of fire."

Ver. 15. *Unto the pure all things are pure, &c.*—See Mat. xv. 11. Acts x. 15. Rom. xiv. 14, 20—23.

CHAP. II. Ver. 2. *In charity*.—Greek, "love."

Ver. 3. *Holiness*.—Doddridge, "saints" Macknight, "sacred persons."—*False accusers*.—Margin, "make-bates." See note on 2 Tim. iii. 3.

Ver. 5. *Keepers at home*—That is, domestic ; not seeking their pleasures abroad.

- A. M. cir. 4069.  
A. D. cir. 65.
- g cr, dis-  
creet.
- h 1 Ti.4.12.
- i 1 Ti.6.3.
- j Ep.6.5,  
&c.
- k or, gain-  
saying.
- l Mat.5.16.
- m Ro.5.15.
- n or, to all  
men, hath  
appeared
- o Ro.3.13.
- p 1 Pe.2.11.
- q Lu.1.75.
- r 2 Pe.3.12.
- s Re.1.7.
- t Ep.5.2.
- u Ps.130.8
- v He.9.14.
- w De.7.6.  
1 Pe.2.9.
- x Ep.2.10.
- y 1 Ti.4.12.,
- 6 Young men likewise exhort to be <sup>z</sup> sober mind-  
ed.
- 7 In all things showing thyself <sup>h</sup> a pattern of good  
works: in doctrine <sup>showing</sup> uncorruptness, gravity,  
sincerity,
- 8 Sound <sup>i</sup> speech, that cannot be condemned; that  
he that is of the contrary part may be ashamed,  
having no evil thing to say of you.
- 9 Exhort servants <sup>j</sup> to be obedient unto their own  
masters, and to please *them* well in all things; not  
<sup>k</sup> answering again;
- 10 Not purloining, but showing all good fidelity;  
that <sup>l</sup> they may adorn the doctrine of God our Saviour  
in all things.
- 11 For the grace <sup>m</sup> of God that bringeth salvation  
<sup>n</sup> hath appeared to all men,
- 12 Teaching us that, denying <sup>o</sup> ungodliness and  
worldly <sup>p</sup> lusts, we <sup>q</sup> should live soberly, righteously,  
and godly, in this present world;
- 13 Looking <sup>r</sup> for that blessed hope, and the glorious  
appearing <sup>s</sup> of the great God and our Saviour Jesus  
Christ;
- 14 Who gave <sup>t</sup> himself for us, that he might redeem  
us from all <sup>u</sup> iniquity, and purify <sup>v</sup> unto himself a  
peculiar <sup>w</sup> people, zealous <sup>x</sup> of good works.
- 15 These things speak, and exhort, and rebuke with  
all authority. Let <sup>y</sup> no man despise thee.

## CHAPTER III.

1 Titus is yet farther directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.

## CHAP. 3.

a Ro.13.1.

**P**UT them in mind to be subject <sup>a</sup> to principalities  
and powers, to obey magistrates, to be ready to  
every good work,

Ver. 8. *Sound speech.*—This term is used only in this Epistle, and in the two to Timothy.—*Of the contrary part.*—Macknight, "On the opposite side;" i. e. an infidel, or unbeliever.

Ver. 10. *Not purloining.*—To purloin is to defraud any one, or to keep back his property

Ver. 11. *Hath appeared to all men.*—Margin, "That bringeth salvation to all men, hath appeared." Doddridge and Macknight adhere to the text. The word "appeared" is applied to the shining of the sun and stars, Acts xxvii. 20.

Ver. 13. *The great God and our Saviour.*—Dr. Burgess remarks, that the whole of this title is referred to Christ "by the unanimous judgment of the Greek Fathers, and of all the Latins but one." Smith quotes Wordsworth and Bishop Middleton, on the same side. Doddridge quotes Fleming, as remarking, that we never read in Scripture of Father's appearing. But see Mat. xvi. 27. Luke ix. 26.

Ver. 14. *A peculiar people.*—See Exod. xix. 5. Deut. vii. 6. The meaning is, exclusive property; that which belongs to Christ in exclusion of all others. And that which distinguishes them from all other men, is not zeal, but zeal for good works. Other men are zealous for their individual interests; but Christians are as full of zealous labours, to advance the happiness of their fellow men and the glory of the Redeemer's cause.

Ver. 15. *Speak—exhort—rebuke*—i. e. inculcate the doctrines—enforce the duties—and rebuke the vices, above enumerated.—*With all authority*—i. e. as a divinely appointed and divinely instructed teacher.—*Let no man despise thee.*—Two things are necessary to avoid contempt: to assert nothing without proof, and not to contradict by actions what is taught in words. Compare 1 Tim. iv. 12.

CHAP. III. Ver. 1. *Principalities.*—Macknight, "Governments."

2 To speak evil of no man, to be no brawlers, but gentle, showing all b meekness unto all men.	A. M. cir. 4069. A. D. cir. 65.
3 For we c ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.	b Ep. 4.2
4 But after that the kindness and d love of God our Saviour toward man appeared,	c 1 Co. 6. 11. 1 Pe. 4. 3
5 Not e by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;	d or, pity.
6 Which he shed on us f abundantly through Jesus Christ our Saviour;	e Ep. 2. 4, 5, 9
7 That being justified g by his grace, we should be made heirs according to the hope of eternal life.	f or, richly.
8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful h to maintain good works. These things are good and profitable unto men.	g Ro. 2. 24.
9 But i avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.	h ver. 1, 14
10 A man that is a heretic, after the first and second admonition j reject;	i 2 Ti. 2. 23.
11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.	j Mat. 18. 17
12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.	
13 Bring Zenas the lawyer and Apollos on their	

Ver. 4. *God our Saviour*.—This expression occurs only here and in the 2d Epistle to Timothy.

Ver. 8. *A faithful saying*.—This phrase also occurs only here, and in Paul's Epistles to Timothy.

Ver. 9. *Foolish questions, &c.*—See 1 Tim. i. 4, and note.

Ver. 10. *A man that is a heretic*.—The term "heretic" is used only in this place throughout the New Testament, though the word "heresy" is used frequently in the book of Acts, as equivalent to *sect*. (See Acts v. 17; xv. 5; xxiv. 5, 14; xxvi. 5; xxviii. 22.) Prior to Christianity, the word was used indifferently for any sect or party, religious or philosophical; but after the erection of the Christian church, it was used for such separations only as were made on the ground of doctrine or principle. What, then, constituted the notion of a heretic in the first ages of the church? 1. He was supposed to be in an *error*. 2. That error was thought pernicious. "Heresy (says Waterland) lies in espousing pernicious doctrines." 3. That error was of sufficient importance to break communion, and to violate the unity of the church.—*Admonition reject*.—Here is not a word about burning them; no fines, nor imprisonments, nor even *curses*, "with bell, book, and candle;" but only admonish them again and again, and if they remain incorrigible, *reject* them—first as teachers, and finally, from the communion of the church.

Ver. 11. *Subverted*.—*Doddridge* and *Macknight*. "perverted," or turned aside.

Ver. 12. *Artemas*—Is only here mentioned.—*Tychicus*.—See Ephes vi. 21.—*Nicopolis*.—There are several cities of this name, and it is doubtful which is here intended; some referring it to Nicopolis, a city of Epirus; others to a city of the same name in Thrace, on the borders of Macedonia, as in the subscription to the Epistle. [This was probably *Nicopolis*, a city of Epirus, on the gulf of Ambracia, in the Adriatic sea, near Actium, which Augustus built in commemoration of his victory there over Mark Antony.]—*Bagster*.

Ver. 13. *Zenas the lawyer*.—Probably a professor of the civil, or Roman law.

A. M. cir.  
4669.  
A. D. cir.  
65.

kor, profess  
honest  
trades.

journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

l ver. 8.

Ver. 14. *Maintain good works.*—Macknight, "For necessary uses." Doddridge, "purposes;" that is, to support themselves, and to assist others.

Ver. 15. *Them that love us in the faith.*—i. e. our Christian friends.

#### CONCLUDING REMARKS ON THE EPISTLE TO TITUS.

[THE striking affinity which subsists between the Epistle to Titus and the first Epistle to Timothy has been pointed out by several able writers. Both Epistles are addressed to persons left to preside in, and regulate their respective churches during the Apostle's absence. Both are principally occupied in describing the qualifications of those who should be appointed to ecclesiastical offices; and the requisites in this description are nearly the same in both Epistles. Timothy and Titus are both cautioned against the same prevalent corruptions; the phrases and expressions in both letters are nearly the same; and the writer accosts his two disciples with the same salutations; and passes on to the business of the Epistle with the same transition. The most natural mode of accounting for these resemblances and verbal coincidences, is by supposing, as we have already had reason to conclude, that the two Epistles were written about the same time, and while the same ideas and phrases still dwelt in the writer's mind. "Nevertheless," as Macknight justly observes, "the repetition of these precepts and charges is not without its use to the church still, as it makes us more deeply sensible of their great importance; not to mention, that in the Epistle to Titus, there are things peculiar to itself, which enhances its value. In short, the Epistles to Timothy and Titus, taken together, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired ecclesiastical canons, to be observed by the Christian clergy, of all communions, to the end of the world." The island of Crete, now *Candia*, where Titus was a resident, was renowned in ancient times for the salubrity of its climate; for the richness and fertility of its soil; for its hundred cities; for the excellence of its laws, given by its king Minos; for Mount Ida, where Jupiter was said to have been preserved from the jealousy of his father Saturn; for the sepulchre of Jupiter; and in fact, for being the cradle of the gods, most of the absurdities that have been embodied into the heathen mythology having there had their origin. The Cretans, though at an early period celebrated for their great advances in civilization, and for an admirable system of laws, were notorious for covetousness, piracy, luxury, and especially for lying; insomuch that *kreitzein*, to act like a Cretan, became a proverb for *deceiving and telling lies*; and a *Cretan lie* signified one that was remarkable for its magnitude and impudence. They were one of the nations against which the Grecian proverb, "beware of the three K's," (in English C.) was directed; i. e. *Kappadocia*, *Kilicia*, and *Krete*; and *Polybius* (l. iv. c. 8. 53, &c.) represents them as disgraced by piracy, robbery, and almost every crime; and the only people in the world who found nothing sordid in money, however acquired. With this agrees their character given by Epimenides, one of their own poets, as quoted by St. Paul, (ch. i. 12, 13,) from a work of his no longer extant, entitled *Concerning Oracles*, and which the Apostle declares constituted their true character:

The Cretans are always liars, destructive wild beasts, sluggish gluttons.

Over this mass of idolatry and corruption, however, the gospel triumphed, producing by its benign and heavenly influences, purity, honesty, truth, and every moral and Christian virtue; nor has the successive subjugation of the people by the Saracens and Turks been ever able wholly to extinguish, though it has obscured, the light of Christianity which once shone upon them with such splendour. The island is divided into twelve bishops' sees, under the patriarch of Constantinople; but the execrable Turks, though they profess to allow the Christians the free exercise of their religion, will not permit them to repair their churches, many of which they have converted into mosques; and it is only by the influence of large sums of gold, paid to the pashas, that they can keep their religious houses from total dilapidation.]—*Bagster*.

THE EPISTLE OF PAUL THE APOSTLE TO  
PHILEMON.

PHILEMON appears to have been a person of some consideration at Colosse, and in the church at that place, who had been converted by the ministry of St. Paul, probably during his abode at Ephesus; Onesimus, a slave of Philemon, having, as it is generally thought, been guilty of some dishonesty, fled from his master, and came to Rome; where the Apostle was at that time under confinement the first time, as appears by his expectation of being shortly released, about A. D. 62. Having, by some means, attended the preaching of the Apostle, "in his own hired house," it pleased God to bless it to his conversion. After he had given satisfactory evidence of a real change, and manifested an excellent and amiable disposition, which greatly endeared him to St. Paul, he was sent back to his master by the Apostle, who wrote this Epistle to reconcile Philemon to his once unfaithful servant.]—*Bagster*.

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

A. M. 4066.  
A. D. 62.

PAUL, a prisoner <sup>a</sup> of Jesus Christ, and Timothy <sup>a</sup> our brother, unto Philemon our dearly beloved, and <sup>b</sup> fellow-labourer,

a Ep. 3.1.

2 And to <sup>c</sup> our beloved Apphia, and Archippus <sup>c</sup> our fellow-soldier, and to the church <sup>d</sup> in thy house:

b Ph. 2.25.

3 Grace <sup>e</sup> to you, and peace, from God our Father and the Lord Jesus Christ.

c Col. 4.17.

4 I thank <sup>f</sup> my God, making mention of thee always in my prayers,

d Ro. 16.5.

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

e Ep. 1.2.

6 That <sup>g</sup> the communication of thy faith may become effectual <sup>h</sup> by the acknowledging of every <sup>i</sup> good thing which is in you in Christ Jesus.

f Ep. 1.16.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed <sup>j</sup> by thee, brother.

g Phi. 1.9, 11

8 Wherefore, though <sup>k</sup> I might be much bold in Christ to enjoin thee that which is convenient,

h Ja. 2.14, 17

9 Yet for love's sake I rather beseech <sup>l</sup> thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

i Phi. 4.8.  
2Pe. 1.5.8

10 I beseech thee for my son <sup>m</sup> Onesimus, whom I have begotten <sup>m</sup> in my bonds:

j 2 Co. 7.13.  
2 Ti. 1.16.

k 1 Th. 2.6.

l Col. 4.9.

m 1 Co. 4.15.

Ver. 1. *Paul, a prisoner*.—*Macknight*. (more literally,) "confined with a chain." See Acts xxviii. 20. [The Apostle in this Epistle indulges in some fine peronomasias on the proper names. Thus *Philemon*, affectionate, or beloved, is, "our dearly beloved;" *Apphia*, is, "the beloved sister," as several MSS., Vulgate, and others correctly read; *Archippus*, (the ruler of the horse, for managng of which heroes were anciently famous,) is, "our fellow soldier;" and *Onesimus*, (useful or profitable,) once unprofitable, is now profitable.]—*Bagster*.

Ver. 6. *That the communication of thy faith may become effectual*—*Doddridge*, "That thy communion in the faith may be efficacious" in inducing others also to believe in Christ.

Ver. 7. *The bowels of the saints are refreshed by thee*—i. e. by Philemon's charities to the poor saints.

Ver. 8. *Might be much bold*—Rather, "more," or "very bold."

Ver. 9. *Paul the aged*.—*Macknight* calculates, that at this time he was sixty years old, and perhaps, through his many sufferings, appeared much older.—*And now also a prisoner*.—See note on ver. 1.

Ver. 10. *Onesimus, whom, &c.*—*Macknight* translates this more literally.

- A. M. 4066.  
A. D. 62.
- 11 Which <sup>n</sup> in time past was to thee unprofitable, but now profitable to thee and to me :
- 12 Whom I have sent again : thou therefore receive him, that is, mine own bowels :
- 13 Whom I would have retained with me, that <sup>o</sup> in thy stead he might have ministered unto me in the bonds of the gospel :
- 14 But without thy mind would I do nothing ; that thy benefit should not be as it were of necessity, but <sup>p</sup> willingly.
- 15 For <sup>q</sup> perhaps he therefore departed for a season, that thou shouldest receive him for ever ;
- 16 Not now as a servant, but above a servant, a brother <sup>r</sup> beloved, specially to me, but how much more unto thee, both in the <sup>s</sup> flesh, and in the Lord ?
- 17 If thou count me therefore a <sup>t</sup> partner, receive him as myself.
- 18 If he hath wronged thee, or oweth *thee* aught, put that on mine account ;
- 19 I Paul have written *it* with mine own hand, I will repay *it* : albeit I do not say to thee how thou owest unto me even thine own self besides.
- 20 Yea, brother, let me have joy of thee in the Lord . refresh <sup>u</sup> my bowels in the Lord .
- 21 Having confidence <sup>v</sup> in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.
- 22 But withal prepare me also a lodging : for I <sup>w</sup> trust that through <sup>x</sup> your prayers I shall be given unto you.
- 23 There salute thee <sup>y</sup> Epaphras, my fellow-prisoner in Christ Jesus ;
- 24 <sup>z</sup> Marcus, <sup>a</sup> Aristarchus, <sup>b</sup> Demas, Lucas, my fellow-labourers.
- 25 The <sup>c</sup> grace of our Lord Jesus Christ *be* with your spirit. Amen.
- ¶ Written from Rome to Philemon, by Onesimus a servant.
- 1 Pe.2.10.
- 1 Co.16.17  
Phi.2.30.
- 2 Co.9.7.
- Ge.45.E.8.
- Mat.23.9.  
1 Ti.6.2.
- Col.3.22.
- 2 Co.8.23.
- ver.7.
- 2 Co.7.16.
- Phi.2.24.
- 2 Co.1.11.
- Col.1.7.
- Ac.12.12,  
25.
- Ac.19.29.
- 2 Ti.4.11.
- 2 Ti.4.22.

“ My son, whom I begat in my bonds, (even) Onesimus ;” and he remarks, that placing “ Onesimus’ name in the end of this sentence [as in the original] has a fine effect, by keeping the reader in suspense.”

Ver. 12. *Sent again*—i. e. sent back again.—*Mine own bowels*—i. e. the fruit of his body ; speaking of him as his own son. Compare Isa. xlvi. 19 ; xlix. 1.

Ver. 14. *That thy benefit*.—(Greek, *Agathon*.) “ good deed,” or benevolence.

Ver. 15. *For a season*.—[This is a most delicate and masterly stroke ; and indeed the whole Epistle, as *Doddridge* justly remarks, considered in no other point of view than as a mere human composition, must be allowed to be a master-piece of its kind. If compared with an Epistle of the younger *Pliny*, to which we may add another of *Horace*, written on a similar occasion, that Epistle, though composed by one who excelled in the epistolary style, and though undoubtedly it has many beauties, will be found by persons of taste much inferior to this animated composition of the Apostle Paul.]—*Bagster*.—*For ever*.—Not only in this world, but a so in the next.

Ver. 20. *Refresh my bowels*.—Paul’s bowels yearned over Onesimus he was greatly concerned for him : Philemon’s kindness would relieve his anxiety, and comfort him. Compare ver. 7.

Ver. 21. *More than I say*—i. e. not only pardon him, but give him his liberty, that he might devote himself to the ministry of the gospel—which doubtless was the event.

Ver. 24. *Marcus, &c.*—See Col. iv. 10, 12, 14.

CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON.

*Paley* expresses his admiration of the tenderness and delicacy of this epistle. There is certainly something very melting and persuasive in every part. It is a warm, affectionate, authoritative teacher, ardently interceding with an absent friend, for a beloved convert in a state of slavery, in a manner full of kindly affection, according with the sensibility of his mind.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

[THE HEBREWS were the Jews in Judea, who spoke a dialect of the Hebrew, and were so called to distinguish them from those who resided among the Greeks, and spoke their language, and were called Hellenists, or Greeks, (Acts vi. 1; ix. 29; xi. 20.) To such of the Hebrews as professed Christianity this Epistle was addressed, according to the opinion of the ancient Christian writers, and the best modern critics; and this decision is corroborated by the internal evidence of the Epistle itself, which contains many things peculiarly suitable to the believers in Judea. Though Hebrew was commonly spoken by the persons to whom this Epistle was sent, there is no necessity to suppose, with *Origen*, *Jerome*, and others, that it was originally written in that language, and afterwards translated into Greek by *Luke*, *Barnabas*, or *Clement*; for the latter language was then universally understood, and much esteemed by the inhabitants of Palestine, and the apostolical Epistles being intended for the use of the whole Christian world, as well as for the persons to whom they were sent, it was more proper that they should be written in Greek, than in any provincial dialect. In fact, the circumstance of there being no authentic report or tradition respecting any one copy of the Hebrew Epistle; the style of the epistle throughout, which has all the air of an original; the occurrence of numerous paronomasias or Greek words; the interpretation of Hebrew names, such as *Melchisedec* by *King of Righteousness*, and *Salem* by *peace*, in a manner by no means like the additions of a translator; and the quotations from the Old Testament being generally taken from the Septuagint, even where that version in some degree varies from the Hebrew; all these facts furnish positive and conclusive evidence that it was originally written in the Greek language, in which it is now extant. Though St. Paul's name is not affixed to this Epistle, (which he probably omitted because he was obnoxious to the enemies of Christianity in Judea,) yet the general testimony of antiquity, the current tradition of the church, the superscription, "The Epistle of Paul the Apostle to the Hebrews," being found in all our manuscripts, except one, and the agreement of the style, or phrases, allusions, and exhortations, with those in the acknowledged Epistles of St. Paul, determine it to be the genuine production of that eminent Apostle; to which conclusion *Carpzov*, *Whitby*, *Lardner*, *Macknight*, *Hales*, *Rosenmuller*, *Bengel*, *Bishop Tomline*, *Horne*, *Townsend*, and almost every other modern commentator and critic, after weighing the mass of evidence, both external and internal, are constrained to arrive. If then St. Paul was the author of this Epistle, the time when, and the place where, it was written, may be easily ascertained; for the salutation from the saints in Italy, (ch. xiii. 24,) and his promise of seeing the Hebrews shortly, (ver. 23,) plainly intimate that his first imprisonment at Rome was then terminated, or on the point of being so. Consequently it was written from Italy perhaps from Rome, soon after the Epistles to the Colossians, Philippians, and Philemon, either at the end of A. D. 62, or more probably in the beginning of the year 63. The grand design of the Apostle, in writing this Epistle, was, to guard the Jews in Palestine, who were then in a state of poverty, affliction, and persecution, against apostacy from the faith; by proving the truth of the grand doctrines of Christianity, and by showing that it was the completion and perfection of the Mosaic dispensation, the rites and ceremonies of which were but types of the New Testament dispensation.]—*Bagster*.

CHAPTER I.

Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.

GOD, who <sup>a</sup> at sundry times and in divers manners spake in time past unto the fathers by the prophets,

A. M. cir. 4067.

A. D. cir. 63.

CHAP. I. a Nu. 12. 6, 9

CHAP. I. Ver. 1. At sundry times.—*Macknight*, "in sundry parts." So

- A M. cir. 4067.  
 A. D. cir. 63.  
 b De. 18. 15.  
 c Ps. 2. 8.  
 d Jn. 1. 3.  
 e Jn. 1. 14.  
 Col. 1. 14.  
 17.  
 f e. 7. 27.  
 9. 12. 14.  
 g Ps. 110. 1.  
 Ep. 1. 20.  
 21.  
 h Ps. 2. 7.  
 i 2 Sa. 7. 14.  
 J or, when he bringeth again.  
 k Ps. 97. 7.
- 2 Hath in these last days <sup>b</sup> spoken unto us by *his* Son, whom he hath appointed heir <sup>c</sup> of all things, by whom <sup>d</sup> also he made the worlds;
- 3 Who <sup>e</sup> being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when <sup>f</sup> he had by himself purged our sins, sat down <sup>g</sup> on the right hand of the Majesty on high;
- 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- 5 For unto which of the angels said he at any time, <sup>h</sup>Thou art my Son, this day have I begotten thee? And again, <sup>i</sup> I will be to him a Father, and he shall be to me a Son?
- 6 <sup>j</sup> And again, when he bringeth in the first-begotten into the world, he saith, And <sup>k</sup> let all the angels of God worship him.

*Pierce* explains it: "God discovered his will anciently in several parts, or parcels; so that one part was to be learned from one prophet, and another from another."—*And in divers manners.*—*Macknight* remarks, "This clause does not refer to the different manners in which God revealed himself to the prophets, such as dreams, visions, voices, &c.; but it refers to the different ways in which the prophets communicated the different revelations which they received, to the fathers—in types and figures, significant actions, and dark sayings, as well as in plain language."

Ver. 2. *Hath in these last days*—Namely, of the gospel dispensation. See note on 1 Tim. iv. 1.—*By his Son.*—*Doddridge*, "The Son," the pronoun *his* being an unnecessary supplement.—*Heir*—That is, Lord or proprietor—of all things.—So Paul teaches us, Gal. iv. i. The heir is "Lord of all," which title Peter also ascribes to Christ, (Acts x. 36.) *Pye Smith* remarks, that the Greek word for *heir* is by no means restricted to the primary meaning of possession by descent, and refers to *Biel* and *Schleusner*, as authorities.—*By whom also he made the worlds*—i. e. the material or visible creation: so the word is evidently used in chap. xi. 3.

Ver. 3. *Who being the brightness of his glory*—i. e. of the Father's glory—and the express image—or "character;" that is, says the learned *Leigh*, "Answering to the divine perfections, as the impression of wax does to the engraving of the seal." *Doddridge* adds, "It is observable, that *Philo* calls the Logos 'the character of the image of God.'"—*Of his person*—(Greek *Hypostasis*.) So *Doddridge*; but *Macknight* renders it, "An exact image of his substance." (Compare Col. i. 15.) And so the word *hypostasis* is rendered, ch. xi. 1: "The substance of things hoped for." *Pye Smith* quotes *Resenmuller*, as saying, "It denotes God himself. The Son is called the absolutely perfect image of the Father, because he is like him in power, wisdom, goodness, &c.; since, by a Son, we understand one of the same nature as the Father." *Schleusner* explains it, "The express resemblance of the essence or nature of God, and of his unchangeable majesty."—*And upholding all things.*—"The word properly signifies upholding, bearing, or sustaining." *M'Lean*. Compare Col. i. 16.

Ver. 4. *Being made, &c.*—*Macknight*, "He is so much better than [*Doddridge*, 'superior to'] the angels by how much he hath inherited." &c. Our common translation, "by inheritance obtained," seems to imply the death of the Father, from whom such inheritance descended; but it is not so in the East, as we have observed in the parable of the prodigal son, where the father "divided his living," or property, between his sons. *Doddridge*, *Macknight*, and *M'Lean*, read simply, "He hath inherited;" and *Campbell* (on Mat. v. 3) remarks, that the original may denote the attainment of property by any kind of title.

Ver. 5. *For unto which, &c.*—That is, none of the angels have been thus honoured.—*I will be to him a Father, &c.*—2 Sam. vii. 14, where it is spoken of Solomon, who was a type of Christ.

Ver. 6. *And again, when he bringeth.*—Margin, "And when he bringeth again" i. e. after his resurrection. So *Doddridge*, *Macknight*, *M'Lean*, &c.—*The first-begotten.*—*Macknight* and *M'Lean*, "first-born." Compare Rom. i. 4. Col. i. 18. Rev. i. 5.

7 And <sup>1</sup>of the angels he saith, <sup>m</sup>Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, <sup>n</sup>Thy throne, O God, is for ever and ever: a sceptre of <sup>o</sup>righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, <sup>p</sup>Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands:

11 They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, <sup>q</sup>Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering <sup>r</sup>spirits, sent forth to minister for them who shall be heirs <sup>t</sup>of salvation?

A. M. cir.

4067.

A. D. cir.

63.

l unto.

c1 Ps.101.1.

1: Pe 15.6.7

o *rightness*  
or, *strait-*  
*ness.*

p Ps.102.25

q Ps.110.1.

r Ps.103.21  
Da.7.10.s Ge.19.15,  
16.  
Ps.31.7.

t Ro.8.17.

Ver. 7. *And of.*—*Doddridge*, "concerning"—the angels.—*And let all the angels of God worship him.*—This appears taken from Psalm xvii. 7, which is thus read in the LXX.—"Worship him all ye his angels." *Abraham*, in Isa. lii. 13, confesses that the ancient Rabbies explained this place of the Messiah, who was to be exalted above Abraham, above Moses, and above the angels. See *Hammond* in Heb. i. 1. "The word *worship*, it is said, has two significations; viz. *obedience* and *spiritual homage*. This is true; and the first of these meanings often presents itself in the Old Testament, and (as I am willing to concede.) in the Gospels. Many who worshipped Christ, while he sojourned among men, i. e., prostrated themselves before him, probably knew or acknowledged nothing of his divine nature. But what shall we say of the *angels*? Are they ignorant of his true nature? And is not the worship, which they who are pure spirits pay, of course *spiritual*, and not simple obedience?"—*Prof. Stuart*.

Ver. 9. *Above thy fellows.*—*Doddridge*, "associates;" by which many understand the angels, but we think unjustly.

Ver. 10—12. *Thou, Lord, in the beginning, &c.*—These words are spoken of the *Son of God*; for they are intimately connected by the conjunction *and*, with ver. 8, where it is written, "But unto the *Son* he saith," &c. According to the laws of grammar, and most clearly according to the nature and design of the Apostle's argument, the ellipsis to be supplied, in the beginning of the tenth verse, after *and* is, "And [to the *Son* he saith,] Thou, Lord," &c. No other exposition can be pointed out, which does not make a violent division of the passage from the connexion of the writer's argument. The question still remains; "What is meant by *founding the earth*, and by the heavens being the work of Christ's hands?" To answer the first question, and place the answer beyond the possibility of a reasonable doubt, it is necessary only to compare the passages, in which Jehovah is said to have *founded the earth*. By this phrase, the *creation* of it is indubitably meant. The passages may be found in Ps. xxiv. 2; lxxxix. 11; civ. 5; cxix. 90. Job xxxviii. 4. Prov. iii. 19. Is. xlviii. 13; li. 13. Zech. xii. 1; where, if you inspect the Septuagint, you will see the very verb *themelino* employed, which the apostle uses in our text in regard to the "heavens being the works of Christ's hands;" it is an expression plainly of similar import to the one just examined, and signifies the *creation* of the heavens. Thus, Ps. viii. 4—6: "When I consider the heavens, the work of thy hands;" which is parallel with, "The moon and stars which thou hast ordained."—*Prof. Stuart*.

Ver. 12. *As a vesture shalt thou fold them up.*—Compare Isa. xxiv. 4. Rev. vi. 14; also 2 Peter iii. 4—7.

Ver. 13. *But to which, &c.*—See Ps. cx. 1. Compare Mat. xvii. 43—46.

Ver. 14. *To minister for them.*—*Doddridge*, "to attend on those who shall inherit salvation."

A. M. cir.

467.

A. D. cir.

63.

CHAP. 2.

a run out  
as leaking  
vessels.

b Ac. 7. 53.

c Nu. 15. 31.

d c. 4. 1, 11.

e Ma. 1. 14.

f Ac. 14. 3.

g or, distri-  
butions.h 1's. S. 4,  
&c.i or, a little  
while in-  
ferior to.

j 1 Co. 15. 24

k Phi. 2. 8, 9.

l or, by.

m Ac. 2. 33.

n Jn 3. 16.

## CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

**T**HEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should <sup>a</sup> let *them* slip.

2 For if the word spoken by <sup>b</sup> angels was steadfast, and <sup>c</sup> every transgression and disobedience received a just recompense of reward;

3 How <sup>d</sup> shall we escape, if we neglect so great salvation; which <sup>e</sup> at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God <sup>f</sup> also bearing *them* witness, both with signs and wonders, and with divers miracles, and <sup>g</sup> gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, <sup>h</sup> What man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him <sup>i</sup> a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But <sup>j</sup> now we see not yet all things put under him.

9 But we see Jesus, who <sup>k</sup> was made a little lower than the angels <sup>l</sup> for the suffering of death, crowned <sup>m</sup> with glory and honour; that he <sup>n</sup> by the grace of God should taste death for every man.

CHAP. II. Ver. 1. *Therefore ought to give the more earnest heed.*—*Macknight*, "On this account we ought to attend the more earnestly."—*Let them slip.*—Margin, "Run out, as leaking vessels;" or, perhaps, as water through a sieve.

Ver. 3. *Great salvation.*—A salvation truly great, in every point of view in which it can be considered; whether in reference to the ruin from which it saves, or the happiness to which it exalts; whether we consider the price it cost, or the grace it exhibits. And great also is the evidence with which its promulgation is attended—"signs and wonders, with divers miracles and gifts of the Holy Ghost."

Ver. 4. *And gifts.*—Margin, "distributions;" that is, of the various gifts of the Spirit. Compare 1 Co. xii. 1.

Ver. 5. *For unto the angels hath he not put in subjection*—i. e. under their government or direction, as the animal world was placed under subjection to Adam, as is stated in ver. 8 following, and in Gen. i. 28.—*The world to come.*—This, as we learn from *Maimonides*, was a common phrase to designate the kingdom of Messiah, called also the age to come, or the future age.—*Whereof we speak*—Or treat; and that he was speaking of this kingdom of the Messiah, is evident from the context, ver. 3. 4.

Ver. 7. *A little lower.*—Margin, "A little while inferior to;" meaning the Son of Man when upon earth.

Ver. 9. *But we see Jesus, &c.*—In our translation, it should seem as if the death of Christ was subsequent to his exaltation, which is exactly the reverse of the fact; *Macknight* therefore transposes the passage thus: "But we see Jesus, who for a little while was made less than angels, that by the grace of God he might taste of death *on account of every one*, for the suffering of death, crowned with glory and honour." The Doctor admits that the original text is in the order of our translation; but he adds, "This inverted order the Greek language admits, by reason of its peculiar structure: but in translating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to

10 For it became <sup>o</sup> him, for <sup>p</sup> whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain <sup>q</sup> of their salvation <sup>r</sup> perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all <sup>s</sup> of one: for which cause he is not ashamed to call them brethren,

12 Saying, <sup>t</sup> I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, <sup>u</sup> I will put my trust in him. And again, <sup>v</sup> Behold I and the children which <sup>w</sup> God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he <sup>x</sup> also himself likewise took part of the same; that through death <sup>y</sup> he might destroy him that had the power of death, that is, the devil;

15 And deliver them who <sup>z</sup> through fear of death were all their lifetime subject to bondage.

16 For verily <sup>a</sup> he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a <sup>b</sup> merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted

## CHAPTER III.

1 Christ is more worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy punishment than hard-hearted Israel.

**WHEREFORE**, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest <sup>a</sup> of our profession, Christ Jesus;

A. M cir.

4367.

A. D cir.

63.

o I.u.24.26,  
46.

r Ro.11.36.

q Is.55.4.

r Lu.13.32  
c.5.8.9.

s Jn.17.21.

t Ps.22.22

u Ps.18.2  
Is.12.2.

v Is.8.18.

w Jn.17.6.  
12.

x Jn.1.14.

y 1 Co.15.54

z Lu.1.74.

a he taketh  
not hold  
of angels,  
but of the  
seed of  
Abraham  
he taketh  
hold.

b c.4.15,16.

CHAP. 3

a c.4.14.

their natural order, as is done in the new translation." Compare with this passage Phil. ii. 9—11.—*For every man.*—*Macknight*, as above, renders the Greek (*uper*.) "on account of;" but *Doddridge* retains the common version, "For."—*Every man.*—"Every one," in *Macknight*, is somewhat more literal, and he restrains the term (as *Gill* does) to "every one of the sons who is to be brought to glory;" though he admits the death of Christ to be a benefit to all men.

Ver. 10. *It became him, &c.*—See Rom. xi. 36.—*To make the captain.*—*Doddridge*, "Leader," or Prince. The word is rendered Prince in Acts iii. 15; v. 31.—*Perfect through sufferings.*—When God is said to make the *Prince*, or "Captain of our salvation," *perfect*, it does not imply that any imperfection was attached to his character; but only that it was necessary for him to suffer trials and temptations. that he might be fully prepared to succour such of his people as were tried and tempted; and in order thus to suffer, it was necessary that he should take upon him all the sinless infirmities of human nature. Farther, that he might dethrone, depose, and destroy the assumed tyranny of death, not only over the bodies, but also over the minds of men. it was necessary that he should *die*; that he might *grapple* with Satan in his own dominions, and deliver those whom he held in miserable captivity, even through the fear of being enslaved by him.

Ver. 11. *All of one*—i. e. of one family; or, according to *M'Lean*, of one Father.

Ver. 12. *In the midst of the church.*—"The Church of Christ is a congregation of faithful men," &c.

Ver. 14. *Destroy him, &c.*—*Doddridge*, "depose him who had the empire of death." *Pye Smith*, "Holdeth the dominion;" but the word does not imply a *right* to such dominion.

Ver. 16. *Took not on him the nature of angels.*—Margin, "He taketh not hold of angels;" but of the seed of Abraham he taketh hold. *Chrysostom* explains this to mean. that when mankind fled—fled far from him, Christ pursued. and caught hold of them. See *Hammond*.

CHAP. III. Ver. 1. *Of our profession.*—*Macknight* and *M'Lean*, "confession;" i. e. of our faith.

A. M. cir. 1067.	2 Who was faithful to him that <sup>b</sup> appointed him, as also Moses <sup>c</sup> <i>was faithful</i> in all his house.
A. D. cir. 63.	3 For this <i>man</i> was counted worthy of more glory than Moses, inasmuch as he who hath builded <sup>d</sup> the house hath more honour than the house.
b made.	
c Nu.12.7.	4 For every house is builded by some <i>man</i> ; but he that built all things <i>is</i> God.
d Zec.6.12, 13.	5 And Moses <sup>e</sup> verily <i>was faithful</i> in all his house, as a <sup>f</sup> servant, for a testimony of <sup>g</sup> those things which were to be spoken after;
e Nu.12.7.	
f Jw.1.2.	6 But Christ as a son <sup>h</sup> over his own house; whose house <sup>i</sup> are we, if <sup>j</sup> we hold fast the confidence and the rejoicing of the hope firm unto the end.
g De.18.15. 19.	7 Wherefore (as the Holy Ghost saith, <sup>k</sup> To-day if ye will hear his voice,
t Ps.2.7,12.	8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
l 1 Pe.2.5.	9 When your fathers tempted me, proved me, and saw my works forty years.
j Mat.10.22 c.10.33,39	10 Wherefore I was grieved with that generation, and said, They do alway err in <i>their</i> heart; and they have not known my ways.
k Ps.95.7.	11 So I swear in my wrath, <sup>l</sup> They shall not enter into my rest.)
l if they shall enter.	12 Take heed, brethren, lest there be in any of you an evil <sup>m</sup> heart of unbelief, in departing <sup>n</sup> from the living God.
m Ma.7.21. 23.	13 But exhort <sup>o</sup> one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.
n Je.2.13.	14 For we are made partakers of Christ, if <sup>p</sup> we hold the beginning of our confidence steadfast unto the end;
o c.10.24.	15 While it is said, <sup>q</sup> To-day if ye will hear his voice, harden not your hearts, as in the provocation.
p ver.6.	16 For <sup>r</sup> some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
q ver.7.	17 But with whom was he grieved forty years? <i>was it</i> not with them that had sinned, whose carcasses <sup>s</sup> fell in the wilderness?
r Nu.14.2, &c.	18 And to whom swore <sup>t</sup> he that they should not enter into his rest, but to them that believed not?
s Nu.26.64, 65. Jude 5.	19 So <sup>u</sup> we see that they could not enter in because of unbelief.
t De.1.31, 35.	
u c.1.6.	

Ver. 3. *He who hath builded the house*—The Greek term (*oikos*) is equally equivocal with our word *house*, and is used either in the sense of *family* or *residence*; and, under the latter, may be the residence of either God or man.

Ver. 5. *For a testimony of those things which were to be spoken after*.—Doddridge, "A testimony of things afterwards to be mentioned;" namely, of Christ and his apostles.

Ver. 11. *They shall not enter*.—Margin, "If they shall enter." This is the form of an oath in Hebrew.

Ver. 15. *To-day, &c.*—"To-day, while it is called to-day," the see: tre of mercy is held out to invite us; but if we neglect the call, as Israel did, to-morrow it may be too late for ever.

Ver. 16. *Not all that came out of Egypt*.—"Their little ones (i. e. all under twenty years of age) were expressly excepted in the oath, (Num. xiv. 31.) for the oath only excluded all who were numbered in the beginning of the second year after they came out of Egypt, from twenty years old and upward, being fit for war,"—and not the Levites. (Num. i. 45—47.)

CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word.  
 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin,  
 16 we must and may go boldly to the throne of grace.

LET us <sup>a</sup> therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word <sup>b</sup> preached did not profit them, <sup>c</sup> not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, <sup>d</sup> As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, <sup>e</sup> And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they <sup>f</sup> to whom <sup>g</sup> it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, <sup>h</sup> To-day if ye will hear his voice, harden not your hearts.

8 For if <sup>i</sup> Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a <sup>j</sup> rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let <sup>k</sup> us labour therefore to enter into that rest,

A. M. cir.  
4067  
A. D. c.r.  
63.

CHAP. 4.

a 2:12 13

b of hearing.

c or, because they were not united by faith to.

d Ps.95.11.

e Ge.22.

f c.3.19.

g or, the gospel.

h Ps.95.7.

i That is, Joshua.

j or, keeping of a sabbath.

k 2 Pe.1.10.

CHAP. IV. Ver. 1. *Lest, a promise being left us.*—The pronoun *us* being marked with italics in our version, intimates its being supplementary, and it is, in our opinion, both unnecessary and improper. The *rest* was left indefinitely for all who should seek it.—*Let us* [apostles and preachers] therefore indulge an affectionate jealousy, lest any of you to whom we preach, should seem to—should “evidently”—come short of it. See note on 1 Co. vii. 40.—*Any of you.*—Some copies read, *of us*, to which *Doddridge* inclines; but, with *Macknight*, we prefer the common reading, which is supported by both the Syriac and the Vulgate.

Ver. 2. *For unto us was the gospel preached, &c.*—*Doddridge*, “For we are made partakers of the good tidings.” Greek, “Have been evangelized even as they;” that is, according to *M’Lean*, “We Christians have been favoured with the good news of a rest in the heavenly country, even as Israel were with the good news of a rest in the land of Canaan.—*But the word preached*—Gr. “The word of hearing”—did not profit them; not being mixed with faith in them that heard [it.] The idea is medical, and alludes to our food being mixed with the juices of the stomach, in order to its digestion. The margin reads, “because they were not united by faith;” and so many of the ancients: but *Doddridge*, *Macknight*, *M’Lean*, and most of the moderns, prefer the common translation, which is also sanctioned by the Vulgate and the Syriac.

Ver. 3. *If they shall enter.*—See note on chap. iii. 11.—*Although the works were finished from the foundation.*—*Macknight*, “from the formation of the world.” The word here evidently refers to the completion, not the commencement, of creation, as in the verse following.

Ver. 6. *To whom it*—i. e. the gospel, or good tidings.

Ver. 7. *Again he limiteth.*—Verses 7, 8, of the Psalm just quoted.

Ver. 8. *For if Jesus.*—Margin “*Josua*;” which is the Hebrew name corresponding to the Greek, *Jesus*.

Ver. 9. *A rest.*—The word here used is not the same as in the preceding verses

A. M. cir. 1067. lest any man fall after the same example of <sup>1</sup>unbelief.

4. D. cir. 6. 12 For the word <sup>m</sup>of God is quick, and powerful, and sharper than any two-edged <sup>n</sup>sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discernor <sup>o</sup>of the thoughts and intents of the heart.

1 or, disobedience. m Is. 49.2 n Re. 1. 16. 13 Neither is there any creature that is not manifest in his sight: but all things *are* naked <sup>p</sup>and opened unto the eyes of him with whom we have to do.

o Ps. 139.2 Je. 17. 10. Re. 2. 23. 14 Seeing then that we have a great high priest, that is passed <sup>q</sup>into the heavens, Jesus the Son of God, let us <sup>r</sup>hold fast *our* profession.

p Pr. 15. 11. q c. 9. 12, 24. r c. 10. 23. 15 For we have not a high priest which cannot be touched <sup>s</sup>with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without <sup>t</sup>sin.

s Ho. 11. 8. t 1 Pe. 2. 22. 1 Jn. 3. 5. 16 Let us therefore come boldly <sup>u</sup>unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

u Ep. 3. 12. c. 10. 19. 22.

## CHAPTER V.

1 The authority and honour of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.

## CHAP. 5.

a c. 8. 3.

b or, reasonably bear with.

c c. 7. 23.

d Le. 9. 7.

e 2Ch. 26. 19.

f Ex. 23. 1.

g Nu. 16. 40.

h Jn. 8. 54.

i Ps. 2. 7.

i Ps. 110. 4.

**F**OR every high priest taken from among men is ordained <sup>a</sup>for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who <sup>b</sup>can have compassion on the ignorant, and on them that are out of the way; for that he <sup>c</sup>himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so <sup>d</sup>also for himself, to offer for sins.

4 And <sup>e</sup>no man taketh this honour unto himself, but he that is called of God, as *was* <sup>f</sup>Aaron.

5 So also Christ <sup>g</sup>glorified not himself to be made a high priest; but he that said unto him, <sup>h</sup>Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, Thou <sup>i</sup>art a priest for ever after the order of Melchisedec.

Ver. 12. *Quick and powerful*.—Literally, "living and energetic."—*Sharper than any two-edged sword*.—Macknight quotes from a Pagan writer, that "reason penetrates into a man deeper than a sword:" but we apprehend it is the power of God's word upon the conscience, that is here alluded to.—*To the dividing asunder of soul and spirit, and of the joints and marrow*—That is, of things the most intimately and inseparably connected. See our note on 1 Thes. v. 23, here we have distinguished the rational soul from the animal; but whether the latter (which is common to brutes) be matter, or an inferior kind of spirit, or a middle substance between both, we presume not to decide. Most certain it is, that many animals are intelligent, as well as sentient; that they feel, that they recollect, and that they dream; and, therefore, that they *think*.

Ver. 13. *Naked and opened*.—Doddridge, "laid bare." This is an allusion to the state in which the burnt-offerings were laid on the altar: they were stripped of their skins, their breasts ripped open, their back-bone cleft, and their head thrown back, so as to be easily inspected by the officiating priest—*With whom we have to do*.—Doddridge and Macknight, "To whom, we must give an account:" so the Greek phrase is rendered, chap. xiii. 17; & so Rom. xiv. 12. and elsewhere.

Ver. 14. *Our profession*—Or confession; see chap. iii. 1.

Ver. 15. *Which cannot be touched*.—Macknight, "who cannot sympathize."—*Like as we are*—i. e. in the same points.

CHAP. V. Ver. 2. *The ignorant, and on them that are out of the way*—i. e. wandering, and in error.

Ver. 5. *Glorified not himself*—i. e. did not assume to himself that honour

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able <sup>k</sup> to save him from death, and was heard <sup>l</sup> in that he feared;

8 Though he were a Son, yet learned he obedience <sup>m</sup> by the things which he suffered;

9 And <sup>n</sup> being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God a high priest <sup>o</sup> after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of <sup>p</sup> milk, and not of strong meat.

13 For every one that useth milk <sup>q</sup> is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are <sup>r</sup> of full age, *even* those who by reason of <sup>s</sup> use have their senses exercised to discern both good and evil.

CHAPTER VI.

1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

**T**HEREFORE <sup>a</sup> leaving <sup>b</sup> the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from <sup>c</sup> dead works, and of faith <sup>d</sup> toward God,

2 Of the doctrine of <sup>e</sup> baptisms, and of laying on <sup>f</sup> of hands, and of <sup>g</sup> resurrection of the dead, and of eternal judgment.

3 And this will we do, if <sup>h</sup> God permit.

4 For *it is impossible* <sup>i</sup> for those who were once en-

A. M. cir. 4067.  
A. D. cir. 63.  
j Mat. 26. 39  
..44.  
k Mat. 26. 53  
l or, for his piety  
m Phi. 2. 8.  
n c. 2. 10.  
o ver. 6.  
p 1 Co. 3. 1.. 3  
q hath no experience.  
r or, perfect.  
s or, a habit, or, perfections.

CHAP. 6.  
a Phi. 3. 12.. 14.  
b or, the word of the beginning of Christ.  
c e. 9. 14.  
d e. 11. 6.  
e Ac. 19. 4. 5.  
f Ac. 8. 17.  
g Ac. 17. 31. 25. 8.  
h Ju. 4. 15.  
i Mat. 5. 13. 12. 31. 32. Ju. 15. 6. e. 10. 26.

Ver. 7. *Who in the days of his flesh.*—Nothing can more clearly express the doctrine of the incarnation—"The word was made flesh, and dwelt among us."—*With prayers* (Gr. deprecations) *and supplications.*—The word for *supplications* signifies branches of olive trees covered with wool, which such as supplicated for peace carried in their hands; hence it came to signify supplications for peace. Gill.—*In that he feared.*—Doddridge, "In being delivered from that which he (particularly) feared."

Ver. 8. *Yet learned he obedience.*—How could our Lord learn obedience, who was never disobedient? We reply, that as he "grew in wisdom, and in stature, and in strength," (Luke ii. 40 and 52.) so might, and so did, he grow (speaking of him as a man) in every virtue, human and divine; and, of course, in a cheerful resignation to the divine decrees.

Ver. 9. *Being made perfect.*—i. e. a complete High Priest by consecration. See Exod. xxix. 33, 34. Compare chap. ii. 19.—*The author*—i. e. the meritorious and efficient cause—of eternal salvation. So *M Lean*.

Ver. 11. *Hard to be uttered.*—Doddridge, "Hard to be understood." *Macknight*, "difficult to be explained."

Ver. 13. *Is unskilful.*—Greek, "Hath no experience." Compare 1 Peter ii. 2.

Ver. 14. *Of full age.*—Greek, "perfect." *Macknight*, "full-grown."—*By reason of use.*—*Macknight* remarks, that the original term alludes to the athletic exercises of the ancients, in which, by a kind of mock-fighting, they were prepared for actual combat.

CHAP. VI. Ver. 1. *The principles.*—Margin, "The word of the beginning;" that is, the *elements*. or *rudiments*; or, as *Doddridge* explains the words, "first principles." By leaving these, is not meant their abandonment, but pushing on in the heavenly course, as the racer flies from the starting-post to the goal.

Ver. 4. *For it is impossible.*—This seems to refer to those apostates who had committed "the sin unto death." See 1 John v. 16.

- A. M. cir. 4067.  
A. D. cir. 63.
- lightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- 5 And have tasted the good word of God, and the powers of the world to come,
- 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.
- 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them <sup>k</sup> by whom it is dressed, receiveth blessing <sup>l</sup> from God:
- 8 But that which beareth <sup>m</sup> thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
- 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- 10 For <sup>n</sup> God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.
- 11 And we desire that every one of you do show the same diligence to the <sup>o</sup> full assurance of hope unto the end:
- 12 That ye be not <sup>p</sup> slothful, but followers of them who through faith and patience inherit the promises.
- 13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,
- 14 Saying, <sup>q</sup> Surely blessing I will bless thee, and multiplying I will multiply thee.
- 15 And so, after he had patiently endured, he obtained the promise.
- 16 For men verily swear by the greater: and an oath <sup>r</sup> for confirmation is to them an end of all strife.

Ver. 5. *And have tasted.*—To taste, mentally, is to experience; and, in this case, to experience the power of the gospel preached, which may afford much gratification, and produce a degree of moral reform, even when it does not, either deeply or permanently, affect the heart.—*Powers of the world to come.*—The "world (or ages) to come," certainly designates the gospel dispensation (see note on chap. ii. 5;) and the powers of that world, certainly designate the miraculous powers attending the first propagation of the gospel. Mat. vii. 22, 23.

Ver. 6. *If they shall fall away.*—Macknight, "And (yet) have fallen away." So M'Lean.—*Crucify to themselves.*—Macknight, "in themselves."—*Seeing they crucify to themselves.*—That is, according to M'Lean, "they approve of, and consent to the treatment he received from his murderers, by renouncing and blaspheming him, as one justly put to death as an impostor."

Ver. 7. *For the earth, &c.*—That is, that earth is blessed which, by drinking in the rain, becomes fruitful: but that sandy soil which, though it may drink in the rain, produces no useful vegetation, is accursed. Compare Jer. xvii. 6.

Ver. 9. *Things that accompany.*—Macknight, "which are connected with."

Ver. 10. *God is not unrighteous.*—Though we have no claim on the divine bounty, yet God having promised and covenanted to reward our unworthy services, his justice and fidelity bind him to his promise.

Ver. 11. *Full assurance of hope.*—That is, the most assured hope.

Ver. 12. *Followers.*—Gr. "imitators."—*Patience.*—Gr. "long-suffering."—*Inherit.*—Gr. "are inheriting;" meaning the Patriarchs &c. now in heaven.

Ver. 16. *Of all strife.*—Macknight, "contradiction."

17 Wherein God, willing more abundantly to show unto the heirs <sup>s</sup> of promise the immutability <sup>t</sup> of his counsel, <sup>u</sup> confirmed *it* by an oath :

A. M. cir  
467.  
A. D. cir.  
63.

18 That by two immutable things, in which *it was* impossible for God to <sup>v</sup> lie, we might have a strong consolation, who have fled for refuge to lay hold <sup>w</sup> upon the hope set before us :

<sup>s</sup> Ro.8.17.  
c.11.9.

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within <sup>x</sup> the veil ;

<sup>t</sup> Ro.11.29.

20 Whither <sup>y</sup> the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of <sup>z</sup> Melchisedec.

<sup>u</sup> *interposed*  
*himself.*

<sup>v</sup> Tit.1.2

CHAPTER VII.

<sup>w</sup> 1 Ti.6.1b

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

<sup>x</sup> Le.16.15

**F**OR this <sup>a</sup> Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

<sup>y</sup> c.4.14

2 To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

<sup>z</sup> c.7.17

3 Without father, without mother, without <sup>b</sup> descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a priest continually.

CHAP

4 Now consider *how* great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

<sup>a</sup> Ge.14 c,  
&c.

<sup>b</sup> *pedagogue.*

Ver. 18. *Fled for refuge.*—The words "for refuge," though not in italics, are merely supplementary, our translators supposing such to be the allusion ; but others think it an allusion to the Grecian games, and to the prize exhibited to the racers. We decidedly suppose the reference is to the cities of refuge, of which there were three on each side of Jordan. They were easy of access, having smooth and good roads 58 feet wide, and bridges over streams. Where the roads crossed or diverged, guide boards were placed, with "Refuge" on them, so large and plain that a man might read whilst running. See Numb. xxxv. 11, &c.

Ver. 20. *Whither the forerunner.*—Macknight, says, "A fore runner, is one who goes before to do some service for another." Here (he thinks) the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn." But M'Lean doubts if the word was ever so used ; and so do we ; we should rather refer to John xiv. 3.

CHAP. VII. Ver. 1. *This Melchisedec*—Or Melchisedek, as it is spelled in Gen. xiv. 18, &c.—*King of Salem.*—So his capital, and probably his whole territory, was called in Abraham's time ; in the time of Joshua and the Judges, it was also called by the name of Jebus. (Josh. xviii. 28. Judges xix. 10.) Salem, it is well known, signifies *peace* ; and Jerusalem, as the learned Granville Sharp has shown, signifies Holy (or sacred) Salem ; or, by interpretation, "Holy Peace." See Mr. Sharp's two tracts, on *Jerusalem* and on *Melchisedec*.

Ver. 3. *Without father.*—[That is, as the Syriac renders, "Whose father and mother are not inscribed among the genealogies ; and therefore it was not known who he was.]—*Bagster.* "Elsner (as Doddridge remarks) hath some remarkable quotations, to prove that it was usual among the Greeks to call any one (*apater, ameter*) without father, without mother, when his parents were unknown."—*Without descent.*—Gr. *Genealogy.*—*Having neither beginning of days, nor end of life.*—The time of service of the Aaronic priests was limited between the ages of 30 and 50, which were the terms of their official life ; though some think those expressions mean only, that his birth and death are unrecorded.—*But made like unto the Son of God ; abideth a priest continually.*—Macknight, who applies the latter clause as

A. M. cir.  
4067.  
A. D. cir.  
63.

c Nu. 18. 21  
..26.

d pedigree.

e Ge. 14. 20.

f Ro. 9. 4.

g c. 5. 6.  
Re. 1. 18.

h Ga. 2. 21.  
v. 18. 19.  
c. 8. 7.

i Is. 11. 1.  
Mat. 1. 3.  
Re. 5. 5.

j Pa. 110. 4.

k Ac. 13. 39.

l Ro. 3. 20.

m or, but it  
was.

n Ro. 5. 2.

5 And verily they that are of the sons of Levi, who <sup>c</sup> receive the office of the priesthood, have <sup>a</sup> a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham :

6 But he whose <sup>d</sup> descent is not counted from them received <sup>e</sup> tithes of Abraham, and blessed him that had <sup>f</sup> the promises.

7 And without all contradiction the less is blessed of <sup>g</sup> the better.

8 And here men that die receive tithes ; but there he <sup>h</sup> receiveth them, of whom <sup>i</sup> it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If <sup>j</sup> therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what farther need <sup>k</sup> was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For <sup>l</sup> it is evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, <sup>m</sup> Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the <sup>n</sup> weakness and unprofitableness thereof.

19 For the law <sup>o</sup> made nothing perfect, but <sup>p</sup> the bringing in of a better hope <sup>q</sup> did ; by the which <sup>r</sup> we draw nigh unto God.

we'll as the former, to Melchisedec, renders it " all his life ;" and remarks, that the same phrase is applied to the perpetual dictatorship of Sylla. But *Doddridge* and *M'Lean* suppose an ellipsis (as is not uncommon) of the pronoun *who*, and render the clause, " but [was] made like unto [or a type of] the Son of God, [who] abideth a priest continually."

Ver. 5. *Have a commandment to take tithes.*—See Numb. xvii. 21, 21, 26

Ver. 8. *Of whom it is witnessed that he liveth.*—*Doddridge*, " Of whom it is [only] testified that he liveth ;" that is, of whose death we have no account. Some render it, " that he lived ;" *Macknight*, " That he lived a priest all his life." Compare ver. 3.

Ver. 9. *As I may so say.*—*Doddridge* and *Macknight*, " As one may say."

Ver. 11. *Perfection.*—*Completion*, or fulfilment, of the plan and purpose of God.—*And not be called.*—*Doddridge*, " not be reckoned."

Ver. 16. *But after the power of an endless life*—i. e. for ever.

Ver. 18. *Disannulling.*—*Doddridge*, " Abolition."

Ver. 19. *Made nothing perfect.*—[*Completed nothing* ; it was the introduction, but not the completion.]—*Bagster*.—*But the bringing in*, &c.—i. e. the hope of the gospel.

20 And inasmuch as not without an oath *he was made priest* :

21 (For those priests were made without <sup>o</sup> an oath ; but this with an oath by him that said unto him, *The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec* :)

22 By so much was Jesus made a surety of a better <sup>1</sup> testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death :

24 But this *man*, because he continueth ever, hath <sup>r</sup> an unchangeable <sup>s</sup> priesthood.

25 Wherefore he is able <sup>t</sup> also to save them <sup>u</sup> to the uttermost that come unto God by him, seeing he ever liveth to make intercession <sup>v</sup> for them.

26 For such a high priest became us, *who is* <sup>w</sup> holy, harmless, undefiled, separate from sinners, and made higher than the heavens ;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first <sup>x</sup> for his own sins, and then for the people's : for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, *maketh* the Son, who is <sup>y</sup> consecrated for evermore.

CHAPTER VIII.

1 By the eternal priesthood of Christ, the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

**N**OW of the things which we have spoken *this is* the sum : We have such a high priest, who <sup>a</sup> is set on the right hand of the throne of the Majesty in the heavens ;

2 A minister of <sup>b</sup> the <sup>c</sup> sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices : wherefore *it is* of necessity that this man have somewhat also to <sup>d</sup> offer.

4 For if he were on earth, he should not be a priest,

A. M. cir. 4067.  
A. D. cir. 63.  
u or, *swearing of an oath.*  
p Ps. 110.4  
c c. 8. 6.  
r or, *which passeth not from one to another.*  
s 1 Sa. 2. 35.  
t Jude. 24.  
u or, *evermore.*  
v Ro. 8. 34. 1 Jn. 2. 1.  
w c. 4. 15. 1 Pe. 2. 22.  
x Le. 9. 7.  
y or, *perfected.*

CHAP. 8.  
a Ep. 1. 20.  
b or, *holy things.*  
c c. 9. 8, 12, 24.  
d Ep. 5. 2. c. 9. 14.

Ver. 22. *A better testament.*—Rather “covenant.” So *Doddridge, Macknight, &c.* The Greek commentators explain the term surety, by that of Mediator.—*Macknight.*

Ver. 24. *This man*—[That is, Christ, because “he continueth ever,” hath “a priesthood that passeth not away” from him.—*Unchangeable.*—A priesthood which passeth not from one to another.]—*Bagster.* “The design of the apostle, (says Dr. *John Owen*,) in this chapter, is not to declare the nature or the exercise of the priesthood of Christ. To the nature of it, he had spoken, chap. v. ; and of its use, he treats at large in chap. ix. But it is of its excellency and dignity he here treats, and that not absolutely neither, but in comparison with the Levitical priesthood. This was conducive to his main end with the Hebrews ; and thus he proves upon principles received by themselves, the faith and principles of the ancient church of Israel.

CHAP. VIII. Ver. 1. This is *the sum.*—*Doddridge, Macknight, &c.*, “the chief ;” principal point. So *Chrysostom* and *Theophylact*, the Syriac and Vulgate.

Ver. 2. *A minister of the sanctuary.*—*Macknight* reads, “holy places.”

Ver. 3. *That this man.*—The word “man” is a supplement ; and, instead of it, both *Macknight* and *M'Lean* supply the term High Priest, from the preceding clause.

A. M. cir 4067.  
A. D. cir. 63.  
e or, they.  
f Col. 2.17. c. 10.1.  
g Ex. 25.40. 26.30.  
h 2 Co. 3. 6. 9. c. 7.22.  
i or, testam-ment.  
j c. 7.11.  
k Je. 31.31.. 34.  
l give.  
m or, upon.  
n Ho. 2.23. Zec. 8.8.  
o Is. 51.13.  
p 2 Co. 5.17.  
CHAP. 9.  
a or, cere-monies.  
b Ex. 25.8.

seeing that <sup>e</sup> there are priests that offer gifts accord-  
ing to the law :

5 Who serve unto the example and shadow <sup>f</sup> of hea-  
venly things, as Moses was admonished of God  
when he was about to make the tabernacle: for, See,  
<sup>g</sup> saith he, *that* thou make all things according to the  
pattern showed to thee in the mount.

6 But now hath he obtained a more excellent <sup>h</sup> mi-  
nistry, by how much also he is the mediator of a bet-  
ter <sup>i</sup> covenant, which was established upon better  
promises.

7 For if <sup>j</sup> that first *covenant* had been faultless, then  
should no place have been sought for the second.

8 For finding fault with them, <sup>k</sup> he saith, Behold,  
the days come, saith the Lord, when I will make a  
new covenant with the house of Israel and with the  
house of Judah :

9 Not according to the covenant that I made with  
their fathers in the day when I took them by the  
hand to lead them out of the land of Egypt; because  
they continued not in my covenant, and I regarded  
them not, saith the Lord.

10 For this *is* the covenant that I will make with the  
house of Israel after those days, saith the Lord; I will  
<sup>l</sup> put my laws into their mind, and write them <sup>m</sup> in  
their hearts: and <sup>n</sup> I will be to them a God, and they  
shall be to me a people :

11 And they shall not teach every man his neigh-  
bour, and every man his brother, saying, Know the  
Lord: for all <sup>o</sup> shall know me, from the least to the  
greatest.

12 For I will be merciful to their unrighteousness, and  
their sins and their iniquities will I remember no  
more.

13 In that he saith, A new <sup>p</sup> *covenant*, he hath made  
the first old. Now that which decayeth and waxeth  
old *is* ready to vanish away.

## CHAPTER IX.

1 The description of the rites and bloody sacrifices of the law, <sup>ll</sup> far inferior to  
the dignity and perfection of the blood and sacrifice of Christ.

**T**HEN verily the first *covenant* had also <sup>a</sup> ordinances  
of divine service, and a worldly <sup>b</sup> sanctuary.

Ver. 4. *That there are priests*—Namely, in the temple at Jerusalem.—  
*Offer gifts.*—[Gifts, or offerings, comprehended propitiatory sacrifices as  
well as free-will-offerings.]—*Bagster.*

Ver. 6. *A better covenant.*—Margin, “Testament.” The original term  
(*diatheke*) signifies both; but the former is certainly here preferable.

Ver. 7. *If that first covenant had been faultless.*—The fault or defect of  
the first covenant was, that it made nothing perfect. See chap. vii. 19.

Ver. 8. *For finding fault with them*—That is, according to *Doddridge*,  
with the Jews. But *Grotius*, *Hammond*, and many others, render it, “finding  
fault, he saith unto them.”

Ver. 9. *And I regarded them not.*—*Doddridge*. “I disregarded them.”  
*Macknight*, “I neglected them.” This is the Septuagint translation of Jer.  
xxx. 32, which in our translation reads, “Although I was a husband unto  
them;” certainly a widely different translation, and differently accounted for.  
Some suppose a false letter in the Hebrew copy used by the LXX., which makes  
all the difference. But, then, how shall we account for St. Paul’s following  
them? *Dr. Pococke* thinks the original will bear both senses.

CHAP. IX. Ver. 1. *The first covenant.*—It seems evident, that the Greek  
copy used by our translators omitted the substantive in this place, as do many

2 For there was a tabernacle <sup>c</sup> made; the first, wherein *was* the candlestick, and the <sup>d</sup> table, and the <sup>e</sup> shew-bread; which is called <sup>f</sup> the sanctuary.

A. M. cir. 4067.  
A. D. cir. 63.

3 And after the second <sup>g</sup> veil, the tabernacle which is called the Holiest of all;

c Ex. 29.1, 35.  
d Ex. 40.4.  
e Ex. 25.30.  
f or, holy.  
g Ex. 26.31, 33.

4 Which had the golden <sup>h</sup> censer, and the ark <sup>i</sup> of the covenant overlaid round about with gold, wherein *was* the golden <sup>j</sup> pot that had manna, and Aaron's <sup>k</sup> rod that budded, and the <sup>l</sup> tables of the covenant;

h Le. 16.12.  
i Ex. 25.10, &c.  
j Ex. 16.33.  
k Nu. 17.10.  
l Ex. 34.29, 40.20.

5 And over it the cherubims <sup>m</sup> of glory shadowing the mercy-seat; of which we cannot now speak particularly.

m De 10.2.5  
Ex. 25.18, 22.  
n Nu. 28.3.  
o Ex. 30.10  
Le. 16.2, &c.  
p c. 5.3.

6 Now when these things were thus ordained, the priests <sup>n</sup> went always into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high priest alone <sup>o</sup> once every year, not without blood, which he offered for <sup>p</sup> himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way <sup>q</sup> into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

q Jn. 14.6.  
c. 10.19, 20.

9 Which *was* a figure for the time then present, in

others: and that they supplied the word "covenant" from the preceding chapter. On the other hand, there are many Greek copies, both MS. and printed, which read (*skene*) "tabernacle;" which reading is supported by *Whitby*, *Doddridge*, and other respectable commentators, who seem surprised that it is not universally adopted. But it is also true, that the word "tabernacle" is omitted in many MSS. and editions, ancient as well as modern; and that translators generally supply the word "covenant" in preference to "tabernacle," which they suppose to be the gloss of some injudicious copyist. This reading is supported by those ancient versions, the Syriac and Vulgate, by *Chrysostom*, and other Greek Fathers. So among the commentators, it is preferred by *Beza* and *Grotius*; by *Owen*, and the Assembly's Annotators; by *Hammond*, *Macknight*, *Guise*, *M'Lean*, &c.—Also ordinances—i. e. rites or forms of worship.

Ver. 2. *A tabernacle made.*—*Doddridge*, "prepared." *Macknight*, "set in order," i. e. for public worship.—*The first, wherein*—i. e. within the first or outer apartment of which was the candlestick, and the table of shew-bread, &c. of which see Exod. xl. 22—25.—*Which is called the sanctuary.*—*Macknight* transposes the words thus:—"For the first [or outward] tabernacle, which is called *Holy*, was set in order, in which was both the candlestick, and the table, and the shew-bread."

Ver. 3. *And after the second veil.*—A first *veil* is here implied, which closed the entrance of the tabernacle. Exod. xxxvi. 37. After this—*the tabernacle which is called the Holiest of all*—Or, as the Hebrew literally is, "the Holy of Holies."

Ver. 4. *Which had the golden censer.*—Of the use of this instrument, which was a small pan for burning incense, see Levit. xvi. 12, 13. But as the high priest might not enter the Most Holy without it, a question arises, how he could come at it for use if it was kept there? "To this it is answered, that it might be kept just within the veil, and within the reach of his hand, so that he could take it thence without entering himself."—*M'Lean*.—*And the ark of the covenant.* See Exod. xxxvii. 1, 2.—*Wherein was*—i. e. perhaps in the Most Holy; not the ark.—*The golden pot.*—See Exod. xvi. 33, 34.

Ver. 5. *The cherubims of glory*—i. e. the glorious cherubim; and so called for two reasons—1. Because they were themselves glorious, as being covered with gold; and, 2. Because they represented, as we conceive, a glorious order of angelic beings, who wait before the throne of God. Ezek. i. 4, &c. Rev. iv. 6, &c.

Ver. 6. *The priest went always into the first tabernacle*—Or rather, as *M'Lean* explains it, into the first or outer apartment of the tabernacle, where the common priests had a daily service to perform.

Ver. 7. *But into the second*—compartment of the tabernacle, namely, "The Holy of Holies"—*went the high priest alone once* (i. e. on one day in) *every year.*—See Exod. xxx. 10. Levit. xvi. 2, &c.

Ver. 9. *Which was a figure.*—*Gr. Parable.* See chap. xi. 19.

A. M. cir.

4967.

A. D. cir.

63.

r Ps.40.6.7.

Ga.3.21.

c.10.1.11.

s 1's.51.16..

19.

t 1'e.11.2,

&amp;c

u Nu.19.7,

&amp;c.

v or, rites,

or, cere-

monies.

w Ep.2.15

x c.3.1.

y c.10.1.

z c.8.2.

a c.10.4.

b Ac.20.23.

1 Pe.1.13,

19.

Re.1.5.

c c.10.19.

d Nu.19.2.

17.

e 1 Pe.3.18.

f or, fault.

g c.10.22.

h 1 Pe.4.2.

i or, be

brought

in.

j or, puri-

fied.

which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

Ver. 10. *Carnal ordinances.*—Doddridge and Macknight, "Ordinances concerning the flesh."

Ver. 11. *Not made with hands, &c.*—Many judicious divines (as Calvin, Owen, &c.) refer this to the body of Christ, (as they do also chap. viii. 2;) but we rather think, with M'Lean, that "heaven itself" is intended, and so it is expressed ver. 24.

Ver. 14. *Through the eternal Spirit.*—The Vulgate, and many Greek MSS., read, "The Holy Spirit;" and to him we are inclined to ascribe it. Bp. Fell mentions "Christ's being conceived, proclaimed, anointed, dying, and rising, by the aid of God's Holy Spirit." See 1 Pe. iii. 18. So Owen, Doddridge, &c.

Ver. 15. *Mediator.*—See note on Gal. iii. 20. "The Mediator of a Testament," says Doddridge, "is a very improper expression:" he therefore translates the word (*diateke*) *Covenant*, as in almost all other places. So Macknight, and most other modern commentators. But Owen, Witsius, and Campbell, retain the term *Testament*.

Ver. 16, 17. *For where a testament is, &c.*—Doddridge, agreeable to the preceding remarks, renders this verse, "For where a covenant (is,) it necessarily imports the death of that by which the covenant is confirmed;" alluding to the general custom of offering sacrifices on those occasions.—*For a testament is of force after men are dead, &c.*—Doddridge, "A covenant (is) confirmed over the dead, so that it doth not avail, while he by whom it is confirmed liveth." Macknight translates the passage thus: "For where a covenant (is,) there is a necessity that the death of the appointed (sacrifice) be brought in." (Compare margin.) "For a covenant is firm over dead sacrifices, seeing it never hath force while the appointed sacrifice liveth."

Our readers will perceive, that all these alterations are rendered necessary by a rigid adherence to the word *covenant*. Into the ground and reasons of them, or, on the other hand, the objections against them, we cannot here enter particularly. The former may be found in Doddridge, Macknight, and M'Lean; the latter in Owen, Campbell's Prelim. Dissertations, and Fraser's curious and elaborate notes on his late Translation of Witsius on the Creed.

Ver. 18. *Dedicated.*—Chap. x. 23, the same word is rendered "consecrated."

19 For <sup>k</sup> when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and <sup>l</sup> scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood <sup>m</sup> of the testament which God hath enjoined unto you.

21 Moreover <sup>n</sup> he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood <sup>o</sup> is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear <sup>p</sup> in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For <sup>q</sup> then must he often have suffered since the foundation of the world: but now once in the end of the world he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed <sup>r</sup> unto men once to die, but after this <sup>r</sup> the judgment:

28 So Christ <sup>s</sup> was once offered to bear the sins of many; and unto them that look <sup>u</sup> for him shall he appear <sup>v</sup> the second time without sin unto <sup>w</sup> salvation.

A. M. cir. 4067.  
A. D. cir. 63.  
Ex. 21.6, &c. Le. c. 14 & 16.  
l or purple  
m Mat. 26. 28  
n Ex. 29. 12 36.  
o Le. 17. 11.  
p Ro. 8. 34.  
q Ge. 3. 19.  
r Ec. 12. 14.  
s 1 Pe. 2. 24. 3. 18. 1 Jn. 3. 5.  
t Is. 53. 12. Mat. 26. 28  
u Tit. 2. 13. 2 Pe. 3. 12.  
v Ac. 1. 11. Re. 1. 7.  
w Is. 25. 9.

The word "testament," being in italic, is supplementary. Perhaps it might be here better to advert again to the more frequent sense of the original term, namely, "covenant;" and so it seems used in verse 20. Compare note on verse 1.

Ver. 19. *When Moses, &c.*—See Exod. xxiv. 3—8. But some things are added not there mentioned, for which he had no doubt good authority.—*Scarlet wool.*—See note on Mark xv. 17.

Ver. 20. *This is the blood, &c.*—Compare Mat. xxvi. 28. [Rather, *covenant*. Ver. 16, 17, may be better rendered, "For where a covenant is, there must necessarily be the death of that by which it is confirmed; for a covenant is confirmed over dead victims, and does not avail while that by which it is confirmed liveth." See on De. xxix. 12. Jos. ix. 6.]—*Bagster.*

Ver. 22. *Without shedding of blood.*—From the indispensable and perpetual use of blood, under the law, as the means of purification and of pardon, *MacKnight* infers two facts of great importance:—1. "That from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God as a sacrifice for sin.—2. That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, that its influence reacheth backward to the beginning of the world, and forward to the end of time."

Ver. 23. *The heavenly things.*—Compare Ephes. i. 20. Also this Epistle, chap. viii. 2; ix. 11, 24.

Ver. 26. *But now once, &c.*—Compare ver. 12.

Ver. 27. *After this.*—Though the day of judgment must be at a great distance from the decease of many individuals, it is the general idea, that upon our entrance into another world, an individual decision will take place, and fix the final state of each, for happiness or misery. See Eccles. xii. 7. Luke xvi. 22, 23.

Ver. 23. *Without sin.*—1. e. not as a sin-offering, as at his first coming.

A. M. cir.

4967.

A. D. cir.

63

## CHAPTER X.

1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thanksgiving.

CHAP. 10.

**F**OR the law having a shadow <sup>a</sup> of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

a Col. 2. 7.

2 For then <sup>b</sup> would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

b or, they would have.

3 But in those *sacrifices* there is a remembrance again *made* of sins every <sup>c</sup> year.

c 1 e. 16. 34.

4 For *it is* not possible that the blood of bulls and of goats should take away <sup>d</sup> sins.

d Mi 6. 6. 8.

5 Wherefore when he cometh into the world, he saith, <sup>e</sup> Sacrifice and offering thou wouldest not, but a body <sup>f</sup> hast thou prepared me:

e 1 s. 40. 6. 8

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

f or, thou hast fitted

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

g Jn. 17. 19.

8 Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

h c. 9. 12

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

i Nu. 23. 3.

10 By the which will we are <sup>g</sup> sanctified through the offering <sup>h</sup> of the body of Jesus Christ once *for all*.

j Ps. 50. 8. 13. Is. 1. 11.

11 And every priest standeth <sup>i</sup> daily ministering and offering often times the same sacrifices, which can never <sup>j</sup> take away sins:

k Col. 3. 1.

12 But this man, after he had offered one sacrifice for sins, for ever sat <sup>k</sup> down on the right hand of God;

l Ps. 110. 1.

13 From henceforth expecting till his enemies <sup>l</sup> be made his footstool.

m ver. 1.

14 For by one offering he hath <sup>m</sup> perfected for ever them that are sanctified.

CHAP. X. Ver. 1. *The law having a shadow, &c.*—The comparison appears to us to be between an outline drawing, sketched in black and white, and a finished painting in colours, or perhaps a finished statue.

Ver. 4. *For it is not possible.*—[While the Jews themselves acknowledged, that "there is no expiation but by blood," common sense, as well as the Scriptures, must have taught them, that the blood of bulls and of goats could never satisfy divine justice, nor take away guilt from the conscience.]—*B.*

Ver. 5. *When he cometh into the world.*—These words are supposed to be uttered by Messiah on his incarnation.—*A body hast thou prepared.*—*Kennicott* is very confident that the Hebrew once read as the Greek now does, "A body," &c.—*Saurin* has, however, a very ingenious conjecture. Supposing the Hebrew, in the Psalm quoted, to have originally read, "My ears hast thou opened," or bored, (in allusion to Exod. xxi. 6.) he conceives that the LXX., considering that idea unintelligible in Greek, changed the allusion to a custom familiar to themselves, namely, the marking the bodies of their soldiers and slaves, that they might claim them as their own, and therefore rendered the original, "My body hast thou prepared;" meaning, marked, according to their custom. See Gal. vi. 17. Rev. xiii. 16, 17.

Ver. 10. *Once for all*—i. e. once only.

Ver. 12. *For ever sat down*—Namely, as a priest upon his throne. Zech. vi. 13.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

A. M. cir. 4067.  
A. D. cir. 63.

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

" Je. 31. 33, 34.

17 And their sins and iniquities will I remember no more.

o Some copies have, *Then he said, And their.*

18 Now where remission of these *is*, there is no more offering for sin.

p or, *liberty*

19 Having therefore, brethren, *p* boldness to enter into the holiest *q* by the blood of Jesus,

q c. 9. 8, 12

20 By a new and living way, *r* which he hath *s* consecrated for us, through the veil, that is to say, his flesh;

r Jn. 14. 6.

21 And *having* a high priest *t* over the house of God;

s or, *new made.*

22 Let us draw near with a true heart in *u* full assurance of faith, having our hearts sprinkled *v* from an evil conscience, and our bodies washed with pure water.

t c. 4. 14. 16

23 And let us hold fast the profession of *our* faith without wavering; (for he *w* *is* faithful that promised;)

u Ep. 3. 12

24 Let us consider one another to provoke unto love and to good works:

v Eze. 36. 25

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as *x* ye see the day approaching.

w 1 Th. 5. 21.

x Ro. 13. 11.

26 For if *y* we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

y No. 15. 30. c. 6. 4, &c.

27 But a certain fearful looking for of judgment and fiery *z* indignation, which shall devour the adversaries.

z Zep. 1. 13. 3. 5.

Ver. 20. *He hath consecrated.*—Gr. "hath new made;" i. e. applied to a new use or purpose. This *new* way was made, not for Christ himself, but for us.

Ver. 23. *The profession of our faith.*—"The English translators, on the authority of one MS. only, read here *faith*, instead of *hope*,—the true reading, according to Mill, who is followed by Doddridge, Macknight, M'Lean, &c.—"The apostle, in this exhortation, refers to the confession of their *hope* of salvation through Christ, which the primitive Christians made at baptism."—Macknight.

Ver. 25. *Ye see the day.*—Gr. "*That day*," with the article. Macknight applies this to the destruction of Jerusalem; but as *that day* was usually spoken of in connexion with the day of judgment, (and often, perhaps, confounded with it,) that also may probably be referred to.

Ver. 26. *If we sin wilfully.*—To sin wilfully, is to sin deliberately and knowingly, and neither through ignorance nor fear.—*There remaineth no more sacrifice*—That is, the Jewish sacrifices being abolished, and that of Christ rejected, of course there remains no other. "I was lately," observed Mr. Gunn, "called to attend the death-bed of a young man at Hoxton. I found him in the greatest horror of mind: I pointed him to Jesus, the sinner's only friend, and to the glorious promises of the Gospel; when, with an agonizing look of despair, he replied, 'Ah! sir, but I have rejected the Gospel. Some years since, I read Paine's Age of Reason,—it suited my corrupt taste, I imbibed its principles: after this, wherever I went, I did all that lay in my power to hold up the Scriptures to contempt; by this means I led others into the fatal snare, and made proselytes to infidelity. Thus I rejected God, and now he rejects me.' I offered to pray for him, but he replied, 'Oh, no—it is all in vain to pray for me.' Then, with a dismal groan, he cried out, 'Paine's Age of Reason has ruined my soul!' and instantly expired."

Ver. 27. *Fearful looking for of judgment.*—This passage describes a class of characters, whose damnation is irrevocable.—As the case of these characters is hopeless, they cannot be punished, during ages of ages, *in a way of mercy*, or with a view to their recovery. And as to their being punished during this

- K. M. cir.* 4067. 28 He <sup>a</sup> that despised Moses' law died without mercy under two or three witnesses :
- A. D. cir.* 63. 29 Of <sup>b</sup> how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit <sup>c</sup> of grace?
- a De.17.2.* 13. 30 For we know him that hath said, Vengeance <sup>d</sup> *belongeth* unto me, I will recompense, saith the Lord. And <sup>e</sup> again, The Lord shall judge his people.
- b c.2.2.* 31 *It is* a fearful thing to fall into the hands of the living God.
- c Mat.12.* 31,32. 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;
- d De.32.35,* 36. 33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became <sup>f</sup> companions of them that were so used.
- e Ps.135.14.* 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing <sup>g</sup> in yourselves that ye have in heaven <sup>h</sup> a better and an enduring substance.
- f 1 Th.2.14.* 35 Cast not away therefore your confidence, which hath great <sup>i</sup> recompense of reward.
- g or, that ye have in yourselves; or, for yourselves.* 36 For ye have need of <sup>j</sup> patience, that, after ye have done the will of God, ye might receive the promise.
- h Lu.12.33.* 37 For <sup>k</sup> yet a little while, and he that shall come will come, and will not tarry.
- i Mat.5.12.* 38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.
- j Lu.21.19.*
- k Hab.2.3,4*

long period, and in the end annihilated, this would be contrary to all ideas of punishment, which, according to the scheme of Universalists, must always have its foundation in mercy to the individuals punished. But do we hang the murderer out of mercy to himself? Yet is there no mercy in putting the murderer to death?—According to Universalists, however, this fearful looking for of judgment and fiery indignation, amounts to no more than what atheists and infidels generally prefer; death being to them an *everlasting sleep*. See notes, Mat. xxv. 46.

Ver. 28. *He that despised.*—Doddridge, "who set at nought the law of Moses." See Num. xv. 30, 31.

Ver. 29. *Wherewith he was sanctified.*—This may either be referred to Christ, or to the apostate here described. To sanctify, is to set apart to a holy or sacred purpose. So Christ said—"I sanctify myself," (John xvii. 19;) and this we conceive he did, as high priest, before he entered within the veil with his own blood, called, in chap. xiii. 12. 20. "the blood of the everlasting covenant," and "the blood wherewith he sanctified the people." So Gill and others. But applying the term "sanctified" to the apostate, since the Scripture frequently speaks of men according to their profession, it may mean only a professed devotedness of himself to Christ; and as Bishop Hoadly suggests, receiving the Sacramental cup. See 1 Co. xi. 29; 2 Peter ii. 1.—*An unholy thing.*—Doddridge, "commor," or "unclean." See Acts x. 14, 15.—*And hath done despite.*—Macknight, "insulted."

Ver. 30. *Vengeance belongeth unto me, &c.*—Deut. xxxii. 35, 36.

Ver. 31. *It is a fearful.*—Doddridge, "a dreadful"—thing.

Ver. 32. *A great fight.*—Macknight, "Combat;" alluding, doubtless, to the public combats in the theatres of that age.

Ver. 33. *A gazing-stock.*—Doddridge, "a public spectacle."

Ver. 37. *Yet a little while.*—Macknight, "a very little while." See Hab. ii. 3.—*He that shall come will come.*—Christians were taught to look for a second coming of Christ, as earnestly as for his incarnation; and one of their descriptive characters is, that they wait for his appearing. 1 Thess. i. 10.

2 Thess. iii. 5.

Ver. 38. *But if any man draw back.*—Doddridge and Macknight, "Yet if

39 But we are not of them who draw back <sup>l</sup> unto perdition; but of them that believe to the saving of the soul.

A. M. cir. 4067.  
A. D. cir. 63.

CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

l ver. 26.

**N**OW faith is the <sup>a</sup> substance of things hoped for, the evidence of things <sup>b</sup> not seen.

CHAP. 11

2 For by it the elders obtained a good report.

3 Through faith we understand <sup>c</sup> that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear

a or, ground, or, confidence.

4 By faith Abel <sup>d</sup> offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead <sup>e</sup> yet speaketh.

b Ro. 8. 24, 25.

c Ge. 1. 1. Ps. 33. 6.

d Ge. 4. 4, 5.

5 By faith Enoch <sup>f</sup> was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

e or, is yet spoken of

f Ge. 5. 22, 24

he draw back." The Hebrew of Habakkuk, just referred to, reads, (ver. 4.) "His soul which is lifted up." *Pococke* contends, that the same Hebrew word signifies to faint, and so to fall back. But, if we may be allowed to offer a conjecture of our own, we conceive it to be an allusion to the attitude of pride and hauteur, observable as well in some animals as in our own species, namely, in the horse, turkey, &c.; who, while they proudly raise their heads, scornfully draw them back. The apostates here mentioned, were evidently not so much influenced by fear, as by pride and presumption, (ver. 29.) They left the ranks of Christianity, not so much from fear, as from contempt and scorn. The Hebrew word (*gnaphel*) is rendered *presumed*, Num. xiv. 44.

CHAP. XI. Ver. 1. *The substance*.—The Greek term, *hypostasis*, is well known in the Trinitarian controversy, as differently used for essence and for person; but "in the New Testament (as remarked by *MLean*) it is used only five times, and that only by our apostle; in three of which it is translated *confidence*, viz. 2 Co. ix. 4; xi. 17. Heb. iii. 14; and in this place it is so translated in the Margin."—*The evidence*.—The original term here used, in the New Testament occurs only twice; namely, in 2 Tim. iii. 16, where it is translated *reproof*; but, according to the judicious commentator just cited, should be rendered *conviction*, both there and in the passage now before us. So *Doddridge*; but *Macknight* preserves the term "evidence."

Ver. 2. *The elders*.—*Macknight*, "The ancients;" namely, the patriarchs and prophets, as in the following verses.

Ver. 3. *The worlds were framed*.—Literally, "the ages." The material world acquired this name from the perpetual changes to which it is subject, and some modern writers would confine its import to the arrangement and government of the world; but that the material frame itself must be included, is evident from the phrase, "things which are seen;" also from chap. i. 2, and many other passages.

Ver. 4. *A more excellent sacrifice*.—"It is observed by critics, that the [Greek] word (*pleiona*) signifies more in number, rather than in value. Cain offered the fruit of the ground, which was only the *mincha*, or meat-offering, but no proper sacrifice for sin. Gen. iv. 3."—*MLean*. The late Dr. *Kennicott* farther argued from these circumstances, particularly from the word (*pleiona*) "more," that Abel offered not only *τ* sacrifice, but also a *mincha*, that is, a *meat* (or rather *bread*) offering; so that he by the one acknowledged God's providential goodness, and by the other his redeeming mercy. See *Kennicott's* Dissert. on "Cain and Abel."—*By it he, being dead, yet speaketh*.—By what? it may be asked. We reply, By his offering, by his faith, by his example. *John Edwards* explains it of his blood, which God said, "Crieth unto me from the ground." Gen. iv. 10. But *Macknight* opposes the latter sense, as ungrammatical. The Margin, however, reads in the passive, "Is yet spoken of;" alluding to the "good report" which he "through faith received," as in ver. 2.

Ver. 5. *Was not found*.—Namely, not on earth, being removed in his whole person, soul and body, to the skies.—*He had this testimony*.—This refers to Gen. v. 24, where we read, 'Enoch walked with God,' which the LXX. having translated that he "pleased God," is so quoted by the apostle; and hence we

- A. M. cir. 4067.  
A. D. cir. 63.
- 6 But without faith *it is impossible to please  $\epsilon$  him* : for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.
- 7 By faith  $h$  Noah, being warned of God of things not seen as yet,  $i$  moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.
- $i$  or, being wary.  
8 By faith  $j$  Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went.
- $j$  Ge. 12.1,4, &c.  
9 By faith he sojourned in the land of promise, as *in* a strange country,  $k$  dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise :
- $k$  Ge. 13.3, 18, 18.1,9.  
10 For he looked for a city  $l$  which hath foundations, whose  $m$  builder and maker *is* God.
- $l$  c. 12.22, 13.14.  
11 Through faith also Sara  $n$  herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful  $o$  who had promised.
- $o$  Re. 21.2, 10.  
12 Therefore sprang there even *of* one, and him as good as dead,  $p$  *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
- $p$  Ge. 21.1,2.  
13 These all died  $q$  in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and  $r$  confessed that they were strangers and pilgrims on the earth.
- $q$  according to.  
14 For they that say such things declare plainly that they seek a country.
- $r$  1 Ch. 29.15, 1 Pe. 2.11.  
15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

infer, that *walking with God*, implies a state of favour and friendship with him.

Ver. 7. *Of things not seen as yet.*—Namely, the flood.—*Moved with fear.*—*Macknight*, “A religious fear.”—*Heir of the righteousness which is by faith.*—See Rom. iii. 21, 22 ; iv. 13. Phil. iii. 9.

Ver. 9. *In tabernacles*—i. e. tents—*with Isaac and Jacob.*—*Doddridge* observes, that Jacob was born 15 years before Abraham died.

Ver. 10. *Builder and maker.*—(Gr. *demiourgos*.) *Doddridge*, “Former.” *Macknight*, “Ruler.”

Ver. 12. *As good as dead.*—Gr. “dead as to these things ;” i. e. as to having children.—*As the stars of the sky in multitude.*—To be able to enumerate the stars, the Psalmist speaks of as the peculiar prerogative of God. Ps. cxlvii. 4.

Ver. 13. *Died in faith.*—Gr. “according to faith.”—*And were persuaded of them.*—These words are omitted in many MSS., and in all the ancient versions and commentators.—*Embraced them.*—This is supposed to be an allusion to persons on a voyage, who when they descried at a distance their wished-for port, hail it with the most joyful shouts.

“Lo! *Italy* appears, *Achates* cries ;

And *Italy!* with shouts the crowd replies.”—*Pitt's Virgil*.

Ver. 14. *They seek a country.*—The original word, (*patrida*), as *Doddridge* remarks, “is very emphatical : it signifies, as it were, a native country in which their *father* dwelt, as opposed to the in which they were pilgrims and strangers.”

Ver. 15. *Opportunity to have returned*—It is calculated that there were full 200 years between the call of Abraham, and the death of Isaac, during which there were, doubtless, many opportu- ties of return.

16 But now they desire a better <i>country</i> , that is, a heavenly: wherefore God is not ashamed to be called their <sup>s</sup> God: for he hath prepared for them a <sup>t</sup> city.	A. M. cir. 4067.
17 By faith Abraham, when <sup>u</sup> he was tried, offered up Isaac: and he that had received the promises offered up his only begotten <i>son</i> ,	A. D. cir. 63.
18 <sup>v</sup> Of whom it was said, <sup>w</sup> That in Isaac shall thy seed be called:	s Ex. 3.6 15.
19 Accounting that God <i>was</i> able to raise <i>him</i> up, even from the dead; from whence also he received him in a figure.	ver. 10.
20 By faith Isaac <sup>x</sup> blessed Jacob and Esau concerning things to come.	u Ge. 22.1, &c. Ja. 2.21.
21 By faith Jacob, when he was a dying, blessed <sup>y</sup> both the sons of Joseph; and worshipped, <i>leaning</i> <sup>z</sup> upon the top of his staff.	v or, To.
22 By faith <sup>a</sup> Joseph, when he died, <sup>t</sup> made mention of the departing of the children of Israel; and gave commandment concerning his bones.	w Ge. 21.12.
23 By faith Moses, when he was born, was hid <sup>c</sup> three months of his parents, because they saw <i>he was</i> a proper child; and they were not afraid of the king's <sup>d</sup> commandment.	x Ge. 27.27.. 40.
24 By faith <sup>e</sup> Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;	y Ge. 48.5. 20.
25 Choosing <sup>f</sup> rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;	z Ge. 47.31.
	a Ge. 50.24, 25.
	b or, remembered.
	c Ex. 2.2.
	d Ex. 1.16, 22.
	e Ex. 2.10, 11.
	f Ps. 84.10.

Ver. 17. *Offered up*.—Though Isaac was not slain, Abraham stretched forth his hand, and took the knife to slay him, as he certainly would have done, if he had not been restrained; and, as we conceive, in the full persuasion of his being raised immediately from the dead. In speaking of the nature and extent of Abraham's trial, the pious Mr. *Henry* pithily observes, that he was called—"As a *father*, to cut off his own family—as a *believer*, to cancel the divine promises—as a *type*, to frustrate Christ's advent—as a *minister*, to cut off the church at a blow—and, as a philanthropist, to destroy all mankind. Such, however, were the appearances which must have presented themselves to his imagination."

Ver. 18. *Of—Doddridge*, "concerning"—*whom*.

Ver. 19. *In a figure*.—*Gr. a parable*. On this circumstance, Preb. *Townsend* remarks—"The sacrifice of Isaac by his father was so evidently typical of the sacrifice of Christ, that there can be no doubt of the design to be answered by this otherwise mysterious event. On the very spot where Christ was afterwards crucified, Abraham is commanded to slay his son. It is needless to recapitulate the coincidences between the sacrifice of Isaac and of Christ; they are to be found in every commentary. That the meaning of the whole of the circumstances of this mystical sacrifice of his son, was revealed to Abraham—that he learned from them, that the promised Messiah should in like manner bear the wood of the cross, and die for mankind; and that Abraham, in obeying the divine command, rejoiced to see the day of Christ, and [that] he then saw it, and was glad, is well argued by Bp. *Warburton*."—*Townsend's Old Test. Arr.*

Ver. 22. *Joseph, when he died*.—*Doddridge*, "When dying." *Macknight*, "When ending;" namely, his life.

Ver. 23. *A proper child*.—*Macknight*, "beautiful." [The beauty of Moses is expressly mentioned by *Josephus*, who introduces Pharaoh's daughter calling him "a child divine in form;" *Philo* also says, that, "at his birth, he had a more elegant and beautiful appearance, than denoted an ordinary person;" and it appears from *Justin*, that the fame of his beauty had spread among the heathen.]—*Bagster*.—*Not afraid*—i. e. not so intimidated as to drown the child, as commanded. Exod. i. 22.

Ver. 24. *Come to years*—i. e. to a mature age. The original literally reads, "grown great." It appears from Acts xii. 23, that Moses was now forty years of age.

A. M. cir.  
4067.  
A. D. cir.  
63.

g or, for.

h c. 13. 13.

i c. 10. 35.

j Ex. 10. 23,  
29.  
12. 31.

k 1 Ti. 1. 17.

l Ex. 12. 21,  
&c.

m Ex. 14. 22,  
29.

n Jos. 6. 12.,  
20.

o Jos. 6. 23.  
Ju. 2. 25.

p or, were  
disobedi-  
ent.

q Jos. 2. 4,  
&c.

r Ju. c. 6 & 7.

s Ju. 4. 6, &c.

t Ju. c. 15 &  
16.

u Ju. 11. 32,  
&c.

v 1 Sa. 17.  
45, &c.

w 1 Sa. 7. 9,  
&c.

x Ga. 3. 16.

y Da. 6. 22.

z Da. 3. 25.

a 1 Ki. 19. 3.  
2 Ki. 6. 16.

b 1 Ki. 17. 22.  
2 Ki. 4. 35,  
36.

c Ac. 4. 19.

d Ge. 39. 20.

e Je. 20. 2.

f Ac. 7. 59.

g or, fore-  
seen.

h Re. 6. 11.

26 Esteeming the reproach  $\epsilon$  of  $h$  Christ greater riches than the treasures in Egypt: for he had respect unto the recompense  $i$  of the reward.

27 By faith he forsook Egypt, not fearing  $j$  the wrath of the king: for he endured, as seeing him  $k$  who is invisible.

28 Through faith he kept the  $l$  passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed  $m$  through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho  $n$  fell down, after they were compassed about seven days.

31 By faith the harlot Rahab  $o$  perished not with them that  $p$  believed not, when she had received the spies  $q$  with peace.

32 And what shall  $I$  r  $r$ o say? for the time would fail me to tell of  $r$  Gedeon, and of  $s$  Barak, and of  $t$  Samson, and of  $u$  Jephthae; of  $v$  David also, and  $w$  Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained  $x$  promises, stopped the mouths of  $y$  lions,

34 Quenched the violence of  $z$  fire, escaped  $a$  the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women  $b$  received their dead raised to life again: and others were tortured, not accepting  $c$  deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of  $d$  bonds and  $e$  imprisonment:

37 They were  $f$  stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:;) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having  $g$  provided some better thing for us, that they without  $h$  us should not be made perfect.

Ver. 26. *Reproach of Christ*—That is, on account of their expectation of a Messiah.—*For he had respect, &c.*—Doddridge, "For he directed his regards to the recompense of reward." That reward could not be temporal, and must therefore be the everlasting reward. See ver. 10, 11, 16.

Ver. 27. *By faith he forsook*.—Doddridge, "left."

Ver. 29. *As by*—Doddridge, "on"—dry land.

Ver. 35. *Women received their dead*.—As in the case of the widow of Zarephath, and the Shunamite.—*Others were tortured*.—Macknight, "beaten." The term probably refers to the cruel practice of the *bastinado*, still practised in the East.—*A better resurrection*—i. e. a resurrection to a better life.

Ver. 37. *They wandered about in sheep-skins, &c.*—Clement of Rome, in his first Epistle to the Corinthians, § 17, alludes to the same circumstance. "Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ. We mean Elias, Eliseus, and Ezekiel, the prophets." See 2 Kings i. 8. Zech. xiii. 4.

CHAPTER XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

**WHEREFORE** seeing we also are compassed about with so great a cloud of witnesses, let us lay aside <sup>a</sup> every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the <sup>b</sup> author and finisher of our faith; who for the <sup>c</sup> joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation <sup>d</sup> which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For <sup>e</sup> whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for <sup>f</sup> what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the <sup>g</sup> Father of spirits, and live?

10 For they verily for a few days chastened us <sup>h</sup> after their own pleasure; but he for our profit, that we might be partakers of his holiness.

A. M. cir  
4067.  
A. D. cit  
63.

CHAP. 12.

a 2 Co.7.1.

b or, beginner.

c Lu.24.26.

d Pr.3.11.12

e Re.3.19.

f Pr.13.24.

g Nu.16.22.  
27.16.

h or, as  
seemed  
good, or,  
meet, to  
them.

CHAP. XII. Ver. 1. *Wherefore, seeing we also.*—Doddridge, "Being therefore encompassed."—*A cloud of witnesses.*—The application of this metaphor to a multitude of persons, may be seen in Isa. lx. 8.—*So easily beset us.*—Literally, says Macknight, "which stands conveniently around us"—the sin adapted to our circumstances and situation; or, as others explain it, our constitutional sin, that to which our corrupt nature is most prone.—*Run with patience.*—Macknight, "with perseverance;" which is doubtless the true meaning, if not an exact translation.

Ver. 2. *The author.*—Doddridge, "leader." Macknight, "Captain and perfecter of the faith." Here it has relation to a *race*, and may therefore be well explained of Christ, as our example, having gone before.—*And finisher*—Or completer. This is thought by some critics to refer to the judge who presided over the games, and distributed the rewards.—*For the joy that was set before him.*—See Phil. ii. 8, 9.

Ver. 3. *Consider.*—Macknight, "attentively consider"

Ver. 4. *Resisted unto blood.*—An allusion to those pugilists who practised in a sort of gloves. They had not yet endured martyrdom.

Ver. 5. *Which speaketh unto you.*—Macknight, "which reasoneth with you."—*My son, &c.*—See Prov. iii. 11, 12.

Ver. 6. *Whom the Lord loveth.*—Of the advantages of affliction to the mind, the following anecdote affords a fine illustration:—The late Rev. Mr. Cecil, when at College, was much tried with the ridicule and reproaches of some profane and profligate young men. Thus exercised, he was one day walking in the physic-garden, where he observed a very fine pomegranate tree, cut almost through the stem, near the root. On asking the gardener the reason of this, "Sir, (said he) this tree used to shoot so strong, that it bore nothing but leaves. I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit."

- A. M. cir. 4067.  
A. D. cir. 63.
- i Is. 32. 17.  
Jn. 3. 13. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
- j Is. 35. 3. 12 Wherefore lift up the hands which hang down, and the feeble knees;
- k or, even. Pr. 4. 26, 27. 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let rather be healed.
- n Ga. 6. 1. 14 Follow peace with all men, and holiness, without which no man shall see the Lord:
- r Ps. 34. 14. 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
- c Mat. 5. 8.  
Ep. 5. 5. 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right.
- p 2 Pe. 1. 10. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.
- q or, fall from. t Ge. 25. 33. 18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
- r De. 29. 18. u Ge. 27. 31., 33. 19 And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more:
- s 1 Co. 6. 13, 15. v or, way to change his mind. w Ex. 19. 12, 19. 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
- x Ex. 20. 18, 19. y Ex. 19. 13, 16. 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

Ver. 12. *Lift up the hands, &c.*—“The exhortation (Dr. Owen remarks) is applied to such parts of the body as were employed in athletic exercises.” Under fatigue, the hands would hang down, and the knees tremble.

Ver. 14. *Follow peace.*—See 1 Pet. iii. 11.

Ver. 15. *Root of bitterness.*—Doddridge says, “The Hebrew word properly signifies an infectious plant, which taints other vegetables that grow near it.” Compare Acts viii. 23.

Ver. 16. *As Esau.*—Esau is called a profane person, because he slighted the birth-right, as not considering its relation to the Messiah; nor, indeed, believing in the promise. See Gen. xxv. 29.—*One morsel of meat.*—Doddridge and Macknight, “One meal.”

Ver. 17. *No place for repentance.*—Margin, “No way to change his mind:” i. e. Isaac’s.—*Though he sought it carefully.*—Macknight, “Though he earnestly sought [the blessing]—with tears. We perfectly agree with Doddridge, that “The meaning of this undoubtedly is not, that he would have repented and could not; but that there was no room for his repentance—it would not be regarded; or, in other words, that his father’s mind could not be changed.” The account of Moses fully justifies this interpretation. “Esau entreated Isaac—Bless me, even me also, O my father! and he lift up his voice and wept.” Gen. xxv. 38; compare verse 34.

Ver. 18. *That might be touched.*—Doddridge, “That was the object of touch.” Macknight, “a tangible [i. e. a material] mountain.” Compare ver. 20.

Ver. 20. *Or thrust through with a dart.*—These words are wanting in many ancient MSS. and versions; and are therefore rejected by Mill, Wetstein, and Griesbach. They are taken from Exod. xix. 13.

Ver. 21. *Moses said, I exceedingly fear, &c.*—These words are not on record except here: but M’Lean thinks they may be alluded to, in Exod. xix. 19. They might be handed down by tradition to the time of Paul, or communicated to him by inspiration.

22 But ye are come unto mount Sion, and unto the city <sup>a</sup> of the living God, the heavenly Jerusalem, and to an innumerable company of <sup>a</sup> angels,

23 To the general assembly and church of the <sup>b</sup> first-born, which are <sup>c</sup> written <sup>d</sup> in heaven, and to God the <sup>e</sup> Judge of all, and to the spirits of just men <sup>f</sup> made perfect,

24 And to Jesus the mediator <sup>g</sup> of the new <sup>b</sup> covenant, and to the blood <sup>i</sup> of sprinkling, that speaketh better things than *that of* <sup>j</sup> Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven :

26 Whose voice then shook the earth : but now he hath promised, saying, <sup>k</sup> Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that <sup>l</sup> are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us <sup>m</sup> have grace, whereby we may serve God acceptably with reverence and godly fear :

29 For <sup>n</sup> our God is a consuming fire.

CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness. 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly <sup>a</sup> love continue.

2 Be not forgetful to entertain strangers : for thereby some <sup>b</sup> have entertained angels unawares.

3 Remember them that are in <sup>c</sup> bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body.

4 Marriage <sup>d</sup> is honourable in all, and the bed undefiled : but <sup>e</sup> whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness ;

A. M. cir. 4067.  
A. D. cir. 63.  
z Re.3.12  
a Ps.69.17  
b Re.14.4.  
c or, enro-  
ed.  
d Lu.10.20  
e Ge.18.25  
f 1 Co.15.49,51.  
g c.8.6.  
h or, testa-  
ment.  
i Ex.21.8.  
j Ge.4.10.  
k Hag.2.6.  
l or, may  
be.  
m hold fast  
n De.4.21.

CHAP. 13.

a 1 Pe.1.22.  
1 Jn.4.7, 20.  
b Ge.18.3. 19.2.  
c Mat.25.36  
d Pr.5.15. 23.  
e 1 Co.6.9. Re.22.15.

Ver. 22. *Mount Sion*.—This formed part of Jerusalem, whereon was built the city and tower of David.

Ver. 23. *To the general assembly*.—This term was used by the Greeks, generally, in reference to some grand festival occasion, such as the Olympic games. See *Doddridge*.

Ver. 24. *New covenant*.—See chap. viii. 6 ; ix. 15.—*Than that of Abel*.—This is by many referred to the blood of Abel's sacrifice ; but by others (as *Doddridge*) to his own blood, as shed by Cain. See Gen. iv. 10.

Ver. 25. *See that ye refuse not, &c.*—Compare chap. ii. 1—3.—*Him that spake*—*Doddridge*, "that delivered oracles"—on earth—namely, Moses.

Ver. 27. *Things that are shaken*.—The things that were shaken, according to both *Owen* and *Doddridge*, intend the Mosaic economy ; the things that cannot be shaken, the Christian dispensation.

CHAP. XIII. Ver. 2. *Be not forgetful to entertain strangers*.—*Lardner*, "Be not unmindful of hospitality."

Ver. 3. *Yourselves also in the body*—i. e. liable to the same adversity.

Ver. 4. *Marriage is honourable, &c.*—*Macknight*, "Let marriage (be) honourable among all, and the bed unpolluted."—*For fornicators, &c.*—See Vulgate, and two ancient MSS

Ver. 5. *Without covetousness*.—*Macknight*, "without the love of money." See 1 Tim. vi. 9, 10.—*I will never leave thee, &c.*—*M'Lean* remarks, that

- A. M. cir. 4067.  
A. D. cir. 63
- f Mat. 6.25, 34. *and be content f with such things as ye have: for he hath said, g I will never leave thee, nor forsake thee.*
- g Ge. 23.15. De. 31.6,8. 1 Ch. 23.20. *6 So that we may boldly say, h The Lord is my helper, and I will not fear what man shall do unto me.*
- l Ps. 27.1. *7 Remember them which i have the rule over you, who have spoken unto you the word of God: whose faith j follow, considering the end of their conversation:*
- i or, are the guides. *8 Jesus Christ the same k yesterdav, and to-day, and for ever.*
- j c. 6.12. *9 Be l not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*
- k 1 Pe. 1.4. *10 We have an altar, whereof they have no right to eat which serve the tabernacle.*
- l 1 Jn. 4.1. *11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned m without the camp.*
- m Le. 16.27. *12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without n the gate.*
- n Jn. 19.17, 18. *13 Let us go forth therefore unto him without the camp, bearing o his reproach.*
- o Ac. 5.41. *14 For here p have we no continuing city, but we seek one to come.*
- p Mi. 2.10. *15 By him q therefore let us offer the sacrifice of praise to God continually, that is, the fruit r of our lips s giving thanks to his name.*
- q Ep. 5.20. *16 But to do good and to t communicate forget not: for with such u sacrifices God is well pleased.*
- r Ho. 14.2. *17 Obey v them that w have the rule over you, and submit yourselves: for they watch x for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
- s confessing.  
t Ro 12.13.  
u Phi. 4.18.  
v 1 Th. 5.12, 13.  
w or, guide.  
x Eze. 3.17.

this sentence contains no less than five negatives; but not so the original passage, Joshua i. 5. The Greek is very emphatical, and thus literally rendered by Doddridge:—"I will not—I will not leave thee; I will never, never, never forsake thee." A promise originally given to Joshua on the death of Moses, and here applied to all the servants of the true God.

Ver. 8. *Jesus Christ, the same.*—Dr. P. Smith says, "There is nothing then, in the argument, to bar our understanding the passage, as referring primarily to the person of Christ, and in the phrasology there is a reason, which is, I think, of weight sufficient to be decisive. This is the adoption of the same phrase which, at the commencement of the Epistle, had been employed to express the absolute unchangeableness of God; 'Thou art the same,' &c. Heb. i. 12." Dr. J. Owen (in loc.) considers the phrase, "yesterday, to-day, and for ever," as analogous to Rev. i. 4—"He who is, and was, and is to come."

Ver. 9. *Be not carried*—(Macknight, "tossed")—*about.*—The allusion seems to be to a vessel in a gale.

Ver. 12. *Without the gate.*—Calvary was certainly without the walls in our Lord's time, though it has been long since included, unless there be a mistake as to its situation, which some travellers suspect.

Ver. 15. *The fruit of our lips.*—*Estius* thinks that our praises may be justly called the fruit of our lips, even as the good works of a virtuous woman are called the fruit of her hands. Prov. xxxi. 31.

Ver. 17. *That have the rule.*—Doddridge, "who preside."—*Watch for your souls.*—*Chrysostom* says he never read these words without trembling, though he was certainly an active and zealous pastor, often preaching several times a day.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

A. M. cir. 4057.  
A. D. cir 63.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

y Ac. 21. 16.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

z 1 Th. 5. 23.

a 1 Pe. 1. 21.

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

b Eze. 3. 23

c Zec. 9. 1.

d or, testament.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

e 1 Pe. 5. 10.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

f or, doing.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

g Phi. 2. 13.

25 Grace be with you all. Amen.

h 1 Ti. 16. 12.

2 Ti. 1. 8.

Re. 7. 14.

¶ Written to the Hebrews from Italy by Timothy.

Ver. 18. *We trust*—Doddrige and Macknight, "We are confident that we have a good conscience, in all things willing to live honestly."—Doddrige, "Determined in all things to behave honourably." Greek, "well." See 2 Cor. i. 12.

Ver. 19. *Restored to you the sooner*.—Doddrige, "quickly."

Ver. 20. *Blood of the covenant*.—There is much doubt among commentators, whether the words "through the blood of the everlasting covenant," should be connected with the preceding clause, as implying that it was through the blood of the covenant that Christ became our shepherd; or that, through the merit of that blood he was raised from the dead, it being impossible that he should be "holden of death any longer;" (see Acts ii. 24;) or, 3dly, whether it was through his atoning blood, that the apostle implored for the believing Hebrews the blessings following (ver. 21;) all which senses are admissible and true.

Ver. 21. *Make you perfect*.—"The same word is translated *prepared*, chap. x. 5; *framed*, chap. xi. 3; *fitted*, Rom. ix. 22; *restored*, Gal. vi. 1; *perfectly joined*, 1 Cor. i. 10. It signifies to set things to rights, and reduce them to their proper state."—*M Lean*.—*Working in you*.—"It is plain, from this and other passages of Scripture, (says *M Lean*.) that God worketh in his people every good work that is well pleasing in his sight; and that, not only in the conversion of a sinner, but in all the growth and improvement of a Christian in the spiritual life. It is he that enlightens the eyes of their understanding, (Ephes. i. 17, 18;) that enlarges their views of the love of Christ, (Ephes. iii. 16—19;) that worketh in them both to will and to do, (Phil. ii. 13.) The holy tempers, and spiritual affections of the soul, are the fruits of the Spirit. (Gal. v. 22, 23.) But then, 2dly, He works in us, as rational creatures, by means of the revelation he hath given us, enlightening our judgments—strengthening our faith—moving our wills by its motives, and so influencing our obedience. The Spirit, therefore, does not work upon us abstractedly from the word; but in and by it, making it to produce its effects. 3dly, God's working in us that which is well pleasing in his sight, does not supersede our activity or make us passive: on the contrary, it is an exciting of us both to will and to do. 4thly, That as God works in his people that which is well pleasing in his sight, so we should apply to him for his Spirit, depend upon his assistance in every thing he requires, and give him all the glory—'Not I, but the grace of God which was with me.' Lastly, we should look for acceptance only through the merits and mediation of Christ, even in such things as we do agreeable to his will; for they are well pleasing in his sight only through Jesus Christ; to whom be glory for ever and ever. Amen."—*To whom be glory*.—Compare 2 Peter iii. 18. Rev. v. 12, 13.

Ver. 22. *In few words*.—Macknight, "briefly." This must be understood in reference to the great variety of matter, for it is far from being one of the shortest of his Epistles. But this Epistle is, as *Owen* expresses it, "A brief compendium of the doctrine of the law and the gospel."

Ver. 23. *With whom*.—Timothy was Paul's perpetual companion in all

his travels, except when he sent him on any special work for the church.—*Queen.*

*Postscript.*—Written to the Hebrews from Italy, by Timothy. Dr. J. Owen says, "This is partly *untrue*—as that it was sent by Timothy; being expressly contrary to what the apostle speaks concerning him immediately before (ver. 23.) But these subscriptions have been sufficiently proved, by many, to be *spurious*; being the additions of some unskilful transcribers in after ages." See also P. S. at the end of 1 Corinthians.

### CONCLUDING REMARKS ON HEBREWS.

[THE Epistle to the Hebrews, observes Dr. Hales, is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous commentary on them; showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation, in a connected chain of argument, evincing the profoundest knowledge of both. The internal excellence of this epistle, as connecting the Old Testament and the New in the most convincing and instructive manner, and elucidating both more fully than any other Epistle, or perhaps than all of them, places its divine inspiration beyond all doubt. We here find the great doctrines which are set forth in other parts of the New Testament, stated, proved, and applied to practical purposes in the most impressive manner. Hence this Epistle, as Dr. A. Clarke remarks, is by far the most important and useful of all the apostolic writings: all the doctrines of the Gospel are, in it, embodied, illustrated, and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing. It is an epitome of the dispensations of God to man, from the foundation of the world to the advent of Christ. It is not only the sum of the *Gospel*, but the sum and completion of the *Law*, of which it is also a most beautiful and luminous comment. Without this, the law of Moses had never been fully understood, nor God's design in giving it clearly apprehended. With this, all is clear and plain; and the ways of God with man rendered consistent and harmonious. The Apostle appears to have taken a portion of one of his own Epistles for his text,—“Christ is the end of the law for righteousness to them that believe;” and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices of the Mosaic institution, are shown to have had Christ for their object and end; and to have had neither intention nor meaning but in reference to Him; yea, as a system to be without substance, as a law to be without reason, and its enactments to be both impossible and absurd, if taken out of this reference and connexion. Never were premises more clearly stated; never was an argument handled in a more masterly manner; and never was a conclusion more legitimately and satisfactorily brought forth. The matter is every where the most interesting; the manner is throughout the most engaging; and the language is most beautifully adapted to the whole,—every where appropriate, always nervous and energetic, dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators, and harmonious and diversified as the music of the spheres. So many are the beauties, so great the excellency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that it may be read a hundred times over without perceiving any thing of sameness, and with new and increased information at each reading. This latter is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and supereminent manner, as to the Epistle to the Hebrews. That it was written to Jews, naturally such, the whole structure of the Epistle proves. Had it been written to the Gentiles, not one in ten thousand of them would have comprehended the argument, because unacquainted with the Jewish system, the knowledge of which the writer every where supposes. He who is well acquainted with the Mosaic law, sits down to the study of this Epistle with double advantage; and he who knows the traditions of the Elders, and the Talmudic illustrations of the written and pretended oral law of the Jews, is still more likely to enter into, and comprehend, the Apostle's meaning. No man has adopted a more likely way of explaining its phraseology than *Schoetgen*, who has traced its peculiar diction to Jewish sources; and, according to him, the proposition of the whole Epistle is this: JESUS OF NAZARETH IS THE TRUE GOD. And, in order to convince the Jews of the truth of this proposition, the Apostle urges but three arguments:—1. Christ is superior to the *angels*. 2. He is superior to *Moses*. 3. He is superior to *Aaron*. These arguments would appear more distinctly, were it not for the improper division of the chapters; in consequence of which, that one excellency of the Apostle's is not noticed—his application of every argument, and the strong exhortation founded upon it. *Schoetgen* has very properly remarked, that commentators have greatly misunderstood the Apostle's meaning through their unacquaintance with the Jew-

iah writings, and their peculiar phraseology, to which the Apostle is continually referring, and of which he makes incessant use. He also supposes, allowing for the immediate and direct inspiration of the Apostle, that he had in view this remarkable saying of the Rabbins on Isaiah lii. 13,—“Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.” Rabbi *Tanchum*, quoting *Yalkut Simeoni*, (p. ii. fol. 53.) says, “This is the king Messiah, who shall be greatly extolled and elevated: He shall be elevated above Abraham; shall be more eminent than Moses; and be more exalted than the ministering angels.” Or, as it is expressed in *Yalkut Kadosh*, (fol. 144.) “The Messiah is greater than the patriarchs, than Moses, and than the ministering angels.” These sayings the Apostle shows to have been fulfilled in our Messiah; and as he dwells on the superiority of our Lord to all these illustrious persons, because they were at the very top of all comparisons among the Jews; He, according to their opinion, who was greater than all these, must be greater than all created beings. This is the point which the Apostle undertakes to prove, in order to show the Godhead of Christ; and therefore, if we find him proving that Jesus was greater than the patriarchs, greater than Aaron, greater than Moses, and greater than the angels, he must be understood to mean, according to the Jewish phraseology, that Jesus is an uncreated being, infinitely greater than all others whether earthly or heavenly. For, as they allowed the greatest eminence next to God, to angelic beings, the Apostle concludes, “That He who is greater than the angels is truly God: but Christ is greater than the angels: therefore Christ is truly God.” Nothing can be clearer than that this is the Apostle’s grand argument; and the proofs and illustrations of it meet the reader in almost every verse.]—*Bagster*.

THE GENERAL EPISTLE OF JAMES.

[JAMES, the son of Alphaeus, the brother of Jacob, and the near relation of our Lord, called also *James the Less*, probably because he was of lower stature, or younger, than the other James, the son of Zebedee, is generally allowed to be the writer of this Epistle; and the few that have doubted this have assigned very slight reasons for their dissent, and advanced very weak arguments on the other side. It is recorded in ecclesiastical history, and the book of the Acts of the Apostles confirms the fact, that he generally resided at Jerusalem, superintending the churches in that city, and in the neighbouring places, to the end of his life, which was terminated by martyrdom about A. D. 62. This Epistle appears to have been written but a short time before his death; and it is probable that the sharp rebukes and awful warnings given in it to his countrymen excited that persecuting rage which terminated his life. It is styled *Catholic*, or *General*, because it was not addressed to any particular church, but to the Jewish nation throughout their dispersions. Though its genuineness was doubted for a considerable time, yet its insertion in the ancient Syriac version, which was executed at the close of the first, or the beginning of the second century, and the citation of, or allusion to it, by *Clement of Rome*, *Hermas*, and *Ignatius*, and its being quoted by *Origen*, *Jerome*, *Athanasius*, and most of the subsequent ecclesiastical writers, as well as its internal evidence, are amply sufficient to prove the point.]—*Bagster*.

CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, 20 meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.

JAMES, a servant <sup>a</sup> of God and of the Lord Jesus Christ, to the twelve <sup>b</sup> tribes which are scattered <sup>c</sup> abroad, greeting.

A. M. cir. 465.  
A. D. cir. 61.  
CHAP. I.  
a Jude 1.  
b Ac. 26.7.  
c Ac. 8.1.

CHAP. I. Ver. 1. *Twelve tribes*.—It is evident that *Josephus* believed all the tribes to be yet in being, when he relates, that six persons of each tribe were selected to form the Septuagint translation. See Acts xxvi. 6.—*Scattered abroad*.—*Doddridge*, “in dispersion.” *Dr. Whitby* quotes passages from *Josephus*, *Philo*, and even *Cicero*, stating that Jews were to be found in great multitudes, in almost all parts of the world.—*Greeting*—(Greek,

- A. M. cir. 4065.  
A. D. cir. 61.
- d Mat. 5. 12.  
1 Pe. 4. 13  
..16.
- e Ro. 5. 3.
- f Lu. 8. 15.  
21. 19.
- g Pr. 23. 6.
- h Je. 29. 12.
- i Ma. 11. 24.
- j or, glory.
- k Is. 40. 6.
- l 2 Ti. 4. 8.  
Re. 2. 10.
- m Is. 64. 4.
- n or, evils.
- o Ho. 13. 9.
- 2 My brethren, count it all joy <sup>d</sup> when ye fall into divers temptations;
- 3 Knowing *this*, that the trying of your faith worketh <sup>e</sup> patience.
- 4 But let patience have *her* <sup>f</sup> perfect work, that ye may be perfect and entire, wanting nothing.
- 5 If any of you lack wisdom, let him ask of God, that <sup>g</sup> giveth to all *men* liberally, and upbraideth not; and <sup>h</sup> it shall be given him.
- 6 But <sup>i</sup> let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
- 7 For let not that man think that he shall receive any thing of the Lord.
- 8 A double minded man *is* unstable in all his ways.
- 9 Let the brother of low degree <sup>j</sup> rejoice in that he is exalted:
- 10 But the rich, in that he is made low: because as the flower of the grass <sup>k</sup> he shall pass away.
- 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof fall-eth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.
- 12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown <sup>l</sup> of life, which <sup>m</sup> the Lord hath promised to them that love him.
- 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with <sup>n</sup> evil, neither tempteth he any man:
- 14 But every man is tempted, when he is drawn away of his own <sup>o</sup> lust, and enticed.

*chairein.*) Luke i. 28, the same word is rendered *Hail!* and is used by our Lord himself in the plural, Mat. xxviii. 9, "All hail!" The same word is also used 2 John, ver. 10 and 11, which see.

Ver. 2. *Divers temptations.*—The word *temptations* is here used in the most extensive sense for all kinds of trials. So Deut. iv. 33. Luke xxii. 28. Acts xx. 19.

Ver. 4. *But, (Greek, de.) And let, &c.*—So *Doddridge*.

Ver. 5. *If any of you lack wisdom.*—A gentleman once called on Dr. *James Foster*, a popular preacher of the last century, to request the solution of some sceptical objections, with which his mind was much harassed. The doctor stopped him short with this question—"Have you asked a solution of your difficulties from God this morning? Have you prayed to the fountain of all light for information?" Upon receiving an answer in the negative, he rejoined. "Sir, you must excuse my gratifying your curiosity on the subject of Revelation, while you neglect one of the first duties of natural religion."—(*Buck's Prac. Expos.*, Sept. 16.)

Ver. 6. *Ask in faith, nothing wavering.*—One presenting a petition to Augustus in a timorous and trembling manner, the emperor expressed himself displeas'd, as it implied a doubt of his generosity. Let not that man who doubts the benevolence of God, expect to prove it in his own experience.

Ver. 8. *A double minded man.*—*Macknight*, "A man of two minds."

Ver. 11. *The grace of the fashion of it.*—*Doddridge*, "The beauty of its form."

Ver. 13. *God cannot be tempted with evil.*—*Doddridge* and *Macknight*, "God is incapable of being tempted by evils," or evil things.—*Neither tempteth he any man.*—The term *tempt* has evidently two meanings; 1. To try, prove; so "God did tempt Abraham." 2. To seduce to evil: in this sense he tempts no man.

Ver. 14. *Drawn away, &c.*—*Doddridge*, "allured and ensnared." *Macknight*, "The allusion here is to the drawing of fish out of a river with a baited hook. There is indeed a malevolent being, commonly called the Tempter;

15 Then when lust hath <sup>p</sup> conceived, it bringeth forth sin. and sin, when it is finished, bringeth forth <sup>q</sup> death.

A. M. cir. 4065.  
A. D. cir. 61.

16 Do not err, my beloved brethren.

p Job 15.35.

17 Every <sup>r</sup> good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom <sup>s</sup> is no variableness, neither shadow of turning.

q Ro.6.21.. 23.

18 Of <sup>t</sup> his own will begat he us with the word of truth, that we should be a kind of first-fruits <sup>u</sup> of his creatures.

r Jn.3.27. 1 Co.4.7.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow <sup>v</sup> to speak, slow <sup>w</sup> to wrath :

s 1 Sa.15 29 Mal.3.6.

20 For the wrath of man worketh not the righteousness of God.

t Jn.1.13.

21 Wherefore lay apart <sup>x</sup> all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

u Je.2.3. Ep.1.12. Re.14.4.

22 But be ye doers <sup>y</sup> of the word, and not hearers only, deceiving your own selves.

v Ec.5.2.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

w Pr.16.32.

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

x Col.3.5..8. He.12.1. 1 Pe.2.1,2.

25 But whoso <sup>z</sup> looketh into the perfect law of <sup>a</sup> liber-

y Mat.7.21.

z 2 Co.3.18.

a Ps.119.45.

and he, as we well know, "walketh about seeking whom he may devour." (1 Pet. v. 8) But much, we doubt not, is laid upon him of which he is not guilty: for, in innumerable instances, man is ensnared by his own lusts, and becomes the victim of his depraved passions. Lust engendereth sin, and sin produceth death.

Ver. 15. *Bringeth forth death.*—Compare Rom. vii. 8—11.

Ver. 17. *Every good gift and every perfect gift.*—The apostle here uses two different nouns, the former signifying simply a *gift*; the latter, a *free gift*: with the former he connects the adjective *good*, with the latter, *perfect*, or complete.—*From the Father of lights.*—This undoubtedly refers literally to the sun; and the other terms, *variableness* (or parallax) and *turning*, (tropic,) are also astronomical terms, though not used in exactly the same sense as by modern philosophers. The first seems to denote the continually mutable and different situations in the heavens which the sun every day apparently observes. The second refers to the progress of the sun in his annual course, visibly turning back, (as the word tropic imports,) when it comes to the longest or the shortest day. The term *shadow* refers to the different manner in which the sun casts its shadow in different climates. God is subject to no such changes. See *Orient. Lit.* No. 1528.

Ver. 18. *A kind of first-fruits.*—The Jews were the first converts to Christianity.

Ver. 20. *The wrath of man worketh not, &c.*—The Jews were a very irritable people, and often mingled an angry spirit with their zeal, against which they are here guarded.

Ver. 21. *Wherefore lay apart, &c.*—The allusion seems to be to decayed and filthy garments, fit only to be thrown away.—*Superfluity of naughtiness.*—*Doddridge*, "overflowing of malignity."—*The engrafted word.*—The word of God, which is sometimes represented as seed sown, (1 Peter i. 23. 1 John iii. 9,) is here represented as a graft inserted. Compare John xv. 2, &c.

Ver. 23. *His natural face.*—The Greek means, literally, the face he was *born* with—*unwashed* and unadorned.—*In a glass*—i. e. a *mirror* whether of metal or of glass; or perhaps rather a natural mirror—a limpid stream. It is well known, that the ancients not only washed, but painted their faces, (or at least their eyes;) but this verse seems to refer to a careless person, who looked cursorily at his face in a mirror, whether natural or artificial, but took no pains to mark its blemishes or defects.

Ver. 25. *But whoso looketh.*—*Macknight*, "looketh narrowly." The word properly signifies to stoop down to examine an object attentively, (as in 1 Peter i. 10.)—*Into the perfect law of liberty*—i. e. the gospel; into which, whoever looks attentively must see his blemishes and defects.

A. M. cir.  
4065.  
A. D. jr.  
61.

ty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man <sup>b</sup> shall be blessed in his <sup>c</sup> deed.

<sup>b</sup> Lu. 6. 47,  
&c.

26 If any man among you seem to be religious, and bridleth not his <sup>d</sup> tongue, but deceiveth his own heart, this man's religion *is* vain.

<sup>c</sup> or, *doing*.

27 Pure religion and undefiled before God and the Father is this, To visit <sup>e</sup> the fatherless and widows in their affliction, *and* to keep himself unspotted <sup>f</sup> from the world.

<sup>d</sup> Ps. 34. 13.

<sup>e</sup> Is. 1. 16, 17.  
53. 6, 7.

<sup>f</sup> Ro. 12. 2.

#### CHAPTER II.

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving and merciful: 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

**M**Y brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect <sup>a</sup> of persons.

CHAP. 2.

<sup>a</sup> Pr. 23. 21.  
Jude 16.

2 For if there come unto your <sup>b</sup> assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

<sup>b</sup> syna-  
gogue.

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here <sup>c</sup> in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

<sup>c</sup> or, *well*,  
or, *seemly*

<sup>d</sup> 1 Co. 1. 26  
..23.

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

<sup>e</sup> Re. 2. 9.

5 Hearken, my beloved brethren, <sup>d</sup> Hath not God chosen the poor of this world rich <sup>e</sup> in faith, and heirs of <sup>f</sup> the kingdom <sup>g</sup> which he hath promised to them that love him?

<sup>f</sup> or *that*.

<sup>g</sup> Mat. 5. 3.  
Lu. 12. 32.  
22. 29.

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

<sup>h</sup> Ps. 111. 9.

7 Do not they blaspheme that <sup>h</sup> worthy name by the which ye are called?

<sup>i</sup> Le. 19. 8.

8 If ye fulfil the royal law according to the scripture, <sup>i</sup> Thou shalt love thy neighbour as thyself, ye do well:

Ver. 27. *Pure religion and undefiled*.—Archbishop Tillotson (whom Doddridge follows) considers these terms as alluding to the qualities of a precious stone, "clear and without flaw, or cloud," as the technical term is.

CHAP. II. Ver. 1. *The faith of our Lord Jesus Christ, the Lord of glory*.—Macknight, "The faith of the glory of our Lord Jesus Christ;" i. e. of his divine rank and character; or it may be a Hebraism for "the glorious faith," &c. Compare 2 Co. iii. 7—9.

Ver. 2. *With a gold ring*.—Macknight, "With golden rings on his fingers."—*In goodly*.—Doddridge and Macknight, "splendid," &c.

Ver. 3. *In a good place*.—Macknight, "honourably."

Ver. 4. *Are become judges of evil thoughts?*—Macknight, "Judges possessed of evil thoughts;" that is, as judges, they indulged evil thoughts against the poor. But Benson, who understands this, as we do, of worshipping assemblies, thinks the apostle meant to reprove the Jews, as showing more regard to the souls of the rich than of the poor. Doddridge, however, renders this verse thus. (omitting the interrogation,) "And distinguish not in yourselves: you even become judges who reason ill." But we prefer the more simple version of Wesley—"Ye distinguish not in yourselves, but are become evil-reasoning judges;" i. e. you judge erroneously.

Ver. 5. *Rich in faith*—i. e. to be rich in faith—a common ellipsis with the sacred writers. The apostle's reasoning here seems to amount to this: "Your friends, and your Master's friends, are chiefly among the poor; and your bitterest enemies among the higher classes."

Ver. 7. *That worthy*—Greek, "good." Macknight, "excellent"—name—viz. the name of Jesus. Phil. ii. 9. 10.

Ver. 8. *The royal law*.—The *república*: an Greeks used to call the laws of the

9 But if ye have respect <sup>l</sup> to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he <sup>k</sup> is guilty of all.

11 For <sup>l</sup> he that said, <sup>m</sup> Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law <sup>n</sup> of liberty.

13 For <sup>o</sup> he shall have judgment without mercy, that hath showed no mercy; and mercy <sup>p</sup> rejoiceth <sup>q</sup> against judgment.

14 What <sup>r</sup> *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what <sup>s</sup> *doth it* profit?

17 Even so faith, if it hath not works, is dead, being <sup>t</sup> alone.

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith <sup>u</sup> without thy works, and I <sup>v</sup> will show thee my faith by my works.

A. M. cir. 4065.  
A. D. cir. 61.  
j ver. 1.  
k De. 27. 26.  
l or, that law which said.  
m Ex. 20. 13 14.  
n c. 1. 25.  
o Pr. 21. 13. Mat. 6. 13. 7. 1, 2.  
p or, gloriously.  
q Ps. 85. 10.  
r Ma. 7. 26.  
s 1 Ju. 2. 18.  
t by itself.  
u Some copies read, by.  
v c. 3. 13.

Persians *royal*, because ordained by kings. This refers to that law of Christ our King, which he calls eminently his. John xiii. 34; xv. 12.

Ver. 9. *Are convinced.*—Doddridge, "convicted." See note on Heb. xi. 1.

Ver. 10. *For whosoever.*—[While the Jews taught, that "He who transgresses all the precepts of the law, has broken the yoke, dissolved the covenant, and exposed the law to contempt; and so has he done who has only broken *one* precept," they also taught, "That he who observed any *principal* command was equal to him who kept the whole law," and gave for an example the forsaking of idolatry. To correct this false doctrine was the object St. James had in view.]—Bagster.—*Is guilty of all*—i. e. he hath broken the law as a whole and insulted the authority of the divine Legislator—God.

Ver. 11. *He that said.*—Margin, "That (law) which said;"—both the law and the lawgiver are the same.

Ver. 12. *The law of liberty*—i. e. the gospel, in which sense James has already used the term repeatedly. See chap. i. 25; ii. 12. It is so called because it freed the Jews from the yoke of Moses, and it frees Christians from the slavery of sin.

Ver. 13. *Against*—or triumphs over—*judgment*—in favour of those who have showed mercy. The expression is clearly elliptical, and should in some such way be supplied.

Ver. 14. *Can faith save him?*—i. e. such a faith as produces no good works? Doddridge. Macknight, "Can (this) faith save him?"

Ver. 15. *Depart in peace.*—Mercy must not be evinced in a few kind words only, as "Be ye warmed," or "Be ye clothed;" but in substantial acts of kindness—commonly and properly called *good works*, which the apostle considers quite as necessary to salvation as even Faith itself, though in a different way; for though works cannot justify of themselves before God, neither can an unproductive faith do this; for "faith without works is dead."

Ver. 17. *Being alone*—i. e. a dead body without any vital principle. See ver. 26.

Ver. 18. *Without thy works.*—The Margin says, "Some copies read, By thy works." So, Doddridge says, the most and best copies read, and therefore adopts it, as Dr. Mill had done before. But, on the other hand, our textual translation has the authority of the Alexandrian and other MSS.—the Syriac, Arabic, and Vulgate Versions; and is preferred by Hammond, Macknight, and others; and is, we think, more in the style of St. James, which is inclined to irony, (as in ver. 16.) It is a challenge to do what he knew impossible—to prove the existence of true faith without good works.

- A. M. cir. 4085.  
A. D. cir. 61.
- w Ma. 1. 24. 5. 7.  
x Ge. 22. 9, 12.  
y or, *Thou seest.*  
z He. 11. 17.  
a Ge. 15. 6.  
b 2 Ch. 20. 7. Is. 41. 8.  
c Re. 20. 12.  
d Jos. 2. 1, & c. He. 11. 31.  
e Mat. 21. 31  
f or, *breath.*
- 19 Thou believest that there is one God; thou doest well: the devils <sup>w</sup> also believe, and tremble.  
20 But wilt thou know, O vain man, that faith without works is dead?  
21 Was not Abraham our father justified by works, when <sup>x</sup> he had offered Isaac his son upon the altar?  
22 <sup>y</sup> Seest thou how faith <sup>z</sup> wrought with his works, and by works was faith made perfect?  
23 And the scripture was fulfilled which saith, <sup>a</sup> Abraham believed God, and it was imputed unto him for righteousness: and he was called <sup>b</sup> the Friend of God.  
24 Ye see then how that by works <sup>c</sup> a man is justified, and not by faith only.  
25 Likewise also was not <sup>d</sup> Rahab the <sup>e</sup> harlot justified by works, when she had received the messengers, and had sent *them* out another way?  
26 For as the body without the <sup>f</sup> spirit is dead, so faith without works is dead also.

## CHAPTER III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, and strife.

## CHAP. 3.

- a Mat. 23. 8, 14.  
1 Pe. 5. 3.  
b or, *judgment.*  
c 1 Ki. 8. 16. Pr. 20. 9. 1 Ju. 1. 8.  
d Pr. 13. 3.  
e Ps. 32. 9.

**M**Y brethren, be not many <sup>a</sup> masters, knowing that we shall receive the greater <sup>b</sup> condemnation.

2 For <sup>c</sup> in many things we offend all. If any man offend not in <sup>d</sup> a word, the same is a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits <sup>e</sup> in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Ver. 19. *The devils*—(Greek, demons)—*also believe, and tremble.*—See Mat. viii. 29.

Ver. 24. *A man is justified.*—To reconcile James and Paul, who certainly do not differ, we shall cite the brief but lucid exposition of the late excellent Mr. Fuller:—"Paul treats of the justification of the *ungodly*, or the way in which sinners are accepted of God, and made heirs of eternal life. James speaks of the justification of the *godly*, or, in what way it becomes evident that a man is *approved* of God. The former is by the righteousness of Christ; the latter is by works. The former of these is that which justifies; the latter is that by which it appears that we are justified. The term justification, in the first of these passages, is taken in a *primary* sense—in the latter, it is taken in a *secondary* sense only, as in Mat. xi. 19, and other places."

Ver. 25. *Likewise also.*—It is remarkable, that James quotes the same passages in proof of Abraham's good works, that Paul had quoted in illustration of his faith; Heb. xi. 17, 31. Does not this prove faith and good works inseparable?

Ver. 26. *Without the spirit.*—Margin, "breath." The same word, as is well known, means both.

CHAP. III. Ver. 1. *Be not many masters.*—Greek, (*didaskaloi*) teachers. Compare 1 Tim. i. 7. [Rather, "Be not many of you teachers;" for many wish to be teachers who have more need to learn; and aspire to the office of teacher, without a proper call or suitable qualifications.]—*Bagster.*

Ver. 2. *Offend all.*—*Doddridge*, "all offend." He adds, "The word properly signifies to *trip*; and *Barrow* has justly observed, that as the general course of life is called a *way*, and particular actions, *steps*; so going on in a regular course of right action, is *walking* uprightly; and acting amiss, *tripping*, or *stumbling*."

Ver. 3. *Bits.*—*Doddridge*, "bridles."

Ver. 4. *The governor*—i. e. of the ship. *Doddridge*, "the steersman."

5 Even so the tongue <sup>f</sup> is a little member, and boasteth <sup>g</sup> great things. Behold, how great a <sup>h</sup> matter a little fire kindleth !

6 And the tongue is a <sup>i</sup> fire, a world of iniquity : so is the tongue among our members, that it defileth <sup>j</sup> the whole body, and setteth on fire the <sup>k</sup> course of nature ; and it is set on fire of hell.

7 For every <sup>l</sup> kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of <sup>m</sup> mankind :

8 But the tongue can no man tame ; <sup>n</sup> it is an unruly evil, full of deadly <sup>o</sup> poison.

9 Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same <sup>p</sup> place sweet <sup>q</sup> water and bitter ?

12 Can the <sup>r</sup> fig tree, my brethren, bear olive berries ? either a vine, figs ? so <sup>s</sup> can no fountain both yield salt water and fresh.

13 Who <sup>t</sup> is a wise man and endued with knowledge among you ? let him show out of a good conversation <sup>u</sup> his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This <sup>v</sup> wisdom descendeth not from above, but is earthly, <sup>w</sup> sensual, devilish.

16 For where envying and strife is, there is <sup>x</sup> confusion and every evil work.

17 But the wisdom <sup>y</sup> that is from above is first <sup>z</sup> pure, then <sup>a</sup> peaceable, <sup>b</sup> gentle, and easy to be entreated, full of mercy and good fruits, without <sup>c</sup> partiality, and without hypocrisy.

18 And the fruit of <sup>d</sup> righteousness is sown in peace of them that make peace.

A. M. e'r.  
4965.  
A. D. cir.  
61.

f Pr.12.18.

g Ps.12.3.

h or, wood

i Pr.16.27.

j Mat. 22.  
.20.

k wheel  
nature.

l nature of  
man.

m Ps.110.3.  
Ro.3.13.

n or, hole.

o Mat.7.16.

p Ps.107.43.

q Pl: 1 27

r 1 Co.3.3

t or, natural.

u tumult,  
or, un-  
quietness.

v 1Co.2.6,7.

w Phi.4.8.

x He.12.14.

y Ga.5.22.

z or, wrangling.

a He.12.11

Ver. 5. *How great a matter.*—Meaning fagots, or waste wood.

Ver. 6. *A world of iniquity : so.*—The Alexandrian and another MS., as also the Vulgate, omit (*outos*) so ; and the Syriac version reads, "The tongue is a fire, and the wicked world is a wood:" but we see no occasion to reject the common reading.—*It defileth.*—Literally, "spotteth;" so *Macknight*. But we conceive the allusion is not to spots of dirt, but of disease, or putridity. See *Jude* ver. 23.—*The course*—*Doddridge*, "circle;" *Macknight*, "frame"—*of nature.*—[Literally, "the wheel of nature" or *generation*; by which some understand the whole circle of human affairs; others, the course of man's life; and others, the successive generations of men; in all which senses the Apostle's sentiment is true. Some think he alludes to the *penal wheel* of the Greeks, beneath which *fire* was placed; and others, that he refers to the *circulation of the blood*. *Eze. i. 15, 16.*]—*Bagster.*—*Is set on fire of hell.*—Not Hades, but *Gehenna*—the place of future punishment.

Ver. 7. *Every kind is tamed.*—*Doddridge* and *Macknight*, "subdued. The apostle does not refer to the domesticating of wild animals, but the subduing and bringing them under the control of man.

Ver. 11. *At the same place.*—*Doddridge*, "opening."—*Sweet water and bitter*—*Doddridge*, "brackish."

Ver. 14. *Glory not, and lie not.*—To glory against the truth, is to boast in error; to "lie against the truth," may be either to contradict or to falsify the sacred records—a crime often attempted, and sometimes too successfully, before printing was invented.

Ver. 15. *Sensual.*—*Macknight*, "animal."—*Devilish.*—*Macknight*, "demoniacal." *Doddridge*, "diabolical."

A. M. cir.

435.

A. D. cir.

61.

## CHAPTER IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be content in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

CHAP. 4.

a or, *braul-*  
*ings.*

**F**ROM whence *come wars* and *a* *fightings* among you? *come they* not hence, *even* of your *b* *lusts* that war *c* in your members?

b or, *plea-*  
*sures.*

2 Ye *lust*, and have not: ye *d* *kill*, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

c 1 Pe. 2. 11.

3 Ye *ask*, and receive not, because ye ask *amiss*, that ye may consume *it* upon your *d* *lusts*.

d or, *envy.*

e 1 Ju. 2. 15.

4 Ye *adulterers* and *adulteresses*, know ye not that the friendship *e* of the world is enmity with God? who-soever therefore will be a friend of the world is the enemy of God.

f or, *en-*  
*viously.*

g Ec. 4. 4.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us *lusteth* *f* to *g* *envy*?

h Pr. 23. 23.

6 But he giveth more grace. Wherefore he saith, *h* God resisteth the proud, but giveth grace unto the humble.

i 1 Pe. 5. 9.

7 Submit yourselves therefore to God. Resist *i* the devil, and he will flee from you.

j 2 Ch. 15. 2.

8 Draw *j* nigh to God, and he will draw nigh to you. Cleanse *k* your hands, ye sinners; and purify your hearts, ye double minded.

k Is. 1. 16.

CHAP. IV. Ver. 1. *Whence come wars.*—The Rev. Robert Hall remarks—“The contests of nations are both the offspring and the parent of injustice. The word of God ascribes the existence of war to the disorderly passions of men. *Whence come wars and fightings among you?* saith the apostle James, *Come they not from your lusts that war in your members?* It is certain two nations cannot engage in hostilities, but one party must be guilty of injustice: and if the magnitude of crimes is to be estimated by a regard to their consequences, it is difficult to conceive an action of equal guilt with the wanton violation of peace.”

Ver. 2. *Ye lust, and have not.*—Thus did Ahab “lust and have not.” Thus did he *kill*, to gain possession; yet gained nothing but a short miserable existence, and an untimely end! And this is no uncommon case. How often do men sacrifice peace of conscience, and indeed all the peace of their lives, to procure a forbidden object, which they are never suffered to enjoy.

Ver. 4. *Ye adulterers and adulteresses.*—This, perhaps, should not be literally understood, since we know that as in the Jewish church all the children of Abraham were considered as married to Jehovah by the covenant of circumcision; so, under the New Testament, all the disciples of Christ are considered as married to him by their profession. And, farther, as all Jews apostatizing to idolatry were considered as guilty of spiritual adultery, so all professed Christians departing from the spirit of the gospel, and seeking their happiness in the world, are no less considered as spiritual adulterers, and by their attachment to the world show themselves to be enemies to God.

Ver. 5. *To envy.*—But where doth the Scripture say this? certainly no where in express terms. *Glassius, Whitby, Doddridge, Macknight, &c.* divide it into two questions: “Do you think that the Scripture, speaks in vain?” or to no purpose? i. e. in warning us against the friendship of the world. Or, “Does the spirit that dwells in us (i. e. the Holy Spirit) lust to envy?” Many, however, take this passage for a quotation, though they are not agreed from whence. Bishop *Patrick* refers to Num. xi. 29; and Dr. *Hammond*, to Gen. vi. 3; *Beza* to Gen. viii. 21; *Macknight* suggests Rom. viii. 7, but confesses the passage to be very difficult. Dr. *John Edwards* thinks this refers to the general sense of Scripture.

Ver. 7. *Submit yourselves, &c.*—Dr. *John Edwards* remarks, that there are three military terms in this verse: 1. *Submit*, i. e. be subject to your commander: 2. *Resist*, engage the enemy; and, 3. *He will fly*, or be put to flight.

Ver. 8. *Ye double minded.*—See chap. i. 8.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

A. M. cir. 4965.  
A. D. cir. 61.

10 Humble <sup>1</sup> yourselves in the sight of the Lord, and he shall lift you up.

l Mat. 23 12

11 Speak <sup>m</sup> not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

m Ep. 4.31.  
1 Pe. 2.1.

12 There is one lawgiver, who <sup>n</sup> is able to save and to destroy: who art thou that judgest another?

n Mat. 10.29

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

o or For it is.

14 Whereas ye know not what *shall be* on the morrow. For what is your life? <sup>o</sup> It is even a <sup>p</sup> vapour, that appeareth for a little time, and then vanisheth away.

p Job 7.7.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

q Lu. 12.47

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore <sup>q</sup> to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAP. 5.

CHAPTER V.

1 Wicked rich men are to fear God's vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

a Pr. 11.28.  
Lu. 6.24.

**G**O to now, ye rich <sup>a</sup> men, weep and howl for your miseries that shall come upon *you*.

b Je. 17.11.

2 Your riches <sup>b</sup> are corrupted, and your garments are <sup>c</sup> moth-eaten.

c Job 13 23.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped <sup>d</sup> treasure together for the last days.

d Ro. 2.5.

4 Behold, the hire <sup>e</sup> of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered <sup>f</sup> into the ears of the Lord of sabaoth.

e Je. 22.13.  
Mal. 3.5.

f Ex 22.27.

Ver. 12. *One lawgiver.*—According to *Doddridge*, God the supreme; according to *Hammond* and *Macknight*, Christ, the sole lawgiver of his church.

Ver. 13. *Go to now.*—*Doddridge*, "Come now."

Ver. 14. *A vapour.*—*Macknight*, "smoke." The LXX. use it for the cloud of incense.

Ver. 15. *If the Lord.*—A style of this kind, referring all to the wisdom and providence of God, had been long in use among the pious Jews, and may be traced back to the days of Ruth and Boaz. Ruth ii. 4. It is observable, too, that the Gentiles acknowledged their dependence upon God. The Greeks used to say (*sun Theo*;) "with the help of God;" and the Latins, *Deo volente*, "God willing"—terms very usual with our ancestors, but now almost obsolete.

Ver. 17. *Therefore.*—*Doddridge*. "For." *Macknight*, "Wherefore."

CHAP. V. Ver. 1. *Go to now.*—*Doddridge*, "come now;" as in the chapter preceding it, ver. 13. The difficulty with these rich men was, that they hoarded their wealth,—did not use it for the honour of God—did not regard themselves as stewards. The moth-eaten garments—the rust upon their wealth—are the witnesses that their treasures were kept idle, or not properly used. Well may the rich man howl, who has lived to himself in such a world as this.

Ver. 3. *For the last days.*—See note on 1 Tim. iv. 1.

Ver. 4. *Lord of sabaoth*—i. e. of hosts.

- A. M. cir. 4065.  
A. D. cir. 61.
- 5 Ye have lived in pleasure  $\epsilon$  on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.
- 6 Ye have condemned *and* killed the just; *and* he doth not resist  $\eta$  you.
- 7  $\iota$  Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the  $\jmath$  early and latter rain.
- 8 Be ye also patient; establish your hearts: for  $\kappa$  the coming of the Lord draweth nigh.
- 9  $\omicron$  Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth  $\mu$  before the door.
- 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering  $\nu$  affliction, and of patience.
- 11 Behold, we count them  $\rho$  happy which endure. Ye have heard of the patience  $\pi$  of Job, and have seen the end  $\rho$  of the Lord; that the Lord is very pitiful, and of tender mercy.
- 12 But above all things, my brethren, swear  $\tau$  not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.
- 13 Is any among you afflicted?  $\sigma$  let him pray. Is any merry? let him  $\tau$  sing psalms.
- 14 Is any sick  $\upsilon$  among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:
- 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if  $\nu$  he have committed sins, they shall be forgiven him.
- g Lu. 16. 19, 25.  
h Mat. 5. 39.  
i or, *Be long patient*; or, *Suffer with long patience.*  
j De. 11. 14.  
k Re. 22. 20.  
l or, *groan*; or, *grieve.*  
m Re. 3. 20.  
n He. 11. 35 ..33.  
o Ps. 94. 12. Mat. 5. 10.  
p Job 1. 21, &c.  
q Job 42. 10, &c.  
r Ma. 5. 34, &c.  
s 2 Ch. 33. 12 Jo. 2. 2, &c.  
t Ep. 5. 19.  
u Ma. 16. 18.  
v Is. 33. 21.

Ver. 5. *A day of slaughter*—Was also a day of feasting; for the Jewish festivals were generally preceded by sacrifices, on many of which the offerers themselves feasted. See Isa. xxxiv. 6.

Ver. 6. *The just.—Macknight*, "The Just ONE, who did not resist you." See Acts vii. 52. Bishop *Jebb*, "He is not arrayed against you." Bishop *Middleton* explains it thus; "The Saviour opposes not your perverseness, but leaves you a prey to its delusion."—*Jebb's Sac. Lit.*

Ver. 8. *Be ye also patient.*—The same word as is twice used in the verse preceding.—*For the coming of the Lord draweth nigh.*—This is supposed to have a particular reference to the destruction of Jerusalem, now fast approaching.

Ver. 12. *Swear not, &c.*—See note on Mat. v. 37. It was well said by Prince Henry (son of King James I.) when urged to swear in his diversions, as others did, that he did not think all the pleasure in the world was worth an oath.

Ver. 13. *Is any merry?*—*Doddridge*, "cheerful"—*Let him sing psalms.* See Ephes. v. 19. Col. iii. 16.

Ver. 14. *Anointing him with oil.*—There are two ways in which this may be understood; either, first, as a *medical* application, still practised in the East during the hot seasons, and even said to be of sovereign efficacy against the plague. (See *Taylor's Expos. Index in loc.*; and *Burder's Orient. Cust. No. 574.*) But, 2dly, Others consider this as a symbolical action, expressive of the morals, or, rather, gracious influences of the Holy Spirit. The application of this passage in defence of the Roman Catholic sacrament of Extreme Unction, is certainly ridiculous, since the ends proposed are diametrically opposite. This anointing being for the express purpose of recovery; the other seldom administered while such a hope remains, and avowedly designed to introduce them into another world.

Ver. 15. *If he have committed sins*—Whereby he may have brought this affliction on himself. See 1 Cor. xi. 20.

16 Confess <sup>w</sup> your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth <sup>x</sup> much.

A. M. cir. 4055.  
A. D. cir. 61.

17 Elias was a man subject to like passions as we are, and he <sup>y</sup> prayed <sup>z</sup> earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

w Ac. 19.18.

x Ps. 145.19.

y 1 Ki. 17.1

18 And he prayed <sup>a</sup> again, and the heaven gave rain, and the earth brought forth her fruit.

z or, in prayer.

19 Brethren, if any of you do err from the truth, and one <sup>b</sup> convert him;

a 1 Ki. 18. 42, 45.

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide <sup>c</sup> a multitude of sins.

b Mat. 18.15

c Pr. 10.12.  
1 Pe. 4.8.

Ver. 16. *Confess your faults one to another.*—This has no reference to *Auricular confession*, which is made merely in the ears of a priest; nor is this confession made with a view to absolution, but to entreat the prayers of our fellow Christians.

Ver. 17. *Subject to like passions.*—*Doddridge* and *Macknight*, "To like infirmities."—*Prayed earnestly.*—Margin, "Prayed in his prayer," which is a Hebraism for earnest prayer.—*Three years and six months.*—But this was the whole time of the drought. Luke iv. 25.

Ver. 18. *He prayed again*—That is, after Baal's priests had been destroyed and idolatry suppressed. See 1 Kings xviii. 36, &c.

Ver. 20. *Shall hide.*—*Macknight*, "cover"—*a multitude of sins.*—Of whose sins? Doubtless, in our view, of the converted sinner. So *Macknight*. Compare 1 Peter iv. 8. To cover sin, under the Old Testament, implied its pardon. He that is instrumental in the conversion of a sinner, is instrumental also in procuring his pardon.

## THE FIRST EPISTLE GENERAL OF PETER.

[THAT SIMON PETER, or Cephas, the son of Jonas, and the Apostle of our Lord, was the author of this Epistle, has never been disputed; and its genuineness and canonical authority are amply confirmed by its being quoted or referred to by *Polycarp*, *Clement* of Rome, the martyrs of Lyons, *Theophilus* bishop of Antioch, *Papias*, *Irenæus*, *Clement* of Alexandria, and *Tertullian*. We have already seen the history of this Apostle as detailed in the Gospels and the Acts of the Apostles; in addition to which, we learn from ecclesiastical history that he went to Rome, in the reign of Nero, where he suffered martyrdom, being crucified with his head downwards, at or near the same time when St. Paul, as a Roman citizen, was beheaded. St. Jerome adds, that "he was buried at Rome, in the Vatican, near the triumphal way; and is in veneration over all the world." He wrote this Epistle, as is generally allowed, some little time before his death, probably about A. D. 64, to the Christians, doubtless both Jewish and Gentile converts, in the different provinces of Asia Minor; and most probably from Rome, mystically called Babylon, (ch. c. 13.) as *Ecumenius*, *Bede*, and other fathers, *Grotius*, *Whitby*, *Macknight*, *Laydner*, *Hales*, *Tomline*, *Horne*, *Townsend*, and all the learned of the Romish church, suppose; and which is strongly corroborated by the general testimony of antiquity.]—*Bagster*.

### CHAPTER I.

1 He blesseth God for his manifold spiritual graces: 10 showing that the salvation in Christ is no news, *אין חדש וברוך*; prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

A. M. cir. 4055.  
A. D. cir. 64.

PETER, an apostle of Jesus Christ, to the strangers scattered <sup>a</sup> throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

CHAP. I.

Ac. S. 4.

CHAP. I. Ver. 1. *Asia*—i. e. Asia Minor, a very small part of what we now call Asia.

A. M. cir.

4068.

A. D. cir.

64.

b Ep. 1.4.

c Ro. 3.29.

d 2 Th. 2.13

e Ro. 16.26.

f He. 12.21.

g Jude 2.

h 2 Co. 1.3.

i much.

j Ep. 2.4.

k Jn. 3.3,5.

l 1 Co. 15.20.

m He. 9.15.

n c. 5.4.

o Col. 1.5.

p or, us.

q Jude 1.21.

r Ep. 2.8.

s He. 12.7..

11.

t Ja. 1.3,12

u 1 Co. 3.13.

v Ro. 2.7,10

w Re. 1.7.

x 1 Jn. 4.20.

y Jn. 16.22.

z Da. 9.3.

a 2 Pe. 1.21.

b He. 11.39,

40.

c Ac 2.4.

d 2 Co. 1.22.

e Ep. 3.10.

f Lu. 12.35.

g perfectly.

h He. 10.35.

2 Elect <sup>b</sup> according to the foreknowledge <sup>c</sup> of God the Father, through sanctification <sup>d</sup> of the Spirit, unto <sup>e</sup> obedience and sprinkling <sup>f</sup> of the blood of Jesus Christ: Grace unto you, and peace, be <sup>g</sup> multiplied.

3 Blessed <sup>h</sup> be the God and Father of our Lord Jesus Christ, which according to his <sup>i</sup> abundant <sup>j</sup> mercy hath begotten us again <sup>k</sup> unto a lively hope by the resurrection <sup>l</sup> of Jesus Christ from the dead,

4 To an inheritance <sup>m</sup> incorruptible, and undefiled, and that <sup>n</sup> fadeth <sup>o</sup> not away, reserved <sup>p</sup> in heaven <sup>q</sup> for you,

5 Who are kept <sup>r</sup> by the power of God through faith <sup>s</sup> unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need <sup>t</sup> be, ye are in heaviness through manifold temptations:

7 That the trial <sup>u</sup> of your faith, being much more precious than of gold that perisheth, though it be tried with <sup>v</sup> fire, might be found unto praise and <sup>w</sup> honour and glory at the appearing <sup>x</sup> of Jesus Christ:

8 Whom having not <sup>y</sup> seen, ye love; in whom, though now ye see <sup>z</sup> him not, yet believing, ye rejoice with joy <sup>a</sup> unspeakable and full of glory:

9 Receiving the end of your faith, <sup>b</sup> even the salvation of <sup>c</sup> your souls.

10 Of which salvation the prophets have inquired and searched <sup>d</sup> diligently, who prophesied of the grace <sup>e</sup> that <sup>f</sup> should come unto you:

11 Searching what, or what manner of time the Spirit <sup>g</sup> of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not <sup>h</sup> unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost <sup>i</sup> sent down from heaven; which things the angels <sup>j</sup> desire to look into.

13 Wherefore gird <sup>k</sup> up the loins of your mind, be <sup>l</sup> sober, and hope <sup>m</sup> to the end <sup>n</sup> for the grace that is to be brought unto you at the revelation of Jesus Christ;

Ver. 3. *Begotten us again.*—*Doddridge*, "Regenerated us."—*A lively hope*—i. e. the hope of eternal life.

Ver. 5. *Who are kept.*—"The original word is very emphatical, and properly signifies being kept as in an impregnable garrison."—*Blackwell*.

Ver. 6. *Temptations*—Or "trials." So *Macknight*.

Ver. 7. *Unto praise, &c.*—i. e. the praise and glory of Christ.

Ver. 8. *Having not seen*—Namely, many to whom he wrote thirty years after the crucifixion.

Ver. 11. *What*—i. e. what period. *Doddridge*.—*Spirit of Christ.*—A strong testimony to Christ's divinity. Compare Gal. iv. 6.

Ver. 12. *The angels desire to look into.*—*Doddridge*, "Desire to bend down to contemplate." *Saurin* and *Blackwell* both illustrate this as an allusion to the bending posture of the cherubim on the mercy seat in the most holy place. "It is no wonder," says the pious *Leighton*, that "the angels admire these things, and desire to look upon them; but it is strange that we do not so. They view them steadfastly, and we neglect them; either we consider them not at all, or give them but a transient look. . . . That which was the great business of the prophets and apostles, both for their own times, and to convey them to us, we regard not, and turn our eyes to foolish, wandering thoughts, which angels are ashamed at."

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance :

15 But as he which hath called you is holy, so be ye holy in all manner of conversation ;

16 Because it is written, Be ye holy ; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear :

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot :

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently :

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away :

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

1 He dehortheth them from the breach of charity : 4 showing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.

**WHEREFORE** laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As new-born babes, desire the sincere milk of the word, that ye may grow thereby :

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

A. M. cir. 4063.  
A. D. ch. 64.  
i Ro. 12.2  
j Le. 11.44  
k Phi. 2.12  
l Jn. 1.29.3f  
Re. 7.14.  
m Re. 13.9.  
n Mat. 28.18  
Phi. 2.9.  
o Jn. 17.17, 19.  
p 1 Jn. 3.14, 18.  
q Jn. 1.13.  
r Ja. 1.18.  
s or, For that.  
t Is. 40.6.8.  
u Jn. 1.1.14.  
2 Pe. 1.19.  
CHAP. 2.  
a Ep. 4.22, 31.  
b Mat. 13.3.  
c 1 Co. 3.2.  
d Ps. 34.3.  
e Ps. 118.22.

Ver. 23. *The word of God.*—Some explain this of Christ the Logos ; but ver. 25 evidently explains it of the preached gospel. *Campbell* renders this, "By the word of the living God, which abideth for ever."

CHAP. II. Ver. 2. *Sincere.*—*Doddridge*, "unmingled." *Macknight*, "undiluted." So true believers thirst for the pure word of God. For as milk, when adulterated, contains less nutriment than in its natural state, so the word of God, when mingled with vain philosophy or human inventions, contains proportionably less of divine instruction and consolation, and our growth in grace is thereby checked, if not wholly stopped.

Ver. 3. *If so be.*—*Doddridge*, "Since ye have." *Macknight*, "Because ye have," &c.

Ver. 4—6. *A living stone.* &c.—See Isa. xxviii. 16 ; and compare Ephes. ii. 20.

A. M. cir. 4068.	5 Ye also as lively stones, <sup>f</sup> are built up a spiritual <sup>g</sup> house, a holy <sup>h</sup> priesthood to offer up spiritual <sup>i</sup> sacrifices, acceptable to God by Jesus Christ.
A. D. cir. 64.	6 Wherefore also it is contained in the scripture, <sup>j</sup> Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
f or, <i>be ye.</i>	7 Unto you therefore which believe <i>he is</i> <sup>k</sup> precious: but unto them which be disobedient, the <sup>l</sup> stone which the builders disallowed, the same is made the head of the corner,
g He. 3. 6.	8 And a stone of stumbling, and a rock of offence, <i>even to them</i> which stumble at the word, being disobedient: <sup>m</sup> whereunto also they were appointed.
h Is. 61. 6. Re 1. 6.	9 But ye <i>are</i> a chosen generation, a royal priesthood, a holy nation, a <sup>n</sup> peculiar <sup>o</sup> people; that ye should show forth the <sup>p</sup> praises of him who hath called you out of darkness <sup>q</sup> into his marvellous light:
Mal. 1. 11 Is. 28. 16.	10 Which <sup>r</sup> in time past <i>were</i> not a people, but <i>are</i> now the people of God: which had not obtained mercy, but now have obtained mercy.
k or, <i>an honour</i>	11 Dearly beloved, I beseech <i>you</i> as <sup>s</sup> strangers and pilgrims, abstain from fleshly <sup>t</sup> lusts, which war <sup>u</sup> against the soul;
l Mat. 21. 42 in Jude 4.	12 Having your conversation honest among the Gentiles: that, <sup>v</sup> whereas they speak against you as evil-doers, they may by <i>your</i> good <sup>w</sup> works, which they shall behold, glorify God in the day of visitation.
n or, <i>pur-chased.</i>	13 Submit <sup>x</sup> yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
o De. 4. 20.	14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.
p or, <i>vir-tues.</i>	15 For so is the will of God, that <sup>y</sup> with well doing ye may put to silence the ignorance of foolish men:
q Ac. 26. 13. r Ro. 9. 25.	16 As <sup>z</sup> free, and not <sup>a</sup> using <i>your</i> liberty for a cloak of maliciousness, but as the servants of God.
s Ps. 119. 19.	17 <sup>b</sup> Honour all <sup>c</sup> men. Love the <sup>d</sup> brotherhood. Fear <sup>e</sup> God. Honour the <sup>f</sup> king.
t Ga. 5. 16.. 21.	18 <sup>g</sup> Servants, <i>be</i> subject to <i>your</i> masters with all fear; not only to the good and gentle, but also to the froward.
u Ro. 8. 13. Ja 4. 1.	19 For this <i>is</i> <sup>h</sup> thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.
v or, <i>where-in.</i>	20 For what glory <i>is it</i> , if, when ye be buffeted for
w Mat. 5. 16.	
x Mat. 22. 21 Ro. 13. 1.. 7.	
y Tit. 2. 8.	
z Ga. 5. 1, 13.	
a <i>having.</i>	
b or, <i>es-teen.</i>	
c Ro. 12. 10. Phi. 2. 3.	
d Jn. 13. 35.	
e Ps. 111. 10.	
f Pr. 24. 21.	
g Ep. 6. 5, &c.	
h or, <i>thank</i> Lu. 6. 32.	

Ver. 7. *Precious.*—Greek, “preciousness” itself—that is, invaluable. Compare chap. i. 19.

Ver. 8. *Which stumble . . . . . being disobedient.*—*Doddridge*, “which being disobedient, stumble:” disobedience, or infidelity, being the true cause of their stumbling.

Ver. 10. *Which . . . were not a people.*—See Hosea ii. 23.

Ver. 12. *Honest*—Or “good,” as the word is often rendered: perhaps the exact idea is, consistent or honest to their profession.

Ver. 13 *To every ordinance of man.*—*Doddridge*, “every human constitution.” *Macknight*, “Every human creation [of magistrates.]” The meaning certainly comprehends every existing form of government, monarchical or republican.—*To the king.*—Including the Roman emperor.

Ver. 16. *A cloak*—*Doddridge*, “a veil.”

Ver. 19. *This is thank-worthy.*—*Doddridge*, “graceful.” *Macknight*, “an acceptable thing.”

your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God.

21 For even hereunto I were ye called: because Christ also suffered *k* for us, leaving us an example, that ye should follow his steps:

22 Who *m* did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *n* himself to him that *o* judgeth righteously:

24 Who his own self bare *p* our sins in his own body *q* on the tree, that we, being dead to sins, should live *r* unto righteousness: by *s* whose stripes ye were healed.

25 For ye were as sheep going *t* astray; but are now returned unto the *u* Shepherd and Bishop of your souls.

CHAPTER III.

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

**L**IKELIKE, ye *a* wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose *b* adorning let it not be that outward *adorn-*ing of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the *c* heart, in that which is not corruptible, *even the ornament* of a *d* meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him *e* lord: whose *f* daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye *g* husbands, dwell with *them* accord-

A. M. cir. 468.  
A. D. cir. 64.

i Mat. 5. 10  
..12.

j Mat. 16. 24  
1Ti. 3. 3, 4.

k Some read, *for you.*

l 1 Jn. 3. 16.  
Re. 12. 11

m Is. 53. 9.

n or, *his cause.*

o Lu. 23. 46.

p Is. 53. 4,  
&c.

q *et, to.*

r Ro. 6. 11.

s Is. 53. 5, 6.

t Ps. 119.  
176.

u Eze. 34. 23  
Jn. 10. 11..  
16.

CHAP. 3.

a Ep. 5. 22.  
Tit. 2. 5, 6.

b 1Ti. 2. 9,  
10.

c Ps. 45. 13  
Ro. 2. 29.

d Ps. 95. 9.  
149. 4.  
Mat. 5. 5

e Ge. 18. 12.

f *children.*

g Col 3. 19.

CHAP. III. Ver. 1. *Ye wives be in subjection.*—Compare Ephes. v. 22.

Ver. 3. *Plaiting the hair.*—The Editor of "The Ruins of Palmyra" discovered in the Palmyrene sepulchres, mummies embalmed in the ancient Egyptian manner: among other fragments which he carried off with him, was the hair of a female, *plaited* after the manner (still) used by the Arabian women.—*And of wearing of gold.*—Gill says, the Jewish women used to wear crowns (or coronets) on their heads, in the form of the city of Jerusalem, which they called a *golden city*. The Asiatics, in general, we know, are peculiarly fond of gold ornaments; and the Roman ladies emulated them to a degree of great extravagance. But *Plutarch* quotes from *Crates* a passage very similar to this, and worth preserving. He says, that "Neither gold, nor emeralds, nor pearls, give grace and ornament to a woman; but those things which clearly express and set off their gravity, regularity, and modesty."

Ver. 6. *Not afraid with any amazement.*—This appears to us, as to *Doddridge*, to have a plain reference to the case of Sarah, but in a way which, we confess, we do not understand. Sarah was evidently confounded, and told a falsehood, which we can ascribe only to her "amazement" and alarm, on finding her secret thoughts discovered. But *Macknight* renders the passage, "whose daughters ye have become by doing well, and not being lightened with any terror."

A. M. cir. 4/63.	ing to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.
A. D. cir. 64.	
h Ro. 12. 16.	8 Finally, <i>be ye</i> all of one mind, having compassion one of another, i love j as brethren, <i>be</i> pitiful, <i>be</i> courteous:
cr, loving to the.	9 Not k rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
1 Jn. 3. 13.	10 For i he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
k Mat. 5. 41. Ep. 4. 32.	1 Let him eschew evil, and do good; let him seek peace, and ensue it.
l Ps. 31. 12, &c.	12 For the eyes of the Lord <i>are</i> over the righteous and his ears <i>are open</i> unto their prayers: but the face of the Lord <i>is</i> m against them that do evil.
m upon.	13 And n who <i>is</i> he that will harm you, if ye be followers of that which is good?
n Pr. 16. 7. Ro. 8. 23.	14 But and if ye suffer for righteousness' sake, happy <i>are ye</i> : and o be not afraid of their terror, neither be troubled;
o Is. 8. 42, 13. 51. 12.	15 But sanctify the Lord God in your hearts: and p <i>be</i> ready always to <i>give</i> an answer to every man that asketh you a reason of the hope that is in you with meekness and q fear:
p Ps. 119. 46.	16 Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.
q or, rever- ence.	17 For <i>it is</i> better, if the will of God be so, that ye suffer for well doing, than for evil doing.
r c. 2. 21.	18 For r Christ also hath once suffered for sins, the just s for the unjust, that he might bring us to God, being put t to death in the flesh, but quickened by the Spirit:
s 2 Co. 5. 21.	19 By which also he went and preached unto the spirits in u prison;
t Ro. 4. 25.	
u Is. 42. 7.	

Ver. 11. *Eschew*--i. e. avoid; or, as in the Psalm here quoted, "Depart from."--*Ensue*--i. e. "pursue it."

Ver. 14. *Be not afraid of their terror, &c.*--See Isa. viii. 12; which *Louth* renders, "Fear not the object of their fear, meaning their idols."

Ver. 15. *Sanctify the Lord God*--The most ancient MSS. read, "The Lord Christ." So the Alexandrian, Vatican, and Codex Ephrem, and three junior MSS. Likewise the Vulgate, Syriac, Coptic, and Armenian Versions, and some of the early Fathers: yet it is rejected by *Griesbach*, as not in the far greater majority of MSS.

Ver. 18. *Quickened by the Spirit*.--Many able critics, as *Vitringa*, *Schoetgen*, &c. understand this of the divine nature of Christ; and Bishop *Horsley*, of his human Spirit, in a separate state; but the resurrection of our Lord is elsewhere attributed to the Holy Spirit--(see Rom. i. 4, and note; Rom. viii. 11)--sometimes to Christ himself, but then by a power delegated from the Father, John x. 18. See also our note on Heb. ix. 14.

Ver. 19. *To the spirits in prison*.--The state of these human spirits in prison appears equivalent to that of the fallen angels "reserved in everlasting chains." Jude, ver. 6. Roman Catholic writers, indeed, here find a *purgatory*, which we can find no where in the Bible: but, 1. Purgatory is, according to their own doctrine, for venial offences only, and these were evidently guilty of mortal sin, and must therefore be consigned to hell, from whence they hold no deliverance; and, 2. These were so far from being delivered, that the apostle describes them as in prison when he wrote. (Christ, as God, had gone, by his Spirit, inspiring his servant Noah, to denounce the approaching deluge, and preach repentance,

20 Which sometime were disobedient, when once  
v the long-suffering of God waited in the days of Noah,  
while the ark was a preparing, wherein few, that is,  
eight souls were saved by water.

A. M. cir.  
4063.  
A. D. cir.  
64.

21 The like figure whereunto *even* w baptism doth also  
now save us (not the putting away of the filth of the  
flesh, but the answer of a good conscience x toward  
G d,) by the resurrection of Jesus Christ :

v Ge. 6, & c.

w Ep. 5.26.

22 Who is gone into heaven, and is on the right hand  
of God; y angels and authorities and powers being  
made subject unto him.

x Ac. 2.37.  
Ro. 15.10.

y Ep. 1.21.

## CHAPTER IV.

1 He exhorteth them to cease from sin by the example of Christ, and the con-  
sideration of the general end that now approacheth: 12 and comforteth them  
against persecution.

**F**ORASMUCH then as Christ hath suffered for us  
in the flesh, arm yourselves likewise with the  
same a mind: for b he that hath suffered in the flesh  
hath ceased from sin;

CHAP. 4.

2 That c he no longer should live the rest of *his* time  
in the flesh to the lusts of men, but to the will of God.

a Phi. 2.5.

3 For d the time past of *our* life may suffice us to  
have wrought the will of the Gentiles, when we walked  
in lasciviousness, lusts, excess of wine, revellings, ban-  
quetings, and abominable idolatries :

b Ro. 6. 2, 7.

c 2 Co. 5.15.

4 Wherein they think it strange that ye run not with  
*them* to the same excess of riot, speaking evil e of *you* :

d 1 Co. 6.11.  
Tit. 3.3.

5 Who shall give account to him that is ready to  
judge the quick and the dead.

e Ac. 13.45.

6 For for this cause was the gospel preached also to  
them that are dead, that they might be judged f ac-  
cording to men in the flesh, but live g according to  
God in the spirit.

f Mat. 24.9.

g Re. 14.13.

7 But the end h of all things is at hand: be ye there-  
fore sober, and watch i unto prayer.

h Ja. 5.8, 9.

i Lu. 21.36.

8 And above all things have fervent charity among  
yourselves: for j charity k shall cover the multitude  
of sins.

j 1 Co. 13.7.

k or, will.

to the incorrigible antediluvians, who perished in their sins, and whose "spirits" were in "the prison" of hell, when the Apostle wrote; being confined there till the judgment of the great day. This appears to be the genuine sense of the passage, as it is perfectly agreeable to the whole of the context.]—*Bagster*.

Ver. 20. *Which sometime*.—*Macknight*, "formerly."—*Were saved by water*.—*Doddridge*, "safely carried through the water:" and he adds, that *Raphelius* abundantly justifies this sense of the particle (*dia*.) when used with a genitive case.

Ver. 21. *The like figure whereunto*.—*Doddridge*, "The antitype unto which," meaning THE ARK. But *Macknight* says, "The relative (which) being (in the Greek) neuter, its antecedent cannot be (*kitabos*) 'the ark,' which is feminine, but (*udros*) 'water,' which is neuter."

CHAP. IV. Ver. 1. *He that hath suffered in the flesh*—That is, as St. Paul expresses it, "hath crucified the flesh." See Gal. ii. 20; v. 24; vi. 14.—*Hath ceased from sin*—i. e. according to *Doddridge*, "from its habitual practice."

Ver. 3. *Abominable idolatries*.—The adjective here used implies what is both unlawful and detestable; and is applied by *Josephus* to the unnatural lusts indulged in the Pagan worship. See *Parkhurst's Lex.* in *Athemitos*.

Ver. 6. *For for this cause was the gospel preached also to them that are dead*.—*Doddridge*, *Macknight*, and others, explain this figuratively, in reference to the Gentiles, who are said, Ephes. ii. 1, "to be dead in trespasses and sins."

Ver. 8. *Above all things have fervent charity*.—(Greek, *agape*) i. e. love, intense love.—*Multitude of sins*.—Solomon (Prov. x. 12.) says, "all sins:"—

A. M. cir.  
4068.A. D. cir.  
64.l He. 13.2,  
16.

m Ro. 12.6.

n Lu. 12.42.

o 1 Co. 10.31

p Re. 1.6.

q 1 Co. 5.13.

r Ja. 1.2.

s 2 Ti. 2.12.

t Mal. 5.11.

u Is. 10.12.  
Je. 49.12.  
Eze. 9.6.v Je. 25.29.  
Lu. 23.31.

9 Use hospitality <sup>l</sup> one to another without grudging.

10 As every man hath received <sup>m</sup> the gift, *even so* minister the same one to another, as good stewards <sup>n</sup> of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all <sup>o</sup> things may be glorified through Jesus Christ, to <sup>p</sup> whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery <sup>q</sup> trial which is to try you, as though some strange thing happened unto you:

13 But <sup>r</sup> rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when <sup>s</sup> his glory shall be revealed, ye may be glad also with exceeding joy.

14 If <sup>t</sup> ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin <sup>u</sup> at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if <sup>v</sup> the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the

evidently meaning the sins, or faults, of those we love; for it is put in opposition to "Hatred (which) stirreth up strifes."

Ver. 10. *As every man hath received the gift*—i. e. a spiritual gift, as of teaching, translating, healing, &c.

Ver. 11. *The oracles of God*.—The Greeks used this term in reference to the responses received from their deities; or rather from their priests in their names. *Stephen* applies this term to the laws given to Moses, calling them *lively*, or living oracles, because delivered by the voice of God. Acts vii. 55.

Ver. 12. *The fiery trial*—Namely, of affliction, or rather persecution; alluding to the trial of gold in a furnace. See chap. i. 7.

Ver. 13. *When his glory shall be revealed*—Namely, at the last day.

Ver. 14. *Spirit of glory and of God*.—Alluding to Isa. xi. 2.

Ver. 15. *An evil-doer*.—*Doddridge* and *Macknight*, "a malefactor."—*A busybody*.—An inspector of another; meddling with other people's concerns. *Jardner*, *Doddridge*, and others, have remarked, that this character, from its being associated with the worst criminals, must here intend something more than "a tattler." It properly means one that pries into affairs, with which he has, in fact, no concern; and must here refer to public or *state affairs*, and, as we conceive, properly describes a *political busybody*—a factious or seditious person. The Jews were remarkable for this crime.

Ver. 16. *Suffer as a Christian*.—The only passages in which this term "Christian" occurs are this verse, and Acts xi. 26; xxvi. 28.—*Let him glorify God on this behalf*—i. e. as suffering for Christ's sake.

Ver. 17. *Judgment must begin at the house of God*—That is, with his own people; as it is said, Ezek. ix. 6, "Begin at my sanctuary;" and the meaning seems to be, that the divine judgments should first visit the Christians, for the purification of the church, and then fall with a weight of terrible destruction on the unbelieving Jews.

Ver. 18. *Scarcely be saved*.—*Doddridge* and *Macknight*, "Be saved with difficulty." This appears to be quoted from the LXX. of Prov. xi. 31. The original term rendered *scarcely*, signifies with difficulty, as in Acts xiv. 18; xxvii. 7, 8, 16.

will of God commit <sup>w</sup> the keeping of their souls *to him* in well doing, as unto a faithful Creator.

## CHAPTER V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 6 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.

**T**HE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory <sup>a</sup> that shall be revealed:

2 Feed <sup>b</sup> the flock of God <sup>c</sup> which is among you, taking the oversight *thereof*, not by constraint, but <sup>d</sup> willingly; not for filthy <sup>e</sup> lucre, but of a ready mind;

3 Neither as <sup>f</sup> being lords over *God's* heritage, but being ensamples <sup>g</sup> to the flock.

4 And when the chief <sup>h</sup> Shepherd shall appear, ye shall receive a crown <sup>i</sup> of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all <sup>j</sup> of you be subject one to another, and be clothed with humility: for God <sup>k</sup> resisteth the proud, and giveth grace to the humble.

6 Humble <sup>l</sup> yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting <sup>m</sup> all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as <sup>n</sup> a roaring lion, walketh about, seeking whom he may devour:

9 Whom <sup>o</sup> resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a <sup>p</sup> while, make you <sup>q</sup> perfect, <sup>r</sup> establish, <sup>s</sup> strengthen, <sup>t</sup> settle you.

11 To him be <sup>u</sup> glory and dominion for ever and ever. Amen.

A. M. cir.  
4063.  
A. D. cir.  
64.

w Ps.37.5.

CHAP 5.

a Ro.8.17,  
18.

b Jn.21.15.  
17.  
Ac.20.23.

c or, as  
much as  
in you is.

d 1 Co.9.17.

e 1 Ti.3.3,8.

f or, over-  
ruling.

g 1 Ti.4.12.

h He.13.20.

i 2 Ti.4.8.

j Ep.5.21.

k Ja.4.6.

l 1e.57.15.

m Ps.55.22.

n Re.12.12.

o Ja.4.7.

p 2 Co.4.16.

q He.13.21.

r 2 Th.3.3.

s Zec.10.6,  
12.

t Ps.138.7,8.

u e.4.11.

Ver. 19. *A faithful Creator*—Who will preserve their separate spirits, and restore to them their bodies, at the resurrection.

CHAP. V. Ver. 1. *Who am also an elder.*—Hammond, "a fellow elder." (Greek, *sum-presbuteros*.) "Elders here, as in other places, (says I *eighton*.) is a name, not of age, but of office; yet the office is named by that age, which is, or ought to be, most suitably qualified for it; importing that men, though not aged, yet if called to that office, should be noted for such wisdom and gravity of mind and carriage, as may give that authority, and command that respect, which is requisite for persons in their calling: not *novices*, as Paul speaks, (1 Tim. iii. 6.) but such as young Timothy himself was in humility and diligence (Phil. ii. 29.) The name of *Elders* sometimes denotes civil rulers, sometimes pastors of the church. Here it appears that pastors are meant, as the exhortation of feeding the flock evinces."

Ver. 2. *Taking the oversight* thereof.—Hammond, "governing it." Doddridge, "discharge the episcopal office." Macknight, "The Bishop's office."

Ver. 3. *Neither as being lords.*—Macknight, as "lording it." The word strictly means to tyrannize, or domineer. See Macknight, and compare Mat. xx. 25.

Ver. 4. *The chief Shepherd.*—In Spain, it seems, the flocks often contain 10,000 sheep, divided into ten tribes, with 50 under shepherds, and as many dogs. See *Orient. Cust.* No. 577.—*Fadeth not away.*—As was the case with those garlands which were bestowed as rewards in the public games.

Ver. 5. *Be clothed with humility.*—Whitby and others explain this of a frock which was worn by slaves and working men over their meaner dress; and the expression implies, that humility should be conspicuous above all other virtues.

Ver. 8. *Whom he may devour.*—Doddridge and Macknight, "Sallow up."

A. M. cir. 405.	12 By $\nu$ Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye $w$ stand.
A. D. cir. 64.	
$\nu$ 2 Co. I. 19.	13 The church that is at Babylon, elected together
$w$ 1 Co. 15. 1.	with you, saluteth you; and so doth Marcus my son.
$\nu$ Ro. 16. 16.	14 Greet $\times$ ye one another with a kiss of charity.
$y$ Ep. 6. 23.	Peace $\nu$ be with you all that are in Christ Jesus. Amen.

Ver. 12. *By Silvanus.*—Probably that Silvanus (or Silas) who was Paul's companion; 2 Cor. i. 19, &c.—*As I suppose*—Rather, "as I reckon," or conclude; as Rom. iii. 28; viii. 18. "The phrase does not imply doubt."—*Doddridge.*

Ver. 13. *The church that is at Babylon.*—Literally, "She at Babylon," which some explain of Peter's wife. The word *church* is, however, supplied in the Syriac, Vulgate, and other ancient versions; and by *Æcumenius.*—*At Babylon.*—There were two *Babylons*; one in Egypt, the other in Syria: but *Lardner* says, there is no mention of either, church or bishop at the former place, by any of the writers of the four first centuries. Many commentators therefore, (among whom are *Beza*, *Lightfoot*, and *Benson*.) refer to the great Babylon of Assyria: *Laråner*, however, objects, that this city was "almost deserted in the apostles' days;" and farther argues, from chap. ii. 13, 14, 17 that Peter wrote from some part of the Roman Empire, which at that time did not include Babylon, then under the dominion of the Parthians. These difficulties have led to a third opinion, which, indeed we have adopted from Mr. *Horne*, in our table of Catholic Epistles. This is, that by *Babylon*, Peter meant *Rome*; as it is evident John did in the Apocalypse, on account of its being the metropolis of idolatry. This opinion has the general testimony of antiquity. *Eusebius*, who adopts it, quotes the authorities of *Clement* of Alexandria, and *Papias*, Bishop of Jerusalem, both of the second century. It was adopted by *Jerome*; by all writers of the church of Rome; and, among Protestants, by *Grotius*, *Whitby*, *Hammond*, *Lardner*, *Macknight*, and many others.—*Marcus*—Probably the Evangelist. See Introduction to his Gospel.

#### CONCLUDING REMARKS ON 1 PETER.

[As the design of this Epistle is excellent, remarks *Macknight*, so its execution, in the judgment of the best critics, does not fall short of its design. *Ostervald* says of the first Epistle of Peter, "it is one of the finest books of the New Testament;" and of the second, "that it is a most excellent Epistle, and is written with great strength and majesty." *Erasmus* pronounces the first Epistle to be "worthy the prince of the Apostles, and full of apostolical dignity and authority;" and adds, "it is sparing in words, but full of sense." "St. Peter's style," as Dr. *Blackwall* justly observes, "expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the Apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason, and natural analogy, (which are always marks of a sublime genius,) that you can scarcely perceive the pauses of his discourse, and distinction of his periods. The great *Joseph Scaliger* calls Peter's first Epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it. A noble majesty and becoming freedom are what distinguish Peter; a devout and judicious person cannot read him without solemn attention and awful concern. The conflagration of this world, and future judgment of angels and men, in the third chapter of the second Epistle, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrapped up with devouring flames; hear the groans of an expiring world, and the crash of nature tumbling into universal ruin. And what a solemn and moving Epiphonema, or practical inference, is that! 'Since, therefore, all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godliness'—in all parts of holy and Christian life,—in all instances of justice and charity? 'The meanest soul, and lowest imagination,' says an ingenious man, "cannot think of that time, and the awful descriptions we meet with of it in this place, and several others of Holy Writ, without the greatest emotion and deepest impressions." "As the true Church of Christ," says Dr. *Clarke*, "has generally been in a state of suffering, the Epistles of St. Peter have ever been most highly prized by all believers. That which we

have just finished is an admirable letter, containing some of the most important maxims and consolations for the Church in the wilderness. No Christian can read it without deriving from it both light and life. Ministers, especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity. He never speaks to good in any spiritual case who is not furnished out of the Divine treasury. God's words invite, solicit, and command assent: on them a man may confidently rely. The words of man may be true, but they are not infallible. This is the character of God's word alone." To these valuable remarks on the varied excellences and uses of this inimitable Epistle, it may be only necessary to add, that it is not only important in these respects, but is a rich treasury of Christian doctrines and duties, from which the mind may be enriched, and the heart improved, with the most ennobling sentiments.]—*Bagster*.

## THE SECOND EPISTLE GENERAL OF PETER.

[THE writer of this Epistle calls himself "Simon Peter," (ch. i. 1. Ac. xv. 14. Gr.) "an apostle of Jesus Christ;" alludes to circumstances and facts which agree with none but Peter, (ch. i. 14—16. John xxi. 19 ;) calls it his second Epistle. (ch. iii. 1;) and speaks of his "beloved brother Paul," (ch. iii. 15.) It must, therefore, either be the work of the Apostle Peter, or of one who personated him; but this latter supposition, that of forging the name of an apostle, and personating him, is wholly inconsistent with the remarkable energy with which the writer inculcates holiness, and the solemn yet affectionate manner, in which he testifies against the delusions of those by whom it was neglected. Some doubts, however, of its genuineness and divine authority were entertained in the primitive church, which *Jerome* ascribes to the supposed dissimilarity of style between it and the first Epistle. But, being written only a short time before the Apostle's martyrdom, (ch. i. 14.) though apparently but a short time after the first, (ch. i. 13, 15,) and not having been so publicly avowed by him, and clearly known to be his, during his lifetime, the scrupulous caution of the church hesitated about admitting it into the sacred canon, till *internal evidence* fully convinced the most competent judges that it was entitled to that high distinction.]—*Bagster*.

### CHAPTER I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

2 **S**IMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like <sup>b</sup> precious faith with us through the righteousness of <sup>c</sup> God and our Saviour Jesus Christ:

2 Grace and peace <sup>d</sup> be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us

A. M. cir.  
1669.

A. D. cir.  
51.

CHAP. I.

a or,  
*Symeon*.

b Ep. 4.5.

c our God  
and Saviour.

d Da. 4.1  
6.25

CHAP. I. Ver. 1. *Simon Peter*.—*Simeon* seems to have been the Hebrew way of pronouncing this name, being used by the Apostle James in Acts xv. 14. This Epistle was not generally received in the Christian church before the fourth century. There are, however, several probable allusions to it in the Apostolical Fathers; and, from the fourth century, it seems to have been generally received, and read among the other Scriptures; and though its inspiration was at first doubted by some, it was not reckoned among the spurious Scriptures, then too common. The Epistle is, however, so excellent, and (except chap. ii.) so similar in style and spirit to the first Epistle, that we believe it is now almost universally admitted into the sacred Canon.—*The righteousness of God and our Saviour*.—Margin, "of our God and Saviour." [This is certainly the literal and proper rendering of the original, and should have been received in the text: it is an absolute proof that St. Peter calls Jesus God, in the most proper sense of the term.]—*Bagster*. So *Granville Sharp*, *Wordsworth*, *Middleton*, and *Pye Smith*.

- A. D. cir. 4069.  
A. D. cir. 65.
- e Ps. 84. 11.  
1 Ti. 4. 8.
- f or, by.
- g 2 Ti. 1. 9.
- h 2 Co. 7. 1.  
He. 12. 13.  
c. 2. 18, 20.
- k Phi. 4. 8.
- l Phi. 1. 9.
- m 1 Co. 9. 25.
- n Ja. 1. 4.
- o 1 Ti. 4. 7.
- p Jn. 13. 34,  
35.
- q 1 Co. 13. 1.  
3.
- r idle.
- s Jn. 15. 2. 6.
- t 1 Jn. 2. 9.  
11.
- u c. 3. 17.
- v 1 Jn. 3. 19.  
Re. 22. 14.
- w c. 3. 1.
- x Jn. 21. 15,  
19.
- all <sup>e</sup> things that *pertain* unto life and godliness, through the knowledge of him that hath called us <sup>t</sup> to glory and <sup>s</sup> virtue :
- 4 Whereby are given unto us exceeding great and precious <sup>h</sup> promises : that by these ye might be <sup>i</sup> partakers of the divine nature, having escaped <sup>j</sup> the corruption that is in the world through <sup>l</sup> lust.
- 5 And besides this, giving all diligence, add to your faith <sup>k</sup> virtue ; and to virtue <sup>l</sup> knowledge ;
- 6 And to knowledge <sup>m</sup> temperance ; and to temperance <sup>n</sup> patience ; and to patience <sup>o</sup> godliness ;
- 7 And to godliness brotherly <sup>p</sup> kindness ; and to brotherly kindness <sup>q</sup> charity.
- 8 For if these things be in you, and abound, they make *you that ye shall neither be* <sup>r</sup> barren nor unfruitful <sup>s</sup> in the knowledge of our Lord Jesus Christ.
- 9 But he that lacketh these things is <sup>t</sup> blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
- 10 Wherefore the rather, brethren, give diligence to make your <sup>u</sup> calling and election sure : for <sup>v</sup> if ye do these things, ye shall never fall :
- 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
- 12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.
- 13 Yea, I think it meet, as long as I am in this tabernacle, to stir <sup>w</sup> you up by putting *you* in remembrance ;
- 14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed <sup>x</sup> me.
- 15 Moreover I will endeavour that ye may be able

Ver. 3. *To*—Margin “By”—*glory and virtue*.—If we take the *textual* rendering, it means that we are called to practise the one, and enjoy the other : if the *margin*, it may import, that by a display of these in the gospel, we are called to embrace it.

Ver. 4. *The divine nature*.—*Doddridge*, “A divine nature ;” i. e. the *new* nature conferred in regeneration.

Ver. 5. *Add to your faith virtue*.—*Doddridge*, and many others, take “virtue” here in the sense of courage, or fortitude.—“Add to, or associate with, your faith, courage to profess it, and *knowledge* to defend it,” &c.

Ver. 7. *Charity*.—See note on 1 Peter iv. 8.

Ver. 9. *Is blind*—i. e. partially so.—*Cannot see afar off*.—*Doddridge*, “short sighted.” But *Bochart* explains the word here used, (*muopazon*), as meaning to wink the eyes against the light—not being able to endure it. He is followed by *Macknight*.

Ver. 10. *Make your calling and election sure*.—*Macknight*, “firm.” That is, by a holy life demonstrate your calling and election.

Ver. 11. *An entrance shall be ministered unto you abundantly*—i. e. a free admittance and a hearty welcome.

Ver. 12. *In the present truth*—i. e. in that of which he was now treating ; namely, that diligence in religion was the way to perseverance.

Ver. 13. *I think it meet, &c.*—This is supposed by some to be a sort of apology for writing again so soon after his first epistle : i. e. probably within a year.

Ver. 14. *Put off this my tabernacle*.—Compare 2 Cor. v. 1—5. He was at this time, we suppose, at Rome, with his “beloved brother Paul,” as he calls him, (chap. iii. 15,) “ready to be offered” as a sacrifice for the truth, and waiting for the summons to “put off his fleshly tabernacle,” and put on robes of celestial glory.

Ver. 15. *Moreover*.—*Doddridge*, “But.” (Gr. *de*.)

after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses <sup>2</sup> of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light <sup>a</sup> that shineth in a dark place, until the day dawn, and the day star <sup>b</sup> arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not <sup>c</sup> in <sup>d</sup> old time by the will of man: but holy men of God spake as they were moved <sup>e</sup> by the Holy Ghost.

## CHAPTER II.

1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

**B**UT <sup>a</sup> there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their <sup>c</sup> pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment <sup>d</sup> now of a long time lingereth not, and their damnation slumbereth not.

A. M. cir. 4069.

A. D. cir. 65.

y 2 Co. 4.2

z Mat. 17.1

...5.

Ju. 1.11

a Ps. 119

105.

Pr. 6.23.

b Re. 2.2f.

22.16.

c or, at any.

d Lu. 1.70.

e 2 Ti. 3.16.

CHAP. 2.

a De. 13.1, &amp;c.

b Mat. 21.5,

24.

Ac. 20.29,

30.

1 Ti. 4.1.

c or, lascivious, as some copies read.

d Jude 4.7.

Ver. 19. *A more sure word of prophecy*—Or, prophetic word. Some critics think the comparative degree is here used for the superlative, and render it, "a most pure word," &c. See *Doddridge*, &c.—*A light*—(Gr. "a lamp.")—*In a dark place*.—Some have supposed this an allusion to the lamp (or candlestick) which was burnt in the holy place; but the word (*auchmero*) strictly means a filthy, as well as dark place—"a dark hole—a cellar." Such is this world without divine revelation.—*The day star*.—(Gr. *Phosphoros*.) By this name, the Greeks meant the planet Venus, or the morning star—a name which our Lord appropriates to himself, Rev. xxii. 16.

Ver. 20. *Private interpretation*.—*Owen* and *Doddridge*, "impulse." *Macknight*, "invention." *Hammond* thinks this has a reference to the word given at starting in the Olympic games. They did not speak of their own accord; they did not "run without being sent."—See Rom. x. 15.

Ver. 21. *Spake as they were moved*.—*Doddridge*, "borne  $\sigma\iota$ ," or carried beyond themselves by the influences of the Holy Spirit.

CHAP. II. Ver. 1. *Damnable heresies*.—Literally (says *Macknight*) "Heresies of destruction," or "destructive heresies." So *Doddridge*.—*Denying the Lord that bought them*.—The word here used for "Lord" (*despotes*) signifies a master when connected with servants, and a sovereign, when with subjects. It being doubted whether this word is in any other place applied to Christ, makes it questionable here: but see 1 Tim. ii. 21, and compare Jude 4.

Ver. 3. *With feigned words*.—*Doddridge*, "Deceitful words."—*Whose judgment now of a long time lingereth not*.—*Macknight*, "To them, the punishment [threatened] of old (Jude 4.) lingereth not."

- A. M. cir. 4069.  
A. D. cir. 65.
- e (ie. 7.1, &c.
- f Ge. 19.24, 25.
- g De. 25 22.
- h Ge. 11 16.
- i Ps. 34.15. 18.
- j Jude 14, 15.
- k He 13.4.
- l or, dominion.
- m J. Je 8, 10.
- n Some read, against themselves.
- o Je. 12.3.
- p Phi. 3.19. Jude 12, &c.
- q an adulteress.
- 4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;
- 5 And spared not the old world, but saved <sup>e</sup> Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
- 6 And turning the cities of <sup>f</sup> Sodom and Gomorrah into ashes condemned *them* with an overthrow, making <sup>g</sup> *them* an ensample unto those that after should live ungodly;
- 7 And delivered just <sup>h</sup> Lot, vexed with the filthy conversation of the wicked:
- 8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)
- 9 The Lord knoweth how to <sup>i</sup> deliver the godly out of temptations, and to reserve <sup>j</sup> the unjust unto the day of judgment to be punished:
- 10 But chiefly *them* <sup>k</sup> that walk after the flesh in the lust of uncleanness, and despise <sup>l</sup> government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of <sup>m</sup> dignities.
- 11 Whereas angels, which are greater in power and might, bring not railing accusation <sup>n</sup> against them before the Lord.
- 12 But these, as natural brute <sup>o</sup> beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:
- 13 And shall receive the reward of unrighteousness, as *they* <sup>p</sup> that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;
- 14 Having eyes full of <sup>q</sup> adultery, and that cannot

Ver. 4. *Hell*.—Greek, *Tartarus*. Homer describes these doleful regions as "a deep gulf under the earth with a brazen entrance," (*Iliad*, bk. viii.) *Hesiod* also speaks of *Tartarus* as the place where the Titans (or rebellious giants,) are bound with chains in thick darkness. (*Theog.*) Compare *Jude*, ver. 6. The word is used only in these two places in the New Testament.

Ver. 5. *The eighth person*.—Perhaps meaning the head of his family, containing eight persons. (1 Peter iii. 20.) But Bishop *Pearson* supposes Noah to have been the eighth Patriarch who was a preacher of righteousness, which is very possible, though he was the tenth person from Adam in the genealogy; for we are not sure that all of them were preachers.

Ver. 6. *Into ashes*—i. e. burnt them into ashes by a storm of fire and brimstone. See *Gen.* xix. 23—30.—*An ensample*—i. e. example.

Ver. 9. *Temptations*—i. e. trials. See note on *James* i. 2.

Ver. 10. *In the lust of uncleanness*.—This is supposed to refer to the sin of Sodom above mentioned. Compare *Jude* 7.—*To speak evil*.—Literally, "to blaspheme dignities; implying falsehood, as well as abuse. The dignities here meant are magistrates. See *Rom.* xiii. 1—4.

Ver. 11. *Against them*—i. e. dignities or magistrates: but the margin says, some copies read, "against themselves;" though it should rather be, as *Macknight* says, "against each other." The common version is, however, best supported.

Ver. 12. *As natural brute beasts*.—["As natural animals, void of reason," following only the gross instinct of their nature.]—*Bagster*.—*Made to be taken and destroyed*.—*Macknight*, "Made for capture and destruction."

Ver. 13. *While they feast with you*—i. e. join with you in your sacred feast.

Ver. 14. *Full of adultery*.—Margin, "an adulteress." The idea is, that the objects of their lusts were always present to their imaginations.—*Cursed children*—i. e. "children of a curse," as was Canaan.—*Covetous practices*.

cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam <sup>r</sup> *the son of Bosor*, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

17 These are wells without water, clouds <sup>a</sup> that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak <sup>t</sup> *great swelling words* of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that were <sup>u</sup> clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for <sup>v</sup> of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again <sup>w</sup> entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better <sup>x</sup> for them not to have known the way <sup>y</sup> of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, <sup>z</sup> *The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

## CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scorers who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation as Paul wrote to them in his epistles.

**T**HIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That <sup>a</sup> ye may be mindful of the words which were spoken before <sup>b</sup> by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days <sup>c</sup> scoffers, walking after their own lusts,

4 And saying, Where <sup>d</sup> is the promise of his coming?

—The ruling motive in these men's minds is again stated to be covetousness, or "the love of money," which, as Paul tells us, is the "root of all evil." (1 Tim. vi. 10.) And if there is any class of society to whom it is more especially injurious, it is to preachers, or to prophets. Thus it was to these false teachers, "following the way of Balaam."

Ver. 15. *Balaam the son of Bosor*.—Either Balaam's father had two names, *Beor* and *Bosor*, or the latter (as *Ainsworth* and *Lightfoot* suppose) was the Chaldaic pronunciation of the former.

Ver. 17. *The mist of darkness*.—*Doddridge* and *Macknight*, "Blackness of darkness." See ver. 4, and compare *Jude* 13.

Ver. 18. *Those that were clean escaped*.—*Doddridge*, "quite escaped."

Ver. 22. *The dog is turned, &c.*—See *Prov.* xxvi. 11.

A. M. cir.

4009.

A. D. cir.

65.

r Nu.22.5,  
&c.

s Ep.4.14.

Pa.73.8.

u or, for  
a little  
while, as  
some  
read.

v n.8.34.

R.2.6.16.

w Lu.11.26.

He.6.4,

&amp;c.

10.26,27.

x Ma.11.23,

24.

Lu.12.47,

48

y Pr.12.23.

z Pr.26.11.

CHAP. 3.

a Jude 17,18

b 1 Ti.4.1.

2 Ti.3.1.

c Is.5.19.

d Je.17.14.

Eze.12.28

.27.

Mat 24.48

A. M. cir.  
4469.  
A. D. cir.  
65.

e Ge. 1. 6, 9.  
f consist-  
ing.  
g Ps. 24. 2.  
h Ge. 7. 11,  
&c.  
i Ps. 50. 3.  
Zep. 3. 8.  
2 Th. 1. 8.  
j Ps. 90. 4.  
k Ha. 2. 3.  
l Ps. 86. 15.  
Is. 30. 18.  
m Eze. 33. 11  
n 1 Ti. 2. 4.  
o Mat. 24.  
42, 43.  
Re. 16. 15.

for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that <sup>e</sup> by the word of God the heavens were of old, and the earth <sup>f</sup> standing out of the <sup>g</sup> water and in the water:

6 Whereby the world that then was, being overflowed with <sup>h</sup> water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire <sup>i</sup> against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day <sup>j</sup> is with the Lord as a thousand years, and a <sup>k</sup> thousand years as one day.

9 The Lord is not slack <sup>k</sup> concerning his promise, as some men count slackness; but is long-suffering <sup>l</sup> to us-ward, not willing <sup>m</sup> that any should perish, but that all should <sup>n</sup> come to repentance.

10 But the day of the Lord will come as a thief <sup>o</sup> in

CHAP. III. Ver. 4. *For since*.—*Gratius*, "except that;" so *Hammond* and *Grove*. But *Doddridge* and *Macknight* prefer the common rendering.

Ver. 5. *By the word of God, &c.*—[*Kypke* renders, "The heavens were of old, and the earth, which is framed, by the word of God, from the waters, and between the waters." It was the opinion of the remotest antiquity, that the earth was formed out of *water*, or primitive moisture, which they termed *ule*, *first matter*; and *Thales* taught, "all things derive their existence from water." This also appears to be the doctrine of *Moses*, (Gen. i. 1, 2;) and that the earth was at first in a fluid state is evident from its form; for it has been demonstrated by measuring some degrees near the pole, that the earth is not round, but an oblate spheroid, a figure nearly resembling an orange, and one which any soft or elastic body would assume if whirled rapidly round a centre, as the earth is round its axis. When the waters retired into one place, and when "God divided the waters which were under the firmament from the waters which were above the firmament," then the earth was placed "between the waters."]—*Bagster*.—*The earth standing out of the water and in the water*—i. e. part rising above the water, and part submerged; or, perhaps, above the waters "under the ear h," and beneath those treasured in the clouds, by the meeting of which in the deluge, "the world that then was" being overflowed, was drowned. See Gen. i. 6—10; vii. 11—20.

Ver. 7. *Reserved unto fire*.—See ver. 10, 11. —*Perdition of ungodly men*.—To obviate the direct bearings of this passage, Universalist writers say that this earth is to be the hell of wicked men; and that as the burning of it will not be eternal, so the perdition of the ungodly will be but temporary. There are, however, three serious difficulties to this gloss. 1. The Scriptures speak of a hell *already existing*, wherein the angels who kept not their first estate are *reserved in everlasting chains unto darkness, unto the judgment of the great day*; and in which the departed spirits of wicked men *now lift up their eyes, being in torment*. 2. The Scriptures declare that this hell *now existing* will be the hell for all ungodly men; for they are doomed to depart into everlasting fire, *prepared for the devil and his angels*. 3. If the earth, as being dissolved by fire, is to be the hell of ungodly men, then punishment must *precede* the day of judgment; for the conflagration is uniformly represented as prior to that event. See 2 Thes. i. 7—10. See notes on Mat. xxv. 46.

Ver. 8. *One day, &c.*—This is said to be a Jewish proverb, but it is evidently taken from Ps. xc. 4. The eloquent *Saurin* says, "a thousand years and one day are such inconsiderable measures of duration, that whatever disproportion they may have to each other, they appear to have none when compared to the duration of eternity. . . . There is a great difference between the light of a taper and that of a flambeau; but expose both to the light of the sun, and their difference will be imperceptible. The light of a taper before the sun is as the light of a flambeau, and the light of a flambeau as the light of a taper. . . . In this sense, a thousand years are but as one day, and one day as a thousand years."—(*Sermon on the Eternity of God*.)

Ver. 9. *Is not slack*.—*Doddridge*, "slow."—*Count slackness*.—*Doddridge*, "slowness."—*Not willing*.—*Macknight*, "not desiring," Compare Rom. ii. 4. 1 Tim. ii. 4.

Ver. 10. *As a thief in the night*.—See Mat. xxiv. 42—44.—*Shall pass away with a great noise*.—[There is not only the most terrible sublimity and

the night ; in the which the heavens <sup>p</sup> shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what maner of persons ought ye to be in all holy conversation and godliness,

12 Looking for <sup>q</sup> and <sup>r</sup> hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt <sup>s</sup> with fervent heat ?

13 Nevertheless we, according to his promise, look for new <sup>t</sup> heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be <sup>u</sup> diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that the long-suffering of our Lord is <sup>v</sup> salvation ; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ;

16 As also in all his epistles, <sup>w</sup> speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and un-

A. M. cir.  
4069.  
A. D. cir.  
65.

p Ps.102.23  
Is.51.6  
Re.20.11.

q Tit.2.13

r or, hasting the coming.

s Is.34.4  
Mi.1.4.

t Re.21.1,  
27.

u 1Co.15.58  
1Th.5.23.

v Ro.2.4.

w Ro.8.19.  
1Co.15.  
1Th.4.&5  
2Th.1.5.  
10.

solemn grandeur, but also much philosophical propriety, in this description of the awful dissolution of the heavens and the earth ; when "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." As the heavens mean here the whole *atmosphere*, in which all the terrestrial vapours are lodged ; and as *water* itself is composed of two gases, oxygen and hydrogen ; and as the *electric*, or *ethereal fire*, is probably that which God will employ in the general conflagration ; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere, must be terrible in the extreme. A piece of iron red hot placed over a drop of water on an anvil, and struck with a hammer above the drop, will cause a report as loud as a musket ; when, then, the whole strength of these opposite agents is brought into a state of conflict, the *noise*, the *thunderings*, and *innumerable explosions*, (till every particle of water on the earth and the atmosphere, is, by the action of the fire, reduced to its component gaseous parts,) will be *frequent*, *loud*, *confounding*, and *terrific*, beyond every comprehension. But that of God himself. When the *fire* has thus conquered and decomposed the *water*, the *elements*, the *hydrogen* and *oxygen* airs, or gases, will occupy distinct regions of the atmosphere ; the hydrogen by its great levity ascending to the top while the oxygen from its superior gravity will keep upon, or near, the surface of the earth ; and thus, if different substances be once ignited, the fire, which is supported in this case not only by oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all the aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will necessarily be torn in pieces ; and thus "the earth and its works be burnt up." It is probable, however, they will merely be all *separated* and *decomposed*, but none of them *destroyed*. And, as they are the original matter out of which God formed the terraqueous globe, they may enter again into the *composition* of a *new system* ; and therefore the Apostle says, "We look for a new heaven and a new earth ;" the other being *decomposed*, a new system will be formed from their materials. "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."—B.

Ver. 13. *According to his promise.*—Isa. lxx. 17. Compare Rev. xxi. 1, &c.

Ver. 16. *Of these things*—Namely, the patience of God, and the day of judgment, with its solemn consequences.—*In which.*—These words, as they stand in our common copies, refer to the things here spoken of, which, indeed, from their mysterious and sublime nature, are necessarily *hard* to be under-

A. M. cir.  
4069.  
A. D. cir.  
65.

x Col. 1. 10.

y 2 Ti. 4. 18.

stable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But <sup>x</sup> grow in grace, and *in the knowledge* of our Lord and Saviour Jesus Christ. To him <sup>y</sup> be glory both now and for ever. Amen.

stood: but some MSS., reading the relative pronoun "which" in the feminine, instead of neuter, necessarily refer to the *Epistles*; and the writer freely confesses that, in going through Paul's Epistles, he has in most of them found things hard to be understood, but especially in those to the Romans and the Hebrews:—*which they that are unlearned*—or rather (as *Doddridge* and *Macknight* render it) "unteachable"—and *unstable wrest*, as they do *also* the other scriptures—plainly ranking St. Paul's writings as a part of the sacred book. Of the unstable, see James i. 8. The term *wrest*, signifies to torture, as on a rack.—*Macknight*.

Ver. 17. *Beware*.—*Macknight*, "Be on your guard." He adds, that this is a military term, alluding to the duty of soldiers in a fortress.

Ver. 18. *Both now and for ever*.—*Macknight*, "Unto the day of eternity;" so he remarks the original literally signifies—a day never followed by night. See Rev. xxi. 25.

#### CONCLUDING REMARKS ON 2 PETER.

[*Dr. Macknight* justly observes, that "the matters contained in this Epistle are highly worthy of an inspired Apostle; for, besides a variety of important discoveries, all tending to display the perfections of God and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness of feeling, which shows the author to have been incapable of imposing a forged writing upon the world; and that his sole design in this Epistle was to promote the interests of truth and virtue." With regard to the objection against the genuineness of this Epistle drawn from the difference of style between this and the former Epistle, it has been correctly said, that an author's style is regulated, in a great measure, by the nature of his subject, different subjects naturally suggesting different styles; and that this diversity is confined to the second chapter of this Epistle, where the subject is different from the rest of St. Peter's writings, and where the style is as different from that of the other two chapters, as it is from the language of the first Epistle. But the fact is, that the style of both Epistles is essentially the same. "I cannot," says *Dr. Blackwall*, "with some critics, find any great difference betwixt the style of the first and second Epistles; it is to me no more than we find in the style of the same persons at different times. There is much the same energy and clear brevity, the same rapid run of language, and the same commanding majesty in them both. Take them together, and they are admirable for significant epithets and strong compound words; for beautiful and sprightly figures, adorable and sublime doctrines, pure and heavenly morals, expressed in a chaste, lively, and graceful style."—*Bagster*.

#### THE FIRST EPISTLE GENERAL OF JOHN.

[**THOUGH** the name of St. John is not affixed to this Epistle, yet it has been received without hesitation as the genuine production of that Apostle from the earliest period of the Christian church; and the similarity of sentiment and expression between it and his Gospel, is a full confirmation of the truth of this opinion. With respect to the date of this Epistle, there is a considerable diversity of opinion; some placing it, with *Benson* and *Hales*, in A. D. 63; others, with *Bishop Tomline*, in A. D. 69; others, with *Dr. Lardner*, in A. D. 90, or even later; others, with *Mill* and *Le Clerc*, in A. D. 91 or 92; and others, with *Basnage* and *Baronius*, in A. D. 93 or 99. The most probable of these opinions, however, seems to be that which assigns it an early date: for it would appear from certain expressions, that it was written before the destruction of Jerusalem, (ch. ii. 18,) and while the generation which had seen our Lord in the flesh had not yet passed away, (ch. ii. 13, 14.) It appears, as *Lardner*, *Macknight* and others suppose, to have been addressed to no particular

church, but to have been intended as a general address for the use of Christians of every denomination and country, in strict accordance with its title of *Catholic or General*.]—*Bagster*.

## CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

A. M. cir.  
4072.  
A. D. cir.  
63.

**THAT** which was from the <sup>a</sup> beginning, which we have heard, which we have seen <sup>b</sup> with our eyes, which we have looked upon, and our hands have <sup>c</sup> handled, of the Word of life;

CHAP. 1.

2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal <sup>d</sup> life, which was with the Father, and was manifested unto us;)

a Jn.1.1,  
&c.

b 2Pe.1.15.

c Ln.21.39.

d Ja.17.3.

e Jn.17.21.

f Jn.15.11.

g Jn.1.4,9.

1 Ti.6.16.

h Jn.12.35.

i Ep.1.7.

He.9.14.

1 Pe.1.19.

Re.1.5.

j 1 Ki.8.46.

Job 25.4.

Ec.7.20.

Ja.3.2.

k Job 33.27,

28.

Ps.32.5.

Pr.23.13.

l Ps.51.2.

1 Co.6.11.

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship <sup>e</sup> is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that <sup>f</sup> your joy may be full.

5 This then is the message which we have heard of him, and declare <sup>g</sup> unto you, that God is <sup>h</sup> light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk <sup>i</sup> in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no <sup>j</sup> sin, we deceive ourselves, and the truth is not in us.

9 If we confess <sup>k</sup> our sins, he is faithful and just to forgive us <sup>l</sup> our sins, and to cleanse <sup>m</sup> us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

## CHAPTER II.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 13 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

**MY** little children, these things write I unto you, that ye sin not. And if any man sin, we have an <sup>a</sup> advocate with the Father, Jesus Christ the righteous:

CHAP. 2.

a Ro.8.34.

He.7.25.

CHAP. I. Ver. 1. *Looked upon*.—*Macknight*, "contemplated." —*The Word of life*.—*Macknight*, "the living word." Gr. *Logos*.

Ver. 2. *For the life was manifested*—i. e. Christ himself.

Ver. 4. *That your joy may be full*.—*Doddridge*, "fulfilled." *Macknight*, "complete."

Ver. 5. *God is light*.—The supreme Being is here, as elsewhere, (James i. 17.) compared to the sun, as the fountain of light and life. God is the source of wisdom, purity, and happiness; and in him is no darkness, neither natural nor moral evil.

Ver. 6. *And walk in darkness*—i. e. in ignorance and sin.—*We lie, and do not the truth*—i. e. do not practise it.

Ver. 7. *With one another*—*Doddridge* paraphrases this, *We have communion* (or fellowship) with him [God] and *with one another* through him.

CHAP. II. Ver. 1. *And if*.—*Doddridge*, "But if."—*An advocate*.—(Gr. *Parakleton*) The term *Advocate* is the same that our Lord used in reference to

- A. M. cir. 4072.  
A. D. cir. 63.
- t Ro 3.25. 2 And he is the <sup>b</sup> propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.
- c Lu.6.46.  
Jn.14.15,  
23. 3 And hereby we do know that we know him, if we keep <sup>c</sup> his commandments.
- d Jn.15.4,5. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
- e Jn.13.15. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we <sup>d</sup> that we are in him.
- f Jn.13.34. 6 He that saith he abideth <sup>d</sup> in him ought himself also so to <sup>e</sup> walk, even as he walked.
- g Ro.13.12. 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.
- h 2 Pe.1.9. 8 Again, a new <sup>f</sup> commandment I write unto you, which thing is true in him and in you: because the darkness <sup>g</sup> is past, and the true light now shineth.
- i scandal. 9 He that saith he is in the light, and hateth his brother, is in darkness <sup>h</sup> even until now.
- j Pr.4.15.  
Jn.12.35. 10 He that loveth his brother abideth in the light, and there is none <sup>i</sup> occasion of stumbling in him.
- k Ps.25.11.  
Lu 24.47.  
Ac.10.43. 11 But he that hateth his brother is in darkness, and walketh <sup>j</sup> in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
- l c.1.1. 12 I write unto you, little children, because your sins are forgiven you for his name's <sup>k</sup> sake.
- m Jn.14.7,9. 13 I write unto you, fathers, because ye have known him <sup>l</sup> that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the <sup>m</sup> Father.
- n Ep.6.10. 14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are <sup>n</sup> strong, and the word of God abideth <sup>o</sup> in you, and ye have overcome <sup>p</sup> the wicked one.
- o Jn.15.7.
- p Re.2,7,  
&c.

the Holy Spirit promised to all believers, but is there rendered *Comforter*. It seems to have been the two-fold office of an Advocate among the Romans (as, indeed, it is among ourselves,) to advise his client privately, and publicly to plead on his behalf before the Court. The former represents the office of the Spirit toward believers on earth; the latter, that of our Saviour before the presence of his Father in heaven.

Ver. 2. *The propitiation*—This “word is no where found in the New Testament but in this passage, and in chap. iv. 10. But it occurs often in the LXX. translation of the Old Testament, where it signifies a sacrifice of atonement.” (See Levit. vi. 6, 7. Numb. v. 8. Ezek. xlv. 27.)

Ver. 3. *We do know that we know him.*—*Doddridge*, “We know that we are acquainted with him.” *Macknight*, “We know that we have known him.”

Ver. 4. *I know.*—*Macknight*, “I have known,” as in verse 3.

Ver. 5. *Perfected*—i. e. fully ascertained.

Ver. 8. *Which thing is true in him and in you.*—*Macknight*, “concerning,” or with respect to—*him and you*. That is, it was new, as coming from Christ, and having been newly revealed to them.—*The darkness is past.*—*Macknight*, “is passing;” meaning the darkness of heathen idolatry, and Rabbinical superstition.—*The true light now shineth*—i. e. Christ. John i. 4, 7, 9.

Ver. 10. *None occasion of stumbling.*—*Macknight*, “No stumbling-block.”

Ver. 13. *I write.*—Several MSS., the Syriac version, and some copies of the Vulgate, read, “I have written.”—*Macknight*.

Ver. 14. *The wicked one*—i. e. the devil. Mat. xiii. 19.

15 Love <sup>u</sup> not the world, neither the things *that are* in the world. If <sup>r</sup> any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the <sup>s</sup> flesh, and the lust of the <sup>t</sup> eyes, and the pride <sup>u</sup> of life, is not of the Father, but is of the world.

17 And <sup>v</sup> the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last <sup>w</sup> time: and as ye have heard <sup>x</sup> that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for <sup>y</sup> if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest <sup>z</sup> that they were not all of us.

20 But ye have an unction <sup>a</sup> from the Holy One, and ye know <sup>b</sup> all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that <sup>c</sup> denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever <sup>d</sup> denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

A. M. cir.

4672.

A. D. cir.

68.

q Ro.12.2.

r Mat.6.21.

Ga.1.10.

Ja.4.4.

s 2 Pe.2.10.

t Ps.119.37.

u Ps.73.6.

v Ps.39.6.

1 Co.7.31.

w He.1.2.

x Mat.24.24

1 Ti.4.1.

y 2 Ti.2.19.

z 2 Ti.3.9.

a 2 Co.1.21.

b 1 Co.2.15.

c e.4.3.

d Jn.15.23.

Ver. 16. *The lust of the flesh, &c.*—The sources of evil are *three*, (says a Pagan writer:) *love of pleasure*, in matters of corporeal enjoyment; *love of money*, in matters of gain; and *love of glory*, in point of pre-eminence over our equals and companions.

Ver. 18. *The last time.*—Greek, "hour." Some refer this to the destruction of Jerusalem; but it is doubtful if that were not already past.—*Antichrist shall come.*—If the preposition *anti*, in Antichrist, denotes "in place of," Antichrist is a *false Christ*; if *anti* denotes opposition, Antichrist is one who opposeth Christ.—*Macknight*. In both senses there were many Antichrists.

Ver. 19. *Were not of us*—i. e. were not true Christians.—*That they might be made manifest*—i. e. it was so ordered by Providence that they should leave the church, that they might bring no reproach nor disgrace upon it: not that such was their design in leaving.

Ver. 20. *Ye have an unction*—That is, a *chrism*, or anointing. But what is this *unction*, or anointing? Dr. Isaac Barrow (a divine very far from fanaticism) thus explains it:—"It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, *illustrate our hearts* with the knowledge of these things. An *unction* from the Holy One, clearing our eyes, softening our hearts, healing our disordered faculties, must, as St. John informeth us, teach and persuade us this sort of truths."—*Ye know all things.*—The same is repeated ver. 27, and is evidently to be understood in harmony with our Lord's promise to his disciples, John xvi. 13,—"*He shall lead you into all truth*;" i. e. all requisite and important truths; so here they were taught all things necessary to salvation.

Ver. 22. *Who is a liar but he, &c.*—Dr. Pye Smith renders it, "Who is a liar if he be not who denieth that Jesus is the Christ," &c.—meaning that such a one is the worst of all liars and deceivers.

Ver. 23. *He that acknowledgeth the Son, &c.*—[This clause is printed by our translators in Italics, to show that it is of doubtful authority, being probably wanting in the chief of the MSS. they consulted, as well as the early printed editions, both Greek and English; but it should certainly be restored to the text, as Griesbach has done, as it is found in the Codices Alexandrinus, Vaticanus, and Ephraim, and in between twenty and thirty others of the best authority, as also in both the Syriac, Erpen's Arabic, Coptic, Sahidic, Armenian, and Vulgate; and is quoted by Origen, Meletius, Athanasius, the Cyrils, Theophylact, &c.]—Bagster. Some, it seems, (as Cerinthus,) separated

- A. M. cir. 4072.  
A. D. cir. 63.
- e 2 Jn. 6. 24 Let <sup>e</sup> that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
- f Jn. 17. 3. 25 And this is the promise that he hath promised us, even eternal <sup>f</sup> life.
- g Jn. 14. 26. 26 These *things* have I written unto you concerning them that seduce you.
- h or, *it*. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth <sup>g</sup> you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in <sup>h</sup> him.
- i cr. *know ye*. Je. 13. 23. Mat. 7. 16 ..18. 28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.
- 
- CHAP. 3. 29 If ye know that he is righteous, <sup>i</sup> ye know that every one that doeth righteousness is born of him.
- CHAPTER III.
- a Ep. 2. 4, 5. 1 He declareth the singular love of God towards us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.
- b Jn. 1. 12. Re. 21. 7. **BEHOLD**, what manner of love <sup>a</sup> the Father hath bestowed upon us, that we should be called the sons <sup>b</sup> of God: therefore the world <sup>c</sup> knoweth us not, because it knew him not.
- c Jn. 17. 25. 2 Beloved, now are we the sons <sup>d</sup> of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like <sup>e</sup> him; for we shall see <sup>f</sup> him as he is.
- d Ro. 8. 14, 18. 3 And every man that hath this hope in him purifieth himself, even as he is pure.
- e 1 Co. 15. 49. Phi. 3. 21. 2 Pe. 1. 4. 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- f Job 19. 26. Ps. 17. 15. Mat. 5. 8. 1 Co. 13. 12. 5 And ye know <sup>g</sup> that he was manifested to take away our sins; and in him is no sin.
- g He. 9. 26, 28. 6 Whosoever abideth in him sinneth not: whosoever <sup>h</sup> sinneth hath not seen him, neither known him.
- h 3 Jn. 11. 7 Little children, let no man deceive you: he that <sup>i</sup> doeth righteousness is righteous, even as he is righteous.
- i Eze. 18. 5, 9. Ro. 2. 13.

Jesus from Christ, as being two persons, and denied him to be the Son of God. It appears, that in those early, as in much later times, many were fond of paradoxes, and took pleasure in starting new and strange opinions, which, among the vulgar, attracted admiration, and made them highly popular. The strain of the apostle's argument is to show, that Christ was not only *one* with, but also so united to the Father, as not to be separated, either in essence, or in the work of man's redemption; and he seems to have borne in his recollection the substance of our Lord's discourse in the 14th chapter of his gospel.

Ver. 27. *But the anointing . . . the same anointing.*—(Gr. *chrisma*.) The same word which in ver. 20. is rendered *unction*.—*In him*.—Margin, "in it;" i. e. the truth.

CHAP. III. Ver. 1. *The sons of God.*—Greek, "children of God." So ver. 2. So astonishing did this seem, when one of the Malabrian converts was required by the Danish Missionaries thus to translate this passage, that he shrunk from it, as far too bold: "Let me rather render it, (says he,) They shall be permitted to kiss his feet."

Ver. 4. *Whosoever committeth sin, transgresseth also the law.*—Doddridge, "Every one that practiseth sin, practiseth also the violation of the law." This learned commentator renders *anomía*, "violation of the law," a distinction from *paranomía*, which is, properly, a "transgression," or going beyond the boundaries prescribed.—*Sin is the transgression*—Doddridge "Violation"—*of the law*.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.	A. M. cir. 4072. A. D. cir. 68.
9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.	j Jn.8.44. k He.2.14.
10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.	l e. 5.18. m l Pe.1.23.
11 For this is the message that ye heard from the beginning, that we should love one another.	n or, commandment.
12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.	o Jn.15.12. p Ge.4.4.8.
13 Marvel not, my brethren, if the world hate you.	q Jn.15.18, 19.
14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.	r c. 2.9, 11.
15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.	s Mat.5.21, 22.
16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.	t Jn.15.13. Ro.5.8.
17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?	u De.15.7. v c. 4.20.
18 My little children, let us not love in word, neither in tongue; but in deed and in truth.	w Eze.33.31 Ro.12.9. Ja.2.15, 16 1 Pe.1.22.
19 And hereby we know that we are of the truth, and shall assure our hearts before him.	x Jn.13.35. y persuade

Ver. 8. *He that committeth sin.*—*Doddridge*, "practiseth sin, is of the devil, for the devil sinneth from the beginning;" i. e. ever since his fall.

Ver. 9. *Doth not commit.*—*Doddridge*, "Doth not practise sin." *Macknight*, "Doth not work sin." For the term sin, Mr. *Fuller* would substitute *apostacy*—meaning, inveterate and complete apostacy, and reads the text as follows: "Whoso abideth in him, *apostatizeth* not: whosoever *apostatizeth*, hath not seen him, neither known him. He that is guilty of *apostacy* is of the devil; for the devil hath been an apostate from the beginning. Whosoever is born of God doth not *apostatize*, for his seed remaineth in him; and he cannot *apostatize*, because he is born of God."—*For his seed remaineth in him*—i. e., says *Doddridge*, "There is an immortal principle planted by God in the heart." See 1 Peter i. 23.

Ver. 10. *Doeth not righteousness.*—*Doddridge*, "Doth not practise righteousness."

Ver. 12. *Not as Cain, &c.*—See Heb. xi. 4.

Ver. 15. *Is a murderer*—i. e. in his heart; and circumstances may make him so in fact, as in the instance of Cain, ver. 12.

Ver. 16. *Hereby perceive we the love of God.*—The words "of God" being omitted in many MSS. and most printed editions, are put by our translators in italics; but *Macknight* supplies from ver. 8, "The son of God." *Doddridge* reads, "Hereby perceive we love!" Compare ver. 1.

Ver. 18. *Not love in word, neither in tongue*—i. e. in tongue only. So *Macknight*. "If love consisted in word only, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But if love consisteth not in word, it cannot be dissolved; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs."—*Yalkut Rubeni*.

- A. M. cir. 4072.  
A. D. cir. 68.
- z Job 27.6.  
Ps. 101.2.
- a He. 10.22.
- b Pa. 145.13,  
19.  
Pr. 15.29.  
Ma. 11.21.
- c De. 13.15,  
19.  
Ju. 14.1.
- d Jn. 14.23.  
15.10.
- e Ro. 9.14.
- 20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
- 21 Beloved, if our heart <sup>z</sup> condemn us not, *then* have we confidence <sup>a</sup> toward God.
- 22 And whatsoever <sup>b</sup> we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
- 23 And this <sup>c</sup> is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
- 24 And he <sup>d</sup> that keepeth his commandments dwelleth in him, and he in him. And hereby <sup>e</sup> we know that he abideth in us, by the Spirit which he hath given us.

## CHAPTER IV.

- 1 He warneth them not to believe all teachers, who boast of the Spirit, but to try ~~them~~ by the rules of the catholic faith: 7 and by many reasons exhorteth to <sup>truly</sup> love.

**B**ELOVED, believe <sup>a</sup> not every spirit, but try <sup>b</sup> the spirits whether they are of God: because <sup>c</sup> many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every <sup>d</sup> spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome <sup>e</sup> them: because greater is he that is in you, than he that is in the world.

5 They are of the world: <sup>f</sup> therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby <sup>g</sup> know we the spirit of truth, and the spirit of error.

7 Beloved, let us love <sup>h</sup> one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God <sup>i</sup> is love.

Ver 20. *If our heart*—i. e. our conscience. So in next verse.

CHAP. IV. Ver. 2. *Every spirit that confesseth that, &c.*—“Every spirit who confesseth Jesus Christ, who is come in the flesh, is of God.” So *Doddridge* thinks these words not only may, but *must* be translated. “To confess Jesus Christ,” says *Dr. D.* “seems to mean, not barely professing some kind of regard to him, but yielding a regular, consistent homage; and, as it were, harmonizing and falling in with his design.” To confess that Jesus Christ is “come in the flesh,” implies, 1. His previous existence before he came; 2. His incarnation, that “the word was made flesh and dwelt amongst us.” (John i. 14.) 3. That this incarnation was real, and not merely apparent; for while some of the ancient heretics considered our Lord Jesus as man, and as man only, others thought his incarnation was in appearance only, and that himself, in reality, neither suffered nor died.

Ver. 3. *This is that spirit of Antichrist.*—Roman Catholics plead, that the Pope cannot be Antichrist, because he admits and maintains that Jesus Christ is “come in the flesh:” but St. John tells us that there are *many* Antichrists; that is, many who *oppose* Christ, and his truth, though in different ways. See note on chap. ii. 18.

Ver. 4. *Greater is he that is in you, &c.*—That is, God, who actuates the believer, is infinitely above that fallen spirit which actuates the world.

9 In this I was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

## CHAPTER V.

1 He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Ver. 17. *Herein is our love*—Gr. "love with us"—*made perfect*.—Doddridge, "Herein is love perfected in us."—*Because as he is, so are we*.—By union and communion with Christ, we become like him; and like him, in the world are neglected and despised.

Ver. 18. *There is no fear in love*.—Fear is here used in the sense of alarm and terror—"fear (that) hath torment."

Ver. 20. *How can he love God whom he hath not seen?*—Intercourse and familiarity between friends engenders love; but it is by faith only in the revelation of his will, that we can love God.

CHAP. V. Ver. 1. *He that loveth him that begat, loveth him also, &c.*—Love to a friend naturally engenders love towards his offspring. Tradition reports, that when John was much in years, and unable to preach, he used to be led to the church at Ephesus, and to address them in these simple words—"Little children, love one another."

A. M. cir.

4072

A. D. cir.

63.

Jn. 3. 16.

k Jn. 6. 51.

l c. 2. 2.

m Mat. 18. 32

Jn. 15. 12,

13.

n 1 Ti. 6. 16

o 1 Co. 13. 13

p Jn. 14. 20.

c. 3. 24.

q Ro. 10. 9.

r ver. 8.

s *love with us.*

t Jn. 15. 16.

u c. 3. 17.

v Jn. 13. 34.

CHAP. 5.

a Jn. 1. 12, 13

b Jn. 14. 15,

21.

c Ps. 119. 45.

Mat. 11. 30

- A. M. cir. 4072.  
A. D. cir. 63.
- d 1Co.15.57 4 For whatsoever is born of God overcometh <sup>d</sup> the world: and this is the victory that overcometh the world, *even* our faith.
- e Jn 19.34. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
- f Jn.14.17. 6 This is he that came by <sup>e</sup> water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit <sup>f</sup> that beareth witness, because the Spirit is truth.
- g Jn.8.13. 7 For there are three that bear record in heaven, the <sup>g</sup> Father, the <sup>h</sup> Word, and the <sup>i</sup> Holy Ghost: and these three are one.
- h He.4.12, 13.  
Re.19.13. 8 And there are three that bear witness in earth, the <sup>j</sup> spirit, and the <sup>k</sup> water, and the <sup>l</sup> blood: and these three agree in one.
- i Jn.10.30. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.
- j Jn.15.26. 10 He that believeth on the Son of God hath the witness <sup>m</sup> in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.
- k Ac.2.2.4.  
2Co.1.22. 11 And this is the record, that God hath given to us eternal life, and <sup>n</sup> this life is in his Son.
- l 1Pe.3.21.  
He.13.12. 12 He <sup>o</sup> that hath the Son hath life; *and* he that hath not the Son of God hath not life.
- m Ro.8.16.  
n Jn.1.4.  
o Jn.5.21.

Ver. 6. *This is he that came by water and blood*—That is, he was baptized first by water, and then by blood, and in both cases did the Holy Spirit bear witness. See Mat. iii. 17; xvii. 5; compare note on ver. 8, below. See also John xii. 28.

Ver. 7, 8. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*—[The genuineness of the latter part of this verse, and the first clause of the next, it is well known has divided the opinions of learned men for nearly four centuries, nor is it yet decided. It is certainly wanting in many of the ancient MSS. and versions; and is not quoted by many of the Fathers: but the number of MSS. collated is but small, only about 400; it exists in some ancient confessions of faith and liturgies; is quoted by numerous Latin Fathers; and appears necessary from the connexion in which it stands. It also seems more probable that the Arians should silently omit it in their copies, or that it should be left out by mistake, than that the Trinitarians should forge and insert it; for the latter would only gain one argument for a doctrine which is abundantly taught in other Scriptures; but if it was admitted as the word of God, all the ingenuity and diligence of opponents could scarcely avoid the inference naturally deducible from it.]—*Bagster.*

Ver. 7. *These three are one.*—The witnessing of the Father and the Holy Spirit to the mission of Christ, as also his own witness to the truth, are clearly and repeatedly referred to in the New Testament; and their union is no less inculcated in Mat. xxviii. 19, and other scriptures.

Ver. 8. *These three agree in one*—i. e. in the same testimony; but what may be meant by these three witnesses, is by no means clear. *Doddridge* explains them of the miraculous gifts of the Spirit, the baptismal water, and the sacramental blood; so *Macknight*. But the expression might, perhaps, be referred to the scene of Christ's death, when the departing *spirit* of our Saviour, and the *blood* and *water* flowing from his side, bore a united witness to the reality of his death. See John xix. 30, 34, 35. The Holy Spirit also bore witness to the efficacy of Christ's death and atonement, by raising him from the dead. See 1 Tim. iii. 16. 1 Peter iii. 18.

Ver. 10. *Witness in himself.*—Not an imaginary conceit—not an unfounded persuasion, but an evidence in his own heart from the work of God's Holy Spirit, who has created therein a love to holiness in all its branches. "The gospel of Christ," says the amiable *Watts*, "is like a seal or signet of such inimitable and divine engraving, that no created power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby—so many sacred signatures

13 These things have I written unto you that believe on the name of the Son of God; that <sup>p</sup> ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

A. M. cir. 4072.  
A. D. cir. 68.

14 And this is the confidence that we have <sup>q</sup> in him, that, if we ask any thing according to his will, he heareth us.

p Ju. 30. 31.  
q or, concerning.

15 And if we know <sup>r</sup> that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

r Pr. 15. 29.  
Je. 29. 12, 13.

16 If any man see his brother sin a sin *which is not* unto death, he shall ask, and he shall give him life for them that *sin not* unto death. There is a sin unto <sup>s</sup> death: I do <sup>t</sup> not say that he shall pray for it.

s Mat. 12. 31, 32.

17 All unrighteousness <sup>u</sup> is sin: and there <sup>v</sup> is a sin not unto death.

t Je. 7. 16.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth <sup>w</sup> himself, and that wicked one toucheth him not.

u c. 3. 4.

19 And we know that we are of God, and the whole world lieth in wickedness.

v Ro. 5. 20, 21.

20 And we know that the Son of God is come, and hath given us an <sup>x</sup> understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This <sup>y</sup> is the true God, and eternal life.

w Ja. 1. 27.

21 Little children, keep yourselves from <sup>z</sup> idols. Amen.

x Lu. 24. 45.

y Is. 9. 6.

z 1 Co. 10. 14

and divine features stamped on the mind, that give certain evidence both of a heavenly signet and a heavenly operator."

Ver. 13. *On the name*—i. e. the person and character of the Son of God. Compare Mat. xxviii. 19.—*And that ye may believe*—with more assured confidence.

Ver. 14. *This is the confidence that we have in him.*—*Doddridge*, "towards him."

Ver. 16. *There is a sin unto death.*—The nature of it is thus stated by *Doddridge*:—"There is . . . such an apostacy from Christianity, as is attended with blaspheming the operations of the Spirit of God, and ascribing them to Satan;" an apostacy like that mentioned by St. Paul as irrecoverable, (Heb. vi. 4-6,) and attended with the horrid aggravation of ascribing the operations of God's Holy Spirit to the devil. (Mat. xii. 31, 32.) "I say not," says St. John, who probably witnessed the awful denunciation of Christ—"I say not that he (or any man) shall pray for it;" and yet he does not absolutely forbid it. For we may not be able absolutely to ascertain the fact, nor must we attempt to restrain the divine mercy.

Ver. 18. *Toucheth him not.*—*Macknight*, "Layeth not hold on him;" i. e. does not claim him as his own.

Ver. 19. *The whole world lieth in wickedness.*—*Macknight*, "Under the wicked one." [Or, in the wicked one; is embraced in his arms, where it lies fast asleep, and carnally secure, deriving its heat and power from its infernal fosterer. "In this short expression," says *Wesley*, "the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.]—*Bagster*. Not only was the Pagan world sunk into universal idolatry, but also the Jews themselves were sunk into a spirit of infidelity, no less dreadful and offensive.

Ver. 20. *This is the true God, and eternal life.*—Commentators are much divided, whether this sentence refers to Christ only, as both the true God and eternal life, (so *Doddridge*;) or whether the former member of the sentence refers to the Father, as "the true God," and the latter to the Son, as "eternal life." "There are two reasons," says Prof. *Stuart*, "why the true God, may be referred to Christ.—1. The grammatical construction favours it. Christ is the immediate antecedent. I grant that pronouns sometimes relate to a more remote antecedent; but cases of this nature stand on the ground of necessity.

not of common grammatical usage. What doubt can there be, that John could, without scruple, call the *Logos*, the *true God*, whom he had before asserted to be *God*, and to have *created all things*? But, 2dly, my principal reason for referring the *true God* to Christ is, the other adjunct which stands with it; 'This is the true God—and the ETERNAL LIFE.' How familiar is this language with John, as applied to Christ! 'In him (i. e. Christ) was LIFE, this LIFE was the light of men—giving LIFE to the world—the bread of LIFE—my words are spirit and LIFE—I am the way, the truth, and the LIFE—the *Logos* of LIFE. This LIFE (Christ) was manifested and we have seen it and do testify to you, and declare, the ETERNAL LIFE, which was with the Father, and was manifested to us.' 1 John i. 2. Now as I cannot find any instance in John's writings, in which the appellation of LIFE, and *eternal LIFE*, is bestowed upon the Father, to designate him as the author of spiritual and eternal life; and as this occurs so frequently in John's writings as applied to Christ; the laws of exegesis compel me here, to accord in my exposition with the common laws of grammar, and to construe both the *true God*, and *eternal life* of Christ. If the *true God* then be not really divine, who is?

## THE SECOND EPISTLE OF JOHN.

[THIS short Epistle, and that which follows, being written, neither to any church by name, nor to the churches at large, but to private persons, had probably been kept for a considerable time in the possession of the families to whom they were originally sent, and were not discovered till long after the Apostle's decease, and after the death of the persons to whom they had been addressed. When first discovered, all the immediate vouchers for their genuineness were necessarily gone; and the church of Christ, ever on its guard against imposture, particularly in relation to writings professing to be the work of Apostles, hesitated to receive them into the number of canonical Scriptures, until it was fully ascertained that they were divinely inspired. Hence they were not generally known and acknowledged as the inspired production of St. John, in the earliest ages, in the decided manner that the preceding Epistle was; but their coincidence with it in sentiment, manner, and language, satisfied all at an early period, that they were written by the same person.]—B.

A. M. cir.  
4073.

A. D. cir.  
69.

a 1 Pe. 5. 1  
3 Jn. 1.

b Jn. 8. 32.  
Ga. 2. 5, 14.

c 1 Co. 9. 23.  
2 Co. 4. 5.

1 He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

**T**HE <sup>a</sup> elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have <sup>b</sup> known the truth;

2 For <sup>c</sup> the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote

Ver. 1. *The elect lady*—[Gr. *Eklekte Kuria*, which some, with the Peshito Syriac and Arabic versions, render, "to Kyria the elect," considering *Kuria* a proper name: while others, with the Vulgate, render, "to the Lady Electa," considering *Eklekte* a proper name, which seems more correct.]—B. 'The learned Lord *Barrington* conceived, that by this *lady* St. John meant a Christian church, which he did not think proper to name. The notion seems to have originated with *Jerome*, and was adopted by *Hammond* and *Whitby*; but it appears to us to be unfounded, and has not, we believe, at present, any advocates. Those here referred to, who denied that Christ was "come in the flesh," were probably the *first Gnostics*. See Dict. of Religions, &c. in *Gnostics*.

Ver. 3. *Grace be*—Gr. "shall be"—with you.

Ver. 5. *And now*.—[The mode of address here shows, that it was a *person*, not a *church*, as some suppose, to whom the Apostle wrote.]—*Bagster*.

a new commandment unto thee, but that which we had from the beginning, that <sup>a</sup> we love one another.	A. M. cir. 4673.
6 And this <sup>b</sup> is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.	A. D. cir. 69.
7 For <sup>c</sup> many deceivers are entered into the world, who confess not that Jesus Christ: is come in the flesh. This is a deceiver and an antichrist.	a 1 Jn.3.23.
8 Look <sup>d</sup> to yourselves, that <sup>e</sup> we lose not those things which we have <sup>f</sup> wrought, but that we receive a full reward.	b Jn.14.15, 21.
9 Whosoever transgresset and abideth not <sup>g</sup> in the doctrine of Christ, hath no God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.	c 1 Jn.4.1.
10 If <sup>h</sup> there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:	d Ma.13.9.
11 For he that biddeth him God speed is partaker <sup>i</sup> of his evil deeds.	e Phi.3.16. Re.3.11.
12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak <sup>j</sup> face to face, that <sup>k</sup> our joy <sup>l</sup> may be full.	f or, gained. Some copies read, which ye have gained, but that ye
13 The children of thy elect sister greet thee. Amen.	g Jn.15.6.
	h Ga.1.8,9.
	i 1 Ti.5.22.
	j mouth to mouth.
	k or, your.
	l 1 Jn.1.4.

Ver. 7. For many deceivers are entered, &c.—Instead of are entered into, many excellent MSS. have, are gone out.—This is a deceiver and an antichrist.—Macknight, "The deceiver and the antichrist;" which the learned Granville Sharp explains of "the spirit of antichrist himself, (i. e. Satan,) as the first mover and instigator, either by himself or his angels, of all other deceivers."—G. Sharp on the case of Saul, &c. p. 59.—Antichrist is a general name used by this apostle for all who opposed the truth and authority of Christ.

Ver. 8. Which we have wrought.—It is added, "Some copies read, Which ye have gained, and that ye received," &c. The copies here alluded to are. five of Stephen's MSS., the Alexandrian, and other MSS., the Vulgate, second Syriac, and Ethiopian versions.

Ver. 10. Neither bid him God speed.—Doddridge, "Good success"—i. e. in his propagation of error.

Ver. 12. Face to face.—Gr. "Mouth to mouth."

## THE THIRD EPISTLE OF JOHN.

1 He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrefes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.	A. M. cir. 4673.
	A. D. cir. 69.

<b>T</b> HE elder unto the well beloved Gaius, whom I love <sup>a</sup> in the truth.	a or, truly
2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.	b or, pray.
3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest <sup>c</sup> in the truth.	c 2 Jn.4.
4 I have no greater joy <sup>d</sup> than to hear that my children walk in truth.	d Pr.23.24.

Ver. 2. Above all things.—Doddridge, "In every respect."

Ver. 4. Walk in truth.—Doddridge, "in the truth," i. e. of the gospel.

A. M. cir. 4073.	5 Beloved, thou doest <sup>e</sup> faithfully whatsoever thou doest to the brethren, and to strangers;
A. D. cir. 69.	6 Which have borne witness of thy charity before the church: whom if thou bring <sup>f</sup> forward on their journey <sup>g</sup> after a godly sort, thou shalt do well:
e   Pe. 4. 10	7 Because that for his name's sake they went forth, taking <sup>h</sup> nothing of the Gentiles.
f   Ac 15. 5	8 We therefore ought to <sup>i</sup> receive such, that we might be fellow-helpers to the truth.
g   worthy of God.	9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence <sup>j</sup> among them, receiveth us not.
h   1 Co. 9. 15, 18.	10 Wherefore, if I come, I will remember his deeds which he doeth, <sup>k</sup> prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth <i>them</i> out <sup>l</sup> of the church.
i   Mat. 10. 40	11 Beloved, follow <sup>m</sup> not that which is evil, but that which is good. He <sup>n</sup> that doeth good is of God: but he that doeth evil hath not seen God.
j   Mat. 23. 4 . 8. 1 Th. 6. 3, 4.	12 Demetrius hath good report of all <i>men</i> , and of the truth itself: yea, and <sup>o</sup> we also bear record; and ye know that our record is true.
k   Pr. 10. 8, 10	13 I had many things to write, but I will not with ink and pen write unto thee:
l   Is. 66. 5.	14 But I trust I shall shortly see thee, and we shall speak <sup>o</sup> face to face. Peace <i>be</i> to thee. <i>Our</i> friends salute thee. Greet the friends by name.
m   Ps. 37. 27.	
n   1 Jn. 3. 6. 9.	
o   mouth to mouth	

Ver. 6. *After a godly sort.*—Margin, “a sort worthy of God;” i. e. in a manner and with a temper suited to God's service.

Ver. 9. *Who loveth to have, &c.*—[“Who loveth the presidency,” or *chief place*, doubtless in the church, of which Diotrephes was most probably an officer; and being one, magnified himself in his office: he loved such pre-eminence, and behaved haughtily in it.]—*Bagster*.

Ver. 12. *Demetrius*—Of whom nothing is known but what is here mentioned, that he had “a good report of all” who knew him, and “even of the truth itself.”—*Ye know that our record is true.*—See John xix. 25; xxi. 24.

Ver. 14. *Our friends.*—[Instead of *friends*, an appellation used no where else as a mutual address among Christians, several MSS. read *brethren.*]—*B.*

## THE GENERAL EPISTLE OF JUDE.

{JUDE, or JUDAS, the writer of this Epistle, is generally and justly considered to have been Jude the Apostle, called also Lebbeus, whose surname was Thaddeus, brother of James the Less, (ver. 1.) and the brother, or near relative, of our Lord. Some hesitation, however, as to the genuineness of this Epistle, seems to have prevailed in the Church, which was at length fully removed; though some learned modern writers, apparently on very slight grounds, have endeavoured to revive it. It is objected, that he calls himself, not an Apostle, but “a servant of Jesus Christ;” but so also does Paul, in his inscription to the Philippians; and the word *apostle* is omitted in the Epistle to Philemon, and in that to the Thessalonians; neither does John, in his Epistles, use the word *apostle*, nor mention his own name. Jude is also supposed to quote apocryphal books—for there is no evidence that this was really the case; but does not St. Paul quote heathen poets, and Jewish traditions, when what was *true* in them might be adduced to good purpose, without at all sanctioning the fables which they contained, or inducing a suspicion that he was not an inspired writer? (Acts xvii. 23. 1 Co. xv. 33. 2 Tim. iii. 8. Tit. i. 12.) These are the principal objections; and they amount to nothing

against the internal evidence, and the general current of antiquity. *Lardner* shows, that it is found in all the ancient catalogues of the sacred writings of the New Testament; is considered genuine by *Clement* of Alexandria; and is quoted, as St. Jude's production, by *Tertullian*, by *Origen*, and by the greater part of the ancients mentioned by *Eusebius*. Its genuineness is fully established by the matter contained in it, which is every way worthy of an inspired Apostle of Jesus Christ; and, as *Macknight* truly observes, there is no error taught, no evil practice enjoined, for the sake of which any impostor could be induced to impose a forgery of this kind on the world.]—*Bagster*.

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep their selves, and recover others out of the snares of those deceivers.

**J**UDE, <sup>a</sup> the servant of Jesus Christ, and brother of **J**ames, to them that are sanctified <sup>b</sup> by God the Father, and preserved <sup>c</sup> in Jesus Christ, and <sup>d</sup> called: 2 Mercy unto you, and peace, and love, be multiplied. 3 Beloved, when I gave all diligence to write unto you of the common <sup>e</sup> salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend <sup>f</sup> for the faith which was once delivered unto the saints.

4 For there are certain men crept in <sup>g</sup> unawares, who <sup>h</sup> were before of old ordained to this condemnation, ungodly men, turning <sup>i</sup> the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that <sup>j</sup> the Lord, having saved the people out of the land of Egypt, afterward destroyed <sup>k</sup> them that believed not.

6 And the angels <sup>l</sup> which kept not their <sup>m</sup> first estate,

- A M. cir. 4069
- A. D. cir. 65.
- a Lu. 6. 16.
- b Ac. 20. 32.
- c 1 Pe. 1. 5.
- d Ro. 8. 30.
- e Tit. 1. 4.
- f Ga. 2. 5.
- g 2 Pe. 2. 1.
- h Ro. 9. 22.
- i Ti. 1. 15, 16.
- j 1 Co. 10. 9, 12.
- k Nu. 14. 29, 37.
- He. 3. 16. 19.
- l Jn. 8. 44.
- m or. principalty.

Ver. 1. *Jude*—(Greek, *Judas*)—the servant of Jesus Christ, and brother of *James*—Who, as we find in Mat. x. 3, was also called *Lebbeus*, whose surname was *Thaddeus*. This book, like the 2d of Peter, and some other Epistles, was at first scrupled, and by some rejected from the sacred canon, chiefly, as we believe, on account of its reference to the prophecy of *Enoch*, (of which in its place,) and perhaps some other apocryphal book; but, in our view of the subject, this is no reason for rejecting an inspired book, for the prophets themselves quote several books now lost, Josh. x. 13. Their quotations can only sanction what they quote, and that as to matters of fact only, unless they quote them as inspired. The authority of this book, however, is rejected only by such as reject St. Peter's second Epistle, which it very much resembles; nor can we reject either of them as inspired, without regarding them as forgeries, which is utterly improbable, as may be seen in *Horne*, and most writers upon the Canon.

Ver. 3. *The common salvation*—i. e. the salvation of Christ, common to both Jews and Gentiles.

Ver. 4. *Crept in*.—*Doddridge*, "glided in."—*Of old ordained*.—Literally, "proscribed." (Beza, *olim prescripti*.) *Doddridge*, "registered;" an allusion, as some think, to a custom among the Romans, of posting up in the forums the names of persons accused of certain crimes, with rewards for their apprehension, and sometimes for killing them. Such men, that is, wicked teachers or preachers, are proscribed in many parts of the word of God. See Psalm 1. 16. Some, however, refer this to the ancient prophecies respecting such men. See verse 14. &c.—*The only Lord*—(Greek, *despotes*.)—Master. See note on 2 Peter ii. 1.—*God*.—This word (*Theion*) is wanting in several MSS., and in the Vulgate. *Doddridge* reads it, "God the only Sovereign, and our Lord Jesus Christ;" *Pye Smith*, "Our only Sovereign and Lord Jesus Christ." *Macknight* adheres to the common version, but admits the others to be equally just.

Ver. 5. *Destroyed them that believed not*.—See Heb. iv. 1—3.

Ver. 6. *Their first estate*.—Margin, "principalty." *Doddridge* adheres to

A. M. cir.  
4059.  
A. D. cir.  
65.

but left their own habitation, he hath reserved in everlasting <sup>n</sup> chains under darkness unto the <sup>t</sup> judgment of the great day.

n 2 Pe. 2.4  
o Re. 20.10  
p Ge. 19.24  
q other.

7 Even as <sup>p</sup> Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after <sup>q</sup> strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

r 2 Pe. 2.11,  
11.

8 Likewise also these *filthy* dreamers defile <sup>r</sup> the flesh, despise dominion, and speak evil of dignities.

s Da. 12.1.  
t De. 31.6.  
u Ex. 22.25.

9 Yet Michael <sup>s</sup> the archangel, when contending with the devil he disputed about the body of <sup>t</sup> Moses, <sup>u</sup> durst not bring against him a railing accusation, but said, The Lord <sup>v</sup> rebuke thee.

v Zec. 3.2.  
w Ge. 4.5.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

x Nu. 22.7,  
21.

11 Wo unto them! for they have gone in the way of <sup>w</sup> Cain, and ran greedily after the error of Balaam <sup>x</sup> for reward, and perished in the gainsaying of <sup>y</sup> Core.

y Nu. 16.1,  
&c.

z 2 Pe. 2.13.

12 These are spots <sup>z</sup> in your feasts of charity, when they feast with you, feeding <sup>a</sup> themselves without fear: <sup>b</sup> clouds *they are* without water, carried <sup>c</sup> about of winds; trees whose fruit <sup>d</sup> withereth, without fruit, twice <sup>e</sup> dead, plucked <sup>f</sup> up by the roots;

a Phi. 3.19.

b Pr. 25.14.

c Ep. 4.14.

d Ju. 15.4.6

e He. 6.4.6.

f Mat. 15.13

g Is. 57.20.

h Re. S.10,  
11.

13 Raging waves <sup>g</sup> of the sea, foaming out their own shame; wandering <sup>h</sup> stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophe-

the former; but *Macknight* observes they amount to the same meaning—their original state was that of leaders, or princes, in the heavenly host.—*But left their own habitation*—More strictly, we conceive, the *station* assigned to them; which, we presume, was a voluntary act, and constituted their rebellion. This and the following verses may be compared with the 2d Epistle of Peter, chap. ii. ver. 4, 6, 10–12, &c.

Ver. 7. *Going after strange flesh*.—Margin, “other flesh.” The fact appears to be, that they gave themselves up to all kinds of uncleanness: the more abominable, the more agreeable to their depraved minds.

Ver. 9. *Michael the archangel*.—Peter says, “Angels, which are greater (or excelling) in power and might.” 2 Pet. ii. 11.—*About the body of Moses*.—*Tillotson* thinks this may allude to Deut. xxxiv. 6; and that Satan wished to discover the body of Moses, that he might tempt the Jews to worship him. *Macknight* supposes, that by the body of Moses might be meant the Jewish church, as the Christian church is called “the body of Christ,” 1 Co. xii. 27.—*Durst not*.—*Doddridge*, “Did not presume to”—*bring*. *Tillotson* wittily suggests, that the angel was afraid the devil would be too hard for him at railing. See *Doddridge*.

Ver. 10. *But what*.—*Doddridge*, “And what.”—*They corrupt themselves*.—*Doddridge*, “are corrupted.”

Ver. 12. *These are spots in your feasts of charity*.—Literally, “love-feasts,” which were “frugal meals provided by the richer Christians to entertain the poor, the fatherless, the widows, and strangers.” They were generally held immediately before or after the Lord’s Supper, and very early subjected to abuse, as we find, not only by Jude, but by Paul. To these feasts such men were *spots*, or blots; that is, a disgrace and reproach.—*Feeding themselves without fear*—i. e. without caution, till they eat and drink to excess. To this St. Paul is also supposed to allude, 1 Co. xi. 21.

Ver. 13. *Wandering stars*.—Greek, “planets;” in which two ideas may be suggested, namely, that they are always changing their aspects and situations, and that they shine only by a borrowed light.

Ver. 14. *And Enoch also*.—It is well known, that a book under that title existed in the primitive church. This book has been recently discovered, and translated by *Lawrence*, of which the following is the passage quoted by our

sied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

A. M. cir.  
4063.  
A. D. cir.  
65.

i Zec. 14. 5.

j Re. 20. 12.

k Ps. 73. 9.

Th. 4. 1.

m He. 10. 25.

n Col. 2. 7.

o Ep. 6. 18.

p Jn. 15. 9,  
30.

q Ti. 2. 13.

r Zec. 3. 2. 5.

s Re. 3. 4, 18.

t Ro. 16. 25.  
27.

u 2 Ti. 4. 13.

v Col. 1. 22.

w 1 Ti. 1. 17.

apostle in ver. 14: "Behold, he comes with ten thousand of his saints, to execute judgment upon them, and to reprove all the carnal, for every thing which the sinful and ungodly have done and committed against him."

Ver. 15. *Ungodly committed.*—Doddridge, "impiously committed."

Ver. 18. *How that they told you.*—See 1 Tim. iv. 1. 2 Tim. iii. 1, 2. 2 Pet. iii. 3.

Ver. 23. *The garment spotted by the flesh*—i. e. a epeous garment. Or perhaps the allusion may be to Zech. iii. 4, 5.

#### CONCLUDING REMARKS ON THE EPISTLE OF JUDE.

[ST. JUDE, says *Origen*, has written an Epistle in a few lines indeed, but full of vigorous expressions of heavenly grace. He briefly and forcibly represents the detestable doctrines and practices of certain false teachers, generally supposed to be the impure Gnostics, Nicolaitans, and followers of Simon Magus; and reproves these profligate perverters of sound principles, and patrons of lewdness, with a holy indignation and just severity; while at the same time he exhorts all sound Christians, with genuine apostolic charity, to have tender compassion on these deluded wretches, and to endeavour vigorously to reclaim them from the ways of hell, and pluck them as brands out of the fire. The great similarity between this Epistle and the second chapter of the second Epistle of Peter, has already been remarked. Both writers are nearly alike in subject, style, vehemence, and holy indignation against impudence and lewdness, and against those who invidiously undermine chastity, purity, and sound principles. The expressions are remarkably strong, the language animated, and the figures and comparisons bold, apt, and striking. There are no nobler amplifications in any author, than in these writers, when they expose the delinquencies of these false teachers, which they severely brand, emphatically expose, and yet happily express in all the purity and chastity of language.]—*Bagster.*

## THE REVELATION OF ST. JOHN THE DIVINE

It is a remarkable circumstance, (says *Horne*,) that the authenticity of this book was very generally, if not universally, acknowledged during the two first centuries; and yet, in the third century, it began to be questioned. This seems to have been occasioned by *some* absurd notions concerning the *Millennium*, that a few well meaning, but fanciful expositors, grounded on this book; which notions their opponents injudiciously and presumptuously endeavoured to discredit, by denying the authority of the book itself. So little, however, has this portion of Holy Writ suffered from the ordeal of criticism, to which it has in consequence been subjected, that (as Sir *Isaac Newton* has long since remarked) "there is no other book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse."

When we come to the *Millennium*, we hope to show that there is nothing in the book itself that can form a rational objection to its authority on the ground of that doctrine: the *external* evidence for the authenticity and divine authority of this book, however, rests, as does also that of the other books of the New Testament, in a great measure upon the testimony of the early Christian fathers. And here *Woodhouse* produces passages from *Ignatius* and *Polycarp* as early as A. D. 107 and 103. *Jerome* states, that *Justin Martyr* (about A. D. 120) commented on some parts of this mysterious book; and a commentary on the whole is mentioned among the works of *Melito*, Bishop of Sardis, A. D. 177. *Irenæus*, who flourished about the same time, and was, in early life, acquainted with *Polycarp*, often quoted this book as the Revelation of John the Evangelist, and the disciple of the Lord. "His testimony for this book (says *Lardner*) is so strong and full, that, considering the age of *Irenæus*, he seems to put it beyond all question, that it is the work of John the Apostle and Evangelist." Latter authorities need not be here mentioned.

The next question relates to the *date* of this book. The most probable and generally received opinion is, that it was written during John's banishment to the Isle of Patmos, by Domitian, in the latter part of his reign; that is, in the year A. D. 96, in the latter part of which he died, or immediately after, when the apostle was set at liberty. This has been clearly shown by *Lardner*, *Lampe*, *Woodhouse*, and others. The former says, that "all antiquity is abundantly agreed, that Domitian was the author of John's banishment." This also has the express sanction of *Irenæus*, *Origen*, and other early fathers; and is supported by strong internal evidence: for this book describes the seven Asiatic churches as not only existing, but as having flourished, and, some of them, subsequently decayed, which could not have been the case at a much earlier date.

Another question, and one we think least attended to, relates to the scenic representations here described. The exhibitions in the first and fourth chapters, strongly remind us of the scenes exhibited in the prophecies of *Isaiah*, *Daniel*, and *Ezekiel*: but in chapters v. and vi. we have a volume, or roll of parchment, sealed with seven seals: each of which, as it opens, displays (as suggested by *Harmer*) a pictorial delineation of certain figures, emblematical of future events, which we shall be presently called upon to consider; and which exhibitions become more and more vivid, till they acquire all the interest of real life: sounds are added to pictorial representation, and the great *Ezekiel* of the New Testament, wrapt in prophetic raptures, hears thunders unutterable, and describes scenes inconceivable.

We have alluded to *Ezekiel*, and, indeed, there is a singular resemblance between *his* visions and those of the beloved disciple. Both saw the sapphire throne, and the rainbow round about it; with the glorious vision of the cherubic animals. Both prefigure the terrible judgments of God upon the earth, and particularly upon *Gog* and *Magog*; and both describe the New Jerusalem, with an angel measuring the temple.

There is something, however, peculiar in *St. John's* plan, or method: first, *seven seals* are unloosed, and produce six grand pictorial views. Under the seventh seal we have a solemn pause, and *seven* angels with trumpets are introduced: the sounding of the first six trumpets produce six grand prophetic scenes; and the seventh trumpet ushers in the Millennium.

The following brief analysis is from the pen of the late learned and judicious *Hurd*:—

"The reader may form a distinct idea of the method in which the whole book of the Apocalypse is disposed, by observing, that it is resolvable into three great parts. The first part is that of the Epistles to the seven churches, contained in the first three chapters, and is not at all considered by *Mede*.

"The second part (with which *Mede* begins his commentary) is that of the Sealed Book, from chap. iv. to chap. x.; and contains the fates of the empire,

or its civil revolutions, yet with a reference still to the fate and fortune of the Christian church.

The third part is that of the Open Book, with what follows, to the end; and exhibits in a more minute and extended view, the fates of the Christian church, especially during its apostacy, and after its recovery from it. This third division may farther be considered as consisting of two parts. The first contains, in chap. xi., a summary view of what should befall the Christian Church, contemporary with the events deduced in the second part concerning the empire; and is given in this place in order to connect the second and third parts, and to show their correspondence and contemporarity. The second part of the last division, from chap. xii. to the end, gives a detailed account of what should befall the Christian Church, in distinct and, several of them, synchronical visions."

It would be in vain to attempt to harmonize, or even to enumerate, the various expositors of this mysterious book; yet so much curiosity has been excited within the last few years, by the exercise of uncommon genius and learning, that we feel disposed to give a faint outline of the hypothesis of a few of the most popular, which we shall do with impartiality; and, according to the best of our recollection, nearly in the order of their publication.

The French Revolution, and the events which followed, renewed, in a singular way, the study of this sacred book. Most remarkable, certainly, were the interpretations or conjectures (as the reader may please to call them) of the judgments foretold in chap. xi., relative to the fall of the French Government, and certain events which followed, as they were explained by the Rev. *P. Jurieu*, *Robt. Fleming*, and others, in the latter end of the 17th century, and which we shall slightly notice when we come to that chapter.

One of the first writers who particularly noticed this event as the fulfilment of that prophecy, was the Rev. *James Bicheno*, M. A., a Baptist Minister of Newbury, and a most zealous friend to civil and religious liberty. This benevolent gentleman (for the writer knew such to be his character) was so delighted with the fall of popery and slavery in France, that he flattered himself that this was, at least, an introduction to the Millennium. Some of his peculiarities were—that the great dragon, mentioned in Rev. xx. 1—3, signified the German Empire; and the two witnesses, in chap. xi., the advocates for civil and religious liberty. He wrote in 1794, &c. and predicted the final destruction of popery and despotism in 1819!

2. *Illustrations of Prophecy*—In which are elucidated many predictions in Isaiah, Daniel, the Revelation, &c. supposed to refer to the Revolution in France, the overthrow of ecclesiastical tyranny, civil despotism, &c., with a large collection of extracts, &c., 2 vols. 8vo. 1796. This work, though anonymous, was well known to be the production of a son of the late Dr. *Towers*, of political memory; and though professedly religious, was so deeply imbued with politics, that, soon after its publication, it was thought prudent to suppress the sale, to prevent prosecution, which rendered it for several years very scarce. It contains, however, curious and interesting extracts from more than thirty writers of the two last centuries, and is thought to excel in a judicious exposition of the prophetic symbols, which abound in this book.

3. On the other hand, the Rev. *G. S. Faber*, B. D., a very learned and respectable clergyman, differs from most preceding interpreters in explaining *Antichrist*, and the *Man of Sin*—neither of the pope nor popery, but of "the Infidel King," or atheistical government of France; a system which he has certainly defended with great ability and ingenuity. He is also a strong and able advocate for the complete restoration of the Jews.

Since these gentlemen, who were the first, we believe, to proponnd and support these systems, we have had a long succession of writers of varied talent; among whom we recollect the names of three learned lay gentlemen, Messrs. *Cunninghame*, *Frere*, and *Galloway*; and, still more recently, the Rev. Mr. *Irving*—of all whom we wish to speak with respect, though, from the little knowledge we have obtained of their respective systems, we consider them as rather curious than correct. To the following writers on this book we have paid more particular attention; and have consulted them pretty constantly, in company with *Doddridge*, and other expositors of the New Testament at large.

The first, and certainly one of the most judicious, of these works, is the "Paraphrase and Notes of the Rev. *Moses Lowman*, forty years a dissenting minister at Clapham." Ours is the fourth edition. When the first edition of this work was published, we cannot say; but the author died in 1752. Of this work, it is sufficient praise that *Doddridge* has said of it—"From which I have received more satisfaction, with respect to many of its difficulties, (i. e. the difficulties of the Apocalypse,) than ever I found elsewhere, or expected to have found at all."—*Doddridge's Works*.

2. Bishop *Newton's Dissertations on the Prophecies* we need only name, as their merit is universally acknowledged. The 24th Dissertation only has reference to this book.

3. The *Apocalypse*, or *Revelation* of St. John. translated, with notes, critical and explanatory. To which is prefixed, a dissertation on the divine origin of the book, &c. by J. C. Woodhouse, D. D. Archdeacon of Salop. It is abundant praise to this author, that no less a man than Bishop Hurd wrote in a blank leaf of this book, in the Hartlebury Library—"This is the best book of the kind I have seen. It owes its superiority to two things: 1. The author's understanding, for the most part, the Apocalyptic symbols in a *spiritual*, not in a literal sense; and, 2dly, To the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetic, and other writers of the Old and New Testament."

4. *An Essay* towards a connected elucidation of the prophetic part of the *Apocalypse*, by Steph. Morell, (1806.) The author, who is since deceased, bore the character of intelligent, modest, and temperate in judgment; and has had the merit of condensing into the compass of an octavo pamphlet, the substance of Lowman, Newton, and several other writers.

5. *Expository Discourses* on the *Apocalypse*, interspersed with practical reflections, by Andr. Fuller, 1814. This was the last work of Fuller, and bears the characteristic stamp of his maturest judgment. The author died just before its publication.

6. A concise *Exposition* of the *Apocalypse*, so far as the prophecies are fulfilled, by J. R. Park, M. D. This answers to its description, and contains, as appears to us an abstract of the great work of Woodhouse, above mentioned, so far as relates to prophecies supposed to be fulfilled. The five first chapters are omitted, as *not* prophetic. The author professes to have consulted the archdeacon at every step, but to have differed from him freely, whenever he saw occasion.

7. The most recent, and ingenious work we have met with, is "The *Apocalypse* of St. John . . . a *new* interpretation. by the Rev. Geo. Croly, A. M. H. R. S. L."—Without professing ourselves converts to his, or to any *new* system, as a whole, we certainly regard Mr. C. as an elegant and an able writer.

8. There is another work which we have not classed, nor can we class, with the above, because it is *unique*, and, in general, opposed to all the preceding. It is entitled, "A general *History* of the *Christian Church*. . . chiefly deduced from the *Apocalypse* of St. John," on which it is, in fact, a commentary. It appears under the name of Sig. Pastorini, but is well known and acknowledged to be written by the late Dr. Walmesley, of Bath, a Roman Catholic divine, and "Vicar Apostolic of the West of England." This profound mathematician, and such he confessedly was, has endeavoured to demonstrate that *Protestantism* (and not popery) is "the grand apostacy," which was to have been exterminated in 1825!—but has happily survived the author's rash prediction. This work was first printed in 1771; but ours, which is marked the fifth edition, is dated "Dublin, 1812." This very curious work we shall occasionally consult. It furnishes another instance of a folly, of which Sir Isaac Newton himself long since complained. "The folly of interpreters (says that great man) has been to *foretell times* and *things* by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt."

With such helps before him, and not without trembling, lest he should "darken counsel by words without knowledge," the writer has attempted this most arduous part of his undertaking. More than forty years since he went through the book with the aid of Doddridge, Gill, and Guise, Bishop Newton, Mr. Pool, Mr. Reader, and some others, from all whom he extracted notes, which he has still by him. But his chief obligations in the present instance are to Mr. Lowman, Dr. Woodhouse, and Mr. Fuller. He confesses that he has found much pleasure in the study, and, whatever mistakes he may have committed, he hopes he has been kept from dogmatizing, and from giving conjectures of his own under the name of divine predictions. We owe, indeed, much to the Divine benevolence for the warnings, counsels, and consolations of this sacred book, and, so far as it is fulfilled, we have internal evidence of its inspiration; but for the remainder, the Scriptures admonish us, in the words of the angel to the prophet Daniel: "Blessed is he that waiteth:—But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

## CHAPTER I.

A. M. cir. 4100.  
A. D. cir. 96.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

CHAP. I.  
a D. 2. 23.THE <sup>a</sup> Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which

must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed <sup>a</sup> is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time <sup>b</sup> is at hand.

4 JOHN to the seven <sup>c</sup> churches which are in Asia: Grace be unto you, and peace, from him <sup>d</sup> which is, and which was, and which is to come; and from the seven <sup>e</sup> Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful <sup>f</sup> witness, and the <sup>g</sup> first begotten of the dead, and the prince of the kings of the earth. Unto him that loved <sup>h</sup> us, and washed <sup>i</sup> us from our sins in his own blood,

6 And hath made us <sup>j</sup> kings and priests unto God and his Father; to him <sup>k</sup> be glory and <sup>l</sup> dominion for ever and ever. Amen.

7 Behold, he cometh with <sup>m</sup> clouds; and every eye shall see him, and they <sup>n</sup> also which pierced him: and all kindreds of the earth shall wail <sup>o</sup> because of him. Even <sup>p</sup> so, Amen.

8 I <sup>q</sup> am Alpha and Omega, the beginning and the

A. M. cir.	4100.
A. D. cir.	96.
a	I. v. 11. 23.
b	Jn. 5. 8, 9. I Pe. 4. 7.
c	ver. 11.
d	ver. 8.
e	Zec. 4. 19. e. 3. 1. & 4. 5.
f	Jn. 8. 14.
g	Col. 1. 13.
h	Jn. 13. 1.
i	Ile. 9. 14.
j	Ex. 19. 6. I Pe. 2. 5, 9.
k	Ile. 13. 21.
l	Da. 7. 13. Mat. 26. 64.
m	Zec. 12. 19.
n	Mat. 21. 20.
o	e. 22. 20.
p	Is. 41. 4.

—The two first verses seem to have been intended for the original title of the book, that prefixed at the head being attributed to *Eusebius*, who added the term "the divine," or "Theologian," in reference to the sublime nature of his writings. It may also be remarked, that this is the only apostolical writing, and John the only apostle, to whose name our translators have prefixed the term *Saint*.—*Signified it by his angel*.—"In the style of prophecy," *Lewman* says, "Every thing is called an Angel that notifies a message from God; but as one or more angels, in the proper sense of the term, seem to be employed in every vision here recorded, there seems no occasion to seek another acceptation."

Ver. 2. *Who bare record of the word* (Greek, *Logos*) of God.—Namely, in his gospel, which seems to refer to his first chapter; and if so, plainly indicates that his Gospel was written before this work, and probably before his Epistles also: but this cannot be ascertained.

Ver. 3. *Blessed is he, &c.*—The blessing which here follows, and is pronounced upon the reader of this book, was undoubtedly designed to encourage Christians to the study of it, and that practically; for the blessing is not pronounced on those who merely peruse it, either in a cursory or studious way; but on those who *keep* in mind the things that are written, by a practical attention to their design. See *Deut. vi. 6-9*.

Ver. 4. *To the seven churches*.—The number *seven*, among the Hebrews, signifies completeness, whence some have supposed the phrase intends all the churches in Asia; but as seven are distinctly named, there seems no room for this supposition. The number seven, however, has a reigning influence throughout the book: we have seven spirits, seven angels, seven seals, &c. &c.; and the same number predominated through the Mosaic dispensation, and might, as some suppose, originate with the seven days of the creation.—*In Asia*.—See note on *Acts xix. 10*.—*Seven Spirits*.—The "seven Spirits before the throne," the best commentators agree, are intended to represent "the various gifts and graces of the Holy Spirit." So the venerable *Bede* himself says—"The one Holy Spirit is here described as *seven-fold*, by which is intimated, in prophetic language, fulness and perfection."

Ver. 5. *The first-begotten*.—*Doddridge and Woodhouse*, "first born."

Ver. 7. *And they also which pierced him*.—This expression, though it must, in the first place, refer to those who were his immediate murderers, must not be confined to them. Every one who claims an interest in the Saviour's sacrifice, must confess a share in the guilt for which he suffered. So under the Mosaic law, he who brought a bullock for his atonement, laid his hand upon the head of the animal, as an acknowledgment of his guilt. (See *Levit. i. 4*.)—*And all kindreds, &c.*—*Doddridge and Woodhouse*, "tribes."

Ver. 8. *I am Alpha and Omega*.—These are the first and last letters of the

<p>A. M. cir. 4100. A. D. cir. 96.</p> <hr/> <p>q Is. 9.6. r 2 Co. 12.2. s 1n. 20.26.   Ac. 20.7.   1 Co. 16.2.</p> <hr/> <p>t c. 2.1. u c. 2.8. v c. 2.12. w c. 2.13. x c. 3.1. y c. 3.7. z c. 3.14.</p> <hr/> <p>a Ex. 25.37.   Zec. 4.2.</p> <hr/> <p>b Eze. 1.26.   23.   Da. 7.9, 13.   10.5, 6.</p> <hr/> <p>c c. 2.13.   19.12.</p> <hr/> <p>d Eze. 1.7. e Eze. 43.2.</p>	<p>ending, saith the Lord, which is, and which was, and which is to come, the <sup>9</sup> Almighty.</p> <p>9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.</p> <p>10 I was in the <sup>r</sup> Spirit on the <sup>1</sup> Lord's day, and heard behind me a great voice, as of a trumpet,</p> <p>11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send <i>it</i> unto the seven churches which are in Asia; unto <sup>t</sup> Ephesus, and unto <sup>u</sup> Smyrna, and unto <sup>v</sup> Pergamos, and unto <sup>w</sup> Thyatira, and unto <sup>x</sup> Sardis, and unto <sup>y</sup> Philadelphia, and unto <sup>z</sup> Laodicea.</p> <p>12 And I turned to see the voice that spake with me. And being turned, I saw seven <sup>a</sup> golden candlesticks;</p> <p>13 And in the midst of the seven candlesticks <i>one</i> <sup>b</sup> like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.</p> <p>14 His head and <i>his</i> hairs <i>were</i> white like wool, as white as snow; and his eyes <sup>c</sup> <i>were</i> as a flame of fire;</p> <p>15 And his feet <sup>d</sup> like unto fine brass, as if they burned in a furnace; and his voice <sup>e</sup> as the sound of many waters.</p>
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Greek alphabet, used symbolically: so the Rabbins used *Aleph* and *Tau*, the first and last letters of the Hebrew alphabet. The Syriac reads *Olaph* and *Tau*; the Arabic, *Alph* and *Ya*.—*Gill*.

Ver. 9. *Patmos*.—This *Patmos* is a small island (as the maps show) in the Mediterranean Sea, not far from the coast of Asia. This island contains an excellent harbour, and the town consists of about 200 houses, which are said to be raised nearly 500 feet above the level of the sea: and the people show a grotto, in which they pretend that St. John wrote these visions.—*For the word of God, &c.*—Compare chap. vi. 9.—*And for the testimony*—i. e. as witnesses and martyrs for Jesus Christ.

Ver. 10. *I was in the Spirit*—i. e. prophetically inspired—*on the Lord's day*—i. e. the Christian sabbath—the first day of the week; so called, because on that day our Lord arose from the dead. The same expression is used by *Ignatius*, to distinguish the first day from the seventh.

Ver. 11. *The first and the last*.—This differs from the explanation of the mystic letters, alpha and omega, more in sound than in sense; that they can apply only to the great Supreme, see Isa. xlv. 6; xlviii. 12, 13.—*Smyrna*—[Now *Ismir*, is a celebrated city of Asia Minor, situated on the shore of the *Ægean* sea, about 183 miles W. by S. of Constantinople. 100 miles N. of Rhodes, and between 46 and 45 miles N. W. of Ephesus, in lat. 38 29 N. and long. 27 25 E. It is at present about 4 miles in circumference, extending about a mile along the shore, and has a very handsome appearance; its population is about 120,000 souls.]—*Bagster*.

Ver. 12. *Seven golden candlesticks*.—*Doddridge*, "lamps." *Woodhouse*, "lamp-bearers."

Ver. 13. *Candlesticks*.—These lamps were not illuminated in the ordinary manner, with wicks and oil, but by stars, signifying the angels, ministers, and messengers of these churches, which the great High Priest holds in his hand: not separately, as we conceive, but in the form of either a cluster, or perhaps a kind of orrery, such as some have supposed was placed on the top of Solomon's celebrated pillars—*Jachin* and *Boaz*.—*Girt about the paps*.—*Doddridge* and *Woodhouse*, "breasts."

Ver. 14. *His eyes were as a flame of fire*.—This is a common figure in poetry: thus *Hesiod* of *Apollo*, "His eyes shot fire;" and *Homer* of *Minerva*, "Her eyes shone dreadful." How ridiculous, therefore, as well as profane is it to ridicule this image, as some infidels have lately done!

Ver. 15. *His feet like unto fine brass, &c.*—*Woodhouse*, "like smelting brass;" i. e. glowing with the heat of the furnace.—*As the sound of many waters*—That is, of conflicting seas meeting each other. See *Acts* xxvii. 41.

16 And he had in his right hand seven stars : and out of his mouth went a sharp two edged sword : and his countenance was as the sun & shineth in his strength.

a. M. cir. 4100.  
A. D. cir. 96.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last :

f Isa. 49. 2.  
He. 4. 12.

18 I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

g Ac. 26. 13.  
c 10. 1.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter ;

h Ro. 6. 9.

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches.

i Ps. 68. 20.  
c. 20. 1, 2

J ver. 16.

k Mat. 5. 15,  
16.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 13 Thyatira : and what is commended, or found wanting in them.

CHAP. 2

UNTO the angel of the church of Ephesus write ; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ;

a c. 1. 16, 20.

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not, and hast found them liars :

b Ps. 1. 6.  
ver. 9, 13,  
19.  
c. 3. 1, 8, 15.

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

c 1 Jn. 4. 1.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

d 2 Co. 11. 13

5 Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

e Gn. 6. 9.

f Je. 2. 2, 3.

g Mat. 21.  
41, 43.

Ver. 16. *A sharp two-edged sword.*—This is in perfect harmony with the prophetic language of the writers of both Testaments. See Isa. xi. 4 ; xlix. 2. Heb. iv. 12.

Ver. 18. *Have the keys of hell*—(Greek, "Hades,") or the invisible world. See Ps. xvi. 10. Mat. xvi. 18. Both *Dodds idge* and *Woodhouse* take the term in its most extensive import.

Ver. 20. *The mystery*—i. e. the mystical or spiritual sense of the emblems.

CHAP. II. Ver. 1. *Unto the angel, &c.*—*Jennings* says, Next to the chief ruler of the synagogue, was an officer who offered public prayers, and was therefore called their angel.—*Jewish Antiq.* book ii. chap. ii.—*Ephesus*—Was the chief city of proconsular Asia, and was at that time immensely rich, and devoted to luxury and idolatry. "Great is Diana of the Ephesians!" was their cry ; and the chief cause of their alarm was, lest their favourite goddess should be despised, and her magnificence destroyed. But, alas ! low frail and uncertain are all terrestrial things ! This mighty city is now reduced to about fifteen poor cottages, inhabited by Turks, (who call it *Aisalick* ; ) and this flourishing church was, in 1816, reduced to three individual Christians, one only of whom could read ; and who knew nothing of Paul, but by his name in the Calendar.—(See *Orient. Lit.* No. 1548.)—*Candlesticks.*—See chap. i. 12.

Ver. 2. *Which say they are apostles.*—It appears by this verse, that some of the false teachers which troubled the church in the first ages, pretended to be apostles. These the church of Ephesus could not endure.

Ver. 4. *Left thy first love.*—*Woodhouse*, "former love ;" i. e. declined from their former zeal and affection. See Acts xix. 10—12. 17—20.

Ver. 5. *Remove thy candlestick*—i. e. take away their privileges.

A. N. cir.  
4100.A. D. cir.  
96.

h ver. 15.

i Mat. 11. 15  
ver. 11, 17  
29.Ge. 2. 9.  
22. 2. 14

i 1. 8. 7.

i 1 T. 6. 13.

m Ro. 2. 23,  
29.

n c. 3. 9.

o Mat. 10. 22

p Ja. 1. 12

q c. 20. 14.

r c. 1. 16.

s ver. 9.

t 2 Ti. 2. 12.

6 But this thou hast, that thou hatest the deeds of the <sup>h</sup> Nicolaitanes, which I also hate.

7 He <sup>i</sup> that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree <sup>j</sup> of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the <sup>k</sup> first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art <sup>l</sup> rich,) and I know the blasphemy of them which say they are <sup>m</sup> Jews, and are not, but are the synagogue <sup>n</sup> of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful <sup>o</sup> unto death, and I will give thee a crown <sup>p</sup> of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that <sup>q</sup> overcometh shall not be hurt of the second <sup>r</sup> death.

12 And to the angel of the church in Pergamos write; These things saith <sup>s</sup> he which hath the sharp sword with two edges;

13 I know <sup>t</sup> thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied <sup>u</sup> my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

Ver. 6. *Nicolaitanes*.—See Dictionary of all Religions, in *Nicolaitans*. The ancient Fathers describe these as equally erroneous in doctrine, and impure in morals.

Ver. 8. *Smyrna*.—Nearly seventy years after the visions of the Apocalypse, a heavy persecution broke out in this city; and their bishop, *Polycarp*, signified himself, by the courage and fortitude with which he suffered, in an extreme old age. When threatened with the most terrible deaths, and urged to pity his own gray hairs, he nobly replied, "Eighty and six years have I served Christ, and he has never done me any wrong; how, then, can I blaspheme my King and my Saviour?" And when, in particular, he was threatened with the flames, by which, indeed, he suffered, he retorted—"Thou threatenest me with fire which burns but for an hour, and is then extinguished; but knowest not the fire of future judgment, and of that eternal punishment, which is reserved for the ungodly;"—in which he plainly alludes to "the second death" here mentioned, and from which exemption is here promised; and not only exemption from *this* death, but also "a crown of (immortal) life."

Ver. 9. *Which say they are Jews*.—See Gal. vi. 12—16. These Jews were found to take a very active part in persecuting *Polycarp* and his fellow Christians.

Ver. 10. *Ten days*—i. e., perhaps, *many* days. See Gen. xxxi. 7, 41. Lev. xxvi. 26. 1 Sam. i. 8. Eccles. vii. 7. But some think the persecution here referred to lasted *ten years*—a day for a year. See on chap. vi. 11.

Ver. 11. *He that hath an ear*.—See note on Mat. xi. 15.—*The second death*—i. e. final and everlasting death. See chap. xx. 14; xxi. 8. Not being hurt by this death, implies also that, on the contrary, they should enjoy everlasting life.

Ver. 12. *Pergamos*.—[*Pergamos*, now *Bergamo*, the ancient metropolis of Mysia, and the residence of the Attalian kings, is situated on the river Caiens, about 60 miles north of Smyrna, in long. 27 E. lat. 39 11 N. It still retains some measure of its ancient importance; containing a population of about 15,000 souls; and having nine or ten mosques, two churches, and one synagogue.]—*Bagster*.—*The sharp sword with two edges*.—See chap. i. 16.

Ver. 13. *Where Satan's seat*.—*Doddridge* and *Woodhouse*, "throne." Here, formerly, *Æsculapius* was worshipped under the form of a serpent, which gives the greater propriety to its being called the seat of Satan—herein

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who <sup>u</sup> taught Balac to cast a stumbling-block before the children of Israel, to eat <sup>v</sup> things sacrificed unto idols, and to commit <sup>w</sup> fornication.

A. M. cir. 4100.  
A. D. cir. 96.  
: Na. 31. 16.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

v Ac. 15. 29.

16 Repent <sup>r</sup> or else I will come unto thee quickly, and <sup>z</sup> will fight against them with the sword of my mouth.

w 1 Co. 6. 13, 18.

17 He <sup>r</sup> that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden <sup>z</sup> manna, and will give him a white stone, and in the stone a new <sup>a</sup> name written, which no man knoweth <sup>b</sup> saving he that receiveth it.

x Is. 11. 4.

y ver. 7.  
c. 3. 6, 13, 22.

z Ps. 25. 14.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes <sup>c</sup> like unto a flame of fire, and his feet are like fine brass;

a Is. 56. 4.  
65. 15.  
c. 3. 12.  
19. 12, 13.

19 I <sup>d</sup> know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

b 1 Co. 2. 14.

c c. 1. 14, 15.

d ver. 2.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman <sup>e</sup> Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

e 1 Ki. 16. 31.

f Ex. 31. 15.  
1 Co. 10. 20, 23.

afterwards distinguished as the *old serpent*. See chap. xii. 9.—*Antipas*.—No account of this martyr is extant, but an old ecclesiastical writer mentions having read such. See *Woodhouse*.

Ver. 14. *Doctrine of Balaam*.—See 2 Pet. ii. 15. Jude, ver. 11; and compare Numb. xxv. throughout, and xxxi. 16.

Ver. 16. *And will fight*.—*Woodhouse*, "And will war," &c.

Ver. 17. *The hidden manna*.—See John vi. 26, &c.—*A white stone*.—The ancients used "stones" (*calculi*) to calculate and vote with, by casting them into an urn. In criminal processes, a *white stone* implied *acquittal*, and a *black one, condemnation*; the Greek *theta* was sometimes engraved upon the latter, and implied *death*. White stones are also said to have been given to the victors in the Olympic games, with their names (or initials) engraved on them.—*A new name*.—When persons were raised to new honours, it was customary to confer a *new name*. See Gen. xli. 45. 2 Sam. xii. 25. Dan. i. 7.—*Saving he*, &c.—i. e. "except he," &c. Compare chap. xix. 12.

Ver. 18. *Thyatira*.—Two grand mistakes have been made relative to this city:—1. *Gibbon* (the historian) more than insinuates that the church of Thyatira was not founded in the time of St. John; but this has been refuted at large by a learned foreigner, Dr. *Stosch*: indeed, the foundation of a church may be plainly traced to the conversion of Lydia and her household, of that city, as recorded in Acts xvi. 14. 15. (See *Erskine's Sketches of Church Hist.*)—2. The other mistake is by *Woodhouse*, who says, that "at this time no Christians are to be found in the remains of this city;" whereas, by the latest accounts, besides the nine mosques, there is a Greek church and an Armenian, with five or six Christian priests. But in 1816, the Christian inhabitants (Christians in name only, it is to be feared) were reckoned at 3000. The city is called by the Turks *Abhisar*, (or the white castle,) and is situated on a branch of the Caius, in an extensive plain, between Pergamos and Sardis, 48 miles S. E. of the former, and 10 hours N. W. of the latter, and about long. 27 49 E. lat. 38 45 N. It consists of about 1000 houses, and 200 or 300 huts, but the streets are narrow and dirty, and every thing marks poverty and degradation.—*Like fine brass*.—See chap. i. 15.

Ver. 19. *And the last to be more than the first*.—The reverse of what is said of the Ephesians, ver. 4.

Ver. 20. *That woman Jezebel*.—The woman here alluded to was the wife of Ahab, and the patroness of idolatry; 1 Kings xvi. 31, &c. *Andreas*, Bishop of Cesarea A. D. 500, in a work compiled, as he professes, from the more

- A. M. cir. 4100.  
A. D. cir. 96.
- g Ro. 2.4.  
2 Pe. 3.9.
- h c. 9.20.
- i Eze. 16.37  
23.29.
- j 1.6.8.
- k Zep. 1.11.  
1 Ch. 28.9.  
2 Ch. 6.30.  
Ps. 7.9.  
Je. 17.10.
- m Ps. 62.12.
- n 2 Th. 2.9.  
12.
- o c. 3.11.
- p ver. 7, 11,  
17.  
c. 3.5, 12,  
21.  
21.7.
- q Jn. 6.29.  
Ja. 2.20.
- r Ps. 49.14.  
149.5.9.
- s Ps. 2.9.
- 1 c. 22.16.

21 And I gave her space <sup>g</sup> to repent of her fornication; and she repented <sup>h</sup> not.

22 Behold, I <sup>i</sup> will cast her in <sup>o</sup> a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill <sup>j</sup> her children with death; and all the churches <sup>k</sup> shall know that I <sup>l</sup> am he which searcheth the reins and hearts: and I <sup>m</sup> will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths <sup>n</sup> of Satan, as they speak; I will put upon you none other burden.

25 But that <sup>o</sup> which ye have *already* hold fast till I come.

26 And he that <sup>p</sup> overcometh, and keepeth my works <sup>q</sup> unto the end, to him will I give power over the nations:

27 And <sup>r</sup> he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I <sup>s</sup> received of my Father.

28 And I will give him the <sup>t</sup> morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

#### CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.

#### CHAP. 3.

- n c. 5.6.  
b c. 2.2, & c.

**A**ND unto the angel of the church in Sardis write; These things saith he that hath the seven <sup>a</sup> Spirits of God, and the seven stars; I know <sup>b</sup> thy

ancient writings of *Irenæus*, and others, his predecessors, explains this Jezebel to mean the Nicolaitan heresy; and the venerable *Bede* gives a like exposition. See *Woodhouse*.

Ver. 21. *I gave her space*.—*Woodhouse*, "time."

Ver. 22. *Into a bed*—Namely, of deep affliction.

Ver. 23. *I will kill*—Literally, "slay with death"—a Hebraism, like Gen. ii. 17: or perhaps "death" may here intend the pestilence, as in chap. vi. 8, and elsewhere. "Kill our children," to save both their souls and ours. We shall never know all the advantages of our afflictions in the present state: and wo unto those who are spared in this life, to be punished in another!

Ver. 24. *Unto you I say, and*—*Doddridge*, "even"—*unto the rest*.—But some copies omit the copulative; and so *Woodhouse*, who includes in a parenthesis the words ("which have not known the depths of Satan, as they speak,") which renders the sense much clearer: and at the word *burden*, where we have a full stop, he places only a semicolon, which connects the sentence with the next verse. As to the *burden* here intended, *Doddridge*, and most others, understand thereby, the doctrines and precepts they had already received: but Lord *Burrington* (father to the late venerable Bishop of Durham) supposed it to refer to the apostolic decree recorded in Acts xv. 28, 29; and we think there is much probability in this conjecture.

Ver. 25. *But*—*Woodhouse*, "Only"—*that which ye have*—the doctrines and precepts which *ye have* (already) *hold fast till I come*—that is, either in death or judgment.

Ver. 27. *And he shall rule them*.—This verse, except the last clause, is an evident quotation from Psalm ii. 9; and is, as such, inclosed in a parenthesis both by *Doddridge* and *Woodhouse*—verse 26 connecting with verse 27, as follows: "I will give him power over the nations: (.....) even as I have received of my Father."

Ver. 28. *I will give him the morning star*—i. e. I will be his light; for Christ assumes this title to himself, chap. xxii. 16.

CHAP. III. Ver. 1. *Sardis*—[The once proud capital of Lydia, and the resi-

works, that thou hast a name that thou livest, <sup>c</sup> and art dead.

A. M. cir. 4100.  
A. D. cir. 96.

2 Be watchful, and strengthen <sup>d</sup> the things which remain, that are ready to die: for I have not found thy works perfect <sup>e</sup> before God.

c 1 Ti. 5. 6.

3 Remember <sup>f</sup> therefore how thou hast received and heard, and hold fast, and <sup>g</sup> repent. If therefore thou shalt not watch, I will come on thee as a <sup>h</sup> thief, and thou shalt not know what hour I will come upon thee.

d c. 2. 1.

e Da. 5. 27.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in <sup>i</sup> white: for they are worthy.

f He. 2. 1.

g ver. 19

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the <sup>j</sup> book of life, but I will confess <sup>k</sup> his name before my Father, and before his angels.

h c. 16. 15.

i c. 7. 9.  
19. 3.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

j c. 17. 3.

7 And to the angel of the church in Philadelphia write; These things saith he that is <sup>l</sup> holy, he that is <sup>m</sup> true, he that hath the <sup>n</sup> key of David, he that openeth, and no man shutteth; and <sup>o</sup> shutteth, and no man openeth;

k Lu. 12. 8.

l Ac. 3. 14.

m 1 Jn. 5. 20.

8 I know thy works: behold, I have set before thee an open <sup>p</sup> door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

n Is. 22. 22.

o Job 12. 14.

p 1 Co. 16. 9.

dence of its opulent monarchs, is now reduced to a wretched Turkish village called *Sart*, the habitation of herdsmen, buffaloes, and oxen, situated at the foot of mount *Timolus*, on the banks of the *Pactolus*, between 30 and 40 miles east from *Smyrna*, about long. 28 5 E. and lat. 38 25 N. The ruins of *Sardis* are peculiarly grand, and lift up their heads, as if to assert their ancient glory; but it now contains not a single Christian family.—*Bagster*.—*The seven Spirits of God*.—See note on chap. i. 4, 20.—*And—Doddridge*, “But”—*art dead*.—*Maimonides* states, that it was proverbially said among the Jews, “that the wicked are dead while they are alive.” *Philo* says, “He who lives a life of sin . . . his soul is dead, and even buried, in his lusts and passions.” See *Woodhouse*. Compare 1 Tim. v. 6. “It is bad for the world to be dead, (says Mr. *Fuller*;) but for the church to be so is worse; this is salt without savour; which is neither fit for the land, nor the dunghill. It is bad for individuals to be dead; but for the body of a church to be so, is deplorable. It is implied, that they were not only destitute of spirituality, but had defiled their garments by worldly conformity.

Ver. 3. *Come on thee as a thief*.—See 1 Thess. v. 1—7.

Ver. 4. *A few names*—i. e. names enrolled in the book of life; verse 5.—*Shall walk with me in white*.—White robes were constantly worn on occasions of festivity, joy, or victory.

Ver. 5. *I will not blot*.—*Doddridge* says, “I think this plainly implies, that some names shall be blotted out from the book of life; and, consequently, as nothing can occasion an alteration of the decrees of God, I think it proves that the *book of life* does not signify the catalogue of those whom God has *absolutely* purposed to save.—*I will confess his name*.—Compare Mat. x. 32.

Ver. 7. *Philadelphia*—[So called from its founder, Attalus Philadelphus, still exists in the town called *Allah-Shehr*, “the city of God,”—“a column in a scene of ruins.” It is situated on the slopes of three or four hills, the roots of mount *Timolus*, by the river *Cogamus*, 27 miles E. S. E. from *Sardis*, about long. 28 40. lat. 38 23. The number of houses is said to be about 3,000, of which 250 are Greek, the rest Turkish; and the Christians have 25 places of worship, 5 of them large and regular churches, a resident bishop, and 20 inferior clergy.]—*B*.—*He that is holy, he that is true*.—*Doddridge*, “The Holy one, the True One.”—*The key of David*.—This represents the Saviour as steward of the family of God. See Isa. xxii. 22. Heb. iii. 2, 3.

Ver. 8 *An open door*—That is, have given thee a sphere of usefulness which none can hinder.

A. M. cir. 4100.  
A. D. cir. 96.  
q c.2.9.

9 Behold, I will make them of the synagogue of Satan, which say <sup>q</sup> they are Jews, and are not, but do lie; behold, I will make them to <sup>r</sup> come and worship before thy feet, and to know that I have loved thee.

r Is.60.14.

10 Because thou hast kept the word of my patience, I <sup>s</sup> also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

a 2 Pe.1.9.

11 Behold, I come <sup>t</sup> quickly: <sup>u</sup> hold that fast which thou hast, that no man take thy crown.

t Zep.1.14

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new* <sup>v</sup> Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

u ver.3.

v c.21.2,10.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

w or, in Laodicea.

14 And unto the angel of the church <sup>w</sup> of the Laodiceans write; These things saith the <sup>x</sup> Amen, the faithful and true witness, the beginning of the creation of God;

x Is.65.16.

15 I know thy works, that thou art neither cold nor hot: I would <sup>y</sup> thou wert cold or hot.

y 1Ki.18.21.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

z Ho.12.8.

17 Because thou sayest, I <sup>z</sup> am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

a Is.55.1.

18 I counsel thee to buy <sup>a</sup> of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy

Ver. 9. *Synagogue of Satan*—i. e. unbelieving and persecuting Jews. See chap. ii. 9.—*Worship before thy feet*—That is, to acknowledge my protection hand over thee.

Ver. 12. *A pillar*—That is, he shall have an abiding residence in God's temple above, and for ever remain a monument of his grace.—*The New Jerusalem*.—See Gal. iv. 26. Heb. xi. 10—16.—*Him that overcometh*—

“Who then shall conquer? Who maintain the fight?

Even they who walk by faith, and not by sight;

Who, having wash'd their robes, and made them white,

Press toward the mark, and see the promis'd land,

Not dim and distantly, but near at hand.”

Jane Taylor.

Ver. 14. *Church of the Laodiceans*.—This church, and that of Colosse, were, in the time of Paul, sister churches. (Col. ii. 1.) and it has been supposed were, in John's time, united. The city of Laodicea bordered on the river Lycus, and had been before, and was probably in St. John's time, rich and flourishing; so completely, however, have been fulfilled the awful threatenings of the Chief and Head of God's creation, in case of their not repenting, (as they evidently did not,) that, of the city nothing remains but ruins, and of Christianity not a vestige.

Ver. 16. *I will spew*.—Doddridge, “cast.” Woodhouse, “nauseate.” “To halt between truth and error, God and the world, (says Mr. Fuller.) is worse, in many respects, than to be openly irreligious. . . . No man thinks the worse of religion for what he sees in the openly profane; but it is otherwise in respect of religious professors. If he that nameth the name of Christ depart not from iniquity, the honour of Christ is affected by his misconduct.”

Ver. 18. *I counsel thee to buy*.—See Isa. lv. 1. 4.—*Gold tried in the fire*.—See 1 Peter i. 7.—*And white raiment*—“which is the righteousness of the saints.” Chap. xix. 8.

nakedness <sup>b</sup> do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As <sup>c</sup> many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and <sup>d</sup> knock: <sup>e</sup> if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh <sup>f</sup> will I grant to sit <sup>g</sup> with me in my throne, even as I also <sup>h</sup> overcame, and am set down with my Father in his throne.

22 He <sup>i</sup> that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

**A**FTER this I looked, and, behold, a door *was* opened in heaven: and the first voice <sup>a</sup> which I heard *was* as it were of a trumpet talking with me; which said, Come <sup>b</sup> up hither, and I will show thee things which must be hereafter.

2 And immediately I was in <sup>c</sup> the Spirit: and, behold, a throne <sup>d</sup> was set in heaven, and *one* <sup>e</sup> sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty <sup>f</sup> seats: and upon the seats I saw four and twenty elders sitting, clothed in white <sup>g</sup> raiment; and they had on their heads crowns <sup>h</sup> of gold.

5 And out of the throne proceeded <sup>i</sup> lightnings and thunderings and voices: and *there were* seven <sup>j</sup> lamps of fire burning before the throne, which are the seven <sup>k</sup> Spirits of God.

- A. M. cir 3100.
- A. D. cir. 96.
- b c. 16. 15.
- c He. 12. 5. 6.
- d Ca. 5. 2. Lu. 12. 36.
- e Jn. 14. 23.
- f 1 Jn. 5. 1. 5. c. 12. 11.
- g Lu. 22. 30.
- h Jn. 16. 33.
- i c. 2. 7.

- CHAP. 4.
- a c. 1. 10.
- b c. 11. 12.
- c Eze. 3. 12. 14.
- e 17. 3. 21. 10.
- d Is. 6. 1. Je. 17. 12. Eze. 1. 26. 23.
- e Da. 7. 9. He. 8. 1.
- f c. 11. 16.
- g c. 3. 4. 5. h ver. 10.
- i c. 8. 5. 16. 13.
- j Ge. 15. 17. Ex. 37. 23. Zec. 4. 2.
- k c. 1. 4.

Ver. 19. *As many as I love.*—Compare Heb. xii. 5—12.  
 Ver. 20. *Sup*—“The kingdom of Christ is described as a feast. He is the bridegroom, and his servants sit in his house to a late hour, waiting his arrival; when returning from the wedding, according to Eastern custom, he knocketh, and they open to him, and he maketh them sit down to meat.”—Woodhouse. (See Luke xii. 36, &c.)

CHAP. IV. Ver. 1. *The first voice.*—The Greek, (*Phone*.) signifies any kind of sound, and is applied to the roaring of waters, chap. xix. 6.—*Things which must be hereafter.*—Doddridge, “Shall be afterwards.” Woodhouse, “must happen after these.” Compare chap. i. 19.

Ver. 2. *I was in the Spirit.*—[In an ecstasy or trance; and the natural use of his faculties being suspended, his mind was supernaturally impressed with the ideas suited to illustrate the subjects they were employed to reveal. It should not therefore be supposed, that the objects afterwards mentioned have a real existence in heaven; being merely visionary emblems, suited to give instruction to the Apostle and his readers.]—Bagster.

Ver. 3. *A jasper and a sardine stone.*—The *jasper*, according to Woodhouse, is a pellucid gem, variously coloured; and the *sardine*, of a fiery tinge; the *emerald* is of a green hue.—*A rainbow round about.*—A rainbow is always considered as a semi-circle—which here must be supposed to surround the throne as a glory.

Ver. 4. *Round about the throne*—i. e. round the front of it: so, when we speak of surrounding the throne of a prince, the chair of a public teacher, or the bed of a sick friend, we never mean behind them.—*Seats.*—Doddridge, “thrones.” These, as we understand it, formed a semicircle in front of the throne, but of course below it.

Ver. 5. *Lamps of fire.*—Not lamp-bearers, as in chap. i. 12, but the lights themselves.—*The seven spirits of God.*—See chap. i. 4.

A. M. cir. 4100.  
A. D. cir. 96.  
I c. 15.2  
m Eze. 1.5 &c. 13.14.  
n Is. 6.2, &c.  
o have no rest.  
p c. 5.11.  
q ver. 4.  
r c. 5.12.  
s Col. 1.16.

6 And before the throne *there was a sea* : of ~~glass~~ like unto crystal : and in the midst of the throne, and round about the throne, *were* four <sup>m</sup> beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six <sup>n</sup> wings about *him* ; and *they were* full of eyes within : and they <sup>o</sup> rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who <sup>p</sup> liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns <sup>q</sup> before the throne, saying,

11 Thou art <sup>r</sup> worthy, O Lord, to receive glory and honour and power : <sup>s</sup> for thou hast created all things, and for thy pleasure they are and were created.

## CHAP. 5.

## CHAPTER 5.

1 The book sealed with seven seals : 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

a Eze. 2.9, 10.

AND I saw in the right hand of him that sat on the throne a book <sup>a</sup> written within and on the backside, <sup>b</sup> sealed with seven seals.

b Is. 29.11.

Ver. 6. *A sea of glass.*—This we suppose to have been in the area, between the throne and the worshipping hosts in front. *Woodhouse* supposes this an allusion to the brazen sea in the court of the temple ; and that it represented the purifying efficacy of the blood of Christ. Compare chap. xv. 2. These objects are doubtless all emblematical. Light and fire are the established emblems of the divine purity and justice : the emerald rainbow is the well-known symbol of covenanted mercy ; and the sea of glass may represent the infinite depth of the divine counsels and decrees.—*Four beasts.*—*Doddridge* and *Woodhouse*, “living creatures.” The former says, “It was a most unhappy mistake in our translators, to render the word (*zoa*) ‘beasts.’ The word *beast* not only degrades the signification, but the animals here mentioned have parts and appearances which beasts have not, [as wings, &c.] and are represented as in the highest sense rational.”

Ver. 7. *The first beast* (living creature) *was like a lion.*—Some of the Rabbies (as *Aben Ezra*) have represented the form of these creatures as borrowed from the standards of the camp of Israel ; but of this, *Lowman* thinks there is very little evidence, (as does also *Woodhouse*;) and *Witsius* thinks the notion is ridiculous.—*Like a calf.*—*Woodhouse*, “a steer, or young bullock ;” which last is unquestionably the true meaning. See *Schleusner*.

Ver. 8. *Each of them six wings about him.*—*Woodhouse* alters the punctuation thus : “And the four living creatures, having each of them six wings, are full of eyes around and within.”—*And they rest not*—i. e. they are perpetually moving, (as is usual with winged creatures,) and continually praising.—*Holy, holy, holy, &c.*—See Isa. vi. 2, 3.

Ver. 9, 10. *And when those beasts* (or living creatures) *give glory . . . . the elders fall down, &c. . . . . and cast their crowns, &c.*—Though these Christian conquerors are exalted upon thrones, they are to be considered only as tributary princes, casting all their honours at the feet of their Redeemer.

CHAP. V. Ver. 1. *Written within and on the back side, sealed, &c.*—*Grotius*, *Lowman*, *Fuller*, &c. remove the comma thus : “Written within, and on the back (or outside) sealed,” &c. We suppose there might be seven sheets or skins of parchment ; the first rolled (as was common) on a piece of wood and sealed, a second rolled and sealed on this, a third on that, and so forth, till all were sealed ; the opening of each seal would then liberate one skin, con-

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

A. M. cir. 4100.  
A. D. cir. 96.

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

c Ge. 49.9, 10.  
Nu. 24.9.  
He. 7 11.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

d Is. 11 1, 10.  
c. 22. 16.

5 And one of the elders saith unto me, Weep not: behold, the Lion <sup>e</sup> of the tribe of Juda, the Root <sup>d</sup> of David, hath prevailed to open the book, and to loose the seven seals thereof.

e Is. 53.7.  
Jn. 1. 29, 36

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a <sup>e</sup> Lamb as it had been slain, having seven horns and seven <sup>f</sup> eyes, which are the seven Spirits of God sent forth into all the earth.

f Zec. 4. 10.

7 And he came and took the book out of the right hand of him that sat upon the throne.

g c. 4. 4, 8, 10.

8 And when he had taken the book, the four <sup>g</sup> beasts and four *and* twenty elders fell down before the Lamb, having every one of them <sup>h</sup> harps, and golden vials full of <sup>i</sup> odours, which are the prayers <sup>j</sup> of saints.

h c. 15. 2.

i or, incense.

j Ps. 141. 2.

9 And they sung a new <sup>k</sup> song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy <sup>l</sup> blood out of every <sup>m</sup> kindred, and tongue, and people, and nation;

k c. 14. 3.

l Ac. 20. 28.  
Ep. 1. 7.  
He. 9. 12.  
1 Pe. 1. 18, 19.

m c. 7. 9.

10 And hast made us unto our God <sup>n</sup> kings and priests: and we shall <sup>o</sup> reign on the earth.

n c. 1. 6.

o c. 22. 5.

taining the delineation of a distinct scene. The books of the ancients were generally composed of skins of parchment rolled together. "Conceive (says Mr. Fuller) of seven skins of parchment, written upon one side, and rolled up, suppose on wood. At the end of every skin a seal is affixed on the back (or out) side, so that the contents of it cannot be read till the seal is opened," or broken; and every fresh seal that is opened, or broken, we may add, as it liberates a fresh sheet, or skin, will be found to contain the delineation of a new scene, till the whole are exhibited to the prophet's view.

Ver. 3. *And no man.*—Doddridge and Woodhouse, "no one." So in ver. 4. Ver. 4. *To look thereon.*—Doddridge and Woodhouse, "into it"—or "therein."

Ver. 5. *The Lion of the tribe of Juda.*—See Gen. xlix. 9, 10.—*The root of David.*—See chap. xxii. 16; and compare Isa. xi. 10.

Ver. 6. *In the midst of the throne, &c.*—i. e. in the front of it, between that and the sea of glass.—*A Lamb.*—[An emblematical representation of our Saviour's high priesthood.—*Seven horns.*—As a *horn* is the emblem of power, and *seven* the number of perfection, the seven horns may denote the almighty power of Jesus Christ.—*Seven eyes.*—His infinite knowledge and wisdom; and especially "the treasures of wisdom" laid up in him to be communicated to the Church by "the seven Spirits of God," i. e. the Holy Spirit.]—*Bagster.*

Ver. 8. *And when he had taken.*—Doddridge and Woodhouse, "received."—*The four beasts.*—[As it is evident, that "the four living creatures" join in, or rather lead, the worship of the Lamb, as "having redeemed them to God," it proves that part of the redeemed church is meant by this emblem, and not angels, whose worship is next described in very different language.]—*Bagster.*—*Having every one of them*—i. e. of the elders—*harps, &c.*—

Woodhouse remarks, "The harps, as well as the vials of incense, seem to belong to the elders only, not to the cherubim, to whose form they cannot accommodate, and whose figures were not seen distinctly. Besides, the masculine pronoun (*ekastos*) 'every one,' directs this interpretation." Witsius has the like remark.—*And golden vials.*—"The vial of the Old Testament ap-

- A. M. cir. 4100.  
A. D. cir. 96.
- P Da. 7. 12.  
U. 12. 24.
- q e. 4. 11
- r Ph. i. 2. 10.
- r 1 Ch. 29. 11  
1 Ti. 6. 16.  
1 Pe. 4. 11.
- t c. 19. 4.
- 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and <sup>p</sup> the number of them was ten thousand times ten thousand, and thousands of thousands ;
- 12 Saying with a loud voice, <sup>q</sup> Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
- 13 And <sup>r</sup> every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, <sup>s</sup> Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.
- 14 And <sup>t</sup> the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

## CHAPTER VI.

The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

## CHAP. 6.

- a c. 5. 5.
- b Zec. 6. 3, &c.
- c Ps. 45. 3. 5
- AND I saw when the Lamb opened one of the <sup>a</sup> seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
- 2 And I saw, and behold a white <sup>b</sup> horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth <sup>c</sup> conquering, and to conquer.
- 3 And when he had opened the second seal, I heard the second beast say, Come and see.
- 4 And there went out another horse *that was red* :

pears to have been a sort of *patera*, or hasin, in which were deposited before the altar the offerings of meal, or of incense." These should not be confounded with the modern vials of apothecaries.—*Full of odours.—Wood-house, "incense."*

CHAP. VI. Ver. 1. *One of the four beasts*—Rather, "living creatures," as before ; and so throughout the chapter, except in ver. 8.

Ver. 2. *A white horse*.—That the nature and character of public events may be represented by different coloured horses, see Zech. i. 8—11 ; vi. 2, 3, 6, 7. The rider on the first horse certainly represents Christ, as in Rev. xix. 11—14. The *white horse* means the Christian religion. "The term *white* occurs 17 times in Revelation, and, with the exception of two instances, (descriptive of angelic purity,) can only be applied to Christ or his church. Nor can this be a sole exception ; for the same figure, under the same character, or designation, is again introduced, towards the close of the Revelation, in a manner that can be descriptive only of Christ and of his church. As seen in vision by the apostle, his head and his hairs were *white*, &c., (Rev. i. 14.) So at the transfiguration. He comes on a *white* cloud, (Rev. xiv. 14.) *White* throne, (Rev. xx. 11 ; ) and emblematically it is also the same *white* horse, (Rev. xix. 11.) on which he sits after the victory, on which he went forth to conquer."—*Had a bow, and a crown was given*.—These designate Christ. "These surely are most fitting emblems of Christ and of his church : and as whiteness is its characteristic, every word also accords with what was written concerning Him by Moses, and the prophets, in the Psalms, Gospels, Epistles, &c. (Ps. xlv. 3. Dan. ii. 44. Rev. xi. 15 ; xiv. 14.) But a single passage from Revelation might suffice to put beyond a doubt the signification of the figure, and to show that Christ and the true Christian church is designed by it. The same person who at first had a crown given, is seen at last with many added *diadems* and *crowns*—still united to his church, which he does not leave in his triumph, after he had led it on to victory. (Rev. xix. 7—8.)"—*Signs of the Times, by Keith*.

Ver. 4. *Another horse that was red*.—"The same symbol must have the same signification. If one horse represents the Christian religion, (ver. 2.) *another* horse must represent another religion. Each religion must have its author, or its head, as each horse had its rider. The question *here* is not one of *time*, but of a new or *another* religion. Another religion from the Christian was to arise, and the founder, instead of proclaiming peace from heaven, *would take it from the earth* ; whose religion would be propagated by *slaughter*, and to whom a

and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A <sup>d</sup> measure of wheat for a penny, and three measures of barley for a penny; and see thou <sup>e</sup> hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

A. M. cir.  
4100.  
A. D. cir.  
96.

d The word *Chænix* signifies a measure containing one wine quart, and the twelfth part of a quart.

e c. l. 1.

*great sword was given.* Could Mahomet and Mahometanism be more strikingly portrayed? Mahometanism is *another* religion, having no affinity with the Christian. It is not pure, but bloody—not white, but red. Its founder was not a deliverer, but a destroyer. He was a warrior, and by war his faith prevailed. Without the sword he could effect nothing. Before he claimed the divine right of using it, or inculcated *fighting* for the faith as the first of virtues, he fled from Mecca, a helpless fugitive, and hid himself in a cave. From that flight (A. D. 622) his religion takes its date.—See *Signs of the Times*, by Keith; also, Gibbon's *History*, and De Ryer's *Life of Mahomet*.

Ver. 5. *A black horse.*—“If the *white horse* denotes the Christian religion, and if the second, which was *red*, denotes *another* religion, or the Mahomedan, it follows, as a necessary consequence, that the third, or the black horse, must also denote some form of religion. There is a marked difference between the second and the third; the latter is not, as the former is, said to be *another*; nor is the third seen to come into the field of view subsequently to the second, *in the same manner* as the second appears after the first, as arising without any antecedent existence. Of the second it is said,—and there *went out* ANOTHER horse that was red. But of the third it is stated, in manifest variance from the former, (but in the same words as of the first,) *I beheld*, &c. It is not said to be another. The want of light is darkness; the reverse of white is black. The papacy has here its first place in the book of the Revelation of *the things that were to be*. It was a system of spiritual blackness and bondage. The Christian doctrines were corrupted—the Scriptures were excluded from the common people—trust in other than the one only Mediator was introduced, and the Pope was exalted to rule over the conscience. Blackness is its fitting symbol, and marks its character as a religion.”—*A. Keith*.—*Pair of balances.*—*Doddridge* has it “scales.”—But *Woodhouse* renders it, “a yoke;” and so it is rendered in all other places of the New Testament, except this; but the word (*Zugos*) is often used by the LXX. in the sense of balances or scales; as for instance, in Prov. xvi. 11. Isa. xl. 12, 15; xlv. 6. If, however, we were to render the word in the primary sense of “a yoke,” we should consider it as a symbol of slavery, which would be quite as consistent with what follows. “The term, a pair of balances, or a balance, does not occur again in the whole of the New Testament; but the original word (*Zugos*) occurs repeatedly, and is uniformly translated yoke. Take my yoke upon you, said the Lord Jesus Christ, speaking of his religion and of the duty he imposes, for my yoke (*zugos*) is easy, and my burden is light. (Mat. xi. 29, 30.) Speaking of the rite of circumcision, and the burdensome ceremonies of the Jewish law, Peter sharply rebuked those converted Jews who wished to impose such rites upon the Gentiles. (Acts xv. 10.) Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? The pretended successors of Peter imposed on all a far heavier yoke than that which he would not suffer to be laid on any disciple. And the Romish religion greatly consists in the observance of days, and months, and times, and years. The inquisition, which at length fixed the yoke on the church of Rome, was an invention of the thirteenth century.”—*A. Keith*.

Ver. 6. *A measure*—Gr. *chænix*; the value of which is not exactly ascertained, further than that it was the usual daily allowance of provision for a slave; while a penny, or Roman *Denarius*, (equal to about 15 cents,) was the usual daily pay of a labouring man. So that this may intimate the world being reduced to a state of bodily and mental slavery, as well as to one of poverty and want. See Ezek. iv. 16. A *Denarius* is said to have been the ordinary price of a bushel of wheat, equal to eight times the *chænix*. “There was a famine of the hearing of the word of God—and the seclusion of it

A. M. cir. 4100.  
 A. D. cir. 96.  
 f or, to him  
 g Eze. 14. 21.  
 h e. 8. 3.  
 i c. 20. 4.  
 j c. 1. 9.  
 k 12. 17.  
 l Zec. 1. 12.  
 m De. 22. 41.  
 43  
 n c. 11. 18.

8 And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given <sup>f</sup> unto them over the fourth part of the earth, to kill <sup>g</sup> with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar <sup>h</sup> the souls <sup>i</sup> of them that were slain for <sup>j</sup> the word of God, and for the testimony which they he'd:

10 And they cried with a loud voice, saying, How <sup>k</sup> long, O Lord, holy and true, dost thou not judge and avenge <sup>l</sup> our blood on them that dwell on the earth?

from the people was a practised portion of the popish system. The Bible itself was a shut or sealed book; and the word of God was long heard only in another tongue. A famine of that word on which alone the soul can be fed and live, accompanied the spiritual darkness, of which it was the cause, and the assumption and exercise of spiritual authority."—*Keith*.—*Hurt* *fall the oil and the wine*.—This seems to intimate, that the scarcity would fall heavier upon the necessaries of life, than on its luxuries; that the rich would take care of themselves, and neglect the poor.

Ver. 8. *Hell*.—*Gr. Hades*, or the invisible state. See chap. i. 18, and note. —*With hunger, and with death*.—*Woodhouse*, "By famine, and by pestilence." To the same effect, *Doddridge*—"There never was any where, save in France, during the Revolution of 1789, so awful a comment on this prediction of Scripture,—descriptive of the last great system of opinions, itself the rejection of all religion, which was finally to rise up against the Christian faith,—as is contained in the following extract from Sir Walter Scott's *Life of Napoleon*:—"Religion was formally abolished.—France continued to subsist, and to achieve victories, although apparently forsaken of God, and deprived of all the ordinary resources of human wisdom.—All this extraordinary energy was, in one word, the effect of TERROR. DEATH—a grave—are sounds which awaken the strongest terrors in those whom they menace! *There was never anywhere, save in France, during this melancholy period, so awful a comment on the expression of Scripture*—All that a man hath will he give for his life! Force, immediate and irresistible force, was the only logic used by the government.—DEATH was the only appeal from their authority—the guillotine the all-sufficing argument, which settled every debate betwixt them and the governed. Was the exchequer low, the guillotine filled it with the effects of the wealthy.—Did the paper medium of circulation fall in the market to fifty under the hundred, the guillotine was ready to punish those who refused to exchange it at par. Was bread wanting, corn was to be found by the same compendious means, &c. The guillotine was a key to storehouses, barns, and granaries. Did the army want recruits, the guillotine was ready to exterminate all conscripts who should hesitate to march. Even on the generals of the Republican army, this decisive argument was possessed of the most exclusive authority. They were *beheaded* for want of success,—but they were also *guillotined*, when their successes were not improved to the full expectations of their masters. Nay, they were *guillotined*, when, being too successful, they were suspected of having acquired over the soldiers who had conquered under them, an interest dangerous to those who had the command of *this all-sufficing reason of state*. Even mere mendicity, and a limited but regular discharge of duty, neither so brilliant as to incur jealousy, nor so important as to draw down censure, was no protection. There was no rallying point against this universal, and very simple system—of main force. The Jacobin clubs themselves took upon them, in every village, the exercise of the powers of government.—"Death or Fraternity" was usually inscribed over their place of assembly.—*With the beasts*—*Gr. (therion)* "wild beasts"—a very different word from that we have rendered "living creatures."

Ver. 9. *Them that were slain*.—*Doddridge*, "slaughtered." *Woodhouse*, "sacrificed." "The early persecutions to which Christians were subjected, and by which paganism hoped to triumph over the gospel; the oft repeated conflicts and patient endurance of the Waldenses and Albigenses, by which, throughout the darkest ages, they bore testimony to their faith; the renewed martyrdoms which ushered in the Reformation, by which the papal power sought to maintain its dark dominion; seemed for the time, as if the Christian faith was devoted to destruction, and not destined to conquer: but the fidelity with which they were borne, showed the efficacy of genuine faith, and forms a peculiar feature in the spiritual history of man, and is here noted in the vision, as it is otherwise repeatedly and more fully unfolded."—*Keith*.

Ver. 10. *Avenge our blood*.—This seal seems a prediction of the terrible

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

A. M. cir. 4100.  
A. D. cir. 96.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

m e.7.9,14.  
u e.14.13.  
o He.11.40.  
p e.16.18  
r Joel 2.10, 31.  
3.15.  
Mat 24. 29.

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

r e.8.10.  
s or, green.  
t Ps.102.26.  
Is.34.4.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

u Je.4.23, 24.  
Ha.3.6,10  
e.16.20.  
v Is.2.19.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

w Ho.10.b.  
Lu.23.30.  
c.9.6.

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

x Is.13.6, &c.  
Zep.1.14, &c.  
c.16.14.

17 For the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

3 An angel scaleth the servants of God in their foreheads. 4 The number of them, that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

y Ps.76.7.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

CHAP. 7.  
a Da.7.2.

persecution of the church under Dioclesian and Maximian, from A. D. 270 to 304, which lasted longer, and was far more bloody, than any or all by which it was preceded, whence it was called "the era of the martyrs."—*Bagster*.

Ver. 11. *A little season.*—*Doddridge*, "while." *Woodhouse*, "yet a time."

Ver. 12. *A great earthquake, &c.*—Rather, says *Newton*, a great concussion, comprehending heaven as well as earth. See Haggai ii. 6, 21. By such metaphors, as *Sir I. Newton* has observed, the prophets are accustomed to describe great revolutions among the empires of the world; and in very similar language our Lord himself predicted the destruction of Jerusalem, as well as the final renovation of the earth itself. See Isa. xxxiv. 4. Joel iv. 12. Mat. xxiv. 29. [This was an emblem of great revolutions in the civil and religious state of the world, attended by vast commotions of every kind; and represents the total subversion of the persecuting power by the victories of Constantine, and by his accession to the imperial throne, and the entire and universal change which took place at that time, from A. D. 304 to 323. The great lights of the heathen world were eclipsed and obscured,—the heathen emperors and Cæsars were slain, the heathen priests and augurs extirpated, and heathen officers and magistrates removed, the heathen temples demolished, and their revenues appropriated to better uses.]—*Bagster*.

Ver. 13. *The stars of heaven fell.*—*Doddridge*, "The stars fell from heaven."

Ver. 14. *As a scroll*—i. e. a sheet of parchment, which rolls up of itself, especially when exposed to the heat of fire.

Ver. 15. *The great men.*—*Doddridge*, "grandeens."—*Every bondman.*—*Doddridge*, "slave."—*In the dens.*—*Doddridge*, "caves."

CHAP. VII. Ver. 1. *The four winds of the earth.*—See Jer. xlix. 36, 37. The four corners here mentioned, answer to the four cardinal points—the four winds.

- A. M. cir 4100.  
A. D. cir. 96.
- b 2 Ti. 2. 19. 2 And I saw another angel ascending from the east, having the seal <sup>b</sup> of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
- c c. 6. 6. 3 Saying, Hurt <sup>c</sup> not the earth, neither the sea, nor the trees, till we have <sup>d</sup> sealed the servants of our God in their <sup>e</sup> foreheads.
- d Eze. 9. 4. 4 And I heard the number of them which were sealed : and there were sealed a hundred and forty and four <sup>f</sup> thousand of all the tribes of the children of Israel.
- e c. 22. 4. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.
- f c. 14. 1. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
- g Ro. 11. 25. c. 5. 9. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.
- h c. 6. 11. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.
- i Le. 23. 10. 9 After this I beheld, and, lo, a great multitude, which no man could number, of <sup>g</sup> all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed <sup>h</sup> with white robes, and palms <sup>i</sup> in their hands ;
- j Zec. 4. 7. 10 And cried <sup>j</sup> with a loud voice, saying, Salvation <sup>k</sup> to our God which sitteth upon the throne, and unto the Lamb.
- k Is. 43. 11. c. 19. 1. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
- l Jude 25. c. 5. 13, 14. 12 <sup>l</sup> Saying, Amen : Blessing, and glory, and wisdom,

Ver. 2. *From the east.*—Gr. "From the rising of the sun"—i. e. from the divine presence.—Woodhouse.

Ver. 3. *Hurt not the earth*—i. e. the inhabitants of it, in its various classes. [This chapter is a continuation of the sixth seal; and is a description of the state of the church in the time of Constantine, of the peace and protection it should enjoy under the civil powers, and of the great accession that there should be made to it, both of the Jews and Gentiles. Eusebius and Lactantius, who were contemporary writers, bear their testimony to the completion of this prophecy; and one of the medals of Constantine, bearing on the reverse *beatæ tranquillitas*, "blessed tranquillity," is a confirmation of their testimony. All the historians who have written of these times, also bear witness to the vast numbers both of Jews and Gentiles who were converted to the Christian religion.]—Bagster.

Ver. 4. *A hundred and forty and four thousand*—That is, the twelve patriarchs multiplied by the twelve apostles, and both by 1000.—Lowman.

Ver. 8. *Of the tribe of Joseph.*—It is remarkable, that the names of Dan and Ephraim are omitted in this list, and those of Levi and Joseph inserted in their stead, which, it is supposed, was occasioned by both those tribes being particularly addicted to idolatry.

Ver. 11. *The four beasts.*—Rather, "living creatures," as before, chap. iv. and v.

and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the seventh <sup>a</sup> seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood <sup>b</sup> before God; and to them were given seven <sup>c</sup> trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should <sup>d</sup> offer it with the <sup>e</sup> prayers of all saints upon the golden <sup>f</sup> altar which was before the throne.

4 And the smoke of the <sup>g</sup> incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

A. M. c'r. 4100.  
A. D. cir. 96.  
m Jn. 16. 23. c. 6. 9.  
n 1 Co. 6. 11. He. 9. 11.  
o 1 Jn. 1. 7 c. 1. 5.  
p c. 21. 3, 4.  
q Is. 49. 10.  
r Ps. 121. 6. Is. 4. 6.  
s Ps. 23. 1, 2, 5. 36. 8. Is. 40. 11.  
t Is. 25. 8.

CHAP. 8.

a c. 5. 1.

b 1 Jn. 1. 19

c 2 Ch. 29. 25. 28.

d or, add it to.

e c. 5. 3.

f c. 6. 9.

g Ex. 30. 1.

Ver. 14. *Out of great tribulation.*—Woodhouse, "out of the great tribulation."

Ver. 15. *Day and night*—i. e. continually, as the Jewish worship was continued—in his temple.—Compare chap. xxi. 3, 4; xxii. 1, &c.

Ver. 16. *Neither shall the sun light.*—Woodhouse, "strike on them"—*Nor any heat.*—Woodhouse, "burning." These expressions evidently refer to that fatal disorder, the *sun-stroke*, so common in hot countries. See 2 Kings iv. 20.

CHAP. VIII. Ver. 2. *Seven angels, &c.*—The seven angels that appear upon the scene are the seven spirits of God sent forth into all the earth; and none of them are the same as the four living creatures, who were in the midst of the throne and round about the throne.—*Seven trumpets.*—Commentators, with considerable variance in the details, are of one mind that the first four trumpets denote the successive events which caused the downfall of Rome, and that the fifth and sixth trumpets, or the first and second wo, characterize the Saracen and Turkish power.—*Keith.*

Ver. 3. *And stood.*—Woodhouse, "was stationed."—*A golden censer.*—These censers, Lowman remarks, are "the same with the vials full of odours, chap. v. 8, [which are there explained to mean a sort of cups upon plates, or saucers.] The offering incense on the golden altar, seems to determine this allusion to the constant offering of incense in the temple, and not to the service peculiar to the high priest on the day of expiation; and fully shows the propriety of this vision, in not representing the high priest, which in this vision would have been the Lamb, as personally officiating in this act of worship."—*Of all saints.*—Woodhouse, "all the saints."

<p>A M. cir. 4100. A. D. cir. 95.</p> <hr/> <p>h or, upon. i c. 16. 13. j 2 Sa. 22. 8. k Eze. 33. 22. l Is. 2. 13. m Je. 51. 25. n Am. 7. 4. o Ex. 7. 19.. 21. c. 16. 3, &amp;c.</p>	<p>5 And the angel took the censer, and filled it with fire of the altar, and cast it <sup>h</sup> into the earth: and <sup>i</sup> there were voices, and thunderings, and lightnings, and an <sup>j</sup> earthquake.</p> <p>6 And the seven angels which had the seven trumpets prepared themselves to sound.</p> <p>7 <sup>k</sup> The first angel sounded, and <sup>l</sup> there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees <sup>m</sup> was burnt up, and all green grass was burnt up.</p> <p>8 And the second angel sounded, and as it were a great mountain <sup>n</sup> burning with fire was cast into the <sup>o</sup> sea: and the third part of the sea became <sup>o</sup> blood;</p>
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Ver. 5. *And filled it with fire of the altar.*—As there was no fire upon the golden altar, this must refer to the altar of burnt-offering, which, as well as the other, appears to have had a place in the heavenly temple. See chap. vi. 9. Upon that altar the sacred fire was constantly kept burning. Lev. vi. 13.—*And cast it into*—Margin, “upon”—*the earth.*—And cast what? Not the censer, but the fire, or rather some remnant of the burning incense.

Ver. 7. *Hail and fire.*—[This refers to the irruptions of the barbarous nations into the Roman empire, from A. D. 338 to 412; and principally to the incursions of the Goths under Alaric, who, after spreading desolation by fire and sword throughout the provinces, took and plundered Rome, A. D. 410, and slew all, without distinction of rank, sex, or age.]—*Bagster.* To use words in more direct comment, we read thus the sum of the matter:—“The Gothic nation was in arms at the first sound of the trumpet, and in the uncommon severity of the winter they rolled their ponderous wagons over the broad and icy back of the river. The fertile fields of Phocis and Bœotia were crowned with a deluge of barbarians: the males were massacred; the females and cattle of the flaming villages were driven away. The deep and bloody traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was blasted by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, Sparta, were saved by death from beholding the conflagration of their cities. In a season of such extreme heat that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded ‘old man of Verona’ pathetically lamented the fate of his contemporary trees, which must blaze in the conflagration of the whole country. And the emperor of the Romans fled before the king of the Goths.

“A furious tempest was excited among the nations of Germany; from the northern extremity of which the barbarians marched almost to the gates of Rome. They achieved the destruction of the west. The dark cloud which was collected along the coasts of the Baltic, burst in thunder upon the banks of the Upper Danube. The pastures of Gaul, in which flocks and herds grazed; and the banks of the Rhine, which were covered with elegant houses and well cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins. Many cities were cruelly oppressed or destroyed. Many thousands were inhumanly massacred. And the consuming flames of war spread over the greatest part of the seventeen provinces of Gaul.

“Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and reigned over it without control. And in the pillage and fire of Rome, the streets of the city were filled with dead bodies: the flames consumed many public and private buildings; and the ruins of a palace remained, (after a century and a half,) a stately monument of the Gothic conflagration.”—*Gibbon’s History.*—*And they were cast.*—Namely, the hail, and fire, and blood. *Doddridge,* “It was cast;” meaning the storm, or perhaps the incense.—*Upon the earth.*—*Woodhouse,* “Upon the land,” as distinguished from the sea, rivers, &c., ver. 8–10.

Ver. 8. *A great mountain.*—[This is an emblem of a mighty destructive warrior; and seems to refer to Attila and his Huns, who, after Alaric, ravaged the empire during fourteen years, massacring, plundering, and destroying all before him in the most barbarous manner. This period probably includes the calamities which befell the empire from A. D. 412 to 450.]—*Bagster.*—*The third part of the sea became blood.*—This has an evident allusion to one of the miracles wrought in Egypt. See Exod. vii. 20, 21.—*The third part.*—This is an expression not uncommon with the prophetic writers. See Ezek. v. 12. Zech. xiii. 8, 9, &c.

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

A. M. cir. 4100.  
A. D. cir. 96.

10 And the third angel sounded, and there fell <sup>p</sup> a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

p Is. 14. 12.  
e. 9. 1.

11 And the name of the star is called <sup>q</sup> Wormwood; and the third part of the waters became <sup>r</sup> wormwood; and many men died of the waters, because they were made bitter.

q De. 29. 18  
Am. 5. 7.  
He. 12. 15.

12 And the fourth angel sounded, and the third part of the sun <sup>s</sup> was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

r Ex. 15. 23  
Je. 9. 15  
23. 15.

13 And I beheld, and heard an angel flying <sup>t</sup> through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

s Is. 13. 10.  
Je. 4. 23.  
Eze. 32. 7, 8.  
Joe] 2. 10.  
Am. 8. 9.

t c. 14. 6.

CHAPTER IX.

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first wo past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

CHAP. 9.

AND the fifth angel sounded, and I saw a star <sup>a</sup> fall from heaven unto the earth: and to him was given the key of the bottomless <sup>b</sup> pit.

a Lu. 10. 13.  
c. 8. 10.

b c. 17. 8.  
20. 1.

Ver. 9. Which were in the sea, and had life.—Doddridge, "Which had life in the sea;" i. e. which lived in the sea. This, as some think, refers particularly to the maritime parts of the empire; but see chap. xvii. 15.

Ver. 10. A great star.—A star, in prophetic language, signifies a prince, or leader.—Woodhouse. Of Genseric, Gibbon says, "The terrible Genseric, a name which, in the destruction of the Roman Empire, has deserved an equal rank with Alaric and Attila." [This seems to refer to Genseric, who, soon after Attila's retreat, unexpectedly invaded the empire with 300,000 Vandals and Moors, besieged and took Rome, and abandoned it to the ravages of his troops, from A. D. 450 to 456. As this assault was made at the source of the Roman power and prosperity, and as he was a bigoted Arian, and a cruel persecutor of the orthodox, he may justly be said to poison the fountains.]—B.

Ver. 12. And the third part of the sun.—"Darkening, smiting, or setting of the sun, moon, and stars, (says Sir Isaac Newton,) are put for the setting of a kingdom, or the desolation thereof, proportional to the darkness." And when darkness is opposed to light, (Mr. Daubuz observes,) "as light is a symbol of joy and safety, so darkness is a symbol of misery and adversity." (See Isa. xiii. 10, 11. Jer. xiii. 16. Ezek. xxxii. 7, 8.) From the time that Genseric entered Rome, its strength and glory rapidly diminished. "Genseric (says Bishop Newton) left the western empire in a weak and desperate condition. It struggled hard, and gasped, as it were, for breath, through eight short and turbulent reigns, for the space of twenty years, and at length expired in the year 476, under Momyllus, or Augustulus, as he was named in derision, being a diminutive Augustus. This change was effected by Odoacer, king of the Heruli, who coming to Rome with an army of barbarians, stripped Momyllus of the Imperial robes, put an end to the very name of the western empire, and caused himself to be proclaimed king of Italy." His reign was indeed but short; for, sixteen years afterwards, he was slain by Theodoric; who, in A. D. 493, founded the kingdom of the Ostrogoths, which continued about 60 years longer. "Thus was the Roman sun extinguished in the western empire, (continues the Bishop,) but the other lesser luminaries, the moon and stars, still subsisted, for Rome was still allowed to have her senate and consuls, and other subordinate magistrates, as before." Thus the glory of Rome continued to decline, until, in A. D. 536, it was made a province of the Eastern empire, under Justin II., and governed by a duke, who was himself subject to the Exarch of Ravenna, which Rome had been used to govern.

CHAP. IX. Ver. 1. The bottomless pit.—Woodhouse, "The pit of the

A. M. cir. 4100.	2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened <sup>e</sup> by reason of the smoke of the pit.
A. D. cir. 96.	
c Joel 2.2.	3 And there came out of the smoke locusts <sup>d</sup> upon the earth: and unto them was given power, as the scorpions <sup>e</sup> of the earth have power.
d Ex. 10.4, &c.	4 And it was commanded them <sup>f</sup> that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal <sup>g</sup> of God in their foreheads.
e ver. 10.	
f c. 6.6.	5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment <i>was</i> as the torment of a scorpion, when he striketh a man.
g Ex. 12.23. Job 2.6. Eze. 9.1. c. 7.3.	
h Job 3.21. Je. 8.3.	6 And in those days shall men <sup>h</sup> seek death, and shall not find it; and shall desire to die, and death shall flee from them.
i Joel 2.4.	7 And the shapes <sup>i</sup> of the locusts <i>were</i> like unto horses prepared unto battle; and on their heads <i>were</i> as it were <sup>j</sup> crowns like gold, and their faces <sup>k</sup> <i>were</i> as the faces of men.
j Na. 3.17.	
k Da. 7.4, 8.	8 And they had hair as the hair of women, and their teeth <sup>l</sup> were as <i>the teeth</i> of lions.
l Ps. 57.4. Joel 1.6.	9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings <i>was</i> as the sound of <sup>m</sup> chariots of many horses running to battle.
m Na. 2.4.	10 And they had tails like unto scorpions, and there were stings in their tails: and <sup>n</sup> their power <i>was</i> to hurt men five months.
n ver. 5.	

bottomless deep." That this refers to the pit or abyss of hell, see chap. xx. 1—3; and 2 Peter ii. 4.

Ver. 3. *Unto them was given power, as the scorpions.*—Locusts, it is well known, never attack man, but only the fruits of the earth, on which he lives: scorpions, on the other hand, do not attack the fruits of the earth, but animals only; and their sting is seldom fatal, except in the hottest climates, particularly Africa. These circumstances all agree to those mystical locusts—the Saracens.

Ver. 4. *That they should not hurt the grass.*—The "fallen star" probably denotes the bishop and church of Rome, which, by the corruptions of which it was the source, centre, and principal support, opened the door for Mahomet and his imposture, which is represented by the smoke ascending from the bottomless pit. The *locusts* are the great armies of Arabians, which the impostor raised, to spread desolation through the nations; and it is remarkable, that when Yezed was marching his army to invade Syria, Abubeker charged him to destroy no palm-trees, nor burn any fields of corn, to cut down no fruit-trees, nor do any mischief to cattle, only such as he killed to eat. l.—*Bagster.*—*But only those men, &c.*—Corrupt and idolatrous Christians; against whom the Saracens chiefly prevailed. *Loiseman* says, "The military laws of the Mahometans make a distinction between the *Harbi*, including both atheists and idolaters; and the "people of a book," including Jews and Christians. These were to be compelled to embrace Mahometanism, or to pay a tribute, and then to be allowed to follow their own religion; but the *Harbi* had no toleration.

Ver. 5. *And to them it was given that they should not kill them.*—*Wesley* and *Woodhouse*, "Not that they should kill them, but," &c. [Should not kill them as a political body, state, or empire; and accordingly, however they desolated the Greek and Latin churches, they could not extirpate them, nor gain possession of the empire.—*Five months.*—Five prophetic months, each consisting of 30 days, and each day denoting a year, amounting to 150 years, and accordingly, from the time that Mahomet began to propagate his imposture, A. D. 612, to the building of Bagdad, when they ceased from their ravages, A. D. 763, are just 150 years. l.—*Bagster.*

Ver. 9. *Chariots of many horses.*—"Chariots and many horses rushing to war."—*Doddridge.*

11 And they had a king <sup>o</sup> over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name <sup>p</sup> Apollyon.

A. M. cir. 4100.  
A. D. cir 96.

12 One <sup>q</sup> wo is past; and, behold, there come two woes more hereafter.

o Ep. 2.2.  
p That is a destroyer.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

q c 8.13.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river <sup>r</sup> Euphrates.

r Ge. 2.14.  
Je. 51.63.  
c. 16.12.

15 And the four angels were loosed, which were prepared <sup>s</sup> for an hour, and a day, and a month, and a year, for to slay the third <sup>t</sup> part of men.

s or, at.

t c 8.7.9

16 And the number of the army <sup>u</sup> of the horsemen were two hundred thousand <sup>v</sup> thousand: and I heard the <sup>w</sup> number of them.

u Eze. 38.4.  
Da. 11.40.

v Ps. 68.17.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of <sup>x</sup> lions; and out of their mouths issued fire and smoke and brimstone.

w c. 7.4.

x 1 Ch. 12.8.  
Is. 5.28,29

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

y Is. 9.15.  
Ep. 4.14.

19 For their power is in their mouth, and in their tails: for their tails <sup>y</sup> were like unto serpents, and had heads, and with them they do hurt.

z Je. 5.3.  
5.6.

20 And the rest of the men which were not killed by these plagues yet <sup>z</sup> repented not of the works of their hands, that they should not worship <sup>a</sup> devils, and <sup>b</sup> idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

a Le. 17.7.  
1 Co. 10.20.

b Ps. 135.15.  
Is. 40.19,  
20.

Ver. 11. *And they had a king over them.*—And who was he? “The angel of the bottomless pit,” whose name, both in Greek and Hebrew, signifies “The Destroyer.” This should seem to be the same who had the key of the bottomless pit; and Mr. *Loioman* explains it to mean, “that evil spirit, the prince of the powers of darkness, who, from the constant evils he is designing and doing in the world, is called *The Destroyer*.” So *Woodhouse*. *Agur* says of the literal locusts, that they have no king, (Prov. xxx. 27,) which marks another distinction between the literal and figurative locusts.—*Abaddon* and *Apollyon* both signify “a destroyer,” as in the English margin.

Ver. 14. *The four angels that are bound* IN—*Doddridge*, “by;” *Woodhouse*, “at”—*the great river Euphrates*—A famous river, which had its rise in Paradise, (Gen. ii. 14,) and runs through the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia, and falls into the Persian Gulf.—*Calmet*.

Ver. 17. *Having breast-plates of fire.*—[This appears to point out the scarlet, blue, and yellow colours, for which the Turks have always been remarkable. The “four angels bound in the Euphrates” denote their four sultanies bordering on that river, where they were confined till after the period of the Crusades. The time for which they were prepared, “an hour, and a day, and a month, and a year,” computing a year for each day, amounts to 391 years 15 days; and from their first conquest over the Christians, A.D. 1281, to the taking of Camenec from the Poles, A. D. 1672, which was the last conquest by which their dominion was extended, is exactly that period.]—*B*.

Ver. 19. *And had heads.*—*Doddridge*, “having heads;” i. e. in their tails. So *Pliny* describes the *amphisbena*; but this seems to have been a mistake.

Ver. 20. *And the rest of the men*—That is, (says Mr. *Fuller*,) of the men who had not the seal of God in their foreheads, who were not killed by these plagues, repented not. As those that were killed were the Eastern Roman

A. M. cir.  
4100.  
A. D. cir.  
96.

2) Neither repented they of their murders, nor of their <sup>c</sup> sorceries, nor of their fornication, nor of their thefts.

## CHAPTER X.

c. c. 22. 15.

1 A mighty strong angel appeareth with a book open in his hand. 6 He swear-eth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

CHAP. 10.

**A**ND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow <sup>a</sup> was upon his head, and his face <sup>b</sup> was as it were the sun, and his feet as pillars of fire:

a Eze. 1. 28.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth,

b Mat. 17. 2  
c. 1. 15, 16.

3 And cried with a loud voice, <sup>as when</sup> a lion roareth: and when he had cried, seven thunders <sup>c</sup> uttered their voices.

c. c. 8. 5; 14. 2.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal <sup>d</sup> up those things which the seven thunders uttered, and write them not.

d Da. 8. 26.  
12. 4, 9.e Ex. 6. 8.  
De. 32. 40.

5 And the angel which I saw stand upon the sea and upon the earth <sup>e</sup> lifted up his hand to heaven,

f No. 9. 6.  
c. 11. 7.

6 And sware by him <sup>f</sup> that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, <sup>g</sup> that there should be time no longer:

g Da. 12. 7.

h c. 11. 15.

7 But in the days of the voice of the seventh <sup>h</sup> angel, when he shall begin to sound, the mystery <sup>i</sup> of God should be finished, as he hath declared to his servants the prophets.

i Ro. 11. 25.  
Ep. 3. 5. 9.

j ver. 4.

8 And the voice <sup>j</sup> which I heard from heaven spake unto me again, and said, Go and take the little book

Empire, with the Greek church, as connected with it; so those that were not killed were the Western Roman Empire, with the Latin church.—*Worship devils*.—Gr. "demons;" i. e. according to Lowman, "angels and the souls of departed men"—sinners, we fear, as well as saints.

Ver. 21. *Nor of their sorceries*.—We know that, in the middle ages, what is called the *black art*, was much studied and practised in all its branches. But Lowman understands this of poisonings.

CHAP. X. Ver. 1. *His feet*—i. e. his legs and feet, like pillars and pedestals of burning flame.

Ver. 3. *Seven thunders uttered their voices*.—"Seven" being the number of completion, it may seem to imply a tremendous thunder-storm, attended by voices from heaven. These voices were not merely articulate sounds, because John was about to write them, till he was forbidden.

Ver. 5. *Lifted up his hand*.—See Gen. xiv. 22. Deut. xxxii. 40. Ezek. xx. 5.—Sir W. Jones, at a period of mature judgment, (says his biographer,) considered [this passage] as equal in sublimity to any in the inspired writings, and far superior to any that could be produced from mere human compositions."

Ver. 6. *That there should be time no longer*—i. e. no longer delay, as Doddridge and Gill explain it; or, as Daubuz, Lowman, and Bishop Newton explain it, "the time (of those judgments) shall not be yet." The word rendered "time," (Gr. *chronos*.) we are assured, sometimes signifies *delay*; which gives a variety in rendering, with no great difference in the general meaning. ["The time should not be yet," that is, the time of those glorious things with which the "mystery of God should be finished." ]—Bagster.

Ver. 7. *When he shall begin to sound*.—Woodhouse, "When he is about to sound." Doddridge, "who was about quickly to sound." The seventh angel, we must remember, was to announce the Millennium, in which the mystery of God should be completed.

Ver. 8. *Little book*.—[This little book was a kind of appendix to the larger book, and appears to have contained the former part of the succeeding chapter,

which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied 1, 11 and after three days and a half rise again. 14 The second wo is past. 15 The seventh trumpet soundeth.

AND there was given me a reed <sup>a</sup> like unto a rod: and the angel stood, saying, Rise, and measure <sup>b</sup> the temple of God, and the altar, and them that worship therein.

2 But the court <sup>c</sup> which is without the temple <sup>d</sup> leave out, and measure it not; for <sup>e</sup> it is given unto the Gentiles: and the holy city shall they tread under <sup>f</sup> foot forty and two months.

3 And I will <sup>g</sup> give power unto my <sup>h</sup> two <sup>i</sup> witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in <sup>j</sup> sackcloth.

A. M. cir.	4100.
A. D. cir.	96.
k	Eze. 3. 1. 3, 14.
—	
CHAP. 11.	
a	Zec. 2. 1. c. 21. 15.
b	Eze. 40. 45.
c	Eze. 40. 17. 20.
d	cast out.
e	1. ut. 21. 24.
f	Da. 7. 25.
g	or, give unto my two witnesses that they may prophesy.
h	Mat. 18. 16.
i	c. 50. 4.
j	Is. 62. 12.

(ver. 1—14;) which is an important supplement to the ninth chapter, as it gives a general account of the state of the western church, and all connected with it, during the period of the fifth and sixth trumpets.]—*Bagster*.

Ver. 9. *Make thy belly bitter.*—*Woodhouse*, "embitter thy stomach:" so in next verse—"my stomach was embittered." Mr. *Fuller* remarks—"The same desire of understanding the future state of the church, which made him (John) weep, when no one was found worthy to open the sealed book, (chap. v. 4,) must make him rejoice when an open book was put into his hand, with a direction to eat it: but when he came to digest it, and to perceive the corruptions and persecutions that should prevail, and for so long a period retard the progress of the gospel, it would be grievous to him." It was "sweet in his mouth," but "in his belly bitter."

Ver. 10. *And ate it up.*—This language is not peculiar to St. John; it occurs frequently in the Old Testament, particularly in Ezek. iii. 1—3, which is doubtless here alluded to. It also appears common among the Eastern nations. So the Turks say of the Tartars, "that other nations had their learning in their books; but the Tartars had eaten their books, and had their wisdom in their breasts, from whence they could easily draw it out as they had occasion."

Ver. 11. *Thou must prophesy again before*—(Gr. *epi*)—*Doddridge*, "to." *Blackwall*, "concerning." *Mede* here infers, "that the apostle is about to go over the same period of time he had before been discoursing of, giving an account of the state of the church, as he had just done of the empire." It is certain he here goes back to the commencement of Popery.

CHAP. XI. Ver. 1. *A reed (or cane) like unto a rod*—i. e. a measuring rod.—*Worship therein.*—Gr. "in it."

Ver. 2. *The court which is without*—That is, the outer court; see Ezek. xlii. 14, 20.—*Given unto the Gentiles.*—[This intimates, that the greater part should be only Christians in name, but Gentiles in wickedness, idolatry, and persecution; which should continue 42 months, or 1260 prophetic days, or years, during which a succession of witnesses should be raised up to bear testimony to the truth. This refers to the idolatry and tyranny of the church of Rome; and is probably to be dated from the time the pope became universal bishop, A. D. 606, or when he was established a temporal prince, A. D. 756.]—*Bagster*.

Ver. 3—7. "The import of these verses is, (says Mr. *Fuller*.) that during the long period of Papal corruption and persecution, God would have his faithful witnesses, who should bear testimony against it, though it were in

A. M. cir. 4100.	4 These are the two olive trees, and the two candlesticks standing before the God of the earth.
A. D. cir. 96.	5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.
k Je. 11. 16. Zec. 4. 3, 11, 14.	6 These have power to shut heaven, that it rain not in the days of their prophesy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.
l e. 1. 20.	7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.
m Ps. 18. 8.	8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt; where also our Lord was crucified.
n Nu. 16. 35. Ho. 6. 5.	9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.
o 1 Ki. 17. 1.	10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.
p Ex. 7. 19.	
q c. 17. 8.	
r Da. 7. 21. Zec. 14. 2, &c.	
s He. 13. 12.	
t Is. 1. 10.	
u Ex. 20. 2.	
v Ps. 79. 3.	

sackcloth. As, in the language of prophecy, a king denotes, not an individual monarch, but a succession of kings, or a kingdom; so by *two* witnesses we are doubtless to understand, not two individual witnesses, but a competent succession of them. This is manifest from their continuing through the long period of 1260 years, which can only be true of a succession of men."—Ver. 3. *A thousand two hundred and threescore days.*—See Numb. xiv. 33, 34. "Your children shall wander in the wilderness *forty years* . . . . after the number of days in which ye searched the land, (even) forty days (*each day for a year*) shall ye bear your iniquities, (even) forty years." So in Ezek. iv. 5, 6, the Lord says, "three hundred and ninety days, and forty days," each typical of so many years—"each day for a year." Thus also in Daniel, the prophecy of seventy weeks is almost universally understood to mean *weeks of years*, chap. ix. 25, 27; and again in chap. xii. 11, 12, days also are used for years; see also Isa. xx. 3. So Mr. Faber assumes, that Daniel's prophecy of seventy weeks, having proved by the event to be weeks—not of days, but of years, with the other passages above referred to, are sufficient to warrant the like explication of the days before us; and we confess that we think Mr. Maitland's late attempt to restrain those days to a literal interpretation, is very forced and unnatural, and contrary to historical facts. These mystical numbers seem also to correspond with Daniel's "*time, (two) times, and the dividing of time*"—i. e. half a time.—*Clothed in sackcloth.*—This was the established costume of mourning and distress; 2 Sam. iii. 31. 1 Kings xx. 31; xxi. 27. Job xvi. 15. Ps. xxx. 11, &c.

Ver. 5. *Fire proceedeth out of their mouth.*—Compare Jer. v. 14. See also Isa. x. 16, 17.—*He must in this manner be killed.*—Woodhouse, "Thus must he be slain."

Ver. 6. *To shut heaven, &c.*—Judge Hale seems to think, that this implies that the witnesses should have in them the spirit of Moses and Elijah. So John the Baptist is called by our Lord *Elias*, Mat. xi. 14.

Ver. 7. *When they shall have finished.*—Woodhouse, "When they shall be finishing." Mr. Lowman says, "The original may mean the time of their testimony, as well as the end of it." See Mat. x. 19.—*The beast, &c.*—See chap. xiii. 1, &c.

Ver. 8. *The great city*—i. e. Rome; "not in respect of its buildings, or its inhabitants, but as the head of the Antichristian community."—Fuller.—*Spiritually is called Sodom and Egypt.*—This shows that these expressions are not to be taken literally, but figuratively. The inhabitants of this city shall be as vile as Sodom for uncleanness, or Egypt for idolatry, or Jerusalem, when they crucified the Lord.

11 And after three days and a half the Spirit <sup>w</sup> of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a <sup>x</sup> cloud; and their enemies <sup>y</sup> beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city <sup>z</sup> fell, and in the earthquake were slain <sup>a</sup> of men seven thousand: and the remnant were affrighted, and gave <sup>b</sup> glory to the God of heaven.

14 The second <sup>c</sup> wo is past; and, behold, the third wo cometh quickly.

15 And the seventh <sup>d</sup> angel sounded; and there were great voices in heaven, saying, The kingdoms <sup>e</sup> of this world are become *the kingdoms* of our Lord, and of his Christ; and he <sup>f</sup> shall reign for ever and ever.

16 And the four and twenty <sup>g</sup> elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which <sup>h</sup> art, and wast, and art to come; because thou hast taken to thee thy great power, and hast <sup>i</sup> reigned.

18 And the nations were <sup>j</sup> angry, and thy wrath is come, and the time <sup>k</sup> of the dead, that they should be judged, and that thou shouldst give reward <sup>l</sup> unto thy servants the prophets, and to the saints, and them that fear thy name, <sup>m</sup> small and great; and shouldst destroy them which <sup>n</sup> destroy the earth.

19 And the temple <sup>o</sup> of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were <sup>p</sup> lightnings, and voices, and thunderings, and an <sup>q</sup> earthquake, and great hail.

CHAPTER XII.

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child. 6 When she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth persecuteth the woman.

**A**ND there appeared a great <sup>a</sup> wonder in heaven; a woman <sup>b</sup> clothed with the <sup>c</sup> sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another <sup>a</sup> wonder in heaven; and behold a great red <sup>d</sup> dragon, having seven heads and ten horns, and seven crowns upon his heads.

A. M. cir. 4100.  
A. D. cir. 96.  
w Eze. 21. 5. 14.  
x 1 Th. 4. 17.  
y Mal. 3. 13.  
z c. 16. 19.  
a names of men.  
b Is. 26. 15, 16. c. 14. 7.  
c c. 8. 13.  
d c. 10. 7.  
e c. 12. 10.  
f Da. 2. 44. 7. 14, 18, 27.

g c. 4. 4.  
h c. 16. 5.  
i c. 19. 6.  
j ver. 9.  
k He. 9. 27.  
l c. 22. 12.  
m c. 19. 5.  
n or, corrupt.  
o c. 15. 5.  
p c. 9. 5.  
q c. 16. 18, 21.

CHAP. 12.

a or, sign.  
b Is. 54. 6.  
c Ps. 54. 11. Mal. 4. 2.  
d ver. 9.

Ver. 13. *A tenth part*—i. e. one of the ten kingdoms mentioned in chap. xiii. 1.

Ver. 16. *Sat before God on their seats*.—Greek, "Thrones," as in chap. iv. 4.

Ver. 18. *Should be judged*.—We agree with Lowman and Fuller, that the judgment here spoken of (ver. 18.) is not the last judgment, or "the consummation of all things;" but "manifestly refers to the avenging of the martyrs, by the judgments to be inflicted on the Papal power under the seven vials, antecedent to the Millennium."

CHAP. XII. Ver. 1. *A great wonder*.—So verse 3. Meaning, properly, a type or symbol of Christianity, or the Christian church.

Ver. 2. *And pained*.—Doddridge, "in agony."

Ver. 3. *A great red dragon*.—The redness here is properly that of fire. A

A. M. cir. 4100.	4 And his tail <sup>e</sup> drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
A. D. cir. 96.	
e Is. 9.15.	
f Ia. 7.14.	5 And <sup>f</sup> she brought forth a man child, who <sup>g</sup> was to rule all nations with a rod of iron: and her child was caught up unto God, and <i>to</i> his throne.
g Ps. 2.10.	6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there <sup>h</sup> a thousand two hundred <i>and</i> threescore days.
h c. 11.3.	
i Ge. 3.1,4.	7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
j Jn. 8.44.	8 And prevailed not; neither was their place found any more in heaven.
k Zec. 3.1.	9 And the great dragon was cast out, that old <sup>i</sup> serpent, called the <sup>j</sup> Devil, and <sup>k</sup> Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
l c. 11.15.	10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night.
m Ro. 8.33, 37.	
n Lu. 14.26.	11 And they overcame <sup>m</sup> him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives <sup>n</sup> unto the death.

*dragon* is properly an enormous serpent. If the great red dragon, with seven heads and ten horns, intend, as we conceive it does, the demon of Paganism under the old Roman empire, his waiting to destroy the new-born child of Christianity must represent his watchful cruelty during the ten Pagan persecutions. After this, when he was cast out of heaven, and Paganism was subdued under the establishment of Christianity, he raged the more: first, in attempting to revive the old system of idolatry under Julian the apostate; and afterwards, in corrupting the Christian church itself by heretical doctrines and secular ambition, until at length the same spirit animated and inspired the Papal monster: the woman (i. e. the true church) who had hidden herself as well as she could hitherto, was now upborne, as upon eagles' wings, to her refuge in the wilderness, during the reign of Antichrist, and the testimony of the witnesses; all being confined to the same period of 1260 days, or years; or, as expressed in verse 14, for a time, and times, and half a time, i. e. three prophetic years and a half.

Ver. 4. *His tail drew the third part of the stars of heaven.*—This may probably allude to his seduction of that part of the heavenly host "who kept not their first estate," for he was a liar and a tempter from the beginning; or it may refer to those *stars* of the Christian church below, which he had seduced into error and worldly ambition; for we know, from other Scriptures, he lieth in wait, "seeking whom he may devour."

Ver. 5. *A man-child.*—Doddridge, "a masculine son," which is literal.—*And her child, &c.*—Some place these words to the end of verse 6, in a parenthesis. *Looman* and *Fuller* refer this masculine child to the seed of the church mentioned in the close of the chapter. "It was this seed (says the latter expositor) that the dragon aimed, by persecution and corruption, to destroy. This child was *born to rule*; not, however, at present: for if so, there had been no need of his being caught up to the throne of God, nor for his mother's flying into the wilderness for 1260 years. It is at the end of that period that the man-child, or the seed of the church, shall rule; and this accords with Daniel vii. 27, "The kingdom and dominion shall be given to the people of the saints of the Most High."

Ver. 6. *Fled into the wilderness.*—By a wilderness, in Scripture, is always meant a place barren, and destitute of human food. See Isa. xli. 19, 20. Ezek. xx. 35. Hos. ii. 14, 15.

12 Therefore <sup>o</sup> rejoice, ye heavens, and ye that dwell in them. Wo <sup>p</sup> to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because <sup>q</sup> he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings <sup>r</sup> of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood <sup>s</sup> after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the <sup>t</sup> woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER XIII.

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

**A**ND I stood upon the sand of the sea, and saw a beast <sup>a</sup> rise up out of the sea, having <sup>b</sup> seven heads and ten horns, and upon his horns ten crowns, and upon his heads the <sup>c</sup> name of blasphemy.

2 And the beast which I saw was <sup>d</sup> like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon <sup>e</sup> gave him his power, and his <sup>f</sup> seat, and great authority.

3 And I saw one of his heads as it were <sup>g</sup> wounded to death; and his deadly wound was healed: and all the world wondered <sup>h</sup> after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast,

A. M. cir. 4100.  
A. D. cir. 96.  
o Ps.96.11.  
Is 49.13.  
p e 8.13.  
q c.10.6.  
r Is.40.31.  
s Is.59.19.  
t Ge.3.15.

CHAP. 13.

a Da.7.2, &c  
b c.12.3.  
17.3,9,12  
c or, names  
d Da.7.4-7.  
e c.12.9.  
f c.6.10.  
g slain.  
h c.17.8.

Ver. 14. *Two wings of a great eagle.*—To be borne on eagles' wings, implies divine miraculous deliverance. See Exod. xix. 4. Isa. xl. 31, &c.

Ver. 15. *Water as a flood.*—*Doddridge* and *Woodhouse*, "like a river."

CHAP. XIII. Ver. 1. *A beast rise.*—[This beast, the same as Daniel's fourth beast, (Da. vii. 7.) is the Roman or Latin empire, whose capital was seated on seven hills, was divided into *ten* kingdoms, and received its power from "the dragon," or the idolatrous heathen empire. Both imperial and papal Rome have arrogated to themselves the most blasphemous titles; and the number of pious Christians who have fallen a sacrifice to the latter is incalculable. The term of his power also exactly coincides with that during which "the two witnesses prophesied in sackcloth." Chap. xi. 3.]—*Bagster.*—*Out of the sea.*—See Dan. vii. 2, 3.

Ver. 2. *Leopard.*—Says *Diodati*, the three several figures of the beasts which represented the monarchies of the Chaldeans, Persians, and Grecians, (Dan. vii. 4, 5, 6.) are here all put together, to describe Rome, as if it were an abbreviate and a gathering together of the tyranny, cruelty, and ravenousness of all the former empires.—*His seat.*—Greek, "his throne," as before.

Ver. 4. *Worshipped the dragon.*—Dragon, or serpent-worship, has been carried to an awful enormity in the Pagan world. The learned *Bryant* thinks it prevailed almost universally in the eastern world, and names many countries which adopted it, particularly Egypt.

A. M. cir.

4109.

A. D. cir.

96.

i e. 17. 14.

j Da. 7. 8, 11,  
25.

11. 6

k or, *make  
war.*l e. 11. 2, 3,  
12. 6.

m Col. 2. 9.

He. 9. 11,  
24.n He. 12. 22,  
23.

o Da. 7. 21.

e. 11. 7.

12. 17.

p 1a. 4. 6.

q Da. 12. 1.

e. 21. 27.

r e. 17. 8.

s Is. 33. 1.

t Ge. 9. 6.

u He. 6. 12.

v e. 11. 7.

w ver. 3.

x Mat. 24.

24.

2 Th. 2. 9,

10.

saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh

Ver. 8. *Whose names are not written, &c.*—Doddridge, "Whose names are not written in the book of life of the Lamb, who was slain, from the foundation of the world." In the parallel passage, ch. xvii. 8, it is said, "whose names are not written in the book of life, from the foundation of the world." So, in this place, the Unitarian version reads—"was not written, from the foundation of the world, in the book of life of the Lamb that was slain." Which *Pye Smith* pronounces "a just translation."

Ver. 10. *He that leadeth, &c.*—Compare Isaiah xxxiii. 1. Mat. xxvi. 52.

Ver. 11. *Another beast.*—Many explain this second beast, which is also called "the false prophet." (chap. xix. 20.) to be Mahomet, or Mahometanism; and *Woodhouse* connects Popery and Mahometanism, as the two horns of the Antichristian beast—east and west—and, it must be admitted, both arose about the same time, i. e. early in the 7th century. This second beast, however, is represented as fully co-operating with the first; whereas history informs us that Popery and Mahometanism never acted in conjunction, but always in opposition.—*He had two horns like a lamb, and he spake as a dragon.*—On this passage, *Woodhouse* says, "It has been a favourite object with some very respectable modern writers, to represent the *infidel democratic power*, which appeared at one time to spring up with the French Revolution, as fulfilling this prophecy of the false prophet. I will propose a few reasons to show why it cannot be so. 1. The *horns like a lamb* denote an *ecclesiastical power*: but the French power is wholly civil, and it imposes no religion on the conquered.—2. There are in this infidel attempt no pretended miracles, or heavenly commission, no "fire from heaven."—3. The French have, indeed, set up an image, a lively representation of the ancient tyrannies; but it is not pronounced *sacred*, nor is its *worship* enforced: they require no more than other political conquerors, submission to their civil sceptre; they do not persecute for religion's sake.—4. There is good reason to believe, that as the two beasts are to perish together, (chap. xix. 20,) so their period being of the same length, that they arose together."

On the same subject, *Fuller* says "I see no solid ground for *Faber's* hypothesis of an *Infidel King*, any more than of an *Infidel Antichrist*. . . . What is said of the *scorners of the last times*, is, indeed, descriptive of what we daily witness; but it is only of individuals that these things are spoken. Infidelity does not appear to be symbolized in the Scriptures, either by a *beast*, a *horn*, or a *king*.

Ver. 13. *Great wonders.*—This is the same which Paul speaks of, 2 Thess. ii.

fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the  $\gamma$  wound by a sword, and did live.

15 And he had power to give  $z$  life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not  $a$  worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to  $b$  receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number  $c$  of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three-score and six.

A. M. cir.

4100.

A. D. cir.

96.

y ver. 3, 12

z breath.

a c. 16. 2

b give them.

c c. 15. 2

9-10, &c., which see, with note.—*Maketh fire come down.*—An allusion, probably, to 2 Kings i. 10-12.

Ver. 14. *That they should make an image to the beast.*—Some have explained this, as if this second beast was itself the image of the former, which seems to us not to agree with the text. *Middleton*, however, in his celebrated Letter from Rome, has drawn a striking parallel between them, that is, between Paganism and Popery, in a great variety of particulars. There, he remarks, we may see "the present people of Rome worshipping at this day in the same temples—at the same altars—sometimes the same images—and [almost] with the same ceremonies, as the old Romans: they must have more charity, as well as skill in distinguishing, than I pretend to, (says the doctor.) who can absolve them from the same crime of superstition and idolatry with their Pagan ancestors."

Ver. 15. *To give life.*—Greek, *Pneuma*, which is either *breath* or *spirit*. Says *Diodati*, force and vigour to command.—*Should be killed.*—The penalty of denying the divine authority of the church of Rome was always death, and the object of the *Inquisition* was to enforce this penalty; and in countries where that was not established, the Popish clergy often supplied that "lack of service."

Ver. 16. *To receive* (Greek, "to give") *a mark*, &c.—"We must understand (says *Newton*) that it was customary among the ancients, for servants to receive the mark of their masters, and soldiers, of their general; and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed "on their right hand, or on their foreheads," and consisted of some hieroglyphic characters, or of the name expressed in vulgar letters, or of the name disguised in numerical letters, according to the fancy of the imposer.

Ver. 17. *No man might buy or sell.*—This was an ancient form of persecution. Thus the Jews were persecuted by the heathen. *Prideaux* says, Ptolemy Philopater forbid any to enter into his palace, who did not sacrifice to the gods he worshipped, thereby excluding them from all legal protection; and he afterwards ordered all the Jews who applied to be enrolled as citizens of Alexandria, to have the form of an *ivy leaf* (the badge of Bacchus) to be impressed upon them with a hot iron, under pain of death. (*Prod. Connect.* ante c. 216.) So *Newton* remarks, that William the Conqueror would not allow any to buy or sell, who refused obedience to the Apostolic See; and Pope Alexander III. forbid any one to traffic with the Waldenses. So also the Council of Constance forbids heretics to "enter into contracts, or commerce, &c. with Christians."

Ver. 18. *Here is wisdom.*—*Newton* remarks, "It was a method practised among the ancients, to denote names by numbers; as the name of *Thouth*, the Egyptian Mercury, by the number 1218; Jupiter, by 737, &c. This led some, even in the first century of Christianity, as mentioned by *Irenæus*, to interpret this number 666, by the name *Lateinos*, the Latin man, or church,

A. M. cir.  
4100.  
A. D. cir.  
96.

## CHAPTER XIV.

1 The Lamb standing on mount Zion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.

CHAP. 14.

a e.5.12.

b c.7.4.

c e.3.12.

d e.19.6.

e e.5.8,9.

f e.15.3.

g ver.1.

h Ca.1.3.

6.8.

2 Co.11.2.

i Ju.10.27.

j bought.

1 Co.6.20.

k Ja.1.13.

l Ps.32.2.

m Ep.5.27.

Jude 24.

n 2 Sa.23.5.

Is.40.8.

o Ep.3.9.

**A**ND I looked, and lo, a Lamb <sup>a</sup> stood on the mount Zion, and with him a hundred forty <sup>b</sup> and four thousand, having his Father's name <sup>c</sup> written in their foreheads.

2 And I heard a voice from heaven, as the voice <sup>d</sup> of many waters, and as the voice of a great thunder: and I heard the voice of harpers <sup>e</sup> harping with their harps:

3 And they sung as it were a <sup>f</sup> new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the <sup>g</sup> hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are <sup>h</sup> virgins. These are they which follow <sup>i</sup> the Lamb whithersoever he goeth. These were <sup>j</sup> redeemed from among men, being the first-fruits <sup>k</sup> unto God and to the Lamb.

5 And in their mouth was found no <sup>l</sup> guile: for they are without <sup>m</sup> fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the <sup>n</sup> everlasting gospel to preach unto them that dwell on the earth, and to every <sup>o</sup> nation, and kindred, and tongue, and people,

so called, because in all countries its services are held in the Latin language. The Greeks, it should be remarked, used all their letters as numerals, in manner following:—

	No.
Lamed . . . . . (L) . . . . .	30
Alpha . . . . . (A) . . . . .	1
Tau . . . . . (T) . . . . .	300
Epsilon . . . . . (E) . . . . .	5
Iota . . . . . (I) . . . . .	10
Nu . . . . . (N) . . . . .	50
Omicron . . . . . (O) . . . . .	70
Sigma . . . . . (S) . . . . .	200—666

I suppose this number is mentioned, says *Doddridge*, to signify, that the appearance of that power, whose efforts were to continue 1260 years, was to happen about 666 years after the date of the Revelation, A. D. 96. And this take to be the grand key by which the era of the fall of Babylon is to be calculated, as it fixes the rise of the beast to the year 756, or thereabouts; when, upon the destruction of the Exarchate of Ravenna, the Pope became a temporal monarch; that is, in prophetic language, a *beast*."

CHAP. XIV. Ver. 1. *Mount Zion*.—This must not be taken literally, as that formed but a part of Jerusalem, and would hold no such number of persons; but this evidently refers to the Christian church. See Hebrews xii. 22, 23.

Ver. 2. *As the voice of many waters*.—The sound here mentioned is compared to the roaring of the sea, and the thunder of the heavens, for its magnitude, and for its harmony to a concert of a thousand harps.

Ver. 3. *A new song*.—Not only the song of victory over their enemies, as Moses sung, but also the song of Redemption by the blood of Christ.—*Four beasts*—Or "living creatures." See chap. iv. 6.

Ver. 4. *Not defiled with women*—i. e. not idolaters; for idolatry is spiritual fornication. See 2 Co. xi. 2, 3.—*Whithersoever he goeth*.—The Lamb being considered as their leader: so all the Roman soldiers were sworn to follow their general "whithersoever he might lead them."

Ver. 6. *Angel fly in the midst of heaven*.—Many commentators refer this to the times of the Protestant Reformation; but we apprehend that though the gospel, both vocally and by the press, was then widely circulated, very few attempts were or could be made, to carry it beyond the bounds of Christendom: it was reserved for the present century, by means of Bible, Missionary, Education, and other societies, on a grand scale, to carry it "to every nation, and kindred, and tongue, and people," under heaven.

7 Saying with a loud voice, Fear God, and give glory to him; for <sup>p</sup> the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

A. M. cir. 4100.  
A. D. cir. 96.

8 And there followed another angel, saying, Babylon <sup>q</sup> is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

P c.15.4.

q 1<sup>o</sup> 21.9.  
Je 51.7,8.  
c.18.2,3.

9 And the third angel followed them, saying with a loud voice, If <sup>r</sup> any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

r c.13.14.  
16.

10 The same shall drink <sup>s</sup> of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with <sup>t</sup> fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

s Ps.75.9.

t c.19.20.

u Is.34.10.

11 And the smoke <sup>u</sup> of their torment ascendeth up for ever and ever: and they have no rest <sup>v</sup> day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

v Is.57.20,  
21.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

w 1 Th.4.14,  
16.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die <sup>w</sup> in the Lord <sup>x</sup> from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

x or, from henceforth saith the Spirit, yea.

y Eze.1.26.  
Da.7.13.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat <sup>y</sup> like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

z Joe<sup>1</sup> 3.13.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust <sup>z</sup> in thy sickle, and reap: for the time is come for thee to reap; for the harvest <sup>a</sup> of the earth is <sup>b</sup> ripe.

a Je.51.33.  
Mat.13.38.

b or, dried.

Ver. 8. *Babylon is fallen.*—The fall of Babylon and its awful consequences are here represented under the popular images of the *harvest* and *vintage* of the world. See chap. xviii. 2.

Ver. 9. *Receive his mark.*—See on chap. xiii. 16, 17.

Ver. 10. *The wine of the wrath, &c.*—“Without mixture,” must here mean, without *diluting*.—*Tormented with fire and brimstone.*—See chap. xvii. 6.

Ver. 13. *From henceforth: Yea, saith the Spirit.*—“From” is redundant and unnecessary. The sense appears to be, that such afflictions are approaching, that death will be a happy escape from them.—*Their works do follow them.*—Greek, “with them;” i. e. their reward is not deferred to the final judgment. *Witsius*, and other Protestants, have hence ably argued against purgatory, and in proof of an intermediate state.

Ver. 14. *Behold a white cloud.*—[This chapter contains a vision of the true “church in the wilderness,” during the period of the domination of the Beast and its image, and the emblematical representations of the progressive reformation from popery. The first angel (ver. 6 7.) probably refers to the dawning of the reformation in the 12th, 13th and 14th centuries, particularly to the Waldenses and Albigenses; the second, (ver. 8.) to the Bohemians, with *John Huss* and *Jerome* of Prague in the 14th century; and the third, to *Luther* and his coadjutors who protested against popery as a damnable religion. But the voices of these angels not having due influence and effect, the judgments of God, as here represented, will overtake the beast and its adherents. These, as well as the events in the following chapter, evidently appear to be still future.]—*Bagster*.

Ver. 15. *Is ripe.*—Referring to the state of *ripe* wheat in hot countries, and figuratively implying that the world was ripe for destruction.

A. M. cir.  
4100.A. D. cir.  
96.

c ver. 15.

a c. 19. 15.

e Is. 63. 3.

f He. 13. 11,  
12.

g Is. 31. 7.

h c. 19. 14.

## CHAP. 15

a c. 14. 10.

b c. 4. 6.

c Is. 4. 4, 5.

d c. 13. 15.  
17.

e c. 14. 2.

f Ex. 15. 1.  
19.  
De. 32. 1.  
43.

g c. 14. 3.

h Ho. 14. 9.

i or, nations  
or, ages.  
c. 17. 14.

j Je. 16. 7.

k 1 Sa. 2. 2.

l Is. 45. 23.

16 And he that sat on the cloud thrust in his sickle on the earth : and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, <sup>c</sup> Thrust in thy sharp sickle, and gather the clusters of the vine of the earth : for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press <sup>d</sup> of the wrath of God.

20 And the wine-press was <sup>e</sup> trodden without <sup>f</sup> the city, and blood <sup>g</sup> came out of the wine-press, even <sup>h</sup> unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

## CHAPTER XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues ; for in them is filled up the wrath <sup>a</sup> of God.

2 And I saw as it were a sea <sup>b</sup> of glass mingled with <sup>c</sup> fire : and them that had gotten the victory over <sup>d</sup> the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps <sup>e</sup> of God.

3 And they sing the song of Moses <sup>f</sup> the servant of God, and the song of the <sup>g</sup> Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty ; just and true *are* thy <sup>h</sup> ways, thou King of <sup>i</sup> saints.

4 Who <sup>j</sup> shall not fear thee, O Lord, and glorify thy name ? for *thou* only <sup>k</sup> art holy : for all <sup>l</sup> nations

Ver. 18. *Another angel came out from the altar.*—We have repeatedly heard of an altar in heaven, which, of course, can only be understood metaphorically ; for, as we have before observed, much of this celestial scenery is taken from the scenery of the temple.—*Which had power over fire*—i. e. which fulfilled the office of the priest who attended upon the altar of burnt-offering.

It was natural enough for Protestants to apply part of the visions of this book to the Reformation from Popery ; but it was not only groundless, but ridiculous, to make these angels types of individuals, as some have done.

Ver. 19. *And the angel thrust in his sickle, &c.*—See Joel iii. 13. Isa. lxiii. 3, &c.

Ver. 20. *And the wine-press was trodden, &c.*—On the hyperbolical expression relative to the blood reaching “unto the horse bridles,” *Newton* refers to the Jerusalem Talmud, which, describing the woful slaughter which the Emperor Adrian made among the Jews, says, that “the horses waded in blood up to their nostrils.”—*A thousand and six hundred furlongs.*—[It is remarkable, that the State of the Church, or the papal dominion in Italy, from Rome to the Po, is exactly 1600 furlongs, or 200 miles.]—*Bayster.*

CHAP. XV. Ver. 1. *Seven last plagues*—Or “strokes,” or “scourges,” alluding to the plagues of Egypt, which gradually became more terrible as they proceeded.

Ver. 2. *Gotten the victory over the beast, and over, &c.*—*Doddridge*, “Overcome the beast,” &c. Dr. S. *Clarke* insists that it should be rendered, “Out of the midst of the beast,” as we sometimes say, “Out of the jaws of the lion ;” i. e. they escaped his power by adhering steadfastly to the true religion, in the midst of an idolatrous and corrupt nation.

Ver. 3. *Thou King of saints.*—The MSS. vary ; but *Newcome* reads, “O King eternal !”

shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple <sup>m</sup> of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled <sup>n</sup> with smoke from the glory <sup>o</sup> of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying to the seven <sup>a</sup> angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the <sup>b</sup> earth; and there fell a noisome and grievous <sup>c</sup> sore upon the men which had the mark <sup>d</sup> of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the <sup>e</sup> sea; and it became as the blood <sup>f</sup> of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of <sup>g</sup> waters; and they became blood.

5 And I heard the angel of the waters say, Thou art <sup>h</sup> righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and <sup>i</sup> thou hast given them blood to drink; for they are worthy.

A. M. cir. 4100.  
A. D. cir. 96.

m c. 11. 19.

n Is. 6. 4.

o Ps. 29. 3.

CHAP. 16.

a c. 15. 1, 7.

b c. 8. 7.

c Ex. 9. 8. 11

d c. 13. 15. 17.

e c. 8. 8.

f Ex. 7. 17. 20.

g c. 8. 10

h ver. 7.

i De. 32. 42, 43. Is. 49. 26.

Ver. 5. *The temple of the tabernacle*—i. e. of the most holy place. *Doddridge.*

Ver. 7. *And one of the four beasts*—i. e. of the living creatures mentioned chap. iv. 6, &c.—*Seven golden vials.*—[This chapter introduces the seven vials, all of which are comprehended under the seventh trumpet, as the seven trumpets were included under the seventh seal; for they contain "the seven last plagues," in which "is filled up the wrath of God," on the persecuting idolatrous power.—Not only the concinnity of this prophecy requires this order, but if these plagues be not the last wo, it is no where described; while the many fruitless attempts made to explain them, plainly show that the hand of time must be the interpreter.]—*Bagster.*

Ver. 8. *Were fulfilled.*—*Doddridge,* "finished."

CHAP. XVI. Ver. 2. *A noisome and grievous sore.*—*Doddridge,* "a malignant and grievous ulcer."

Ver. 3. *Every living soul died in the sea.*—*Doddridge,* "And every living soul [that was] in the sea died." Compare Exod. vii. 21.

Ver. 5. *The angel of the waters.*—This seems a bold and beautiful poetical figure; as if the angel who was set to guard the waters, himself acquiesced in the equity of the judgment—as if he had said, "The blood of thy saints has often swelled the rivers, justly, therefore, are these rivers turned into blood.—*Hast judged thus.*—*Doddridge,* "Judged these." *Woodhouse,* "Executed this judgment."

Ver. 6. *Thou hast given them blood to drink; for they are worthy.*—If

A. M. cir.  
4100.  
A. D. cir.  
96.

7 And I heard another out of the altar say, Even so. Lord God Almighty, ) true and righteous are thy judgments.

c. 15.3.  
19.2.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

k c. 8.12

l c. 9.17.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

mor, burn-  
id.

n ver. 11, 21.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

o Da. 5.22,  
23.  
c. 9.20.

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

p c. 13.2.4.

q c. 9.2.

r ver. 2.

s c. 9.14

t Is. 41.3.  
Je. 50.33.  
51.36.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

u c. 12.3.9.

v c. 13.2.

w c. 19.20.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

x 1 Ti. 4.1.

y 2 Th. 2.9.

z 1 Jn. 5.19.

a c. 19.19.

b 2 Pe. 3.10.

c c. 3.4, 13.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

"the angel who had power over fire," (chap. xiv. 18.) allude to the priest who kept the fire on the altar of burnt-offering, this angel may have a like allusion to him who had the care of the great laver of purification.

Ver. 7. *Another out of the altar.*—Another [angel,] says Doddridge.—Woodhouse, "I heard [a voice from] the altar," which is, we think, more exact.

Ver. 10. *The seat.*—Greek, "throne." "The false prophet" had his residence, his throne, in Rome. Fleming "supposed that the events of this period would commence about 1794, and expire about 1848." As to the commencement, it appears that he was not very inaccurate. "Most of my readers," says Morell, (who wrote about 1805.) "will remember that, about that time, the French entered Rome, plundering the whole country and the city of Rome itself, the throne of Antichrist. The Pope was made captive, and remained in their custody till his death, and most of the neighbouring States have tasted in measure of the same bitter cup." The necessary consequence of this judgment upon Rome, was a great gloom, not only in Italy, but throughout the whole empire of Popery, many gnawing their tongues with pain and agony, expecting that empire to be now utterly destroyed; yet "repented they not of their deeds, [but] blasphemed the God of heaven." So far we conceive these prophecies have been fulfilled, but no farther.

Ver. 12. *Euphrates.*—See note on chap. ix. 14.—*Kings of the east.*—Doddridge and Woodhouse, (more literally,) "from the rising of the sun."

Ver. 13. *Like frogs.*—That the frog was a sacred representation in Egypt, is certain; as it is found in the Bembine Table, sitting upon a lotos. It was sacred to Osiris Helios. Inspiration, of old, was supposed to arise from fountains and streams. The Muses, who were esteemed prophetic deities, were [like Moses] denominated from water. As frogs were . . . . engraved upon the basis of Apollo's statue at Delphi, they might originally be characteristic of the priests and prophets of Egypt. "All inspiration [among the heathen] was supposed to be an inflation of the Deity," and this animal "is remarkable for swelling itself by inflation." See *Orient. Lit.* No. 161.

Ver. 14. *Spirits of devils*—i. e. unclean demons. See note on Luke iv. 36.

Ver. 15. *And they see his shame.*—See 2 Sam. x. 4, 5.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

A. M. cir. 4100.

A. D. cir. 96.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

d c. 21. 6.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

e c. 11. 13

f D<sub>2</sub>. 12 l.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

g c. 4. 8.

h Is. 51. 17, 23.

Je. 25. 15, 16.

20 And every island fled away, and the mountains were not found.

i c. 6. 14.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

j c. 11. 19.

CHAPTER XVII.

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.

CHAP. 17.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

a Na. 3. 4. c. 19. 2.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

b Je. 51. 13.

c c. 13. 3.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

d c. 12. 3.

e c. 13. 1.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

f gilded.

g Je. 51. 7.

Ver. 19. *The great city.*—In the Rabbinical writings, it is certain that Rome is termed *Babylon*: and it is also styled "the great city," and "great Rome."

Ver. 21. *A great hail.*—See Exod. ix. 23—25.

CHAP. XVII. Ver. 1. *The great whore.*—Doddridge and Woodhouse, "harlot." [*Whoredom* in Scripture frequently denotes *idolatry*; and how many kings and nations has Papal Rome intoxicated "with the wine of her fornications!" By the most subtle insinuations and politic management, she has obtained and preserved her ascendancy; attaching them to her usurped authority in blind submission, inducing them to conform to her idolatries, and intoxicating and maddening multitudes, by their zeal for that church, to murder their unoffending neighbours by tens of thousands!—*Bagster.*—*Upon many waters.*—This is spoken in allusion to the literal Babylon situated on the Euphrates. Compare Jer. li. 12, 13. Explained in ver. 15 to mean peoples, &c.

Ver. 3. *Wilderness.*—[The desolate state of the true church of Christ.]—*Bagster.*—*Scarlet coloured beast*—i. e. a wild beast, as the word usually signifies. [Doubtless the church of Rome, as she *sits upon*, or rules over the beast, which is the Latin empire, or the temporal power by which she is supported.]—*Bagster.*

Ver. 4. *Purple and scarlet colour.*—[The distinguishing colours of popes and cardinals, as well as of emperors and senators; and who can find ade-

A. M. cir. 4100.	5 And upon her forehead <i>was</i> a name written,
A. D. cir. 93.	<sup>h</sup> MYSTERY, BABYLON THE GREAT, THE MOTHER OF <sup>i</sup> HARLOTS AND ABOMINATIONS OF THE EARTH.
h 2 Th. 2. 7.	6 And I saw the woman <sup>j</sup> drunken with the blood
i or, Fornications.	of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
j c. 16. 6.	7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the <sup>k</sup> woman, and of the beast <sup>l</sup> that carrieth her, which <sup>hath</sup> the seven heads and ten horns.
k ver. 1.	
l ver. 3.	8 The beast that thou sawest, and is not; and shall ascend <sup>m</sup> out of the bottomless pit, and go into
m c. 11. 7.	

quite language to describe the pride, splendour, and magnificence of the church of Rome!—*Bagster*.—*Having a golden cup*.—See Isa. li. 7. In the Table of Ceres, is represented a fair, beautiful, and false woman, having a cup in her hand. She is called Deceit, and seduceth all mankind.

Ver. 5. *Mystery, Babylon*—i. e. Mystic Babylon. *Woodhouse* does not take this word for part of the inscription, but an intimation that this name was to be mystically understood. He renders it—"And upon her forehead was a name written, a mystery, *Babylon*," &c. *Scaliger* affirms, that this name was inscribed upon the front of the Pope's mitre, till some of the Reformer's noticed it. See *Newton*, who remarks, that this term can with no propriety be attached to ancient Rome; and that St. John's admiration must imply the same, for he would not be surprised that a heathen city should persecute Christians. In the Old Testament, both Tyre and Babylon are represented as females debauched, and debauching others; and the latter in particular, as having "a golden cup filled with abominations." (See Isa. xxiii. 17, 18. Jer. li. 7, &c.) But the Babylon here depicted is not the literal Babylon, for that had long fallen into ruins, but *mystical Babylon*; for so her name is written on her forehead—"Mystery, Babylon the great, the mother of harlots," or fornications, "and abominations of the earth." Catholic and Protestant writers are pretty generally agreed, that *Rome* is here intended. So the Catholic B:shop of Meaux (*Bossuet*) expressly says:—"St. John represents Rome in the name of *Babylon*, as she had all the characters of Babylon; an empire full of idols and divinations, and a persecutor of the saints, as she was;" that is, the literal Babylon.

Ver. 6. *Drunken with the blood of the saints*.—Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (a Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when on the eve of St. Bartholomew's day, August 24, 1572, at the ringing of a bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenceless Protestants. Above five hundred men of distinction, and about ten thousand others, that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyon, Orleans, and other cities. Sixty thousand perished—and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished, amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the inquisition; and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, amounts to fifty millions!

Ver. 8. *The beast that thou sawest*.—Compare this beast with the first beast, described in chap. xiii. Also with the fourth beast in Daniel, chap. vii. The chief difference between this beast, and that in chap. xiii., seems to be in the omission of his similitude to the lion, the bear, and the leopard, which repre-

<sup>n</sup> perdition: and they that dwell on the earth shall  
<sup>c</sup> wonder, whose names were not written in the book  
of life from the foundation of the world, when they  
behold the beast that was, and is not, and yet is.

<sup>9</sup> And here *is* the mind which hath wisdom. The  
seven heads <sup>p</sup> are seven mountains, on which the wo-  
man sitteth.

<sup>10</sup> And there are seven kings: five are fallen. and  
one is, *and* the other is not yet come; and when he  
cometh, he must continue a short space.

<sup>11</sup> And the beast that was, and is not, even he is the  
eighth, and is of the seven, and goeth into perdition.

<sup>12</sup> And the <sup>9</sup> ten horns which thou sawest are ten  
kings, which have received no kingdom as yet; but  
receive power as kings one hour with the beast.

<sup>13</sup> These have one mind, and shall give their power  
and strength unto the beast.

<sup>14</sup> These shall make war <sup>r</sup> with the Lamb, and the  
Lamb shall <sup>s</sup> overcome them: for he is Lord <sup>t</sup> of lords,  
and King of kings: and they <sup>u</sup> that are with him *are*  
<sup>v</sup> called, and <sup>w</sup> chosen, and <sup>x</sup> faithful.

<sup>15</sup> And he saith unto me, The <sup>y</sup> waters which thou  
sawest, where the whore sitteth, are <sup>z</sup> peoples, and  
multitudes, and nations, and tongues.

<sup>16</sup> And the ten horns which thou sawest upon the  
beast, these <sup>a</sup> shall hate the whore, and shall make  
her desolate and <sup>b</sup> naked, and shall eat her flesh, and  
<sup>c</sup> burn her with fire.

A. M. cir.  
4100.  
A. D. cir.  
96.  
n ver. 11.  
o c. 13. 3, 8.  
p c. 13. 1.  
q Da. 7. 20.  
Zec. 1. 18.  
21.  
r c. 19. 19.  
s Je. 50. 44.  
t De. 10. 17.  
1 Ti. 6. 15.  
c. 19. 19.  
u Mi. 5. 8, 9.  
v Ro. 8. 30,  
37.  
w Ju. 15. 16.  
x c. 2. 10.  
y Is. 8. 7.  
ver. 1.  
z c. 13. 7.  
a Je. 50. 41,  
42.  
b Eze. 16. 37  
..44.  
c c. 18. 8, 18.

sented monarchies, described by three separate animals in Daniel, but long since ceased: this regards only the Roman government. *It was*, or did exist, in the character of the dragon, when the mass of the people were Pagan idolaters. In that respect *it is not*, and does no longer exist; *yet*, in fact, *is* still in being, under another name and form: the body of the beast, spotted like a leopard, (see chap. xiii. 2,) that is, composed partly of natives, and partly of the conquerors who had settled among them.

Ver. 9 *Seven mountains*—Namely, the Palatine, Capitoline, Quirinal, Cælian, Esquiline, Viminal, and Aventine hills. See note on ch. xiii. 1.

Ver. 10. *Seven kings*—[Or, seven forms of government, which subsisted among the Romans. The "five fallen" are kings, consuls, dictators, decemvirs, and military tribunes; the sixth, the one that is, is the power of the Cesars, or emperors; and the seventh is probably the exarch of Ravenna, or the dukedom of Rome. If this be reckoned a distinct form of government, then the beast is "the eighth," but if it be deemed too inconsiderable to be reckoned a distinct head, he "is of the seven;" but whether the seventh or eighth, he is the last form of government in that idolatrous empire, and "goeth into perdition."]—*Bagster*.

Ver. 12. *Ten horns*.—The number of kings, or states, which support the harlot, have, at different times, much varied. So the apostles were still the twelve, though Judas hanged himself. See note on 1 Co. xv. 5.—*One hour*—i. e. the same hour.—*Lo woman*. So, ver. 13, *one mind* is certainly "the same mind."

Ver. 15. *The whore*—Or "harlot." The Bishop of Meaux (before cited) objects to this being meant of the church of Rome, or to her being called a harlot; because, having been once a true church, her apostacy would render her an *adulteress*. To this Woodhouse replies, that the same term is applied to the churches of Judah and Israel, when guilty of idolatry, (see Isa. i. 21. Jer. iii. 1:) the reason of which is, such churches are considered as virtually divorced. Jer. iii. 8.

Ver. 16. *These shall hate, &c.*—[The *ten horns*, which the angel explained of "ten kings," or kingdoms, and which once exalted and supported her ecclesiastical tyranny, will hate, desolate, strip, and devour her. They will be the principal instruments in the destruction of popery, and the ruin of Rome itself.]—*Bagster*.

A. M. chr.  
4100  
A. D. cir.  
96.

d Ac. 4. 27,  
28.

e c. 10. 7

f c. 16. 19.

CHAP. 18.

e Eze. 43. 2.

t Is. 13. 19.

21. 9.

Je. 51. 3.

c. 14. 8.

c Is. 31. 11,

14.

Je. 50. 39.

51. 37.

c. 17. 2.

d Is. 17. 15.

e ver. 11. 15.

f or, power.

g Is. 48. 20.

52. 11.

Je. 50. 3.

51. 5, 45.

2 Co. 6. 17.

h Je. 51. 9.

i c. 16. 19.

j Ps. 137. 3.

Je. 50. 15.

29.

k Is. 47. 7. 11

Zep. 2. 15.

l c. 17. 6.

m Ps. 62. 11.

Je. 50. 34.

17 For God <sup>a</sup> hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be <sup>e</sup> fulfilled.

18 And the woman which thou sawest is that great <sup>f</sup> city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, <sup>11</sup> with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

**A**ND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his <sup>a</sup> glory.

2 And he cried mightily with a strong voice, saying, Babylon <sup>b</sup> the great is fallen, is fallen, and is become <sup>c</sup> the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk <sup>d</sup> of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and <sup>e</sup> the merchants of the earth are waxed rich through the <sup>f</sup> abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out <sup>g</sup> of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached <sup>h</sup> unto heaven, and God hath remembered <sup>i</sup> her iniquities.

6 Reward her <sup>j</sup> even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit <sup>k</sup> a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly <sup>l</sup> burned with fire: for strong <sup>m</sup> is the Lord God who judgeth her.

Ver. 17. *To fulfil his will*—i. e. his decrees. See Acts ii. 23.

Ver. 18. *That great city, which reigneth, &c.*—This necessarily determines Rome to be the place intended. So *Lowman*. [The city which, at the time of the vision, "reigned over the kings of the earth," was undoubtedly Rome; and, from its foundation, it has, in different ways, accomplished this object to the present time.]—*Bagster*.

CHAP. XVIII. Ver. 2. *The habitation of devils*.—Greek, "Demons." [That is, she is become a scene of utter desolation, and the habitation of hateful birds and beasts of prey. It is evident, that no desolations have yet left Rome in this condition; unless any choose to say, that it has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," ever since the popes and cardinals have made it their residence.]—*Bagster*. Compare with this verse Isa. viii. 19—21. Jer. li. 37.

Ver. 3. *Delicacies*.—*Doddridge*, "luxuries."

Ver. 4. *Come out of her*.—See Jer. li. 6.

Ver. 5. *Iniquities*.—*Doddridge*, "unrighteous actions."

Ver. 6. *Double unto her double*.—See Isa. xl. 2.

Ver. 7. *Lived deliciously*.—*Doddridge*, "in luxury." So verse 9.—*I sit a queen*.—See Isa. xlvii. 5, 8, 9.

Ver. 8. *Utterly burned with fire*.—[She says in her heart, like ancient Babylon, "I sit a queen, and am no widow, and shall see no sorrow;" she glories, like ancient Rome, in the name of "the eternal city;" but n<sup>o</sup> twilstanding, "she shall be utterly burnt with fire." Probably her destruction will be finished by some immediate judgment of God; and the nature of the soil in the vicinity, the frequent irruptions of subterraneous fires, and terrible earthquakes, which have often occurred, seem to point out the method: the com-

9 And the kings<sup>n</sup> of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

A. M. cir.  
4100.  
A. D. cir.  
95.

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour thy judgment come.

n Eze. 26, 16, 17.

11 And the merchants<sup>p</sup> of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

o ver. 17, 19.

12 The merchandise of<sup>q</sup> gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all<sup>r</sup> thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

p Eze. 27, 27, 36.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and<sup>s</sup> slaves, and souls<sup>t</sup> of men.

q c. 17. 4

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

r or, susei.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

s or, bodica.

t Eze. 27. 13.

bustibles are provided, and the train is already laid; there only wants "the breath of the Almighty to kindle it."—*Bagster*.

Ver. 10. *Alas, alas*—[Or, Wo! wo! for this will form a part of the last wo. This lamentation coincides in many particulars with that over Tyre; and the enumeration of the various articles of commerce is calculated to convey some idea of the splendour, luxury, and excess which have so long triumphed in the powerful, magnificent, and elegant metropolis of popery.]—*Bagster*.

Ver. 12. *Thyine wood*.—Margin, "sweet;" i. e. sweet-scented—probably burnt for incense.

Ver. 13. *And slaves, and souls, &c.*—"And bodies and souls of men." So *Woodhouse*. This is literal, and we see no reason for departing from it. "It is true, in fact, (says *Lozman*.) that her slaves [those of Papal Rome] lose all religious, as well as civil, liberty." "Tyre dealt only in men's bodies, but Rome in their *souls*. I know not what else, (says *Fuller*.) to make of the sale of indulgences and pardons . . . . of [auricular] confessions and prayers for the dead, and of every other means of extorting money from the ignorant." The following was stuck up three or four years ago in the churches of Madrid.

"The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November, 1726,

1,030,395 souls, at an expense of	1,720,437
11,402 do. from November, 1826, to November, 1827,	15,276
1,041,797	1,735,713l."

The number of masses calculated to accomplish this pious work, was 558,921; consequently, each *mass* saved one soul and nine tenths; and each *soul* cost 17. 6s. 9½d. or about \$5 90. The newspapers, a few years since, mentioned a Spanish law-suit, in which the heirs of a rich man sued the Church for the recovery of moneys paid under the will of the deceased, to purchase, at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labour, and the pope, at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The counsel for the Church, in answer to this allegation of non-performance of contract, produced the pope's certificate, that the soul had been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract.

Ver. 15. *The merchants, &c.*—Many of the images in this chapter seem taken from the Lamentation for Tyre, Ezek. chap. xxvii. In illustration of

- A. M. cir. 4100.  
A. D. cir. 96.
- u Lu. 16. 19, &c.
- v Is. 23. 14.
- w Je. 51. 37.
- x Jos. 7. 6.  
Job 2. 12.  
Eze. 27. 30
- y Je. 51. 43.
- z De. 32. 43.  
Lu. 18. 7, 8  
c. 19. 2.
- a Je. 51. 64.
- b Je. 25. 10.
- c Je. 7. 34.  
16. 9.  
33. 11.
- d Is. 23. 8.
- e 2 Ki. 9. 22.  
Na. 3. 4.
- f Je. 51. 49.
- 16 And saying, Alas, alas that great city, that was clothed <sup>u</sup> in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
- 17 For in one hour so great riches is come to nought. And every ship-master, and all the company in <sup>v</sup> ships, and sailors, and as many as trade by sea, stood afar off,
- 18 And cried when they saw the smoke of her burning, saying, What <sup>w</sup> city is like unto this great city!
- 19 And they cast dust <sup>x</sup> on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.
- 20 Rejoice <sup>y</sup> over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged <sup>z</sup> you on her.
- 21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus <sup>a</sup> with violence shall that great city Babylon be thrown down, and shall be found no more at all.
- 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone <sup>b</sup> shall be heard no more at all in thee;
- 23 And the light of a candle shall shine no more at all in thee; and the voice of the <sup>c</sup> bridegroom and of the bride shall be heard no more at all in thee: for thy merchants <sup>d</sup> were the great men of the earth; for by thy sorceries <sup>e</sup> were all nations deceived.
- 24 And in her was found the blood of prophets, and of saints, and of all that were slain <sup>f</sup> upon the earth.

the imagery here employed, and which is evidently borrowed from the Old Testament prophecies respecting ancient Babylon and Tyre, particularly the latter, *Lowman* thus remarks:—"As the destruction of *Rome* is here compared with that of *Tyre*, (Ezek. xxvii.) we easily see how proper it was to describe the sins of Rome by figures taken from the sins of Tyre. The profit of trade created a commerce between that city, then the chief mart of the world, and all nations; so that Tyre spread her luxury and superstition far and wide, with her trade. Rome, in like manner, corrupted distant and remote nations, by rewarding her votaries with considerable wealth, encouraging their ambition and luxury; and thus, like Tyre of old, she made her corruptions general, and almost universal."

Ver. 20. *Rejoice over her, &c.*—Compare Jer. li. 47. &c. [It is peculiarly worthy of remark, that the *apostles*, who are idolatrously honoured at Rome, and daily worshipped, should be specially mentioned as rejoicing in her fall; as if it "avenged them" on her, for the dishonour cast on their characters, while it vindicated the glory of God.]—*Bagster*.

Ver. 21. *Thus with violence, &c.*—See Jer. li. 63, 64. [This was to represent the violence of her fall, and that she should never rise again; which is farther illustrated by varied emphatical expressions taken from the ancient prophets. But Rome is still standing and flourishing, and honoured by many nations as the metropolis of the Christian world; she still resounds with *singers* and *musicians*: she still excels in *arts*, which serve for pomp and luxury; she still abounds with *candles*, and *lamps*, and *torches*, burning even by day, as well as by night; and consequently this prophecy has not been, but remains to be, fulfilled.]—*Bagster*.

Ver. 23. *The light of a candle.*—*Doddridge*, "lamp."

Ver. 21. *And of all that were slain.*—Is not this a strong hyperbole? Scarcely can it be so called; for all the blood that had been shed under the persecutions of Jews and Pagans, as well as nominal Christians, is shed upon one

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.

AND after these things I heard a great voice <sup>a</sup> of much people in heaven, saying, <sup>b</sup> Alleluia; <sup>c</sup> Salvation, and glory, and honour, and power, unto the Lord our God:

2 For <sup>d</sup> true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged <sup>e</sup> the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke <sup>f</sup> rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise <sup>g</sup> our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for <sup>h</sup> the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage <sup>i</sup> of the Lamb is come, and his wife hath made herself <sup>j</sup> ready.

8 And to her was granted that she should be arrayed <sup>k</sup> in fine linen, clean and <sup>l</sup> white: for the fine linen is the righteousness <sup>m</sup> of saints.

9 And he saith unto me, Write, <sup>n</sup> Blessed *are* they which are called unto the marriage supper <sup>o</sup> of the Lamb. And he saith unto me, These <sup>p</sup> are the true sayings of God.

10 And <sup>q</sup> I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of <sup>r</sup> Jesus is the spirit of prophecy.

A. M. cir. 4100.  
A. D. cir. 95.

CHAP. 19.

a c. 11. 15.

b ver. 3, 4, 6.

c s. 7. 10. 12.

d c. 16. 7.

e c. 18. 20.

f Is. 34. 10.  
c. 18. 9, 18.

g Ps. 135. 1.

h Ps. 97. 1, 12.

i Mat. 25. 10.

j Is. 52. 1.

k Is. 61. 10.  
c. 3. 4.

l or, bright.

m Ps. 132. 9.

n Lu. 14. 15.

o c. 3. 20.

p c. 22. 6.

q c. 22. 8, 9.

r Ac. 10. 45.  
1 Pe. 1. 10,  
11.

and the same principle, and that decidedly a Popish one—the pretended right of controlling consciences: it was found in Rome, the great manufactory and depot (if we may so speak) of *persecution*. To calculate the quantity of this blood, we must write a martyrology.

CHAP. XIX. Ver. 1. *Alleluia*.—Heb. "Hallelujah."

Ver. 4. *The four beasts*—i. e. "living creatures," as before.

Ver. 8. *Clean and white*.—Doddridge, "pure and resplendent."—*The righteousness*.—Doddridge, "the righteous acts of the saints." He remarks, "So *dikaïomata* (the Greek word here used) evidently signifies . . . though I make no doubt but it is with regard to the obedience and righteousness of the Son of God, that all our righteous acts are accepted before God."

Ver. 9. *Marriage supper*.—The marriage of the Lamb being announced, a blessing is pronounced on all those who are invited to his marriage supper. This *supper* is by some commentators considered as the Millennium, but is by no means to be confined thereto.

Ver. 10. *See thou do it not*.—The Rhemish translators sadly equivocate here, as supposing that the angel only forbade that supreme worship, (*latria*) which is peculiar to the Deity, and not the *inferior* worship which the church allows to saints and angels, but certainly without any authority from the Scriptures. Nor do the common people know any thing of this distinction.—See Fletcher's Lectures against the Roman Catholic Religion, Lect. vi.—*Thy fellow-servant*.—Doddridge and Woodhouse, "A fellow-servant with

- A. M. cir 4100.  
A. D. cir. 96.
- c. 5. 2.
- t c. 3. 14.
- u Ps. 47. 3, 4.  
Is. 11. 4.
- v c. 1. 11  
2 18.
- w Ca. 3. 11.  
Is. 62. 3.  
Zec. 9. 16.  
He. 2. 9.  
c. 6. 2.
- x c. 3. 12.
- y Ju. 1. 1.
- z Mal. 23. 3.
- a c. 1. 16.
- b Ps. 2. 9.
- c Is. 63. 3.
- d c. 17. 14.
- e Eze. 39. 17  
. 20.
- 11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.
- 12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.
- 13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.
- 14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.
- 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
- 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

thee and thy brethren, who keep (or hold) the testimony of Jesus."—*Testimony of Jesus is the spirit of prophecy.*—Or, as *Doddridge* and *Bishop Hurd* invert the sentence, without any material change of sense—"The spirit of prophecy is the testimony of Jesus;" to bear witness to his glory, is the great object of prophets on earth, and of angels in heaven.

Ver. 11. *Behold a white horse.*—This evidently refers to the same Conqueror introduced in chap. vi. 2. There he had a crown; here he has many crowns, implying that he had gained many victories.

Ver. 12. *Many crowns.*—Greek, "diadems."

Ver. 13. *A vesture dipped in blood.*—Compare Isa. lxiii. 1, &c.—*Name is called The Word of God.*—The conqueror here described is the *Logos*, or Word of God. His name is Faithful and True; and who in righteousness alone maketh war. His eyes are described as before, (chap. i. 14, &c.) "like a flame of fire," and upon his head were "many crowns," or diadems, expressive of the honours he had already won. His vesture was "dipped in blood," as expressive both of his sufferings and achievements; and he was called the *Logos*, or "Word of God," which we suppose to be the name here intended, whereof it is said, "no man knew (it) but himself;" meaning, as we apprehend, that no one but himself could fully comprehend its mysterious import.

Ver. 15. *Rule them with a rod.*—Another allusion to Ps. ii. 9, before repeatedly referred to.

Ver. 16. *On his thigh.*—[That is, that part of the body near which the sword was suspended. It was the custom to place inscriptions on the thigh of statues; as is evident from several remarkable figures which are still extant. These verses and context seem to predict the triumph of the Gospel, subsequently to the fall of Rome, over the remains of the antichristian empire, the purifying of the visible church, the conversion of the Jews, the termination of Mohammedanism, and the bringing in of the Gentiles.]—*Barster.*—*King of kings, &c.*—This title was often affected by the eastern despots. So Cyrus had engraved on his tombstone—"Here am I buried, Cyrus, King of Kings." Other Asiatic monarchs followed the example; and medals also of Parthian kings, of Tigranes, of Pharnaces, &c. are found with the same title inscribed. *Woodhouse.*

Ver. 17. *An angel.*—Greek, "one angel;" which *Doddridge* renders "a single angel."—*The supper of the great God.*—Can be none other, as we conceive, than "the battle of Armageddon," before spoken of. The beast and the false prophet, with the frog-like spirits emitted from their mouths, went (as we have seen, chap. xvi. 14) on a mission through the earth, and have collected together all its kings and armies in hostility against the Lamb and his little company; but instead of conquering, they become themselves food to the birds of prey.

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

A M cir. 4100.  
A. D. cir. 96.  
f c. 16. 14, 16.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

g c. 16. 13, 14  
h Da. 7. 11. c. 20. 10.

20 And the beast *g* was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a *h* lake of fire burning with brimstone.

i c. 1. 16. ver. 15.  
j ver. 17. 18.

21 And the remnant were slain with the sword *i* of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls *j* were filled with their flesh.

CHAPTER XX.

CHAP. 20.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

a c. 1. 13. 9. 1.

AND I saw an angel come down from heaven, having the key *a* of the bottomless pit and a great chain in his hand.

b c. 12. 9.

2 And he laid hold on the *b* dragon, that old serpent, which is the Devil, and Satan, and bound *c* him a thousand years,

c 2Pe. 2. 4. Jude 6.

Ver. 18. *That ye may eat the flesh of kings, &c.*—This is an evident imitation of Ezekiel xxxix. 17. *Forbes* (author of the "Oriental Memoirs") states, as an illustration of this passage—"that during the night after a sanguinary battle in India, hyenas, jackalls, and wild beasts of various kinds, prowled over the field with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey, were seen asserting their claims to a share of the dead." *Orient. Mem.*

Ver. 20. *False prophet.*—"By the false prophet" is evidently meant the second beast, described in chap. xiii.; and, more immediately considered as the great Antichrist of St. John; and whose character seems perfectly to correspond with the "man of sin," or grand apostacy, described by St. Paul in 2 Thess. chap. ii. The most striking points of similitude are, that both assumed the prophetic office, and worked false miracles, and lying wonders; and both presided in the church of God. Of "the Man of sin," this is expressly stated; and of the other it is strongly implied, in his having "the horns of a lamb," which marks his ecclesiastical character; and in the voice with which he spake, being that of the *dragon*, we have a plain indication of the authority which he assumed.—*These both were cast alive.*—This marks a most exemplary punishment, as *Lowman* observes: they were not slain, and their carcasses burnt; but they were burnt alive, and were so to continue tormented for ever and ever. Chap. xx. 10.

CHAP. XX. Ver. 1. *The bottomless pit.*—See note on chap. ix. 1.

Ver. 2. *Laid hold on the dragon.*—[This appears to be an emblematical representation of the restraints that would be laid on Satan, and the consequent reign of piety, peace, and righteousness on the earth. Multitudes will then be raised up, as if animated with the *souls* of the martyrs, and live and reign on earth in victory, honour, holiness, and joy; but "the rest of the dead will not live till the thousand years be ended"—they will have no successors of the same persecuting spirit till Satan is loosed after the Millennium.]—*Bagster*—*A thousand years.*—All sober commentators take this literally; the hypothesis which makes these 360,000 years, (a day for a year,) we think most extravagant, and unwarranted by analogy. *Fuller* commenced the prophecies of this book from the time of Pentecost, A. D. 33, and using the number of the beast, 666, chronologically, (in which we are by no means confident,) it will

A. M. cir 4100.	3 And cast him into the bottomless pit, and shut him up, and set a seal <sup>d</sup> upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
A. D. cir. 96.	
d Da.6.17.	
e Da.7.9. 22.27. Lu.22.30.	4 And I saw <sup>e</sup> thrones, and they sat upon them, and judgment was given unto them: and I saw the <sup>g</sup> souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned <sup>h</sup> with Christ a thousand years.
f 1Co.6.2,3	
g c.6.9.	
h c.5.10.	5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
i c.2.1. 21.8.	
j Is.61.6. c.1.6.	6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests <sup>j</sup> of God and of Christ, and shall reign with him a thousand years.
k Eze.32.2 39.1.	7 And when the thousand years are expired, Satan shall be loosed out of his prison,
l c.16.14.	8 And shall go out to deceive the nations which are in the four quarters of the earth, <sup>k</sup> Gog and Magog, to <sup>l</sup> gather them together to battle: the number of whom is as the sand of the sea.
m Is.8.8. Eze.33.9, 16.	9 And <sup>m</sup> they went up on the breadth of the earth,

bring us very nearly to the close of the seventh century. From this time, date the 1260 years above mentioned, and they will bring us to about A. D. 1960, leaving 40 years from the fall of Popery, to prepare for the gradual introduction of the Millennium. This great event the best expositors, ancient and modern, commence with the seventh *chiliad* (or 1000 years) from the creation, which ancient traditions, both Jewish and Christian, consider as the great sabbath of the world.

Ver. 4. *I saw thrones, and they sat upon them*—i. e. the souls of the martyrs, &c.—*Which had not worshipped the beast, neither his image, &c.*—Compare chap. xiii. 12, 15.

Ver. 5. *First resurrection.*—The great question is, whether this *resurrection* should be *literally* or *figuratively* understood? We are of opinion, that the personal reign of Christ on the earth for one thousand years is not meant here.

Ver. 6. *They shall be priests.*—See chap. i. 6—10; also 1 Peter ii. 9.

Ver. 7. *Satan shall be loosed.*—Satan once more loosed from his prison, will employ all his emissaries (as under the sixth vial) to gather together (as it were) "the whole world" from all quarters, to besiege the camp of the saints and the beloved city, by which is generally understood Jerusalem, rebuilt and enlarged to accommodate the Hebrew nation on their return. The invaders are neither the followers of the beast, nor the false prophet, for they are consigned to their own place; but, probably, a host of infidel philosophers, such as are described by Peter, (2 Epis. iii. 4.) and by Jude, (ver. 18, 19.) This is properly the reign of infidelity, and Satan is their king. But he also is taken, as the beast and false prophet had been before, and cast into the same lake of burning. Now is the triumph of Christ, and the defeat of Satan, complete and final.

Ver. 8. *Four quarters*—i. e. the cardinal points of the compass.—*Gog and Magog.*—Those who date the conversion and return of the Jews within this period, consider this as an attack upon them by the Tartars. (*Gog and Magog* seem to have been anciently the name of the northern nations of Europe and Asia, as the Scythians have been since, and Tartars are at present, but this seems to refer to a different nation from that mentioned by Ezekiel, which was to come exclusively from "the north quarters," while this comes from "the four quarters of the earth;" and the events in Ezekiel's prophecy relate to the times *previous* to the Millennium, while this refers to the transactions *subsequent* to that period.)—*Bagster.*

Ver. 9. *Went up on the breadth.*—This seems to us to imply a globular form

and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

1 A new heaven and a new earth. 16 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

A. M. cir. 4100.  
A. D. cir. 95.

11 c. 19. 20.  
2 Pe. 3. 10, 12.

p Da. 7. 10.

q Da. 12. 1. c. 21. 27.

r Je. 32. 19. Mat. 16. 27

s or, the grave.

t Ho. 13. 14. 1 Co. 15. 26, 51.

u Mat. 25. 41

CHAP. 21.

a Is. 65. 17.. 19. 66. 22. 21 e. 3. 13.

of the earth, and to represent persons as rising from the under hemisphere on every side.—*And fire came down, &c.*—This is an evident allusion to the destruction of Sodom and Gomorrah. Gen. xix. 24, 25.

Ver. 10. *Where the beast and the false prophet are.*—See chap. xix. 20.

Ver. 11. *A great white throne.*—Compare Dan. vii. 9.

Ver. 12. *Dead, small and great*—That is, of every rank and class, must appear before him as their judge. It is observable that we have here no description of the process of the resurrection—such as poets and painters have sometimes injudiciously attempted. The Judge appears, and the dead—just and unjust—stand instantaneously before his bar.—*According to their works.*—Applied to mankind in general, this implies a judgment proportioned to their sins, and to the circumstances under which they are placed. Applied to *believers*, though in no case can any degree of merit be admitted, yet does it furnish the *scale of measurement*, if we may so speak, by which their rewards will be adjusted, as respects their diligence and fidelity. "To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, [he will give] eternal life." (Rom. ii. 7.)

Ver. 14. *Death and hell were cast, &c.*—That death and the grave (or invisible world) gave up their dead, we can easily understand; but what is meant by "death and hell," or the grave, or invisible world, being "cast into the lake of fire," is not so clear. We apprehend, with Mr. Lowman, that it is designed to intimate that there will be in future no intermediate state, no death, no grave—the whole human race will in future be found in heaven or hell, in eternal life or everlasting misery!—Awful thought! how important is it to secure a place for our names in the Lamb's book of life!

CHAP. XXI. Ver. 1. *A new heaven, &c.*—[As this immediately succeeds the account of the last judgment, it must refer exclusively to the heavenly state: "the new heaven and the new earth" and "the new Jerusalem" being emblematical of the glory and happiness which will be the portion of the good for ever.]—*Bagster.*—*No more sea.*—This may metaphorically intend, that whereas the beasts, both of Daniel and St. John, rose out of that state of trouble and commotion which is represented by the sea, the cause shall be now done away for ever. If taken literally, it may intend, that the whole globe will be rendered habitable.

- A. M. cir. 4100  
A. D. cir. 96.
- 11 Is 52.1.  
He. 11. 10.  
12.22.
- c Is. 51.5.
- d Ps. 45.9.  
14.
- e 2 Co. 6.16.
- f Zec. 8.8.
- g Is. 23.8.  
c. 7.17.
- h 1 Co. 15.  
26, 54.
- i Is. 35.10.
- j c 16.17.
- k c. 1.8.  
22.13.
- l Is. 55.1.  
Jn. 4.10,  
14.  
7.37.  
c. 22.17.
- m or, these.
- n Lu. 12.4.  
9.
- o 1 Jn. 5.4,  
10.
- p 1 Co. 6.9,  
10.
- q 1 Jn. 3.15.
- r He. 13.4.
- s Mal. 3.5.
- t 1 Co. 10.  
20, 21.
- u Pr. 19.5, 9.  
c. 22.15.
- v c. 15.1, 6, 7.
- w c. 19.7.
- x Eze. 40, 48.
- y Is. 60.1, 2.
- z Eze. 43.31,  
34.
- a Ep. 2.20.
- 2 And I John saw the holy <sup>b</sup> city, new Jerusalem, coming down from God out of heaven, prepared as a <sup>c</sup> bride <sup>d</sup> adorned for her husband.
- 3 And I heard a great voice out of heaven saying, Behold, the <sup>e</sup> tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
- 4 And God shall wipe away all <sup>f</sup> tears from their eyes; and there shall be no more <sup>g</sup> death, neither <sup>h</sup> sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
- 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
- 6 And he said unto me, It is <sup>i</sup> done. <sup>k</sup> I am Alpha and Omega, the beginning and the end. I will give unto him that is <sup>l</sup> athirst of the fountain of the water of life freely.
- 7 He that overcometh shall inherit <sup>m</sup> all things; and I will be his God, and he shall be my son.
- 8 But the <sup>n</sup> fearful, and <sup>o</sup> unbelieving, and the <sup>p</sup> abominable, and <sup>q</sup> murderers, and <sup>r</sup> whoremongers, and <sup>s</sup> sorcerers, and <sup>t</sup> idolaters, and all <sup>u</sup> liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
- 9 And there came unto me one of the seven <sup>v</sup> angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's <sup>w</sup> wife.
- 10 And he carried me away in the spirit to a great and high mountain, and showed me that great <sup>x</sup> city, the holy Jerusalem, descending out of heaven from God,
- 11 Having the glory <sup>y</sup> of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;
- 12 And had a wall great and high, and had twelve <sup>z</sup> gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:
- 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
- 14 And the wall of the city had twelve foundations, and <sup>a</sup> in them the names of the twelve apostles of the Lamb.

Ver 6. *I am Alpha and Omega, &c.*—See note on Rev. i. 11.

Ver. 8. *The fearful and unbelieving.*—Woodhouse. "The cowardly and the faithless." Lowman, "The cowardly and distrustful."

Ver. 10. *That great city.*—[The interchange of emblems from "the bride, the Lamb's wife," to "that great city, the holy Jerusalem," shows that we should only take in general ideas of them, and not enter minutely into particulars; and that our complex view of such subjects must be deduced from the whole of them compared together.]—Bagster.

Ver. 14. *Twelve foundations.*—The ancients built their walls with alternate layers of brick and stone, here improperly (perhaps) rendered *foundations*.—But instead of this wall being built with alternate layers of brick and common stone, it is built with layers of various *precious* stones, which rendered even the foundations inconceivably beautiful and splendid.—Orient. Cust. No 1400.

15 And he that talked with me had a golden reed <sup>b</sup> to measure the city, and the gates thereof, and the wall thereof.

A. M. cir  
4100  
A. D. cir.  
96.

16 And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

b Eze. 40.3.  
Zec 2.1.  
c. 11.1.

17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations <sup>c</sup> of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

c Is. 54. 11.

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

d Is. 60. 19,  
20.  
c. 22. 5.

23 And the city had no need of the <sup>d</sup> sun, neither of

Ver. 16. *The city lieth four-square.*—Woodhouse, "quadrangular;" i. e. having four equal sides.—*Twelve thousand furlongs*—i. e. says Mr. Lowman, 1500 miles in compass, each side being 375 miles long.—*The length, and the breadth, and the height equal.*—Mr. Lowman explains this, not as forming an exact cube, but as having all the parts in a due proportion; or as being of a uniform height. [The square form of this city probably denotes its stability; while its vast dimensions, being 1500 miles on each side, is emblematical of magnificence, and of its capability of containing all the multitude of inhabitants which should ever enter it, however immense or innumerable.]—Bagster.

Ver. 19. *Garnished with all manner of precious stones.*—Compare Isa. liv. 11, 12; on which Bishop Loxth pertinently observes, "These seem to be general images, to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of Eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if each of them had some moral and precise meaning."—*Chalcedony.*—[Chalcedony is a species of quartz, semi-pellucid, of a whitish, bluish, smoky-gray, or yellow and red colour, and is 2½ times heavier than water.]—Bagster.

Ver. 20. *Sardonyx.*—[*Sardonyx*, as well as *onyx*, is a kind of chalcedony, generally marked with alternate stripes of white and black.]—*Sardius.*—The *Sardius*, or *Sardine* stone, is a precious stone of a blood-red colour.—*Chrysolite.*—The *chrysolite* or *gold-stone*, now called the *Oriental topaz*, is of a dusky green, with a cast of yellow, and is very beautiful.—*Chrysoprasus.*—The *chrysoprasus*, which *Pliny* reckons among the beryls, is generally considered a kind of Chalcedony, and is an extremely hard stone, of a clear and delicate apple-green colour.—*Jacinth.*—The *jacinth*, *hyacinth*, or *ligure*, is a dark orange-red variety of jargon.—Bagster.

Ver. 21. *Every several gate.*—[This may denote, that every thing will be superlatively glorious beyond all comparison with any thing ever seen on earth.]—Bagster.—*The street of the city.*—"This seems well understood by *Grotius*, (says Mr. Lowman.) of the Forum, or place of public assembly, which is described as paved either with squares of gold and crystals, or with crystal squares set in gold borders; than which imagination can conceive nothing more rich and magnificent."

Ver. 22. *No temple.*—"There being no temple, nor sun, nor moon, (says Mr. Fuller.) denotes that there will be no need of those means of grace which we now attend upon; what we now receive mediately, we shall then receive immediately."

A M. cir.  
4100.  
A. D. cir.  
96.

e Jn. 1. 4.  
f Is. 60. 3.

11.  
66. 10. 12.

g Ps. 72. 11.  
h Zec. 14. 7.

i Is. 35. 3.  
52. 1.

60. 21.  
Joel 3. 17.

Mat. 13. 41.  
1 Co. 6. 9,

10.  
Ga. 5. 19.

21.  
Ep. 5. 5.

He. 12. 14.  
j c. 13. 8.

CHAP. 22.

a Eze. 47. 1,  
12.

b c. 21. 21.

c c. 2. 7.

d Zec. 14. 11

e Eze. 48. 35

f c. 7. 15.

g Mat 5. 8.  
Jn. 12. 26.

17. 24.  
1 Co. 13. 12

1 Jn. 3. 2.

h c. 3. 12.

i c. 21. 23, 25

the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light <sup>e</sup> thereof.

24 And the nations <sup>f</sup> of them which are saved shall walk in the light of it: and the kings <sup>g</sup> of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for <sup>h</sup> there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And <sup>i</sup> there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book <sup>j</sup> of life.

#### CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city; of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND <sup>a</sup> he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In <sup>a</sup> the midst of the street <sup>b</sup> of it, and on either side of the river, *was there* the tree <sup>c</sup> of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there <sup>d</sup> shall be no more curse: but the throne of <sup>e</sup> God and of the Lamb shall be in it; and his servants <sup>f</sup> shall serve him:

4 And <sup>g</sup> they shall see his face; and his name <sup>h</sup> shall be in their foreheads.

5 And <sup>i</sup> there shall be no night there; and they need no candle, neither light of the sun; for the Lord God

Ver. 23. *The glory of God did lighten it.*—Not only Mr Fleming, and other Millenarians, explain this of the *shechinah* or cloud of glory, which led the Israelites through the Red sea, and in their subsequent journeys, (Exod. xiv. 20, 21, &c. ;) but even *Loxoman* and *Doddridge* give this explication: and let no philosopher sneer at it, since Dr. *Herschell* thinks that he has discovered our sun to be an opaque body, enlightened by a phosphoric atmosphere.

Ver. 24. *Kings of the earth do bring their glory and honour into it*—That is, says *Doddridge*, "if you were to conceive all the monarchs upon earth uniting all their treasures to adorn one single place, they would produce nothing comparable to what I then saw." Compare Isa. lx. 3.

CHAP. XXII. Ver. 1. *A pure river of water of life.*—Mr. *Fuller* remarks, "There is doubtless an allusion in these verses to Ezek. xlvii. 1—12. Both Ezekiel and John make mention of a city—of a river—of trees growing upon the banks of it—and of the fruit thereof being for meat, and the leaf for medicine. Ezekiel's waters flowed from the temple near the altar; those of John out of "the throne of God and the Lamb." The city is doubtless the same in both; but I conceive, at different times. Ezekiel's city had a temple; but that of John, as we have seen, had no temple, for the Lord God Almighty and the Lamb are the temple of it. The first, therefore, describes the church in her latter-day glory; the last, in a state of perfection; and which answers to the promise in chap. ii. 7.

Ver. 2. *The tree of life.*—[Rather, the definite article not being in the original, "a tree of life;" for there were three trees; one in the street, and one on each side of the river.]—*Bagster*.—*For the healing of the nations.*—This seems to imply that the inhabitants will be still subject to disease, which, we apprehend, was not intended. The original word signifies to *serve*, as well as to *heal*; and the writer begs leave to suggest, that the passage might be rendered, for the *service* of the nations, without restraining it to healing; or, as *Wesley* explains it, "for the continuing of their health, not the restoring it, for no sickness is there."

Ver. 5. *And they need no candle.*—*Doddridge*, "lamp." This may be literally rendered, "for ages of ages;" and some have strenuously argued

giveth them light: and they shall reign k for ever and ever.

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent l his angel to show unto his servants the things which must shortly be done.

7 Behold, I come m quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not n the sayings of the prophecy of this book: for the time is at hand.

11 He o that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is p righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come q quickly; and my reward is with me, to give every man according r as his work shall be.

13 I s am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed t are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without u are v dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the w root and the offspring of David, and the bright and morning star.

A. M. cir. 4100.  
A. D. cir. 96.

j Ps.36.9.

k Ro. 1.

l c. 1.1

m ver. 2,12, 20.

n Da.8.26.

o Pr.1.24.. 33.  
Ec.11.3.  
Mat.25. 10.

2 Ti.3.13.

p Pr.4.18.  
Mat.5.6.

q Zep.1.14.

r c.20.12

s Is.44.6.

t Lu.12.37, 33.

u c.21.8,27.

v Phi.3.2

w c.5.5.

from hence, against the eternity of misery inflicted on the finally impenitent. For "ages of ages," say they, means only for a long period. God forbid we should take pleasure in such a painful subject! But have those persons considered, that while they are comforting the wicked, they are distressing the pious and the just? If there may be an end to the punishment of sinners, why not to the happiness of good men? The duration of both is expressed in the same terms, and God forbid we should comfort the former to distress the latter.

Ver. 6. *And he said.*—Doubtless the angel who had been instructing St. John in the preceding visions.—*These sayings.*—Compare chap. xix. 9; xxi. 5.

Ver. 7. *Behold, I come.*—Perhaps the words, "He said," or "saying," should be supplied between the verses. Archbp. *Newcome* supplies, "saith Jesus;" *Behold*, [saith Jesus] *I come quickly.*

Ver. 8. *I fell down.*—It is difficult to account for the apostle attempting to worship the angel a second time; but Mr. *Fuller* thinks it was the same incident a second time related. The reproof is the same, and does not charge him with a repetition of his fault. To this inclines also Archdeacon *Woodhouse*.

Ver. 10. *Seal not the sayings.*—The contrary of what was said to him, chap. x. 4. Comp. chap. i. 11.

Ver. 12. *Behold, I come quickly.*—Here again the angel speaks in the name of Christ. See also ver. 19.

Ver. 13. *I am Alpha, &c.*—Compare chap. i. 8, 11; xxi. 6.

Ver. 15. *Without are dogs.*—Dogs in the East are generally left to range the streets at large, except they are wanted to guard any particular premises, and then they are chained up outside the door they are to guard. See note on Phil. iii. 2.

A. M. cir. 4100.	17 And the Spirit and the bride <sup>x</sup> say, <sup>y</sup> Come. And let him that heareth say, Come. And <sup>z</sup> let him that is athirst come. And whosoever will, let him take the water of life freely.
A. D. cir. 96.	
x c. 21. 2, 9.	18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add <sup>a</sup> unto these things, God shall add unto him the plagues that are written in this book :
y Is. 2. 5.	
z c. 21. 6.	
a Pr. 30. 6	19 And if any man shall take away from the words of the book of this prophecy, God shall take away <sup>b</sup> his part <sup>c</sup> out of the book of life, and out of the holy city, and <i>from</i> the things which are written in this book.
b c. 3. 5.	
c or, from the tree.	
d ver. 7, 12	20 He which testifieth these things saith, Surely <sup>d</sup> I come quickly ; Amen. <sup>e</sup> Even so, come, Lord Jesus.
e 11. 9 23. Is. 25. 9.	
f 2 Th. 3. 18	21 The <sup>f</sup> grace of our Lord Jesus Christ <i>be</i> with you all. Amen.

Ver. 17. *Water of life freely.*—It is delightful to notice that the revelation of God closes with a free, full, and unlimited offer of salvation, in which the Holy Spirit and the church unite, whilst all are charged to circulate the joyous news of free and full salvation. See note on Mark ii. 7.

Ver. 19. *His part out of the book of life.*—Margin, "From the tree of life." So read some copies ; but compare chap. iii. 5.

#### CONCLUDING REMARKS ON REVELATION.

[CONCERNING the Revelation, Dr. Priestley (no mean judge of Biblical subjects, where his own peculiar creed was not concerned) has declared, "I think it impossible for any intelligent and candid person to peruse this Book without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever ; so as to be convinced, that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us that the events announced to us were really foreseen ; being described in such a manner as no person, writing without that knowledge, could have done. This requires such a mixture of *clearness and obscurity*, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the Book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events." The obscurity of this prophecy, which has been urged against its genuineness, necessarily results from the highly figurative and symbolical language in which it is delivered, and is, in fact, a strong internal proof of its authenticity and divine original : "For it is a part of this prophecy," as Sir Isaac Newton justly remarks, "that it should not be understood before the last age of the world ; and therefore it makes for the credit of the prophecy that it is not yet understood. The folly of interpreters has been, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that, after that they were fulfilled, they might be interpreted by the event ; and his own Providence, not the interpreters, be then manifested thereby to the world. For the event of things predicted many ages before, will then be a convincing argument that the world is governed by Providence. For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted ; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse ; and this prophecy, thus proved and understood, will open the old prophets ; and all together will make known the true religion, and establish it. There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's promise ; but then the

signal revolutions predicted by all the holy prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled." And, as *Weston* observes, "if we were in possession of a complete and particular history of Asia, not only of great events, without person or place, names or dates, but of the exactest biography, geography, topography, and chronology, we might, perhaps, still be able to explain and appropriate more circumstances recorded in the Revelation, under the emperors of the East and the West, and in Arabia, Persia, Tartary, and Asia, the seat of the most important revolutions with which the history of Christianity has ever been interwoven and closely connected." History is the great interpreter of prophecy. "Prophecy is, as I may say," observes *Newton*, "history anticipated and contracted; history is prophecy accomplished and dilated; and the prophecies of Scripture contain the fate of the most considerable nations, and the substance of the most memorable transactions in the world, from the earliest to the latest times. Daniel and St. John, with regard to those latter times, are more copious and particular than the other prophets. They exhibit a series and succession of the most important events, from the first of the four great empires to the consummation of all things. Their prophecies may really be said to be a summary of the history of the world; and the history of the world is the best comment upon their prophecies. . . . and the more you know of ancient and modern times, and the farther you search into the truth of history, the more you will be satisfied of the truth of prophecy." The Revelation was designed to supply the place of that continued succession of prophets, which demonstrated the continued providence of God to the patriarchal and Jewish churches. "The majority of commentators on the Apocalypse," says *Townsend*, "generally acted on these principles of interpretation. They discover in this Book certain predictions of events which were fulfilled soon after they were announced; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justly entitled to consider them as the fulfilment of its prophecies; and, by thus tracing the one God of Revelation through the clouds of the dark ages, through the storms of revolutions and wars, through the mighty convulsions which, at various periods, have agitated the world, their interpretations, even when they are most contradictory, when they venture to speculate concerning the future, are founded on so much undoubted truth, that they have materially confirmed the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, till it shall please him to enable us to bear the brighter beams of his glory. In the meantime, we trace his footsteps in the sea of the Gentile world, his path in the mighty waters of the ambitious and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual slavery of man, shall be overthrown, and the day-spring of united knowledge and holiness bless the world." ]—*Bagster*.

## GEOGRAPHICAL INDEX

### OF THE

### PRINCIPAL PLACES MENTIONED IN THE NEW TESTAMENT.

*Note.* References, in some instances, will be found to texts in the Old Testament, where the name of the place is also mentioned.

#### A.

*Ablene*, the tetrarchy of Lysanias, of which *Abila* was the capital. Lu. 3. 1.  
*Aceldama*, the field of blood; a certain field without the south wall of Jerusalem. Compare Matt. 27. 7, 10; Acts 1. 19.

*Achaia* Proper, was a province in the south of Greece, of which Corinth was the capital, running westward along the bay of Corinth; but the term *Achaia* is often used to include the whole of Greece. Acts 18. 12, 27; Rom. 15. 26; 16. 5; 1 Cor. 16. 15; 2 Cor. 9. 2; 11. 10; 1 Thess. 1. 7, 8.

*Adramyttium*, a maritime city of Mysia, in Asia Minor, opposite the island of Lesbos. Acts 27. 2.

*Adria*, a city of Italy, which gives its name to the Gulf of Venice, or *Adriatic Sea*. It was formerly given to the whole of the Mediterranean. Acts 27. 27.

*Alexandria*, a city of Egypt, built by Alexander the Great, and made the capital of the kingdom under the Ptolemies, situated near the western branch of the Nile, where it flows into the Mediterranean. Jews from it persecuted Stephen. Acts 6. 9. Apollon was a native of it. Acts 18. 24. In a ship belonging to it Paul sailed for Rome. Acts 27. 6.

*Amphipolis*, a city of Turkey in Europe, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from which it took its name. Acts 17. 1.

*Antioch*, a city on the banks of the Orontes, the metropolis of Syria, and, according to Josephus, the third city of the Roman Empire. Acts 11. 20, 26.

*Antioch*, in Pisidia. Acts 13. 14. There were several other cities of this name not mentioned in Scripture.

*Antipatris*, a city in the road from Jerusalem to Cesarea, and 17 miles from Joppa, according to Josephus. Acts 23. 31.

*Appii forum*, "The forum built by Appius," the Consul. It was situated on the great road constructed by Appius, and therefore called "the Appian way," in the south-west of Italy, about 50 miles south of Rome. Some are of the opinion that it was a great market-place. Thus far the Christians of Rome came to meet Paul. Acts 28. 15.

*Arabia*, an extensive country of Asia, reaching from the Euphrates to Egypt, and from the Red Sea to the Persian Gulf. Gal. 1. 17. It is usually divided into three parts—1. *Arabia Deserta*, lying nearly to the east of Judea, and whose inhabitants dwell in tents. 2. *Arabia Petraea*, or the Rocky, including Mount Sinai. 3. *Arabia Felix*, or the Happy; so called from its fertility: this was the southern part of Arabia.

*Areopagus*, [the Hill of Mars,] a place at Athens where the magistrates held their supreme council. Acts 17. 19—32.

*Arimathea*, a city between Lydda and Joppa, or, as others think, between Joppa and Jerusalem. Mat. 27. 57; Luke 23. 50, 51.

*Armageddon*, the Hebrew name given to the place where the Popish and Mahomedan troops shall be destroyed under the 6th vial. Its name alludes to Megiddo, where Barak, with 10,000; slew the mighty hosts of the Canaanites, and may be interpreted, *the destruction of troops*; whether it shall be in Judea or in Italy, or perhaps rather in both, about the same time, cannot now be determined. Rev. 17. 13, 14.

*Asia*, one of the four quarters of the world, as they are usually called; but, in the New Testament, usually confined to *Asia Minor*, or the Proconsular Asia, (Acts 6. 9; 16. 6,) comprising Phrygia, Mysia, Caria, and Lydia, in which were planted the seven churches mentioned in the Revelation of St. John.

*Athens*, a celebrated city of Greece, the capital of Attica, and the seat of learning, science, and the arts. Here Paul preached. Acts 17. 16—22.

*Azotus*, the same as Ashdod, a city on the borders of the Mediterranean, about ten miles north of Gaza. Acts 8. 40.

## B.

*Babylon*, the capital of Chaldea, one of the most magnificent cities ever built; but now so razed that its situation is not certainly known. It is several times mentioned in the New Testament, as Mat. i. 11, 17; Acts vii. 43; 1 Peter v. 13. In the Revelation it is used mystically for the Roman or Papal church, whose destruction is there predicted. Rev. 14. 8; 16. 19; 17. 5; 18. 1, 10, 20.

*Berea*, a city of Macedonia, in the neighbourhood of Athens. Acts 17. 11.

*Bethesda*, a pool in the east of Jerusalem. John 5. 1—16.

*Bethabara*, a village beyond Jordan, where John baptized, and whither Jesus sometimes withdrew. John 1. 28; 10. 39, 40.

*Bethany*, a village on Mount Olivet, where Lazarus dwelt. Matt. 26. 6, 7; Luke 24. 50; John 11. 18; 12. 1.

*Bethlehem* of Judah, the city of David and of Christ, formerly called Ephrath, or Ephrata. Micah 5. 2; Matt. 2. 1, 6. It is about six miles south of Jerusalem: but there was another Bethlehem in the tribe of Zebulun; and the word *Beth*, which signifies a house or temple, is prefixed to many other names, as *Beth-shemosh*, or the city of the sun; which answers to the Greek *Heliopolis*.

*Bethphage*, a small village on Mount Olivet, near to Jerusalem. Matt. 21. 1; Mark 11. 1; Luke 19. 29.

*Betsaida*, a city of Galilee, near the sea of Tiberias—the birth place of Philip, and the city of Andrew and Peter. John 1. 44. A wo denounced against it. Mat. 11. 21. Blind man cured. Mark 8. 22. Where Christ wrought many miracles. Luke 10. 13.

*Bithynia*, a province in Asia Minor. Acts 16. 7; 1 Peter 5. 1.

## C.

*Cesarea*, a city in Palestine, formerly called Strato's Tower, but rebuilt by Herod the Great, and thus named in honour of *Cesar*. It became the residence of the Roman proconsul, and the metropolis of Judea.

*Cesarea-Philippi* was first called Leshem, and afterwards Dan; (Jost. 19. 47; Judges 18. 29;) and being afterwards rebuilt by Philip the Tetrarch, he called it *Cesarea* in honour of *Cesar*, with his own name subjoined.

*Calvary*, the same as *Golgotha*, is supposed to have been a hill, just without the city walls. Matt. 27. 33; Luke 23. 33.

*Cana*, a town of Galilee, where Jesus wrought his first miracle. Jn. 2. 1—11. *Canaan*, in its more contracted sense, as divided by Joshua, is calculated to have been not above 160 miles long by 50 broad; but in its more enlarged sense, it extended south to the desert of Kadesh, north to Lebanon, east to the Euphrates, and west to the Mediterranean. Gen. 15. 18; Deut. 11. 24; Acts 7. 11; 13. 19.

*Capernaum*, a town on the sea of Galilee, and chiefly inhabited by fishermen, &c. Matt. 4. 15, 16; Mark 2. 1—12; John 4. 46; 6. 17.

*Cappadocia*, a kingdom famous for horses and flocks. It is mentioned in connexion with Pontus, Galatia, and Bithynia, to which it joined. Acts 2. 9; 1 Peter 1. 1.

*Cedron*. See *Kidron*.

*Cenchrea*, a seaport, belonging to the city of Corinth. Ac. 18. 13; Ro. 16. 1.

*Chinnereth*, Lake of, the same as Gennesareth, which see.

*Cilicia*, a country of Asia Minor, having Mount Taurus on the north, and on the south the Cilician Sea. Acts 6. 9.

*Cinnereth*. See *Chinnereth*.

*Clauda*, a small island near Crete. Acts 27. 1.

*Colosse*, a city of Phrygia, not far from Laodicea. Col. 4. 13.

*Coos*, an island of the Mediterranean, near the south-west point of Asia Minor. Acts 21. 1.

*Corinth*, a rich and noble city of Achaia Proper, where many Jews resided, and had a synagogue. Acts 18. 8.

*Crete*, an island in the Mediterranean. Of the inhabitants, see Titus 1. 12.

*Cyprus*, a large island at the bottom of the Mediterranean, about 100 miles south of Cilicia.

*Cyrene*, a city of Lybia, in Africa. Acts 2. 10; 11. 21.

## D

*Dalmanutha*, a city on the east side of the sea of Tiberias. Mark 8. 10.

*Dalmatia*, a province of Illyrium, lying along the gulf of Venice. 2 Ti. 4. 10.

*Damascus*, a very ancient, and for many years a royal city, and the capital of Syria. It stands on the west side of the vast plain on the foot of Mount Lebanon, and is surrounded by hills, (as Calmet says,) in the manner of a royal arch. Gen. 15. 2; Acts 9. 2.

*Decapolis*, ten cities and their respective districts, lying in Iturea and Peræa, which united for their mutual security and defence. Mark 7. 31.

*Derbe*, a city of Lycaonia, in Asia Minor. See Acts 14. 6, 20.

## E.

*Egypt*, an ancient kingdom of Africa, called also *Mizraim*, or the land of Ham, and famous (or rather infamous) for idolatry and oppression.

*Emmaus*, a village about seven miles from Jerusalem. Luke 24. 13—35. It is said that it afterwards grew into the city and colony of Nicopolis.

*Enon*, a place between Salim and Jordan, about 53 miles north-east of Jerusalem. John 3. 23.

*Ephesus*, a city of Asia Minor, famous for its image and temple of Diana. Acts 19.

*Ethiopia*, 1. An extensive country of Africa, anciently comprehending Abyssinia and Nubia. 2. The country on the east coast of the Red Sea, whence Moses had his wife. Numb. 12. 1; Acts 8. 27.

*Euphrates*, the great river, which formed the eastern limit of the land of Israel, taking its rise in the north of Mount Taurus. Rev. 9. 14.

## F.

*Fair Havens*, a bay of Crete, near Lasea. Acts 27. 8.

## G.

*Gabatha*, a place in Pilate's palace, whence he pronounced sentence. Jn. 19. 13.

*Gadarenes*. See *Girgasites*.

*Galatia*, a province of Asia Minor, so called (as is said from the Gauls who settled there. Acts 16. 6.

*Galilee*, the northern division of Canaan, containing the tribes of Issachar, Zebulon, &c.; bounded by Lebanon on the north, and Samaria on the south. It was divided into Lower and Upper, the latter being mountainous, and

being peopled by various nations, was called Galilee of the Gentiles: but Lower Galilee was far more populous and rich, and here our Lord so much resided, that he was called a Galilean, both Nazareth and Capernaum being in this district. Matt. 25 7.

*Gaza*, another chief city of the Philistines, the scene of Samson's chief exploits. Judges 16; Acts 8. 26.

*Gehinnom*, the valley of Hinnom, without Jerusalem, and probably including Kidron. It was infamous for the idolatrous rites of Moloch, particularly the part called *Tophet*, where the idol stood. It was considered as a type of hell, and from it was formed *Gehenna*, which is so rendered, Matt. 5. 22, 29, 30, &c. &c.

*Gennesareth*, (called also *Chinnereth*;) the lake of Galilee, about 20 miles long and 6 broad, surrounded by pleasant towns. Luke 5. 1, &c.

*Gerizim*, a mountain near Shechem, on which the Samaritans built their temple. John 4. 20.

*Gethsemane*, a garden at the foot of Mount Olivet, in which were vineyards and wine-presses. Matt. 26. 36.

*Girgasites*, the inhabitants of Girgesa, a town on the east of Gennesareth, near to Gadara. Matt. 8. 28.

*Golgotha*. See *Calvary*.

*Gomorrhah*, one of the five cities destroyed by fire from heaven. Gen. 19. 2; Matt. 10. 15.

*Goshen*, a city and district in Egypt, where Jacob dwelt. Gen. 45. 10; 46. 34.

*Greece*, in Hebrew *Javan*, from a son of Japheth. Gen. 10. 2, 4. It is used in Daniel for Macedonia, as well as Greece Proper.

*Greece*, *Greeks*, a country, and its inhabitants, in the south-east of Europe, and including Ionia and Asia Minor. Acts 20. 2.

## II.

*Hierapolis*, a city near Colosse. Col. 4. 13.

## I. & J.

*Iconium*, the chief city of Lycaonia. Acts 14. 1—6.

*Idumez*, anciently called Edom, included the south of Judea, from the sea of Sodom to the Red Sea. In process of time, the Idumeans advanced northward into Judea, nearly as far as Hebron. Under the Maccabees they were conquered, and forced to submit to circumcision. Mark 3. 8.

*Jericho*, the first city which Joshua took after he had crossed the Jordan. Josh. 6. 1, &c. It was famous for the number of palm trees there growing. Deut. 34. 3; Luke 19. 1.

*Jerusalem*, the capital of Judea, where Solomon's temple was situated. The city was built on two hills, mounts Sion and Acra, with a deep valley between. The city of David, or the upper city, on Mount Sion; the lower city on Mount Acra, and the temple occupied part of a third mount, Moriah. The upper and lower towns were separated by a high wall through the valley, and the whole encircled by a strong wall. In Herod's time, the Romans had a castle on the west, called Antonia, which overlooked the courts of the temple, and where they kept a garrison. "Jerusalem" is commonly explained to mean "the City of Peace." The Greeks called it *Hierosolyma*, or "the Holy Salem."

*Illyricum*, a province lying north and north-west of Macedonia, on the east coast of the Adriatic Gulf. Paul visited this country, and sent thither Titus. Rom. 15. 19; 2 Tim. 4. 10.

*Joppa*, a sea-port in the Mediterranean, south of Cesareu, and not far from Lydda, where Peter raised Tabitha to life. Acts 9. 36—43.

*Jordan*, the principal river of Judea, whose banks being covered with a forest of reeds and shrubs, afforded shelter to wild beasts, who were, however, driven therefrom when the river overflowed its banks, sometimes to the extent of nearly a mile on each side. Jer. 49. 19; Matt. 3. 6.

*Italy*, a country of Europe, of which Rome is the capital. Acts 18. 2; 27. 1.

*Itura*, a country east of Jordan, supposed to derive its name from Jetur, a son of Ishmael. Gen. 25. 15. It included the kingdom of Bashan. Tiberias gave it to Philip the Tetrarch. Luke 3. 1.

*Judea*, or the land of Israel, has been divided into four parts:—1. The western province, along the borders of the Mediterranean, inhabited by the Philistines. 2. The mountainous district, called the Hill Country. Josh. 21. 11; Luke 13. 3. The wilderness of Judea, along the shore of the Dead Sea. 4. The valley west of Jerusalem. In our Lord's time, Judea extended from the Mediterranean west, to the Dead Sea east; bounded on the north by Samaria, and on the south by Edom, or the Desert.

## K.

*Kidron*, (*Kedron*, or *Cedron*;) the name of a valley, and of a stream flowing through it, between Jerusalem and the mount of Olives. 2 Sam. 15. 23; 2 Kings 23. 4; John 18. 1.

## L

*Laodicea*, a city of Asia Minor. Rev. 3. 14—22.

*Lybia*, a part of Africa, west of Egypt, bounded by the Mediterranean on the north, and by the Sandy Desert south. The Lybians, or Lubims, were celebrated for their horses and chariots. 2 Chron. 16. 8; Acts 2. 10.

*Lycaonia*, a province of Asia Minor; its chief cities, Iconium, Lystra, and Derbe. Acts. 14. 1, 6.

*Lycia*, a province of Asia Minor, forming part of Cappadocia. Acts 14. 6.

*Lydda*, a city of Judah, about a day's journey west from Jerusalem on the road to Joppa. Acts 9. 33.

*Lydia*, a province of Asia Minor. Ezek. 30. 5.

*Lystra*, a city of Lycaonia, rendered memorable by a miracle there wrought by Paul and Barnabas. Acts 14. 8—18.

## M.

*Macedonia*, a kingdom of Greece, anciently called Emathia; rendered famous by Alexander the Great, who derived it from his father, Philip, King of Macedon. It was bounded on the north by Thrace, south by Thessaly, east by the Ægean, and west by the Ionian and Adriatic seas. Thessalonica, in Paul's time, was the metropolis, whither he was invited by a vision. Acts 16. 9.

*Magdala*, a town of Galilee, from which it is supposed that Mary Magdalene derived her surname. Matt. 15. 39.

*Mediterranean*, the great sea west of Palestine and Syria.

*Melita*, now Malta, the island on which Paul was shipwrecked. Acts 28. 1—10. It is now in possession of the English, and a Missionary station for the Levant.

*Mesopotamia*, a country of Asia, between the Tigris and Euphrates, as its name implies; and sometimes called Padan-aram, where Jacob dwelt with Laban. Gen. 28. 5; Acts 2. 9; 7. 2.

*Midian*, a country on the eastern shore of the Red Sea, to which Moses fled, and where he lived with Jethro, his father-in-law, till he was sent back to deliver Israel. Exodus 2. 15, &c.

*Miletus*, a sea-port of Caria, in Asia Minor, whence St. Paul sent for the elders of the church of Ephesus to meet him. Acts 20. 18, 35. But Paul mentions another Miletus, in Crete. 2 Tim. 4. 10.

*Mitylene*, a celebrated city of the island of Lesbos, visited by St. Paul. Acts 20. 14.

*Myra*, a city of Lycia. Acts 27. 5.

*Mysia*, a province of Asia Minor, bounded north by Bithynia, south by the river Hæmus, on the east by Phrygia, and on the west by Troas. It was visited by Paul. Acts 16. 7, 8.

## N.

*Nain*, a city at the foot of Mount Hermon, (about six miles from Tabor,) where our Lord restored to life the widow's son. Luke 7. 11.

*Nazareth*, a town of Galilee, where our Lord was brought up and long resided. Matt. 2. 23; Luke 4. 16. It was about six miles west from Tabor.

*Neapolis*, a city of Thrace. Acts 16. 11. Also a new name given to Shechem when rebuilt. See *Shechem*.

*Nicopolis*, a city of Thrace, where Paul directed Titus to meet him. Tit. 3. 12.

## O.

*Olivet*, or the Mount of Olives, so called from its numerous olive trees, was about one mile from Jerusalem; and from hence our Lord ascended into heaven. Acts 1. 12.

## P.

*Padan-aram*. See *Mesopotamia*.

*Pamphylia*, a province of Asia Minor, including part of Mount Taurus, Perga, and Attalia. Acts 2. 10; 13. 13.

*Paphos*, the metropolis of Cyprus, where resided the Roman Proconsul. Acts 13. 6.

*Parthia*, a part of Persia, between the Indus and the Tigris. Acts 2. 9.

*Patara*, a sea-port of Lycia. Acts 21. 1.

*Patmos*, an island of the Mediterranean Sea, to which St. John was banished. Rev. 1. 9.

*Perga*, a city of Pamphylia, whither Paul sailed from Paphos. Acts 13. 13.

*Pergamos*, a famous city, in which was planted one of the seven Asiatic churches. Rev. 2. 12.

*Philadelphia*, a city of Lydia, in Asia Minor, and the seat of another of the seven Asiatic churches. Rev. 3. 7—13.

*Philippi*, a city of Macedonia, so called from Philip, King of Macedon. Here the jailer and his household were converted. Acts 16. 25—34.

*Phœnice*, a haven, lying to the south-west of Crete. Acts 27. 12.

*Phœnicia*, a part of Asia, having Syria north and east, Judea on the south, and the Mediterranean Sea west. Tyre and Sidon were its chief cities. Acts 21. 19.

*Phrygia*, a district of Asia Minor, divided into two parts. The former included Laodicea and Hierapolis; but the latter is supposed to be intended. Acts 14. 24.

*Pistidia*, a province in Asia Minor, whereof the chief city is Antioch. Acts 13. 14.

*Pontus*, an extensive province of Asia Minor, the native country of Aquila. Acts 18. 2.

*Ptolemais*, anciently called Accho, was a maritime city of Judea, near Mount Carmel, and received its name from one of the Ptolemies. Acts 21. 27.

*Puteoli*, a city of Italy, eight miles from Naples. Acts 28. 13.

## R.

*Rhegium*, a city of Italy, in the kingdom of Naples. Acts 28. 13.

*Rhodes*, an island in the Mediterranean, ranking next in importance to Cyprus and Lesbos; but chiefly remarkable for a brazen statue, 70 cubits high, across its harbour, admitting vessels to sail between its legs. Paul called there. Acts 21. 1.

*Rome*, a well known city of Italy, boasting herself the mistress of the world, and typified by Babylon. Rev. 18.

## S.

*Salamis*, a chief city of Cyprus. Acts 13. 4—6.

*Saleth*, the city of Melchisedec, generally believed to be *Jebus*, or the ancient Jerusalem. John 3. 23.

*Salmone*, a sea-port city in the island of Crete. Acts 27. 7.

*Samaria*, a city and country of Israel, built by Omri; (1 Kings 16. 24;) besieged by Benhadad, King of Syria; (2 Kings 6. 24—33; 7. 1—20;) afterwards taken by Shalmanezar, who carried away the ten tribes of Israel, and replaced them by a mixed people. 2 Kings 17. 1—6. The Maccabees afterwards drove out these nations, and destroyed the city; but Herod rebuilt it, and called it *Sebastos*, in Greek, (or *Augustus*, in Latin,) in honour of the Emperor. Acts 8. 1.

*Samos*, an island in the Mediterranean, nine miles from the coast of Asia Minor. Acts 20. 15.

*Samothracia*, an island on the coast of Thracia. Acts 16. 11.

*Sardis*, the royal city of Lydia, in Asia Minor, and the seat of another of the Apocalyptic churches. Rev. 3. 1—6.

*Sarepta*. See *Zarephath*.

*Seleucia*, a city and district of Syria, near the river Orontes. Acts 13. 3, 4.

*Shechem*, (or *Sichem*;) a city of high antiquity, where Abraham sojourned, and where Jacob's sons slew Hamor. Gen. 12. 6; 34. 1, &c. It was built at the foot of Mount Gerizim, but destroyed by the Maccabees; and when rebuilt by Herod, was called Neapolis, (or the New City,) now corrupted to *Naplosa*. John 4. 5.

*Sidon*, (or *Zidon*;) a very ancient city of Phœnicia, of which Tyre is called the daughter. Isa. 23. 12. It still subsists under the name of *Seyde*, a sea-port town on the Mediterranean. Matt. 11. 21; Acts 27. 3.

*Siloam*, Pool of, where our Lord sent the blind man he cured to wash his eyes. John 9. 7. This was doubtless connected with the fountain of Shiloah, or Siloam, which had its origin just under the walls of Jerusalem.

*Sion*. See *Zion*.

*Smyrna*, a city of Asia Minor, still existing; and one of the seven churches mentioned by St. John. Rev. 2. 8—12.

*Sodom*, the chief of the five cities awfully destroyed by fire from heaven. Gen. 19. 1—30; Matt. 10. 15.

*Spain*, a well known country in Europe. Rom. 15. 24, 28.

*Sychar*. See *Shechem*. John 4. 5.

*Syracuse*, an ancient city on the east coast of Sicily. Acts 28. 11, 12.

*Syria*, in Hebrew called *Aram*, from the son of Shem. Gen. 10. 22. It lay east and north-east of the Holy Land; having Phœnicia and the Mediterranean west, and the Euphrates east. The part which lay between Lebanon and Anti-Lebanon, was called *Calo-Syria*; and that which joined Phœnicia, *Syro-Phœnicia*. Mark 7. 26. *Syria* of Damascus—of Zobath, &c. means those parts of Syria of which Damascus, or Zobah, was the capital.

## T.

*Tabor*, a high mountain in Galilee, and generally believed to be that on which our Lord was transfigured. Matt. 17. 1—8. Tabor is described by travellers, as a mile in height, and a mile and a half in diameter. It stands in the midst of a great plain, in the form of a truncated cone, on the top of which are the remains of a castle, and a Christian church, still visited by Pilgrims.

*Tarshish*, distinguishes two places of great note: 1. *Tarshish* of Cilicia, where the son of Javan settled; (Gen. 10. 4;) and where St. Paul was born. Acts 21. 39. 2. *Tarshish* on the coast of Spain, (now called *Tartessus*;) whither, as *Michastis* thinks, Solomon traded; (1 Kings 10. 22;) and Jonah probably meant to flee. Jonah 1. 3. But others think that Solomon traded to India; and Mr. *Bruce* earnestly contends that it was to Africa.

*Thessalonica*, the chief city of Macedonia; which see. Acts 17. 1-5.

*Three Taverns*, a town in Italy, so called, perhaps, from its containing three houses of entertainment for travellers. Hither the Christians of Rome came to meet Paul. Acts 28. 15.

*Thyatira*, an ancient city of Lydia, between Sardis and Pergamos. Revelation 2. 18.

*Tiberias*, a city of Galilee, which gave its name to the lake, on the west-shore of which it stood. The city was rebuilt by Herod Agrippa, and named after the Emperor Tiberias. After the destruction of Jerusalem, it became the chief city of Judea. John 6. 23.

*Trachonitis*, a rough and mountainous country, east of Iturea, and belonging to the Tetrarchy of Herod Antipas. Luke 3. 1.

*Troas*, a province and city of Lesser Asia. Acts 16. 8, &c.; 2 Cor. 2. 12. Sometimes the name is used to include the whole country of the Trojans; and many learned men have supposed the city of Troas to have been the ancient Troy, particularly Strabo.

*Trogyllium*, a promontory near the foot of Mount Mycale, and about five miles from Samos. Acts 20. 15.

*Tyre*, a celebrated city of Phœnicia. Its Hebrew name, *Tsor*, signifies a rock, (its true designation;) but it became a place of great trade and opulence, and consequently of great luxury and vice. Isa. 23. 1, &c.; Heb. 9. 11, 12, 23, 24.

## Z.

*Zarephath*, (or *Sarepta*;) a town between Tyre and Sidon, where Elijah lodged with a poor widow, whom he miraculously sustained during a severe famine. 1 Kings 17. 3, &c.; Luke 4. 26.

*Zion*, a mountain fortified by the Jebusites; but on which David, having taken it, built his palace, and called it "the city of David."

## CHRONOLOGICAL INDEX

TO THE

## NEW TESTAMENT.

ACCORDING TO THE COMPUTATION OF ARCHBISHOP USHER.

*From the birth of Jesus Christ to the completion of the Canon of the New Testament.*

A.M. BC.		
4001	3	Herod in vain attempts to murder the infant Saviour, but massacres all the male infants at Bethlehem. He puts his son Antipater to death, and five days after, dies most miserably.
		Mat. 2. 13. 18. 19.
4002	2	Archelaus succeeds his father in Judea, Idumæa, and Samaria; Herod Antipas, in Galilee and Peræa; and Philip, in Auranitis, Trachonitis, Paneas, and Batanea.
		Jos. Ant. xvii. 8.
		Mat. 2. 22.
		Lu. 3. 1. Jos. Ant. xvii. 13.
		Mat. 2. 19. 23.
4004	1	Joseph and Mary return with Jesus from Egypt, and settle at Nazareth in Galilee.
		Mat. 2. 19. 23.
4004	1	The Christian æra begins, four years after the real time of Christ's birth.

A.M.	AD.		
4012	8	Archelaus deposed, Judea reduced to a province, and Coponius appointed procurator About this time arose Judas of Galilee Jesus, 12 years of age, disputes with the doctors	Jos. Ant. l. xvii. c. 15. l. xviii. c. 1 Ac. 5. 37. Lu. 2. 46.
4014	10	Marcus Ambivivus is made procurator of Judea	Jos. Ant. xviii. 3.
4016	12	Tiberius is admitted to a share of the government with Augustus	Pater. l. ii. c. 121. Suet. in Tib. c. 21.
4017	13	Annius Rufus succeeds Marcus Ambivivus	
4018	14	Augustus dies, and is succeeded by Tiberius	Idem, c. 24.
4019	15	Valerius Gratus appointed procurator of Judea	Jos. Ant. xviii. 3.
4027	23	He makes Ismael high priest, instead of Annas	Ibid.
4028	24	He removes Ismael, and substitutes Eleazar	Ibid.
4029	25	He displaces Eleazar, and appoints Simon	Ibid.
4030	26	Caiaphas made high priest, instead of Simon Pontius Pilate appointed governor of Judea, instead of Gratus John the Baptist begins his ministry; and soon after baptizes our Lord, being then about thirty years of age, who also enters upon his public ministry	Ibid. John 19. 13 Mat. iii. Mar. i. Luke iii. John 1. 7, &c.
4032	28	John the Baptist is beheaded by Herod Antipas	Mat. 14. 3. 15.
4032	29	Our Lord is crucified under Pontius Pilate Descent of the Holy Ghost, and Peter's sermon Peter and John imprisoned	xxvii. Acts ii. iii. iv.
4034	30	Ananias and Sapphira struck dead, &c.	v.
4035	31	Stephen stoned, and the church persecuted	vi. vii.
4036	32	Philip baptizes the Ethiopian eunuch	viii.
4037	33	The conversion of Saul, afterwards called Paul	9. 1. 22.
4040	36	He escapes from the Jews at Damascus	23. 31.
4041	37	Tiberius dies, and is succeeded by Caligula Peter cures Eneas, and restores Tabitha to life	Sueton. in Calig. Acts 9. 32. 43.
4042	38	Caligula makes Agrippa tetrarch of Galilee	
4045	41	Caligula dies, and is succeeded by Claudius Cornelius the centurion is converted	Sueton. in Clau. Acts x.
4046	42	Claudius makes Herod Agrippa king of Judea	
4047	43	The disciples first called Christians at Antioch	11. 26.
4048	44	Herod puts James the brother of John to death; and soon after is eaten up of worms	xii. Jos. Ant. l. xix. c. 8.
4049	45	Cuspius Fadus appointed governor of Judea A dreadful famine in Judea, foretold by Agabus	Idem, l. xx. c. 2.
4050	46	Tiberius Alexander appointed governor of Judea	
4052	48	He is superseded by Ventidius Cumanus	
4057	53	Felix appointed governor, instead of Cumanus	
4058	54	Claudius is poisoned, and is succeeded by Nero	Sueton. in Nero.
4066	62	Festus succeeds Felix as governor of Judea St. Paul is sent to Rome in bonds	Acts 24. 27. xxvii.
4069	65	St. Paul and St. Peter put to death at Rome Vespasian, sent by Nero, makes war against the Jews	
4072	68	Nero kills himself, and is succeeded by Galba	Plut. & Suet. in G.
4073	69	Galba is murdered and succeeded by Otho, who kills himself and is succeeded by Vitellius; and Vitellius being cut off, is succeeded by Vespasian	Tacit. Hist. l. ii. c. 50. &c. Plut. & Suet. in Vit.
4071	70	Jerusalem is taken by Titus, son of Vespasian; and the city and temple destroyed; 1,100,000 persons having perished in the siege	Josephus, Ecl. l. vii. c. 10, &c.
4083	79	Vespasian dies, and is succeeded by Titus	Suet. in Ti.
4085	81	Titus dies, and is succeeded by Domitian	Idem, in Dom.
4089	95	St. John banished to Patmos	Re. 1. 9.
4100	96	Domitian is slain, and is succeeded by Nerva St. John is liberated from exile, and writes his Revelation and Gospel	Diod. l. lxx.
4102	98	Nerva dies, and is succeeded by Trajan	
4104	100	St. John dies about this time	Plin. Paneg.



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